The Magician's Companion

A Practical & Encyclopedic Guide to Magical & Religious Symbolism

Bill Whitcomb

The Magician's Companion

People tend to perceive the world in the light of their beliefs, attitudes, and knowledge, their "models" of reality. These models, or world views, affect how we are able to interact with the world around us. Our world changes as we change how we perceive it. In a sense, we create our reality each moment through our beliefs and how we symbolize them. We use symbols to communicate outwardly the inner structures of our world and our selves. Symbols are the medium in which most of us live our daily lives. The world that each of us perceives is our personal symbol of the Absolute, the noumenal reality underlying the empire of the senses.

As the world enters the Information Age, it is now more vital then ever to understand the symbols of the shaman, the magician, the mystic, and the alchemist, for in these symbols can be seen the shape of the mind and soul of humanity.

Magic is nothing more and nothing less than the collected techniques for changing the perceived world by changing ourselves and the symbols that we use to represent the world in consciousness. The word "magic" comes from the Persian word *magia* (equivalent to the Latin *sapientia),* which means "knowing." Magic is the Art of Knowing, of creation, of transformation, and of life, which is the birthright of every human being.

The Magician's Companion categorizes and cross-references the major magical symbol systems of the world, allowing the modern student to compare the structure of these systems and examine the methods of their use. A magical symbol system is one that describes an integrated and whole world view on both inner and outer levels. *The Magician's Companion* presents these systems or models in numerical order, each model being listed by the number of symbols that comprise it. This comprehensive book discusses and compares over 35 magical models ranging from Model 0 (concerning nothingness) to Model 91 (a description of the Enochian watchtowers and the 91 Enochian subaethyrs). Also included are discussions of the theory and practice of magic and ritual, suggested programs of study, an extensive glossary, and much, much more.

The magical knowledge of our ancestors comprises an intricate and elegant technology of the mind and imagination which could transform humanity and the world if it were reclaimed and synthesized for use in the present day. *The Magician's Companion* attempts to make the ancient systems accessible, understandable, and useful to modern magicians. Students of religion and mysticism, mythology, symbolic art, literature, and even cryptography will also find this work of value.

About the Author

Bill Whitcomb is in his early 30s and has been fascinated by magic, symbols, and language since childhood. He is active in exploring the limits of consciousness and human potential and has plans for several more books in these areas. He also writes fiction and is an enthusiast of surrealism and fantastic literature. Bill presently resides in Texas where he works as a technical writer.

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The Magician's Companion

A Practical & Encyclopedic Guide to Magical & Religious Symbolism

Bill Whitcomb

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The Magician's Companion, while meant to be comprehensive, does not replace dilligent study, continuing effort, and personal experience any more than any other reference book. The *Llewellyn Sourcebook Series* gives the modern magician access to the great magical systems without apprenticeship to a living master or membership in a true initiatory order, neither of which are commonly available. The modern practitioner is able, for the first time, to compare paths and plot an individual course of study. *The Magician's Companion* is presented as a central key, or "rosetta stone," allowing the comparison and interpretation of virtually any magical or religious symbol system which the serious student might encounter.

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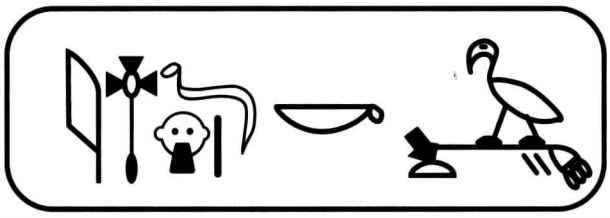
Dedication

This book is dedicated to all of those who sacrificed their wealth and social standing, their lives, and sometimes even their minds and souls in the search for knowledge, especially Old Beastly Uncle Al, whose *Liber 777* provided the seed and inspiration of this endeavor.

I would also like to dedicate this work to Adupir, FDNUKNYZER, Garren, Kadmon Klorg, Styx's Mate and the other members of the Thealingamea.



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I

WHAT IS MAGIC?

Magic and Science

Many of the magical concepts and techniques discussed in this book are described using the terminology of psychology and information science, as well as more traditional magical jargon. This is not because I believe that magic can be "explained" by science and psychology, but because I believe that science and magic are complimentary approaches to the world, like two sides of the same coin.

As modern magicians, we are less and less allowed the luxury of belief untroubled by intellectual analysis. It is part of the task of the new age to synthesize previous knowledge, and to develop new, more sophisticated models that engage our hearts *and* satisfy our intellects. The analytical world of the scientist, the experiential world of the mystic, and the analogical world of the magician need not conflict, but can be reconciled by greater understanding of each. To approach magic without logic, empiricism, and discipline invites delusion and obsession. To seek the mysteries without intuition, passion, and belief may yield only stagnation and academicism. One must be able to both observe and to participate.

I hope that this book will aid magicians in utilizing the knowledge and methodology of science while assisting psychologists in understanding and assimilating the symbols and uses of magic.

Assorted Definitions of Magic

Magic is the Science of living Artistically.
—Michael Skrtic, creator of
the NAR magical system

In the most abstract sense, magic is a method of taking advantage of the relationship between consciousness (knowing), information (being), and energy (doing). Knowing is the interface between being and doing, and can be used to affect things in either realm.

To quote from *The Goetia of the Lemegeton of King Solomon:*

> Magic is the Highest most Absolute, most Divine Knowledge of Natural Philosophy, advanced in its works and wonderful operations by a right understanding of the inward and occult virtue of things; so that true agents being applied to proper patients, strange and admirable effects will thereby be produced. Whence magicians are profound and diligent searchers into Nature; they, because of their skill, shall know how to anticipate an effect, the which to the vulgar shall seem to be a miracle.

Or as Aleister Crowley wrote in *Magick in Theory and Practice:*

> Magick is the Science and Art of causing Change to occur in conformity with Will.
>
> (Illustration: It is my Will to inform the World of certain facts within my knowledge. I therefore take "magical weapons", pen, ink, and paper; I write "incantations"—these sentences—in the "magical language" i.e. that which is understood by the people I wish to instruct; I call forth "spirits", such as printers, publishers, booksellers, and so forth, and constrain them to convey my message to those people. The composition and distribution of this book is thus an act of MAGICK by which I cause Changes to take place in conformity with my Will.)

Magic is the art of making changes in reality by acts of Will and Imagination. Magic could be said to be the Art, encompassing all other arts; it is a way of creating

the world. Art is the interaction of creation and technique. Art only has perceivable form when given limitations. The inspiration of a painting can only be expressed through its medium (the physical paints, canvas, brushes, etc.). The Tao, the nameless absolute, is like art; it can only be perceived through the limitations of a world view. As Lao Tzu wrote, "A house is made useful by the emptiness in its doors and windows, a wheel is made useful by the spaces between its spokes." So it is with the phenomenal world we know.

While magic is an art, like any art, its techniques are a matter of purest science. It is only when the techniques of magic are selected and applied to each unique moment that magic is transmuted to something beyond a body of techniques.

From a neuropsychological standpoint, traditional magic is a collection of rule-of-thumb techniques for altering the focus and content of consciousness. Magic could be described (to use Dr. John C. Lilly's terminology) as a larval technology for programming and metaprogramming the human biocomputer. Some of the techniques used to alter the *focus* of consciousness include breath control, celibacy, dance, drugs, exhaustion, fasting, flagellation, music (drumming, singing, etc.), sensory deprivation, sexual activity, sleeplessness, and visualization. Techniques used to alter the *content* of consciousness include the use of hypnotic language structures, the visualization of colors and archetypes, manipulation of symbolic alphabets, and sensory saturation (through chanting, incantations, mantras, and visualization of symbols).

At the very least, magic can be considered as a pragmatic approach to changing the human psyche and, through it, the surrounding world. There has always been a hint, however, of something more.The triangular relationship of consciousness, information, and energy implies that the more encompassing an individual's awareness, the more information and energy is available. The extent of this relationship is unknown and there is little or no empirical evidence that magic operates directly on the physical world, but there are many reasons to believe in the possibility. To some, "paranormal" phenomena are only an obstacle to people truly seeking to know themselves. To others, however, they will always be the essential heart of mystery, offering a tantalizing promise of transcendence and possibility.

Identity, Consciousness, and Magic

Everything that exists can be described as the interaction of forces through space and time. Viewed as strands or threads running through the space/time continuum, they form knots which human beings think of as objects, events, other people, etc. We judge that a thing is an individual entity (conceptual or otherwise) by its continuity of pattern. We define its identity by naming the set of qualities that constitute its pattern. I say, "I am a writer, you are a reader, this is a book . . .", because this is how people have learned to communicate with one another, even though the forms and concepts that make up language (and all symbols systems) are purely creations of the human imagination. Since all of my perceptions and thoughts are the result of my being who I am (and not someone else, or a whale, or a tree, or some other thing), they are only images or simulacra of the underlying noumenal reality. Yet, these creations of our nature and imagination may be manipulated so as to achieve our will in what we perceive as the real world, and this is the essence of magic. Magic may be described as a body of techniques used to consciously alter the perception of identity. In the case of traditional operations of magic such as the evocation of spiritual entities, the magician, in a sense, uses definition to create identity, to cause manifestation:

> O (name of spirit), thou spirit of (attributes and associations of the spirit), thou who art (physical description of the spirit), by my power as (name of magician), I command you to appear before me now to do my will.

While most evocations are more complex and use magical symbol systems, the above example gives a rough idea of the linguistic structure employed. For spells intended to alter the outer world (such as blessings, healings, bindings, curses, and other thaumaturgy), the magician reverses the process, making use of identity to "redefine" the object of the spell.

In theurgy and other "being" oriented magic, the magician alters the perception of identity of him- or herself. (This type of operation often involves "god-forms" or deific aspects considered to be intermediate between the Self and Godhead. Partaking of the host in the Christian eucharist is intended to bring about this type of transformation of self identity.)

Any entity can also be viewed as a system that processes information. The small-

est action of energy is also an exchange of information. In this sense, even a rock could be said to "know" at least something about weight and solidity, if nothing else. Everything is intelligent to some degree, though this doesn't necessarily mean that everything is intelligent in the same way we are or would have much to say to us. Intelligence, it seems, is a function of complexity. The more complex an entity is, the more information (and energy) it can process.

People can be said to process information on four main levels: the physical, the subconscious, the conscious, and the supraconscious.* On the physical level, information is processed solely by our structure as human beings. We may change how our systems act by changing our diet, our sleeping patterns, our physical activity, and so on, but we cannot change our systems themselves. This level functions below even the subconscious, manifesting as the pure will to survive. It could be viewed as equivalent to the muladhara chakra of Hindu yoga.

The subconscious, however, is the realm of habits, automatic actions,and stimulus-response learning. While it is difficult to gain conscious access to, it is the first level on which one can "alter the programming." This is the lower astral of the magician, associated with the "body of habits" or "sensation body," equivalent to the yogic swadisthana chakra. This level is also associated with basic emotional response. Learning on this level occurs either by repetition (stimulus-response) or imprinting (such as something associated with intense pain or pleasure). Some people estimate that about half of human behavior is hypnagogic or carried out at below the conscious level (like driving home while thinking of something else, then suddenly realizing you're there). Even fairly complex behavior, such as talking or writing, can be carried out completely unconsciously.

The conscious is the level of self-consciousness and examination, observation, and modeling. This level is associated with metaprogramming (learning to learn), using symbols, analogies, metaphors, and all forms of language. The conscious could be said to be equivalent to the higher astral or intellectual plane associated with the *ruach* of the qabalah and the yogic manipuraka chakra. All operations of logic and rationality, and all active uses of symbols and language, take place on this level.

Out of the interaction of the first three levels of structure comes an adaptable set of thousands of routines that combine to make up what most of us think of as the self. Most of us have several selves which divide control among them, such as the "professional self," the "family self," the "social self," and so on. One approach to personal development is to centralize control of all other levels in one self-programmer/metaprogrammer, creating a conscious hierarchy.

Beyond these first three levels, there are programs or patterns perceived as transcending the individual, as archetypal, such as deities or archangels. If these patterns are further unified, one may arrive at the concept of God, the Creator, Center, and Source. Some view this transpersonal level as the supraconscious. The actions of this level include intuition, direct knowledge *(dhyana),* and synchronicity. The sum of all these levels of programs and metaprograms could be said to constitute one's "world

*These categories are fairly arbitrary, but I thought it was an accessible way to discuss the subject. A chart comparing various models of the components of consciousness may be found in the article MODEL 10—SUBTLE ANATOMY.

view," the interface between the I and *thou* . . . the substance of the *self* that separates us from the *all.*

Essentially, we have the ability to program any model of the universe we can conceive or symbolize inside ourselves, and to travel through our own models as if "real." (Of course, each person's world view is real to him or her.) This is important because, as we change our models of reality, the self reflects this ability by changing appropriately to match the new territory. As the Hermetic axiom says, "As above, so below."

In the same way that we can travel inside our models inside our heads,we can also travel outside (or *be* the outside) of our model of the universe while still inside our own heads. Using this type of metaprogram, one experiences union with God, joining with the Creator concept. Here, one can so attenuate the self that it may disappear, as in the Buddhist conception of nirvana. Many world views are possible, perhaps an infinite number, and being able to change world views opens up near-infinite possibilities. As we change our programming, we change our perceptions and limitations as well.

Magic provides systematic approaches to changing world views, based upon our structure as human beings and our ability to use symbols and language. The "models" cataloged in this book are the programming languages of the magician, each one representing a slightly different world view. I hope that this work will not only help people to understand the models of the magicians and mystics of the past, but will also enable them to design new symbols and words, new world views of their own.

Axioms

The Assumptions of the Magical World View

The "axioms" presented in this article are descriptions of ways of looking at the world. The assumptions about reality that comprise the magical world view are no more true than any other symbolic representation of reality, except within specific circumstances. Simply speaking, the concepts described here are beliefs found useful to hold in order to utilize ritual techniques, use magical symbol systems, and negotiate one's way through "nonordinary" states of reality. These "laws" may be applied to many magical practices and situations, either as an exercise in analysis or to choose a course of action. Remember, however, that magic is an art rather than a science in that all such laws or axioms must be viewed purely as rules of thumb to be used or discarded with discretion. Keep in mind the most basic of all laws of magic: Magic always works! If what you're doing doesn't work, you're not doing the right thing. Beliefs are the tools of the magician. Do not not hold onto a belief just because you like it or you fear to change. Choose the beliefs that are both true and appropriate to your will and intention.

For those who would like to explore the theoretical underpinnings of reality, consciousness, symbols, magic, and why all of this should make any difference, the following works may be of interest:

The Structure of Magic I & II—Richard Bandler & John Grinder
Wholeness and Implicate Order—David Bohm
The Book of Breeeething—William S. Burroughs
Synchronicity—Carl Gustav Jung
Programming and Metaprogramming the Human Bio-Computer—John C. Lilly
The Fourth Dimension: A Guided Tour of the Higher Universes—Rudy Rucker
Prometheus Rising—Robert Anton Wilson

Note: This section was inspired by definitions appearing in *Real Magic* by P. E. I. Bonewits.

I. Law of World Views

The world we perceive is actually the interface (mixture) of the noumenal world (the Tao, the objective reality that is unknowable), and our selves (the subjective).

Changing your world view does not change the eternal, real world, but it does change the perceived world. This is important because it is the world we touch, see, and act upon.

Changing your world view makes real changes in the world which is real to us. (See below, VIII. Law of Reflection.)

Because there are an infinite number of ways to perceive the world, there are an infinite number of worlds we may assemble with our awareness.

The true underlying reality is unknowable to us as long as we retain the world view of separateness and self. You can become one with the universe but you cannot step back and observe it, because you are in it. You cannot observe a phenomenon without altering it by your mode of perception. There is no such thing as an independent observer. You participate in creating the world by perceiving it.

II. Law of Attention

The more evidence one looks for to support a given law, conclusion, or world view the more one will find.

World views have inertia.

Since we create our world each moment (as discussed above in the Law of World Views), we are constantly maintaining our world view. This is done by means of a recursive internal dialogue of words and symbols with which we constantly edit our perceptions.

By rearranging our attention, we rearrange our world view. To quote Lewis Carroll, "What I tell you three times is true."

III. Law of Synchronicity

Synchronicity is a term invented by Dr. Carl Jung to describe meaningful coincidences that cannot be described by the law of cause and effect. They are events connected by pattern (meaning) rather than time. (See IX. Law of Association.)

Some interpret this as a developing and ongoing dialogue between the perceiver and the consciousness of the universe. This dialogue is overt to the degree the perceiver is receptive to (or aware of) it.

IV. Law of Relative Truth

Every statement is true in one sense, false in one sense and meaningless in one sense. This is a function of one's vantage point (world view).

In the words of Hassan Ibn Sabbah, "Nothing is true. Everything is permissible."

V. Law of Pragmatism

If it works, it is true.

A world view is only valid if it enables its perceivers to accomplish their goals. The more successful a world view is in fulfilling the goal structure that its viewers possess, the more valid it could be said to be. By this definition, few people could be said to be completely insane. However, few people could be said be completely sane, either.

VI. Law of Paradox

No world view may encompass the whole world. Two models (or "laws") may conflict with each other and still be true in their proper context. Two people may experience the same event yet perceive entirely different occurrences. Rationality is limited by the intellect, the world is not. The world is not bound by the confines of our world views. The trick is to switch from one model to another as it becomes appropriate. (See V. Law of Pragmatism.)

VII. Law of Unity

Everything (through all space and time) is linked, either directly or indirectly, to everything else. (See Law of Contagion within IX. Law of Association.)

VIII. Law of Reflection

The microcosm is the macrocosm. The part contains the whole. As above, so below. This is one of the most common and widely applicable axioms of magic, reputedly first written on the fabled "Emerald Tablet" of Hermes Trismegistus:

> Truly, without lies, certainly, and most definitely, that which is Below is like that which is Above, and that which is Above is like that which is Below, for the accomplishment of the miracle of one thing. And just as all things have come from One, through the mediation of One, so all things have been derived from this one thing, by Analogy.
>
> Its Father is the Sun; its Mother is the Moon. The Wind has carried it in its belly. Its nourishment is the Earth. It is the Father of every completed thing in the whole world. Its strength is intact if turned towards the Earth. Separate the Earth from Fire, the Fine from the Gross, gently and very carefully.*

Every speck contains the image (or pattern) of the entire universe in the same way that a fragment of laser holograph still contains the entire original image. Each person

---

*The complete text of the Emerald Tablet may be found, in a slightly different form, in *The Divine Pymander*, edited by Paschal Beverly Randolph.

contains this cosmic image. When the inner image is tuned (brought into resonance) with the outer image, a change in one will be simultaneous with a change in the other. To perceive one is to perceive the other. This is the basis of mantic systems such as the I Ching or tarot cards. It is also one reason why you could say humanity is created in God's image. The universe is within us and without us.

IX. Law of Association

If two things, (A) and (B), have something in common, that thing can be used to influence both. Also, (A) and (B) have a mutual influence on each other. The more they have in common, the more influence they exert upon one another.

The Law of Association may be broken into two sublaws:

Law of Similarity

The cause and the effect resemble (have resonance) with one another. A ritual to cause a rainstorm might involve dripping water onto the ground. A ritual to fly might involve wearing feathers and chirping like a bird, etc.

This is "sympathetic magic."

Law of Contagion

Things once in contact continue to interact after separation. Anything once in contact with a substance, person, or object may be used as a "witness" for that substance, person, or object. A good example would be the traditional use of hair or nail clippings attached to a voodoo doll. A witness could be thought of like a tuning crystal in a radio.

In any case, power is contagious. (See VII. Law of Unity.) This is "homeopathic magic."

X. Law of Connection

Every action is an energy exchange.

To have power over something is for it to have power over you. To oppose something is to maintain it.

Two opposites each contain the essence of the other.

XI. Law of Synthesis

Any two opposing forces or concepts may be unified in a force or concept which will contain both the original opposites.

XII. Law of Duality

Any concept or force may be divided into two totally opposite concepts or forces, each of which contains the essence of the other. Opposites can be defined only in relation to each other.

XIII. Law of Personification

Any concept, force, object, or phenomena may be considered to be alive, to have a personality, to be an entity.

Corollary of Personification (Law of Invocation and Evocation)

Any concepts, forces, or objects which manifest as entities can and should be treated as real beings. These beings (patterns) can also be viewed as objectified aspects of ourselves, but it is useless (perhaps even dangerous) to take this attitude while actually dealing with them. Do not be fooled just because something is only the personification of a pattern of energies. *You* can be described this way, too.

XIV. Law of Interfaces

Power exists in the interfaces of things. These are the between places that are not entirely one thing or another. (See IX. Law of Association.)

Traditionally, these places include caves, grottoes, towers, mountains, beaches, wells, crossroads, and cliffs.

All the chief times of change of the day are considered to be powerful. These are dawn, noon, twilight (sunset), and midnight. Likewise, the solstices and equinoxes, the pivots of the year, have always been thought very important.

There is a medieval legend that if a woman wished to become a witch she need only remove her clothes and stand between the high- and low-tide marks at the seashore.

XV. Law of Words (Symbols) of Power

There are words (symbols) that are able to change the inner and/or outer realities of those using/perceiving them. These words (symbols) do not necessarily need to be consciously understood by those using/perceiving them in order to have their effect.

One view is that these words or symbols have accumulated power through use (attention) over thousands of years. Others would say that there is an intrinsic primordial connection (resonance) between these words (symbols) and the forces or concepts they represent that goes beyond human design. Many people believe this about Sanskrit, claiming that it is the original root language of humanity.

XVI. Law of Magical Names

In magical symbol systems, a name *is* the thing named. This is to say that, in some way, there is an analogical correspondence between the name and the thing named. There is a connection created by shared structure.

To know the true name of a person, place, or thing is to have complete control over it. Of course, you could never command something to do anything which was not in its nature.

To know a thing's true name is to know its nature.

What most people consider to be a name is really (in the magical sense) only a label.

XVII. Law of Labeling

When you label something, you exclude information about it. This is because the thing becomes obscured by other information stored under the label for the thing.

If I were to say, "I study magic," this would immediately bring up all the associations and stored data under the label "magic." Some people would believe I am a stage magician; some people would think I am a satanist, while still others would decide that I study magic as a historian. Yet none of these things actually has anything to do with what I would mean by the word "magic."

When you symbolize something, you impose the deep structure of the symbol system used on the way you perceive the thing symbolized. There is a Japanese proverb which relates that to confusing the Moon with the finger pointing to the Moon.

People tend to believe that they understand something when they have a name for it. This is called nominalization. It enables people to take very ill-defined concepts and continuing processes and talk about them as if they were concrete things. The problem is that frequently even the users of these terms (names) do not know what they mean.

OBJECTIVE	SUBJECTIVE
I need water.	I need love.
This book is green.	This book is spiritual
I am a mammal.	I am an illuminated being.

Nominalization is an important tool. However, we must realize when we are using it.

XVIII. Law of Information Packing

The more information contained in a symbol, the more general (vague) it becomes. The more specific a symbol system is, the more information it excludes.

XIX. Law of Pattern (Knowledge)

Information can be viewed as a measure of the unpredictability of a message. The more unpredictable a message is, the more information it contains.

In systems, the most probable state is rest (dispersion of available energy). Since systems tend towards entropy, the least probable state is that of potential work. Thus, we can think of the degree of order in a system as the amount of energy in it.

PATTERN IS INFORMATION.

INFORMATION IS ENERGY.

KNOWLEDGE IS POWER.

The more information you have, the less energy you need.

Some people have defined life as negative entropy because it evolves; i.e., develops greater and greater complexities of pattern. In this sense, the universe becomes more intelligent every day.

XX. Law of Intelligence

Any pattern of sufficient complexity will act intelligent when treated as an entity.

A pattern more complex than ourselves could be said to be more intelligent than we are. Keep in mind that the human brain is still far more complex than the most advanced computer yet built.

How to Use this Book

This book may be used for five purposes: (1) reference, (2) meditation, (3) intense study, (4) ritual, and (5) creation of your own symbol systems.

Reference

This book is most easily and immediately useful as a reference guide.

Part I (this section) contains the theory and structure of ritual practices along with a suggested program of study.

Part II contains individual symbol systems arranged in order of the number of elements in each system.

Part III concerns correspondences and methods of arrangement which are treated most readily in separate articles. This volume contains charts of symbols and their attributions, as does Part II, but is arranged by symbol type rather than system of origin.

Part IV is a glossary which may be used to cross-reference the material in the preceding parts.

This book could conceivably be used by students of:

- Magic and mysticism
- Religion and mythology
- Symbolic art and literature
- Calligraphy and graphic design
- Symbols in general and linguistics
- Cryptography

Meditation (Concentration)

Emotional concentration can be used to bring about profound changes in consciousness. This method involves stimulating a sufficiently powerful emotion to be consciously and deliberately used as a tool for focusing the mind entirely on a single topic.

This type of meditation can be performed in a general way with anything: a poem, a glyph, a section of religious text, or the memory or ideal of someone you love. Virtually any mandala, glyph, or individual symbol in this book may be used this way.

By meditating on a series of symbols (within a discrete system), the student's world view undergoes a progressive expansion. The method is also known to cause an increase in the practitioner's ability to concentrate.

During the period devoted to a given symbol, that symbol should be visualized, drawn, painted, and essentially taken everywhere and related to everything that the student encounters. Such attention should be lavished on the symbol or concept as one would give one's beloved. This type of meditation may result in many of the same experiences and states of consciousness as would result from ritual practices, but is generally more internalized and somewhat less formal in approach.

You can "reverse" this process to produce a personal symbol, as in this brief exercise:

STEP 1: Remember a situation you have experienced in which you exhibited specific qualities or skills that you liked, such as calmness, courage, resourcefulness, or love.

STEP 2: Choose a single word or symbol that embodies (representing as perfectly as possible) that experience. Say it and/or visualize it, focusing each time on the original experience, until it becomes easy and automatic.

STEP 3: Whenever you need the qualities represented by that word or symbol, simply say and/or visualize it.

These methods of "loading" and concentrating on symbols and concepts are used in most magical operations, as well as being useful by themselves.

Intense Study

It is possible to achieve certain altered states or conditions of expanded awareness purely by intense intellectual effort.

One particularly formal version of this technique is called *sanyama* (or "poising the mind"), which is the attainment, in succession, of *dharana* (concentration), *dhyana* (meditation), and *samadhi* (union) in regard to any one thing or idea.

The following exercise is neither as formal nor as rigorous as yogic sanyama, and should be accessible to the modern student.

STEP 1: Choose a symbol or concept. Visualize it, think about it, and relate it to the things around you; use all the techniques outlined in the previous discussion of symbol meditation.

STEP 2: Study the associations (related symbols and correspondences) of the symbol.

(Symbols in magical systems are usually associated with deities, animals, seasons, colors, etc. The possible associations are infinite.)

Examine the traditional attributions of the symbol. Do additional reading and contemplation until you can find at least one (reason for) connection between the central (original) symbol and each of its associations. If the symbol relates to a specific myth or set of texts, read this material also. In short, research the symbol.

STEP 3: Amplify and solidify your understanding of the symbol by putting it in written or oral form. Synthesize it.

STEP 4: Return to Step 1 and look for more associations and correspondences. Expand the conscious links between the symbol and that which is symbolized.

STEP 5: Continue focusing your attention on the symbol and its related concept(s) until a state of samadhi (union) results. You will know this by a perception of light and a joyous AHA feeling.

It is important to note that the feelings of reverence, awe, sacredness, and certainty which the student may at times experience should be considered as sources of energy rather than determinants of truth, since any model of the universe which the individual can conceive of is just that . . . a model.

STEP 6: Return to STEP 1 again.

Samadhi is endless. There is a feeling of ultimate union and understanding each time such a state is achieved, yet each time the (perceived) limits are expanded. Only by abandoning all fixed perception of self or identity can limitation itself be transcended.

The flash of union described in these exercises may be experienced in relation to any subject. Artists, writers, philosophers, and scientists have often reported mystical feelings or altered states of consciousness accompanying discovery and sudden insight or inspiration. Almost any student who has stayed awake for long periods during intense study and concentration has encountered the "light bulb above the head" shown in so many cartoons and comic strips. People really do "see the light."

A certain quantum or critical threshold of meaning and connection seems to be required to produce this phenomenon. Indeed, this expanding lattice of meaning may be central to the way we understand language and symbols. One theory of linguistics uses the model of knots in a fishnet to describe how we derive the meaning of words. Each word is "tied to" the words needed to define it. If you look up any word in the dictionary, then look up all the words in the original word's definition, and then look up the definitions of the words used in *those* definitions, and so on, you will eventually look up every word in the language. By this model, it requires every word in a language to completely define any single word in that language. This gestalt meaning, or "whole-language definition" is another way of defining (or, in this case, listing) the symbolic world view or level of metaprogramming in the individual.

Structured thought (using language or symbols) tends to be limited by the language or symbol system used. It is possible to be aware, to think without language, but it is not possible to think *about* something without language. Also, you cannot define

the limits of a language (symbol system or world view) using that language. This in itself is a good reason to study languages and symbols. The ability to create symbol systems as need or will arises greatly extends one's freedom of action and response.

Perception is an activity, not just a passive experience, and much of our perceptions are predicated by our internal dialogue.

It is important to note that the words "spell" and "spiel" come from the same root. Both the sorcerer's spell and the advertising copywriter's spiel are attempts to bring about specific perceptions of reality. In one sense, any communication can be thought of as magical. If someone starts to tell you about some experience (such as what they did during their vacation, for example), the person's intent is to induce in you the state of having an experience similar to theirs. Talking is a method of inducing states in one another by using sound sequences called "words."

Any time you visualize the image of a thing or symbolize it in any way, you are producing a microcosm or simulacrum of that thing. Some information theorists now believe that the brain stores information as a waveform similar in some ways to the three-dimensional waveform stored in a laser hologram. Images, symbols, and physical "witnesses" (such as photographs) have analogical relationships to the things imaged, symbolized, etc., permitting resonance, just as two similarly tuned tuning forks are in resonance, however tenuous this connection may at times be. This is the essence of the "magical link."

Ritual

Magical rituals work on at least four levels:

1. Physiological level (level of substrate programming)
2. Neurological level (level of programming)
3. Mental/linguistic level (level of metaprogramming)
4. Physical level (level of noumenal reality)

Physiological Level (Level of Substrate Programming or Heredity)

Operations on this level take advantage of the physical structure of the human body and nervous system to cause altered states of awareness. For example, *pranayama* (yogic breathing) allows a certain control of emotional and physical states regardless of the practitioner's belief or disbelief in the existence of prana (ch'i, life-force, etc.) and regardless of previous conditioning.

Neurological Level (Level of Programming or Learning)

1. Imprinting—Imprinting is "one-time" learning that stems from some intense or peak experience. Imprinting causes changes in perception and behavior that do not require any further reinforcement. (Many phobias are examples of imprinting.) This level is dependent (builds) upon the preceding substrate level, but still operates independent of belief systems and metaprogramming.

2. Conditioning—Operations on this level utilize classical stimulus-response conditioning to trigger altered states or to bring about changes in behavior (which does require repeated reinforcement). For example: A ritual gesture or phrase ("word of power") can be associated with a particular state of consciousness or behavior. If that gesture or phrase is always repeated exactly in the same fashion (and the person has no stronger competing states of consciousness), the ritual gesture or phrase will always reaccess the original state.

Mental/Linguistic Level (Level of Metaprogramming or Symbolizing)

Operations on this level involve manipulation of world views via "loading and running" specific metaprograms or symbol systems. Ascending the planes or pathworking up the Tree of Life are examples of metaprogramming operations. Metaprogramming requires the use of symbols and belief systems. Formal trance inductions, incantations, and invocations all operate on this level because the use of language involves "imaging" (creating a simulacrum) of the world. This level must be built up or structured from the previous levels in order for it to be used with any degree of elegance.

Physical Level (Level of Noumenal or Absolute Reality)

Operations on this level presuppose laws governing the "physical" nature of reality which are not yet known to science. All miracles and works of thaumaturgy supposedly occur on this level, inhabiting the realm of synchronicity and unique, nonreproducible events. There is very little that I can say about this level that has any real use or meaning. Due to its proximity to the source of consciousness, the source of being, it may actually be proof against the methodology of science. In fact, it is not possible to be sure of the existence of this level of magic, since there is little (if anything) that cannot be explained by the first three levels. However, it is equally impossible to prove that this margin of strangeness, so dear to the tradition of magic, does not exist. Moreover, it does not really matter what you believe, when you find yourself beyond the fields we know.

Creating Your Own Magical Symbol Systems

A symbol is something that represents something else by association, resemblance, or convention. The word "symbol" is derived from the Greek σύμβολον (*symbolon),* which was a token used for identification by comparison with a counterpart. In essence, a symbol is something which is given an identity by being paired or connected with another thing.

The chief difference between a magical symbol system and the symbol systems we use every day is that magical symbols are arranged in layers of correspondences. Typically, each sign or symbol in a magical system is associated with:

- A conceptual principle
- A phoneme (sound)
- A color
- A part of the body or sensory channel

- A part of the mind and personality
- A natural force or phenomena
- A male and/or female personification
- A species of animal
- A species of plant
- One or more physical substances
- A gesture or body posture
- An odor
- An object
- And other equivalent symbols.

Each association of a symbol is like a band in a spectrum or a note in an octave. The different attributions of magical symbols can be considered as expressions of the spirits of those symbols in different states of being (or at different rates of vibration). Spirit (or essence) may be thought of as information perceived distinct from its medium. In the magical world view, spirit may be translated from one embodiment to another (or from vector to vector, medium to medium, or incarnation to incarnation). The magician constructs rituals so that every object in the range of the senses has a symbolic connection with the idea (or originative spark) behind the ceremony. The classical qabalist applies everything to the qabalah so that everything in daily life becomes part of an ongoing dialogue with God.

Practice creating symbols and relating them.

Choose a concept that is an important aspect of your life (your art, your job, your family, your self, whatever) and try to see a way that the concept could be divided into two opposing or complimentary concepts. (For example, the concept "art" could be divided into inspiration and execution.)

Choose two concepts that are important aspects of your life and try to combine them in one concept. (For example, the concepts of love and hate are both contained by the concept of emotion.)

Choose several concepts and associate each with a different color. Take those same concepts and associate each of them with an object (for example, elemental water is associated with cups).

Try asking yourself questions such as "If the part of me that relates to other people were an animal, what kind of animal would it be?" or "If the part of me that creates (draws, sculpts, writes, etc.) were a person, would that person be male or female? What would he/she look like?"

Few published symbol systems (or the rituals constructed using them) are as meaningful to the reader as to the author. Many religious and magical traditions are chiefly the commemoration of someone else's attainments. At their worst, older systems are little more than the leftover road maps of various travelers. It is important for you to feel free to modify and experiment with the different models described in this

book. The more highly personal you can make a symbol system, the more effective it will be *for you.* See which systems you like the most and try to discover what it is about them that makes them powerful. Magic works best when it is your own.

Just remember, you will become what you choose to associate with. We are changed by the focus of our attention and by the action of those things we use to symbolize our selves. Whenever you create a symbol system, first ask yourself not if it describes the world but whether you would want it to.

The Components of Magical Ritual

Like any other technical operations, magical rituals have specific steps or components.

In its simplest form, a magical ritual can be described as having three stages:

- Entry into altered states of consciousness/entry into the magical (analog) world
- Action in, or experience of, this other reality
- Return and reintegration with normal consciousness/return to the material world

Many human activities could thus be viewed as magical rituals.

In Hindu yogic/tantric systems, ritual components are classified according to the sensory system involved:

- Mantras—names or phrases
- Yantras—diagrams or mandalas
- Bandhas—gestures or hand positions
- Mudras—body positions

These are considered to be like the bands of a spectrum, each making up one facet of the focus or intention of the ritual.

William Gray classifies the ritual components by style and tradition, dividing rituals practices into three main "schools":

- Hermetic—highly intellectual practices utilizing complex temples and rituals
- Mystic—principally spiritual practices involving contemplation and devotion
- Orphic—ecstatic practices utilizing dance, music, and emotional expression

Of course, most rituals contain some of each approach.

Further division and classification of the components of magical ritual is somewhat a matter of taste. However, some common operations may be discussed without too much reference to specific symbol or belief systems.

Purification

Many rituals are preceded by some action intended to cleanse the participant of spiritual and mental impurities and unwanted influences, and to focus the attention on the operation about to be performed. Purification may take the form of a vigil or fast,

or may actually be a literal cleansing, as in lustration. Often, a short prayer or dedication is performed as a purification, just prior to the main body of the ritual. Here is a simple "purification cross" which may be used this way:

STEP 1: Face east (in the direction of the rising sun).Touch your forehead, saying "I am I . . ." Visualize brilliant white light above your head.

STEP 2: Raise one arm above your head, pointing upwards,saying ". . . in harmony with the Heavens. . ." Visualize the white light streaming downwards from above, permeating, purifying, and cleansing you.

STEP 3: Sweep your hand downwards, pointing towards the earth ,saying ". . . the Earth. . ."

STEP 4: Touch your right shoulder, saying ". . . the Sun . . ."

STEP 5: Touch your left shoulder, saying ". . . and the Moon . . ."

STEP 6: Bring your palms together in front of your heart, saying ". . . forever and ever. So be it!"

Visualize the white light radiating from your heart.

To perform a version of the "Qabalistic Cross," make the same movements, but substitute these words: *Ateh . . . malkuth . . . ve-geburah . . . ve-gedulah . . . le-olam . . . amen!* which means: "Unto Thee . . . the Kingdom . . . the Power . . . and the Glory . . . forever and ever. . . . Let it be so!"

Short purification rituals of this type are frequently performed at the closing of a ritual, as well as at the beginning. The "purification cross" may also be performed separately as part of one's daily practices.

See (in the glossary) LUSTRATION.

Centering

Centering is a formal way of "collecting oneself" used to summon and focus energy, and help establish stability. The short procedure presented below may be used any time you feel the need ,or it can be used as a step in a more complex operation.

STEP 1: Plant your feet firmly. Try to feel the ground beneath you.

STEP 2: Breathe slowly and deeply from your lower diaphragm while focusing your attention on your center of gravity (about an inch below your navel).

STEP 3: Breathing slowly through your nose, try to feel a current of energy (a cool sensation) flowing up the bones in your nose, down through your forehead, and flowing throughout your body with your breath. As you breathe, feel this energy flowing through your center of gravity, passing back and forth through this point like a massive but gentle tide.

STEP 4: Continue to relax and breathe slowly, feeling this energy filling and flow-

ing through your body. Let it hold you up and balance you, as if your center of gravity were holding up your weight.

STEP 5: Feel your center of gravity as the very center of the universe. Feel all the energy of this universe, an ocean of energy, flowing through this point with every breath. Feel this energy flowing, passing through you and expanding outward, filling the room, passing through the walls, moving out into space, until you can feel yourself at the center of a circle of limitless circumference.

See (in the glossary) CENTERING; HARA POINT; KIKAI.

Circling

Circling is a formal method of establishing what Mircea Eliade calls "sacred space and sacred time." The magician is essentially saying "within this circle is the centerless center which is always *here* and *now.*" This separation of the sacred and the profane is essential to any orderly working, because it also separates the inner from the outer, the magical from the mundane. (This separation of states is one of the things that distinguishes the magician from the mental patient. Imagine how disastrous it would be if altered states of consciousness began randomly to intrude into your everyday life.)

Circles symbolize cycles, such as the progression of the seasons. The circle is the primary symbol of unity, eternity, and perfect order.

In the more complex ceremonial systems, the magic circle is almost like a spacecraft or a diving bell. The elemental "watchtowers" at the four quarters of the circle can be viewed as ports or filters, through which specific energies may be passed in a controlled fashion. The central altar acts as a console fitted with "instruments" such as the rod or athame which are used to "pilot the craft." This is not such a wild metaphor, since some magicians find (with sufficient practice) that the space outside the circle actually appears to change as the magician "moves" from one sphere (or plane) to another. In this sense, the circle allows the magician to safely dissociate and manipulate potentially dangerous spiritual forces and states of consciousness.

Thus, circles are boundaries and interfaces. They may be used to provide stability, protection, insulation, and focus.

Perhaps the oldest example of circling appears in the Assyrian Surpu tablets:

> *Ban! Ban! Barrier that none may pass,*
> *Barrier of the gods, that none may break,*
> *Barrier of heaven and earth that none can change,*
> *Which no god may annul,*
> *Nor god nor man can loose. . . .*

You can see from this example that very little in the concept of the magic circle has really changed in the last few thousand years.

A very simple magic circle may be created just by drawing a circle while verbally stating your intent. The important thing in doing this is that you must then treat the circle as magical.

For example:

Face east, in the direction of the sunrise.

Draw your circle, moving clockwise (deosil, towards the sun). As you do this, imagine the circle glowing with bright white or brilliant blue light, and say something such as:

Let this circle be a boundary separating the inside from the outside, so that nothing may pass except by my will. As this circle meets, so mote it be!

To open the circle, face east again, and erase (mentally and physically) moving counterclockwise (widdershins, away from the sun). As you do this, say something such as:

It is finished. By my will, let the circle be open!

The magic circle is also a microcosm. Like the pantacle, it simultaneously symbolizes the magical universe and the body of the universal or heavenly man (Adam Kadmon, Purusha, and so on). In this sense, the circle is used to consciously link, harmonize, and mediate between magician and universe, microcosm and macrocosm. In the Hindu Avarana Puja (a mandala consecration ritual), a cosmic center point *(bindu)* is established and divine blessing is requested. Then protection is invoked around the bindu by chanting the names of the eight regents of space with mantras associated with different parts of the body. To create a circle of this type:

STEP 1: Construct a circle, just as you did in the previous exercise.

STEP 2: Arrange an entire set of symbols (all the elements comprising any one of the models described in this book) around the periphery of your circle. Again, begin in the east, moving clockwise. You may arrange the symbols you have chosen in any way that seems appropriate and logical, as long as all the parts of the system are set evenly around the circle. As you place or draw each symbol, "call" the concept, force, and/or entity that is associated with it, until the symbol becomes "live." You should have a definite sense of the presence of that which is symbolized around the circle.

STEP 3: When you are done, reverse the process to open the circle, moving in a counterclockwise direction. Repeat each "call," but this time, dismiss whatever forces or entities you may have invoked. If you have invoked personified beings, be sure to thank them for their participation and goodwill.

STEP 4: After all the symbols surrounding the circle have been "deactivated," remove the boundary circle, just as you did in the previous exercise.

See (in the glossary) CIRCLE; CIRCLING; MANDALA; PANTACLE; YANTRA.

Incantations

Such is the power of language that anything stated in words has some magical effect, however small.

When you describe, name, or otherwise create an image of a thing or event, that image (whether visual, verbal, physical, etc.) resonates with all other things or events which bear a similarity of form.

"Affirmations" make use of this principle in a very simple way. If you actually arise every day and say aloud "Every day, in every way, I'm getting better, and better, and better," you will eventually come to feel at least slightly happier and more effective. This was known to Lewis Carroll when he wrote (in *The Hunting of the Snark)* "What I tell you three times is true." To begin with, try experimenting with this ancient Hindu formula. It should be recited every morning when you first awaken (preferably before dawn):

Brahma, Vishnu, Shiva, you, and the
Spirit of the Spirits of the Seven Orbs;
I call upon you all, asking
that the day should dawn.

The idea, as with the use of mantras, is to repeat the incantation until the consciousness is saturated. Aleister Crowley stated the principle most succinctly: "Invoke often. Inflame thyself with prayer!"

Part of the effectiveness of incantations lies in their poetic, evocative quality. The imagery and phrasing of a ritual incantation should bring about a strong emotional response appropriate to the subject. Scriptures of the world's religions, poetry, literature, and even popular songs may provide material for incantations. It is important for every magician to build up his or her own collection of bits and pieces for personal use. As you find out what is effective for you, these collected snippets may be formed into personalized rituals in your own "Book of Shadows." The following example was created by "folding together" various ancient Egyptian and Assyrian texts:

Spirits of the World!
Remember (ritual name of magician),
who was commanded to rule among the Gods!
Spirits of the World!
Remember the Possessor of Everlastingness!
Spirits of the World!
Remember the Lord of the Hidden House,
Master of the Room Without Walls,
Temple of the Gods in Visible Forms.
Spirits of the World remember!

Incantations also make use of hypnotic language patterns, both in a general sense and formally in "trance inductions." The most frequently encountered linguistic pattern is something called "verbal pacing." Verbal pacing consists of stating aloud someone's experience in objective terms which are verifiable to the senses. Any verbal description of (your own or someone else's) ongoing sensory experience (whether inner or outer experience) will cause a feedback loop which can be used to induce

altered states. Often, a hypnotist will make several statements which are definitely true and then link them to a statement that the hypnotist *intends* to be true. One way to use this principle in rituals is to verbally connect some objective behavior with a desired effect or state of consciousness, as in this short candle-burning incantation:

I light this candle (magician lights candle)
to dispel the darkness.
As I feel the heat of the flame,
the fire is kindled within me.
As I see the flame dancing,
the light of spirit fills me.
As this candle burns here now,
I am one of those shining beings
who live in light.
As I will, so mote it be!

I would strongly recommend that any serious practitioner of ritual magic become familiar with the techniques and theory of trance-induction and hypnosis. The best book that I know of to begin with is *Trance-Formations* by Richard Bandler and John Grinder. I would also recommend *Basic Techniques in Neuro-Linguistic Programming* by Linnaea Marvell-Mell.

See (in the glossary) BARBAROUS NAMES; GOETIA; INCANTATION; MANTRA.

Calling (Evocation and Incantation)

One approach to making changes in yourself or in the world is to get a "magical being" embodying a particular energy, concept, or facet of existence to do it for you. This process is referred to by magicians as evocation and invocation and by psychologists as dissociation. Evocation is performed by causing some aspect of the outer world or your inner self to manifest as a personified entity. Traditionally, evocation is the calling forth of a spirit or elemental to visible manifestation using spells or words of power. In formal ceremonial magic, the spirit or entity called is contained and manifested inside the "triangle of art." (The triangle of art is a triangular diagram, usually containing words of power or divine names between two parallel lines making up the walls of the triangle. It is usually placed in the north, always *outside* the circle, and often contains or is constructed using salt. Many magicians also place a talisman of the spirit being summoned inside the triangle before beginning evocation.) The manifestation of the spirit summoned can be formally "built up" by anthropomorphizing the attributes and symbols associated with the forces and concepts to be embodied. For example, a being embodying elemental Fire might be seen as youthful, physically powerful, swift, willful, energetic, and alert in expression and stance. This fire entity might have red hair, wear red and bright orange, carry objects emblematic of fire, and so on.

Invocation, however, usually refers to the summoning of an angel or god for a benign or positive purpose using divine names or words of power. Invocation is sometimes viewed as interactions with beings within or part of oneself, and is generally performed *inside* the circle. It is the evocation of magical beings *outside* the circle that

allows complete dissociation between the magician and the personified quality or force. This separation is altered only under the most carefully controlled conditions (such as the assumption of god-forms) so as to avoid inadvertent obsession or possession.

It is important to note that it really doesn't matter whether you believe that magical beings are externalized fragments of mind or personality, or whether you believe that they are objective entities with existences independent of your own. You must treat such beings as real in order to work with them. Remember, from within the "magical world view," deities, spirits, and elementals are at least as real as you are.

In some systems (particularly those based in medieval or "Solomonic" magic) the magician systematically calls various demons and spirits (representing base, impure, or unrefined parts of the mind and soul) and swears them to obedience, truthfulness, etc., thus gradually rectifying, purifying, and balancing the magician. (*The Book of the Sacred Magic of Abra-Melin the Mage* is probably the best example of this sort of operation.) This approach to working with magical beings and the self is much different than the old cliche of making pacts with demons. Pacts should never be made with any sort of demon or negative spirit, since these beings are, by definition, embodiments of one's worst traits and attributes. It is against their nature to make beneficial transactions and to offer true value. Pacts with lower spirits or elementals should be undertaken only with the most careful consideration, since these are beings theoretically less conscious than yourself. (In psychological terms, the magician could be said to be giving some degree of power to a subconscious aspect or pattern that he or she may not be able to keep an eye on.)

The bottom line is that, all divine names and words of power aside, a magician has the ability to command spirits and other magical beings only to the degree that the magician possesses integrity and personal power (i.e., will) and awareness. When working with personified magical entities, be careful not to indulge your desires and ego, and keep good company.

Magical beings should be treated with care, respect, and integrity (much as you should treat the people around you). It is a good rule of thumb to observe certain terms of address when dealing with magical beings:

- Divine aspects should be approached with love, devotion, and humility, as a child to a parent, a servant to a master, or even a lover to the beloved.
- Archangels, "planetary deities," or other divine representatives should be approached with love and respect, as a student to a teacher.
- Angels should be approached with love and respect, as a friend to a friend, as you might treat a fellow worker.
- Lower spirits and elementals should be treated with love and firmness, as a master to a servant, a teacher to a student, or a parent to a child.

Many magicians believe that spirits and elementals evolve and learn just as we do. Supposedly, such beings may learn "good" or "bad" habits over a period of time, particularly if a magician typically uses a few favorite spirits. Thus, magicians have a responsibility to help, or at least not to harm, the spirits they call and work with.

Adjurations were often used (in older rituals) to compel demons or spirits to stable, visible appearance. It was thought that the magician must force spirits to give their true names and to speak truthfully, and bind them always to appear in the same form. This was usually done by the virtue of a divine name or other "word of power." The spirit was bound by the name to speak truly, appear promptly, and leave when asked, or suffer various horrible, infernal punishments described by the magician. If the entity still refused to maintain constant appearance, the magician might unveil the pantacle (which is a symbol of stability and pattern). For especially difficult spirits, the sword, rod, or some other tool embodying will and intent might be used. This may seem rather strange and medieval, but you must remember that this type of ritual rose out of cultures that were organized in very authoritarian, hierarchical patterns of divine order. While you do not have to go through the complicated adjurations and bindings that were once used, the essential principle is still valid; the magician must remain balanced and self-controlled.

One note of caution: Just as you shouldn't believe everything you read in the paper, you should also take all communications received via pendulum, Ouija board, trance-channeling, etc. with a grain of salt. If you encounter something that claims to be a "higher spiritual entity," ask for proofs (i.e., something besides colorful but unverifiable tales of pre-cataclysm Atlantis or whatever). Be very careful with any sort of contracts. Avoid especially any sort of "deals" involving your soul, your life, possession of your body, sacrifices, and so on. It does not matter whether you believe that you're playing "twenty questions" with your unconscious or whether you're talking to objective spiritual beings; promises, vows, deals, and even requests made using the techniques discussed here can have *very* significant consequences in "real life."

A very simple form of "calling" can be performed without traditional symbol systems or ritual structures:

First, make or obtain a pendulum. A white, spherical "bob" on eight or so inches of thin nylon cord will do perfectly. If you wish, however, you can also use a quartz-crystal pendulum, or any other sort that seems appropriate to you.

Next, establish a yes/no signal system with yourself. Speaking aloud, ask the pendulum to swing clockwise to mean yes and counterclockwise to mean no. Work with your pendulum until you feel comfortable with it. Try holding the line at different lengths. (Most dowsers report that each person finds a different length that gives the best response for her or him.) Practice holding the pendulum over objects and asking questions, such as "Is this alive?" or "Is it a piece of furniture?" etc. Once you are comfortable using the pendulum, you should get true responses without any conscious effort or influence on your part. This is what is sometimes called "ideomotor responses" (unconscious motions made in response to ideas). After you have established your yes/no signal system and are confident of your pendulum's responses, you are ready to begin the "calling" operation itself.

Find somewhere quiet where you can concentrate and will not be disturbed. Some people may wish to practice this operation within a circle or some other consecrated/dedicated spot.

Take a piece of paper and draw a circle on it. The paper should be square or circular, and the circle should be at least four or five inches in diameter.

Sit with the paper in front of you and place a "witness" for the entity you wish to contact inside the drawn circle. After you have done this, hold your pendulum a few inches above the witness, concentrate on whatever you want to contact, and say something such as:

> *I wish to communicate with (fill in the blank). Please speak with me through this pendulum. When you are ready to communicate, give me a strong YES signal by rotating the pendulum clockwise.*

You may attempt to contact anything you can name and conceptualize. Likewise, you can place anything inside the drawn circle that is truly connected to the entity you are trying to contact. For example, you could place fingernail clippings and a photo of yourself in the circle and say "I would like to speak with my unconscious self" or "I'd like to communicate with the part of me in charge of keeping my body healthy and fighting off illness." You could place your magical motto or personal sigil within the circle and say something such as "I want to speak to the part of me that is responsible for my ongoing initiation and spiritual growth." What you may contact is limited only by your imagination, your ability to concentrate, and your discretion.

Finally, decide just what you want to know or accomplish. You may ask the entities you contact for knowledge, skills, or "powers." You may even ask them to perform specific tasks in the outer world (e.g., heal someone else, make it rain, help get you a new car, and so on).

For example, to do "change work" on yourself, you might say:

> *I would like my Higher Self to choose some pattern, some aspect of my life that I need to change for my health, growth, and well-being. Please signal "yes" when you have done this.*

After you receive a yes signal, continue:

> *Please contact the part of my self in charge of that aspect of my life that I need to change and ask it to generate some new behaviors that will be more effective and beneficial to me than my old behavior. Please signal "yes" when you have found at least three new behaviors that you would be willing to try out in my life over the next several months.*

After you get a yes response, perform an overall check by asking if there is any part of you that thinks these new behaviors will be harmful in any way. If any part of you objects, then go back and have the part you have been talking to generate some alternate new behaviors. If nothing objects, ask your Higher Self and the part you've been communicating with to implement these new patterns in your life. Finally, thank everyone involved and tell them to go in peace.

This sort of evocation/invocation may be performed with anything you can name or define. You can use the most general descriptions, such as "I'd like to talk to the part of me that is in contact with the Secret Chiefs," or "I wish to communicate with the being that knows everything about healing and medicine." Once you have contacted an entity and are sure of its nature, you can attempt to determine its "magical name" (giving you a greater degree of access and ability to work with the being).

You can attempt more detailed communication by constructing an "alphabet wheel" (a circle divided into pie slices, with one letter of the alphabet in each slice). This arrangement enables you to use a pendulum to spell out names and words. (This is really no different than that old standby, the Ouija board, but a pendulum and alphabet wheel are much easier to use.)

On the other hand, spirit names which are formally constructed using a magical symbol system (such as the Hebrew alphabet and its correspondences) have an analogical relationship to that which is named. Information is "encoded" in the name by the method of its construction and may be retrieved by reversing the process.

Unlike people, spirits, gods, demons, angels, etc. are "pure" entities. A spirit knows only about that which it is a spirit of. For example, a spirit of Fire might understand (and be able to tell you) the secrets of combustion, while knowing nothing of any other subject. (The "lower" the spirit, the more specialized and less conscious it is.) However, the"elemental ruler" of Fire would know *everything* about elemental and material Fire. The major distinction between levels of being is that elementals, lower spirits, angels, and demons are less individual and encompassing than entities of the higher planes. Gods and archangels are, by definition, unique, ruling (or "containing") all lesser beings related to their nature or sphere of influence.

While I have steered away from providing the sort of "telephone directory of spirits" which one often finds in medieval-style grimoires, the inventive student should be able to find more than enough "entity concepts" (if not actual entity names) in this book to explore techniques of evocation, invocation, and the construction/derivation of spirit names.

See (in the glossary) ADJURATION; ANGEL; DEITY; DIVINE NAMES; ELEMENTAL; EVOCATION; GOD-FORM; INVOCATION; LOWER SPIRIT; SPIRIT.

See also (in the Practical Qabalah section) TELESMATIC IMAGES and A METHOD OF GENERATING SPIRIT NAMES.

Opening the Portals/Ascending the Planes

The "Opening of the Portals" is a ritual action used to symbolize entering the "astral planes," "higher realms," or the "other side." It acts as an anchor for altered states of consciousness, signaling the mind that it is appropriate to enter the magical reality. Opening the portals may be performed by extending your arms and making the motions of opening a door or parting a curtain while visualizing such a door or curtain. One passes through the portal by physically and/or mentally walking forward through the visualized gateway. Often,a particular symbol or word is visualized on the portal before passing through. Sometimes, a divine name or word of power is vibrated as well. Any type of doorway or portal can be visualized and any gesture of opening and entering will suffice. It is important, however, that some definite gesture (either men-

tal or physical) be used for both opening and closing, so that the portal opens or closes only by your conscious will.

Often, in ceremonial magic, the portal is used to "ascend the planes" (in whatever sequence is appropriate to the magical system being used) until the sphere or plane associated with the energies to be channeled is reached. Also, in hierarchical structures (such as the qabalistic Tree of Life), as you "rise higher in the planes" and approach godhead or noumenal reality, it is possible to direct greater amounts of energy causing farther-reaching changes in the material world.

In the qabalistic conception of the four elemental worlds, all action and being originates in the spiritual, archetypal world of Atziluth (associated with spiritual Fire). This is the world of divine names and aspects. The divine power descends to the creative world, Briah (associated with spiritual Water), where it is mediated through the archangels. From there, it passes through the astral world, Yetzirah (associated with spiritual Air), where the divine will is implemented by the angelic choirs. Finally, the original aspect of God manifests in the material world, Assiah (the sphere of the elements).

In a "typical" qabalistic ritual, the magician uses the hierarchical structure of the system to move the intention of the ritual up to the originative spark and then back down to its manifestation. Invoking the appropriate divine name, the magician requests the associated archangel to command the subordinate angelic choir to cause the elemental forces in their care to accomplish the magician's will. Many magical symbol systems are arranged in hierarchies suitable for "ascending the planes."

To experiment with this idea, simply choose any of the cyclical or hierarchical models discussed in this book (most of the models between 5 and 24 will do nicely), then visualize a stairway with one of the symbols on each step (arranged in "ascending" order). Cast a circle and/or open the portals, if you wish, and mentally walk up the stairs, moving only so fast as you are aware of and experience each symbolic step. When you reach as high as you can (or will) go, experience the pinnacle, perform any necessary actions, and then walk back down the stairs. Note that anytime you magically journey in this way (or using any other method) it is important to formally return to the material world and "normal"consciousness.

Seemingly, any hierarchical system may be used. I know of one practitioner of astral travel who visualized an elevator and simply numbered the planes. The material world was considered to be 0; the "higher planes" were positive numbers (1 ,2 ,3, and so on) and the "lower planes" were negative numbers (–l, –2, –3, and so on). A similar result may be obtained with even less intervening symbology by climbing "threads" or "ladders" during trance in the manner of ancient shaman.

See (in the glossary) ASTRAL PLANES; ASTRAL PROJECTION; MERKABAH; PLANES.

Banishing and Exorcism

Banishing is performed to rid the mind of unwanted influences or to disperse specific forces. When the operation is intended to banish a personified entity, it is called exorcism. In its most general sense, banishing is a conditioned form of *dhyana* or "unspecified consciousness." An overall banishing is often performed to establish a "clean slate" near the beginning of a magic ritual, providing a "void" to be filled by the

microcosmic universe created by the magician. This type of ritual is frequently accomplished by the virtue of a divine name or other "word of power." For example:

Unwanted Influences!
Unfriendly influences!
By the power of the All Highest;
By that which is without attribute;
*EHEIEH!**
I command you, begone!

Many times, in rituals based in the Western tradition, the banishing pentagram of elemental earth (drawn counterclockwise from the lower-right point with the magical sword or athame) is used to cast a spirit or force from the material plane. Other elemental pentagrams or similar geometric glyphs may be used the same way when appropriate to the forces being manipulated.

Banishing (like evocation and invocation) is largely a matter of will. The integrity of any ritual operation depends more upon the personal power and concentration of the magician than upon any power supposedly inherent in specific ritual words or gestures. As the saying goes, "Do not call up anything which you cannot put down."

See (in the glossary) BANISHING; DHYANA; DIVINE NAMES.
See also the elemental pentagram illustrated in model 5.

Grounding

It is essential to consciously end each magic ritual, formally reintegrating with and returning to everyday consciousness. Neglecting this step could result in obsession, depression, or feelings of fragmentation and listlessness.

To perform a simple grounding:

STEP 1: Breathe deeply and slowly. Center yourself.

STEP 2: Feel the magical current flow through you, seeping deep into the earth, where it is cleansed and renewed. Actually touch the ground, if you like, and visualize the energies ebbing downwards with each breath you exhale. You may want to say something such as:

The circle is open but the circle remains.
The wheel turns to come round again.
Powers of magic, return to your source
until I next call, for this rite is ended!

Some magicians also add:

Let any spirits that may have accidentally been imprisoned by this ritual now be freed! Let all powers go in peace.

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*אהיה—a Hebrew name of God meaning "existence."

STEP 3: Relax. Have some light food and juice. Rest quietly for a little while.

STEP 4: Remove all the magical implements, talismans, candles, incense, etc. from the circle. Clean everything and put it away.

See (in the glossary) GROUNDING.

A Sample Arrangement of Ritual Components

This is the sequence of steps in a "typical" Western qabalah-based ritual. There are many ways to arrange steps in rituals, but most will follow this general pattern:

STEP 1: The magician faces east and performs the purification cross.

STEP 2: Elemental pentagrams are traced at the four quarters and "charged" using divine names. The appropriate archangel and elemental ruler is invoked at each station or "watchtower."

STEP 3: A flaming hexagram is visualized with the four cardinal directions, the heavens, and the earth comprising its six points.

STEP 4: When the circle is complete, the magician faces west and performs the purification cross again.

STEP 5: The magician faces east, invokes the archangel Gabriel (because Gabriel is the Archangel of the sphere of Yesod), and enters the astral planes (making the sign of the opening of the portals).

STEP 6: The magician "rises in the planes" to the sphere appropriate to the nature of the ritual being performed. Each guardian and gate should formally be passed, and every sign, password, or divine name properly given.

STEP 7: The entity most appropriate to the operation is invoked while in the sphere of the working.The magician commands the entity to pass a measured, controlled portion of the correct magical force or energy into the circle through the mediation of the archangels.This force is drawn into the magician, who then directs it towards the intention of the ritual by using incantation, visualization, and symbolic action. (Symbolic action is used in sympathetic magic. For example, a magician might pour water on the ground during a ritual to cause rain.) In a consecration or charging ritual, the specific force would be directed and bound in a talisman or magical tool.

STEP 8: The entity (if any) governing the operation is thanked and dismissed.

STEP 9: The magician returns to the material plane, passing all appropriate gates and guardians, and makes the sign of the closing of the portals.

STEP 10: The banishing pentagrams of the elements are traced, the watchtowers, wards, etc. are "deactivated," and the archangels and elemental rulers are cordially thanked and dismissed.

STEP 11: A general banishing and grounding is performed.

> **Note:** If a magical tool or talisman is created during the ritual, it should be wrapped in the proper color silk (or whatever) and put away before a full banishing is done.

STEP 12: The magician faces west and performs the purification cross again.

Of course, an infinite number of gestures, incantations, invocations, libations, incensings, annointings, robings, dances, and flourishes may be added to the essential "arc of initiation." However, the bare bones of magic ritual is the conscious rise to a peak experience of some sort and the subsequent return to normal consciousness. The important point is to use only those ritual components which are necessary to a given operation and harmonious with its style and subject. Do not create rituals which are so long or cumbersome that you cannot maintain concentration and focus of attention. Complex ceremonial ritual requires dedication to long periods of practice and study. If a five-minute ritual made up on the spur of the moment accomplishes your intention, then it is superior to three-day temple working with full chorus which does not.

A Suggested Program of Study

It is difficult to to describe any sort of definitive path to the study of magic, because the subject is, in its broadest sense, all-encompassing. Magic has sometimes been referred to as "the Craft," or simply "Art," in that it uses all of reality, the world itself, as its medium. Art is said to be defined by the limitations it accepts. For example, the infinite, raw, creative impulse of an artist can only manifest and be perceived by others through the physical limitations of the artist's materials and tools. As Marshall McLuhan said, the medium is the message. This is particularly true of magic.

Because of the tremendous scope of magic, any of humanity's arts, skills, and knowledge may by useful, indeed necessary, to the aspiring magician. It is possible, however, to delineate areas of principal importance or interest.

In general, all of the performing arts are important. Anyone seriously interested in the practice of ritual/ceremonial magic should consider devoting some time to the study of drama. Drama and ritual share the same origins. Even now, beginning magical exercises and the practices taught in basic acting and improvisation classes are frequently identical. Knowledge of dance, mime, and music (both vocal and instrumental) may also be very beneficial.

On a more specific level, I have broken the traditional study of magic into discrete steps based on the stages of yoga (as described by Patanjali) and the degrees of the A.·.A.·. and the Hermetic Order of the Golden Dawn. I have tried to recommend the best books available for each topic without burying the student in an endless bibliography.* Please bear in mind that the following program is by no means complete, but is intended as a framework for the personal course of study which each individual must develop according to his/her own propensities and interests. It is not intended that everyone perform all the practices mentioned, nor should everyone perform them in the order given. Each person must chart her or his own course. Other examples of courses of study may be found in the introduction to *The Golden Dawn* by Israel Regardie and in *Modern Magick* by Donald Michael Kraig. Both are heartily recommended.

*Believe it or not.

Right Livelihood, Yama, and Niyama

Begin to tighten and refine your life in the material world. At this stage, the student is concerned with eliminating debts, fulfilling obligations, and establishing a stable lifestyle. Apart from the obvious advantages, this helps provide the time and attain the stillness necessary to discern one's routines and habits and become more aware of them. It is important to have a way of making a living and a place in life that will not interfere with your emotional balance and intellectual clarity. "Right livelihood" is a way of life that does not put you at odds with yourself, the people surrounding you, or the world as a whole.

This stage often involves some aspect of the yogic concepts of *yama* ("abstention" or negative ethical preparation) and *niyama* ("observance" or positive ethical preparation). Yama traditionally consists of the five vows of Jainism: abstention from injury *(ahimsa)*, abstention from falsehood, abstention from stealing, abstention from passion, and abstention from avarice. Niyama includes internal and external purification, austerity *(tapas)*, study, and devotion to God.

It may be helpful to practice commitment as an exercise. This is done by making a formal commitment to do (or not do) something each day. The commitment may be large or small, so long as you state it formally and follow through without fail. This exercise can be very useful in focusing one's intent and increasing awareness of daily actions.

Recommended Books

The "DE" (Doing Easy) section of *Exterminator*—William S. Burroughs
Don Juan: A Yaqui Way of Knowledge—Carlos Castenada
A Separate Reality—Carlos Castenada
Journey to Ixtlan—Carlos Castenada
Be Here Now—Baba Ram Dass
Handbook to Higher Consciousness—Ken Keyes Jr.

Miscellaneous Exercises and Journal

Begin such meditations and practices as you will, keeping a scrupulous daily journal of all results, reactions, and the conditions under which they occur. This record should include such information as diet, drug or alcohol consumption, sleep patterns, dreams, emotional state, sexual activity, Moon phase, and unusual or significant events in your life. This practice is intended to help objectify consciousness, enabling the student to become more aware of subtle patterns in lifestyle that affect health, emotions, and actions. Examples of this type of document appear in:

"A Master of the Temple" in *Gems From the Equinox*—Aleister Crowley, edited by Israel Regardie
The Magickal Record of the Beast 666—Aleister Crowley, edited by John Symonds and Kenneth Grant

Recommended Books

The Llewellyn Guide to the Development of Psychic Powers—Melita Denning and Osborne Phillips
The Possible Human—Jean Huston
Occult Exercises and Practices—Gareth Knight
The Magical Diary—Donald Michael Kraig
A One Year Manual—Israel Regardie
The Spiral Dance—Starhawk
Prometheus Rising—Robert Anton Wilson

Intellectual Foundations

Obtain a general intellectual knowledge of the nature of ritual and magic. It should be understood that you are investigating a functional technology for working with different states of consciousness.

Recommended Books

Angel Tech—Antero Alli
All Rites Reversed—Antero Alli
Trance-Formations—Richard Bandler and John Grinder
Real Magic—P. E. I. Bonewits
Magical Ritual Methods—William Gray
Undoing Yourself With Energized Meditation—Christopher S. Hyatt, Ph.D.
Programming and Metaprogramming the Human Bio-Computer—John C. Lilly
Ritual Magic—Donald Tyson

Astral Travel, Pathworking, Shamanic Trancework, and Dreaming

It is necessary to gain access and control of the "astral planes." This practice results in an increase in one's awareness of the elements of the supra- and subconsciousness and aids their eventual integration in consciousness.

This phase includes all aspects of dreamwork and lucid dreaming. A record of dreams and astral experiences should be maintained in (or along with) your regular journal.

Recommended Books

Highways of the Mind—Dolores Ashcroft-Nowicki
The Shining Paths—Dolores Ashcroft-Nowicki
The Llewellyn Guide to Astral Projection—Melita Denning and Osborne Phillips
Magical States of Consciousness—Melita Denning and Osborne Phillips
Vision Quest—Nevill Drury
The Jungian-Senoi Dreamwork Manual—Stephon Kaplan Williams

Lucid Dreaming—Stephen LaBarge
Journeys Out of the Body—Robert Monroe
Leaving the Body—D. Scott Rogo

The Body of Light

Continue to formulate, strengthen, and purify the astral body. In concrete terms, this means to further balance the personality while working to eliminate neurosis and self-destructive programming.

Some authorities, such as Israel Regardie, recommend a year of psychotherapy (of any reputable style you prefer). This helps to bring remaining subconscious content to the surface.

Recommended Books

The Llewellyn Guide to Psychic Self-Defense—Melita Denning and Osborne Phillips
Energy Ecstasy—Bernard Gunther
The Psychic Energy Workbook—R. Michael Miller and Josephine M. Harper

Magical Art

Make a study of art as magical expression. I would particularly recommend the works of such artists as:

- William Blake
- Salvador Dali
- Max Ernst
- H. R. Giger
- Austin Osman Spare

Experiment with art as a form of meditation useful for exploring the unconscious. Try to embody different states of mind as drawings or paintings. Sculpture (or any other form of art) also may be used, but the best results will be obtained from an art-form more easily practiced, unless you already have some technical experience.

Recommended Books

Surrealist Art—Sarane Alexandrian
The Book of Urizen—William Blake
The Thoth Tarot Deck—Aleister Crowley/Frieda Harris
Salvador Dali's Tarot—Salvador Dali
Inner Visions—Nevill Drury
The Hundred Headless Woman—Max Ernst
Un Semaine De Bonte—Max Ernst

H. R. Giger's Necronomicon—H. R. Giger
C. G. Jung: Word and Image—Carl Gustav Jung
Magic: The Western Tradition—Francis King
The Book of Pleasure—Austin Osman Spare

Psychometry, Scrying, and the Akashic Records

Practice examining previously unknown symbols or objects using astral techniques. This involves learning to intuit patterns or "pick up vibes." Continue to practice until some degree of accuracy is obtained. It may be helpful to ask friends to test your performance using objects or symbols that they have knowledge of. Magic mirrors and crystal gazing may be included in this study.

Recommended Books

How to Develop Psychometry—W. E. Butler
How to Make and Use Magic Mirrors—Nigel R. Clough
How to Make and Use a Magic Mirror—Donald Tyson
How to Read the Aura, Practice Psychometry, Telepathy, and Clairvoyance—W. E. Butler

Divination

Make a study of various divinatory practices. As an exercise, perform a different form of divination each day and record the results in your personal journal.

It is important to remember that divination should not be used for "fortune-telling," but rather should be viewed as a form of meditation useful for developing the intuition and gaining insights into your life and situation.

Recommended Books

The Way of Cartouche—Murray Hope
The Book of Thoth—Aleister Crowley
The Oracle of Geomancy—Stephen Skinner
The Well of Wyrd—Edred Thorsson
T'ai Hsuan Ching (An Alternative I Ching)—Derek Walters
The I Ching, or Book of Changes—Wilhelm and Baynes

Designing a Pantacle

Design a pantacle embodying your conception of the universe. This should be a pictorial model of the relationship between the different forces or aspects of existence insofar as you understand them at this time.

Traditionally, the pantacle is related to elemental Earth and symbolizes stability, form, the material world, your body, and the universe as a whole.

Recommended Books

Mandala—Jose and Miriam Arguelles
Mandala Symbology—Carl Gustav Jung
The Secret Temple—Robert Wang

General Knowledge of Yogas

Obtain a general knowledge of the different practices of yoga. The word "yoga" is derived from the same root as "yoke" and refers broadly to many different methods of achieving union.

Hatha Yoga promotes unification of the mind and body through primarily physical practices. This includes the practice of *asana* (postures) and *pranayama* (regulation of breathing).

Jnana Yoga aims at union through intellectual discipline and understanding. This includes philosophy, mathematics, and the sciences.

Karma Yoga strives for union though awareness of action and good works, stressing right living and the practical focus on daily life. This includes service to others.

Bhakti Yoga is the yoga of devotion, acting through the heart and emotions. This approach is centered around service to an aspect of godhead such as Christ or Krishna. All actions are perceived as service to the divinity.

Kundalini Yoga focuses on the purification and development of the subtle body in an attempt to activate the evolutionary and transformative energies latent in human beings.

Tantra Yoga refers to a broad category of practices, united mainly by the emphasis on ritual actions.

There are many other varieties of yoga and many versions of these yogas in different cultures, but most paths (both Eastern and Western) include elements of those mentioned above.

Recommended Books

The Principles of Tantra—Arthur Avalon
Yoga, Immortality, and Freedom—Mircea Eliade
The Complete Yoga Book—James Hewitt
Eight Steps to Health and Peace—Richard Hittleman
How to Know God: The Yoga Aphorisms of Patanjali—Swami Prabhavanada and Christopher Isherwood
Kundalini Yoga for the West—Swami Sivananda Radha

Asana and Physical Fitness

Attain some degree of mastery of asana (physical postures). This involves becoming familiar with the most common hatha yoga positions and achieving sufficient physical fitness so that you are not disturbed by the fluctuations of the body during the practice of meditation. Crowley suggested that the student practice remaining in his/her position of choice with a saucer filled to the brim with water placed on top of the head. He judged that a sufficient level of competence was reached when the student could sit for an hour without spilling a drop. Whether you aspire to this degree of control or not, you must bring your body essentially under conscious control. This includes taking steps to correct physical defects, so far as that is possible.

Consider enrolling in formal yoga, dance, or martial arts classes (particularly tai ch'i or aikido) for at least one year.

Recommended Books

The T'ai Chi Workbook—P. Crompton
Weight Control Through Yoga—Richard L. Hittleman
Yoga for Physical Fitness—Richard L. Hittleman
Secrets of the Ninja—Ashida Kim
Taoist Health Exercise Book—Da Liu
Wu Shu: The Chinese Way of Family Health and Fitness—translated by Timothy Tung

Pranayama

Become proficient in the various techniques of pranayama (breath control). This results in the control of blood pH and oxygen levels and is necessary for the proper direction of energy and the calming and integration of the emotions. Pranayama also provides a marked increase in overall health and vitality.

Recommended Books

The Science of Breath—Swami Rama, Rudolph Ballentine, and Alan Hymes
The Secret Power of Tantrik Breathing—Swami Sivapriyananda
The Art of Breathing—Nancy Zi

Designing a Magical Sword

Begin the design of a magical sword, representing the critical (intellectual, catabolic, analytical) faculty of elemental Air *(ruach* or *manas).* This stage involves the further development of the rational, logical, and linear aspects of the mind, and can be equated (to some extent) with jnana yoga.

The student should acquire a solid foundation in formal philosophy, empiricism, and skepticism, as this will be a great aid in balance and the prevention of delusion and

obsession. This is an area frequently neglected by many people naturally drawn to magic and the occult, but is an important counterpart to faith and the ability to suspend disbelief.

Methods of constructing and consecrating magical swords may be found in *The Secret Temple* by Robert Wang and *The Golden Dawn* by Israel Regardie.

Recommended Books

The Structure of Magic I & II—Richard Bandler and John Grinder
Your Memory: How It Works and How to Improve It—Kenneth L. Higbee, Ph.D.
Thinking Better—David Lewis, Ph.D., and James Greene, M.A.
The Society of Mind—Marvin Minsky
The Book of Five Rings—Miyamoto Musashi
The Logic of the Sciences and the Humanities—F. S. C. Northrop
Super-Learning—S. Ostrander and L. Schroeder
Mind Tools—Rudy Rucker

Symbols, Hieroglyphs, and Language

Embark on a study of symbols, hieroglyphs, and the structure of language in general. Practice creating symbols and pictographs. It is important to understand the differences between pictorial and linear writing and how this relates to magical states of consciousness. At the culmination of this stage, the student should be capable of constructing personal alphabets and symbol systems complete with attributions and associations.

Recommended Books

Egyptian Language—E. A. Wallis Budge
Dictionary of Occult. Hermetic and Alchemical Sigils—Fred Gettings
The Book of Signs—Rudolf Koch
Tao Magic: The Secret Language of Diagrams and Calligraphy—Laszlo Legeza
Symbols, Signs, and Signets—Ernst Lehner
An Introduction to the Study of Mayan Hieroglyphs—Sylvanus Griswold Morley

"Completion" of Intellectual Studies

Endeavor to round out your intellectual training. This means establishing a broad foundation of knowledge concerning practices and beliefs around the world.

Recommended Books: Primary Sources

The Bhagavad Gita
The Dhammapada
The Egyptian Book of the Dead
The Emerald Tablet of Hermes Trismegistus
The Koran

The I Ching
The Nag Hamaddi Library
The New Testament
The Oracles of Zoroaster
The Old Testament
The Popol Vuh
The Questions of Kind Milinda
The Shiva Samhita
The Tao Te-Ching
The Tibetan Book of the Dead
The Upanishads
The Zohar

Recommended Books: General Background

The Masks of God (Volumes I-IV)—-Joseph Campbell
Myths to Live By—Joseph Campbell
A History of Religious Ideas (Volumes I-III)—-Mircea Eliade
The Forge and the Crucible—Mircea Eliade
Rites and Symbols of Initiation—Mircea Eliade
Shamanism: Archaic Techniques of Ecstasy—Mircea Eliade
The New Golden Bough—Sir James Frazer
The White Goddess—Robert Graves
Simulations of God—John C. Lilly
Geometry, Reality, and the Fourth Dimension—Rudy Rucker
Synchronicity—Carl Gustav Jung

Recommended Books: Modern Magic

The Alchemist's Handbook—Frater Albertus
All Rites Reversed—Antero Alli
Initiation into Hermetics—Franz Bardon
Liber Kaos—Peter J. Carroll
Liber Null and Psychonaut—Peter J. Carroll
Secrets of a Golden Dawn Temple—Chic Cicero and Sandra Tabatha Cicero
Magick—Aleister Crowley, edited by John Symonds and Kenneth Grant
The Magical Philosophy (Volumes I-III)—Melita Denning and Osborne Phillips
A Kabbalah for the Modern World—Migene González-Wippler
The Magical Revival—Kenneth Grant
Cults of the Shadow—Kenneth Grant
A Self Made by Magic—William Gray
Inner Traditions of Magic—William Gray
The Ladder of Lights—William Gray
The Sangreal Sodality Series (Volumes I-IV)—William Gray
The Talking Tree—William Gray
Temple Magic—William Gray
Modern Magick—Donald Michael Kraig
Techniques of High Magic—Francis King

A Garden of Pomegranates—Israel Regardie
Ceremonial Magic—Israel Regardie
The Complete Golden Dawn System of Magic—Israel Regardie
Foundations of Practical Magic—Israel Regardie
The Golden Dawn—Israel Regardie
Gems From the Equinox—Aleister Crowley, edited by Israel Regardie
The Middle Pillar—Israel Regardie
The Philosopher's Stone—Israel Regardie
A Practical Guide to Enochian Magic—Gerald J. Schueler
An Advanced Guide to Enochian Magic—Gerald J. Schueler
The Book of Pleasure—Austin Osman Spare
The New Magus—Donald Tyson

Recommended Books: Natural Magic and Wicca

Buckland's Complete Book of Witchcraft—Raymond Buckland
Withcraft Today—edited by Chas Clifton
Earth Power—Scott Cunningham
Wicca: A Guide for the Solitary Practitioner—Scott Cunningham
The Magical Household—Scott Cunningham and D. Harrington
Magical Rites from the Crystal Well—Ed Fitch
A Book of Pagan Rituals—Herman Slater

Recommended Books: World Practices

The Serpent Power—Arthur Avalon
Sakti and Sakta—John and Ellen Avalon
The Sacred (Ways of Knowledge, Sources of Life)—Peggy Beck and A. L. Waters
Taoism: The Road to Immortality—John Blofeld
Ancient Egyptian Magic—Bob Brier
Santeria: African Magic in Latin America—Migene González-Wippler
The Way of the Shaman—Michael Harner
Tools for Tantra—Harish Johari
Wheels of Life—Anodea Judith
Meditation and Kabbalah—Aryeh Kaplan
Shamanism—edited by S. Nicholson
The Blood of Kings—Linda Schele and Mary Ellen Miller
Oriental Magic—Idries Shah
Rune Magic—Donald Tyson
Tibetan Yoga and Secret Doctrines—W. Y. Evans-Wentz

Gematria and Literal Qabalah

The student should be capable of "discovering" the properties of a number never before examined using the techniques of *gematria*. Gematria is a form of numerology used in the practices of literal qabalah. Practice the examination of a different number each day and record the result in your journal as a form of meditation and mental exercise.

Recommended Books

Meditation and Kabbalah—Aryeh Kaplan
Godwin's Cabalistic Encyclopedia—David Godwin
Numerology: The Complete Guide (2 volumes)—Matthew Oliver Goodwin
The Kabala of Numbers—Sephariel

Designing a Magical Cup

Design a magical cup to represent elemental Water, the unconscious, and the intuition *(neshamah)*. This is the understanding. It is considered by qabalists to be a higher function than rational intellection because intuition involves the direct perception of reality rather than its breakdown and analysis. It may be helpful to make a study of the warrior Zen schools stressing direct perception and "no-mind."

Again, examples of the construction and consecration of magical cups may be found in *The Secret Temple* by Robert Wang and *The Golden Dawn* by Israel Regardie.

Recommended Books

The Zen Way to the Martial Arts—Taisen Deshimaru
Zen and the Ways—Trevor Legget
Zen Mind, Beginner's Mind—Shunryu Suzuki

Evocation

Engage in and become proficient in the techniques of evocation. Evocation is the process of summoning spiritual entities (the personifications of forces or concepts) to manifestation through ritual methods. This process permits the student to work with pure ideas or qualities as if they were personalized beings, allowing you direct communication with beings (seemingly outside yourself) who may provide access to knowledge or abilities not otherwise available.

There is a good description and commentary on this type of operation in *The Art and Meaning of Magic* by Israel Regardie. According to some authorities, the results of evocation can be made visible to the naked eye, even to bystanders.

Recommended Books

The Practice of Magical Evocation—Franz Bardon
A Guide to the Gods—Richard Carylon
A Dictionary of Angels—Gustav Davidson
The Necronomicon (Neville Spearman edition)—edited by George Hay
Aleister Crowley's Illustrated Goetia—Lon Milo DuQuette and Christopher S. Hyatt
Dictionary of Gods and Goddesses, Devils and Demons—Manfred Lurker
The Book of the Sacred Magic of Abra-Melin—S. L. MacGregor Mathers
The Necronomicon (Avon Edition)—Simon
The Lemegeton (The Lesser Key of Solomon)
Clavicula Salmonis (The Greater Key of Solomon)

Devotion and Bhakti Yoga

Concentrate on the development of love and the practice of devotion. Choose a particular concept or aspect of divinity and devote yourself to it heart and soul until it blossoms within. This process may involve formally consecrating yourself to a representation of Godhead and performing all your daily actions as service or sacrifice to the deity. At various stages, this practice may include looking upon the deity as master, parent, friend, lover, peer, or even child, until all facets of the relationship are assimilated.

Recommended Books

The Science of Self-Realization—A. C. Bhaktivedanta Swami Prabhupada
The Perfection of Yoga—A. C. Bhaktivedanta Swami Prabhupada
The Imitation of Christ—Thomas á Kempis
Journey to the Lord of Power—Ibn Arabi

Discipline

Work towards the exercise of stringent discipline as a method of purifying the magical will. Various cultures have used such practices as purification fasts, vigils, and extended periods of silence. The Hermetic Order of the Golden Dawn had students spend a week without using the personal pronoun "I." It is important not to succumb to arbitrary austerity. (It is a misconception that suffering, in and of itself, is good for the soul.) The practice of discipline serves to increase one's awareness of everyday activities such as eating and conversation, bringing automatic actions under conscious control, as well as slowly forging and tempering the will.

This forging and tempering is accomplished by gradually strengthening your intent through consistent, conscious action. Do nothing that you do not intend and do everything that you do intend.

Designing the Magical Rod

Begin the design of a magical rod, representing the purified will unadulterated by object (the magical will). Examples of the construction and consecration of the magical rod may be found in *The Secret Temple* by Robert Wang and *The Golden Dawn* by Israel Regardie.

Pratyahara

Attain some degree of mastery of pratyahara. Pratyahara (meaning roughly "sense withdrawal") is a yogic practice that has been described as the emancipation of sensory activity from the domination of exterior objects. This is abstraction, the ability of the mind to resist any compulsion of the senses.

Dharana

Attain some degree of mastery of Dharana. Dharana means "concentration" and is sometimes referred to as the first trance state. This is the ability of the mind to focus on one point or object to the exclusion of all else.

Dhyana

At this point, the student should be able to attain and demonstrate the experience of dhyana. Dhyana means "meditation" and is sometimes referred to as the second trance state. This is the experience of one point or object from its standpoint. Dhyana is the last stage before the utter dissolution of the subject/object dichotomy resulting in the merging of the I and Thou in the state of *samadhi*.

The Knowledge and Conversation of the Holy Guardian Angel

The student must now harmonize all of the previous knowledge, techniques, and experiences and use them to attain direct conscious communication with her/his personal daemon (the Augoeides, Higher Self, or Holy Guardian Angel) and discover his or her True Will.

The Holy Guardian Angel is sometimes thought of as a personification of that which is exactly halfway between Humanity and Godhead, the interface between the Self and the Absolute. Your True Will can be considered as the path that encompasses both your will and God's will. This is union with dharma, flowing with the Tao, or the realization of what Castenada called "the path with heart."

Using the metaphor of the qabalistic Tree of Life, this stage corresponds to Tiphareth. In the terms of Kundalini yoga, it is equivalent to the full activation and integration of the heart center (anahata, the dharma-chakra).

A Selected Bibliography of Fiction and Generally Suggestive Works

Apuleius. *Metamorphoses* (or *The Golden Ass)*
Sir Edwin Arnold. *The Light of Asia*
————. *The Song Celestial*
Honore de Balzac. *Le Peau De Chagrin*
Algernon Blackwood (works in general)
William Blake. *The Writings of William O' Neill*
Marjorie Bowen. *Black Magic*
Bulwer-Lytton. *A Strange Story*
————. *Zanoni*
William Burroughs *The Nova Express*
————. *The Soft Machine*
————. *The Ticket That Exploded*
————. *The Book of Breeeeething*
Sir Richard Burton. *The Kasîdah*
Lewis Carroll. *Alice in Wonderland*
————. *Alice Through the Looking-Glass*
————. *The Hunting of the Snark*
Mabel Collins. *The Blossom and the Fruit*
Aleister Crowley. *The Diary of a Drug Fiend*
————. *Moonchild*
Dion Fortune. *Tales of Dr. Taverner*
————. *The Demon Lover*
————. *The Goat-Foot God*
————. *Moon Magic*
————. *The Sea Priestess*
de la Motte Fougue. *Undine*
Alan Garner. *Red Shift*
————. *The Weirdstone of Brisingamen*
Maurice Hewlett. *The Lore of Proserpine*
H. Hinton. *Scientific Romances*

William Hope Hodgson. *The House on the Borderland*
J. K. Huysmans. *En Route*
————. *La-Bas*
Rudyard Kipling. *Kim*
C. S. Lewis. *Out of the Silent Planet*
————. *Perelandra*
————. *That Hideous Strength*
H. P. Lovecraft. *At the Mountains of Madness*
————. *Dagon*
————. *The Dunwich Horror*
Lucan. *Pharsalia*
George MacDonald. *Lilith*
Arthur Machen. *Works of Arthur Machen*
Sir Thomas Mallory. *Le Morte d'Arthur*
Marvel Comics Group. *Dr. Strange*
W. S. Maugham. *The Magician*
Wilhelm Meinhold. *The Amber Witch (Five Victorian Ghost Novels)*
————. *Sidonia the Sorceress*
George Meredith. *The Shaving of Shagpat*
Petronius. *Satyricon*
————. *Petronius Arbiter*
Alexander Pope. *The Rape of the Lock*
Francois Rabelais. *The Works of Francois Rabelais*
Sir Walter Scott. *Redgauntlet*
William Shakespeare. *Macbeth*
————. *Midsummer Night's Dream*
————. *The Tempest*
Bob Shea and Robert Anton Wilson. *Illuminatus!*
(I. *The Eye in the Pyramid* II. *The Golden Apple* III. *Leviathan)*
Bram Stoker. *Dracula*
J. R. R. Tolkien. *The Lord of the Rings*
(I. *The Fellowship of the Ring* II. *The Two Towers* III. *The Return of the King)*
————. *The Silmarillion*
Virgil. *The Æneid*
Robert Anton Wilson. *The Earth Will Shake*
————. *Masks of the Illuminati*
————. *Schrödinger's Cat* (3 volumes)
Roger Zelazny. *The Changeling*
————. *Madwand*
————. *Dilvish the Damned*
————. *The Changing Land*
The Arabian Nights
Le Comte de Gabalais

A Select Bibliography on Shamanism and the Ritual Use of Hallucinogens

Note: Ritual use of hallucinogens is a very high-energy, fast approach to the expansion of consciousness. In other words, drugs can enable the experimenter to access experiences and physical states without adequate preparation. This produces an effect frequently referred to as flaming out.

DO NOT LET THIS HAPPEN TO YOU!

Altered states are perilous enough when induced without artificial means. Few people are truly suited for this particular path. No one should consider it without a thorough knowledge of techniques and consequences (legal and otherwise).

I do not recommend this approach to any student and neither I nor the publisher is in any way responsible for any crime or injury resulting from misuse of this information.

Psychedelics—Bernard Aaronson and Humphrey Osmand (Osmand coined the term psychedelic in correspondence with Aldous Huxley)

Flesh of the Gods: The Ritual Use of Hallucinogens—Allen and Unwin

A Separate Reality—Carlos Castaneda

Journey to Ixtlan—Carlos Castaneda

The Teachings of Don Juan: A Yaqui Way of Knowledge—Carlos Castaneda

The Whole Drug Manufacturers Catalog—Chewbacca Darth (criminal self-sufficiency)

Shamanism: Archaic Techniques of Ecstasy—Mircea Eliade

Hallucinogens and Shamanism—Michael J. Harner, editor

The Way of the Shaman—Michael J. Harner (excellent non-drug oriented how-to's)

Secrets of the Mind Altering Plants of Mexico—Richard Heffern

The Doors of Perception—Aldous Huxley

The Psychedelic Experience—Leary, Alpert, and Metzner

The Center of the Cyclone—John C. Lilly

Programming and Metaprogramming the Human Bio-Computer—John C. Lilly

The Merck Index—The Merck Corporation (This work contains the full names, melting points, solubility, minimum lethal does, and useful information on nearly every chemical known to man. Never put anything in your mouth you cannot spell.)

The Magical and Ritual Use of Herbs—Richard Alan Miller
Hallucinogenic Plants of North America—Johnathon Ott
Hallucinogenic Plants (A Golden Guide)—Richard Evans Schultes
Psychedelic Chemistry—Valentine Smith
The Sacred Mushroom—Andrija Puharich
Zen, Drugs, and Mysticism—R. C. Zaehner

II

MAGICAL MODELS

MODEL 0

The Void

Not Anything—Not Nothing
No Thing
That Which Is Without Attribute
The Clear Light

The Void (or the Absolute) is most often encountered in cosmologies as a state of pre-existence, of undifferentiated Godhead prior to Creation. (Interestingly enough, some quantum physicists now believe that the universe was created by a "spark" which formed spontaneously from the absolute vacuum.) The perception or awareness of nothingness is also a stage (or goal) of many meditative and magical operations.

In yogic terms, the experience of the Void is called *shivadarshana*. Shivadarshana is the total annihilation of *atmadarshana* (a preceding state of transcendent unity). Both shivadarshana and atmadarshana are classified as degrees or stages of samadhi.

In classical Qabalah, the highest spiritual levels are sometimes called *Ain* (literally "nothingness"). *Ain Sof* (which means "without end," "endless one," or "ultimate nothingness") is also used this way.

In the modern Western qabalistic system, the Void has three stages of differentiation:

אין	AIN	NOTHING
אין סוף	AIN SOF	LIMITLESS NOTHING (infinity)
אין סוף אור	AIN SOF 'OR	LIMITLESS LIGHT (limitless nothing that is aware of itself)

In Chinese Taoism, the Tao (way) is also called *T'ai Hsu* (the Great Void), mother of the Cosmos.

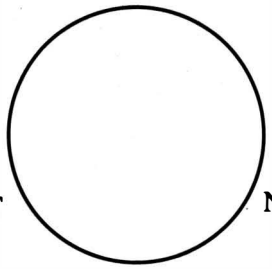
In Mahayana Buddhism, *sunyata* (emptiness) is thought to be immanent in all things, but indefinable by itself.

In Assyrian mythology, the primordial void is personified by Tiamat, the Goddess/Dragon of the Primal Abyss, the Ocean of Chaos. She gave birth to the Gods, but she and her mate Apsu were disturbed by their noise and commotion. This led eventually to a war among the Gods which ended when Marduk (the greatest of the Gods) slew Tiamat and split her in half to create the heavens and the earth.

The myth of Marduk and Tiamat is reflected in the Norse myth of Odin and the Midgard Serpent and in the Christian recounting of the Archangel Michael's war with the Great Serpent. The worm Ouroboros (the snake with its tail in its mouth) and the primordial Chaos (of Greek mythology) are also similar to Tiamat. The writer H. P. Lovecraft showed the negative side of this concept in his stories about great Cthulhu.

The Egyptians had a rather pleasant image of the Void as Nuit, the goddess in whose womb resides the universe. They also used the word *hammemit* to denote the part of the human soul corresponding to the Void.

The Void has sometimes been symbolized by the circle.



See (in the glossary) AIN; DHYANA; GHARB I MUTLAQ; HSU; HSUAN TE; MAHASUNYA; MUSHIN; NAGAS; NETI NETI; NIRVANA; SAMADHI; SUNYA; SUNYATA; TAO; TUN WU; WU; WU WEI; ZEN.

Suggested Reading

Meditation and Kabbalah—Aryeh Kaplan
Tao Te Ching—Lao Tzu
Taoism—John Blofeld
Zen and the Ways—Trevor Legget

MODEL 1

The One

Existence
I AM THAT I AM
That Which Is Without Attribute
Because It Is All Things At Once
Everything
Unity
Sometimes Symbolized by the Point

•

Sometimes by the Swastika

denoting the whirlwind of creation

Omnificent—Unlimited in Creative Power
Omnipresent—In All Places at All Times
Omnifarious—Of All Varieties, Forms, or Kinds
Omnipotent—Possessing Unlimited Force
Omniscient—Having Infinite Awareness

The One is the First Being, the ALL, which alone (all-one) can explain the world, life, and humanity's place within.

The ancient Chinese called it the Tao (way), the Mother of the Ten Thousand Things. Lao Tzu wrote in the *Tao Te Ching* that "nothing can be said of it that does not detract from its fullness." (Note that the Tao is also discussed in model 0, since it encompasses nonexistence as well as existence.)

The Hindus call it Atman-Brahman, who is described as being the whole world, yet spiritual in nature. Brahman is immanent in the world, yet transcendent. He is distinct from the cosmos, yet omnipresent.

The supreme being has been called by many names in Judaic magical and religious traditions. Most of these "divine names" are derived from scriptural passages (for example, the name "Ehyeh Asher Ehyeh," or "I AM WHAT AM"). The Hebraic name YHVH ("He is"), translated in the King James Bible as "Jehovah," was thought by some to be so sacred that the mundane word "Adonai" (Lord) must always be used as a substitute when speaking aloud.

Islam, having grown from the same roots as Judaism, most often refers to the source and creator simply as "Allah" (literally, "the One").

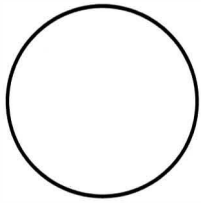
Judaism, Christianity, and Islam all have prohibitions against "graven images," since any image of the One which could be created and objectified could not be true.

Like model 0 (the void), model 1 is not encountered as a discrete magical symbol system so much as it is an ideal or basic pattern within other systems. Many magical symbol systems are divided by "levels of being" in order to break the distance between the *all* and the *individual* (the *I* and the *thou)* into manageable conceptual chunks. The multitude of saints, prophets, avatars, angels, divine mothers, and the endless varieties of yoga and ritual practices show how much the average person needs something identifiable to aid the approach to the unidentifiable godhead. With persistence and devotion, each aspect or focus of divine nature unfolds, revealing itself to be a symbol of something larger and more mysterious. One of the most basic assumptions of the magical world view is that *everything that is, is God.* It is only by our perceptions that we see ourselves as separate from God and from each other.

Perhaps my favorite image is that of Ometecuhtli, a Mayan deity (pictured as both male and female), who holds the Earth as a grain in a drop of water in his hand.

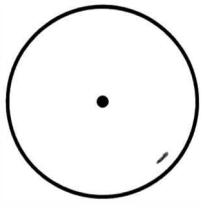
The Infinite Void becomes aware of itself . . .

. . . and expands to create a space which is not itself.



It then contracts to fill that space with itself . . .

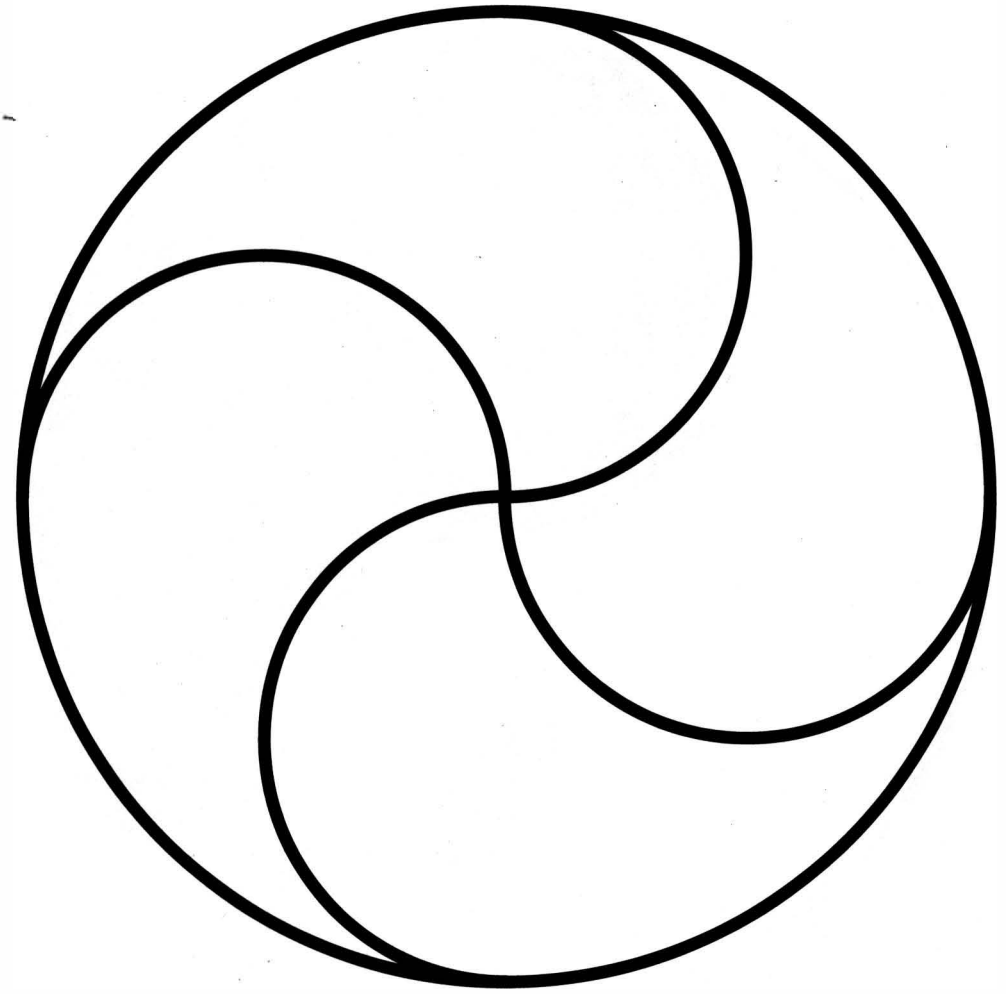
becoming everything and nothing.



See (in the glossary) ADONAI; ALEPH; ALLAH; ARARITA; ATMA; BINDU; DIVINE NAME; EHYEH ASHER EHYEH; FANA; GOD; GODDESS; GODHEAD; OM; SAMADHI; TAO; TAU SHU; YECHIDAH.

Suggested Reading

The Brahmanas—any edition
The Old Testament—any edition
The Koran—any edition



MODEL 2

Dualities

Duality is a concept fundamental to humans. People have a strong tendency to think in terms of right/left, up/down, good/evil, yes/no dichotomies. Perhaps this is because we are symmetrical creatures with two hands, two eyes, two ears, and so on.

While life is rarely "black or white," the concept of duality is a valuable tool, enabling us to analyze concepts or situations by dividing them into parts, each having identities separate from the original unifying concept.

Like models 0 and 1, duality is most often used as a basis or organizing concept within other models (particularly models 4, 8, 16, and 64).

In Chinese Taoism, the Tao was thought to manifest through the interaction of *yin* (negative, passive, female) and *yang* (positive, active, male). In the *Tao Te Ching,* Lao Tzu wrote "The Tao gave birth to the One, the One to the Two, the Two to the Three, the Three to all the myriad things which carry the Yin and embrace the Yang harmoniously intermingled."

Most cosmologies have contained some similar description of archetypal opposites. For example, in Hopi mythology, the supreme being created two twins who dwelt at the poles of the planet, and whose job it was to keep the earth rotating on its axis. Many mythologies describe the first gods as being born or created in pairs. This is especially true in Egyptian and Assyrian mythology. In the Assyrian story of creation, the first couple An (sky) and Ki (earth) were born to Tiamat (a Great Mother archetype identified with chaos and the primordial waters). This process of division was continued in the names of the third couple; Anshar (whose name means "Totality of the Upper Elements") and Kishar (whose name means "Totality of the Lower Elements").

Archetypal opposites, such as yin and yang, appear in the material world only as an ideal. It is important to remember that these concepts are not associative. In other words, although yin is passive and feminine, and yang is active and masculine, women are not necessarily passive and men are not necessarily active. People are not creatures of absolutes, for all being in the material world is mixed. Magical models can enable us to find new ways to see the world. If we do not use these models to expand our world views, then we are merely using them to provide a rationale for our behavior, for what we want to believe.

Attributes of Yin and Yang

YIN	YANG
Earth	Heaven
Receptive	Creative
Negative	Positive
Passive	Active
Feminine	Masculine
Moon	Sun

Miscellaneous Opposites

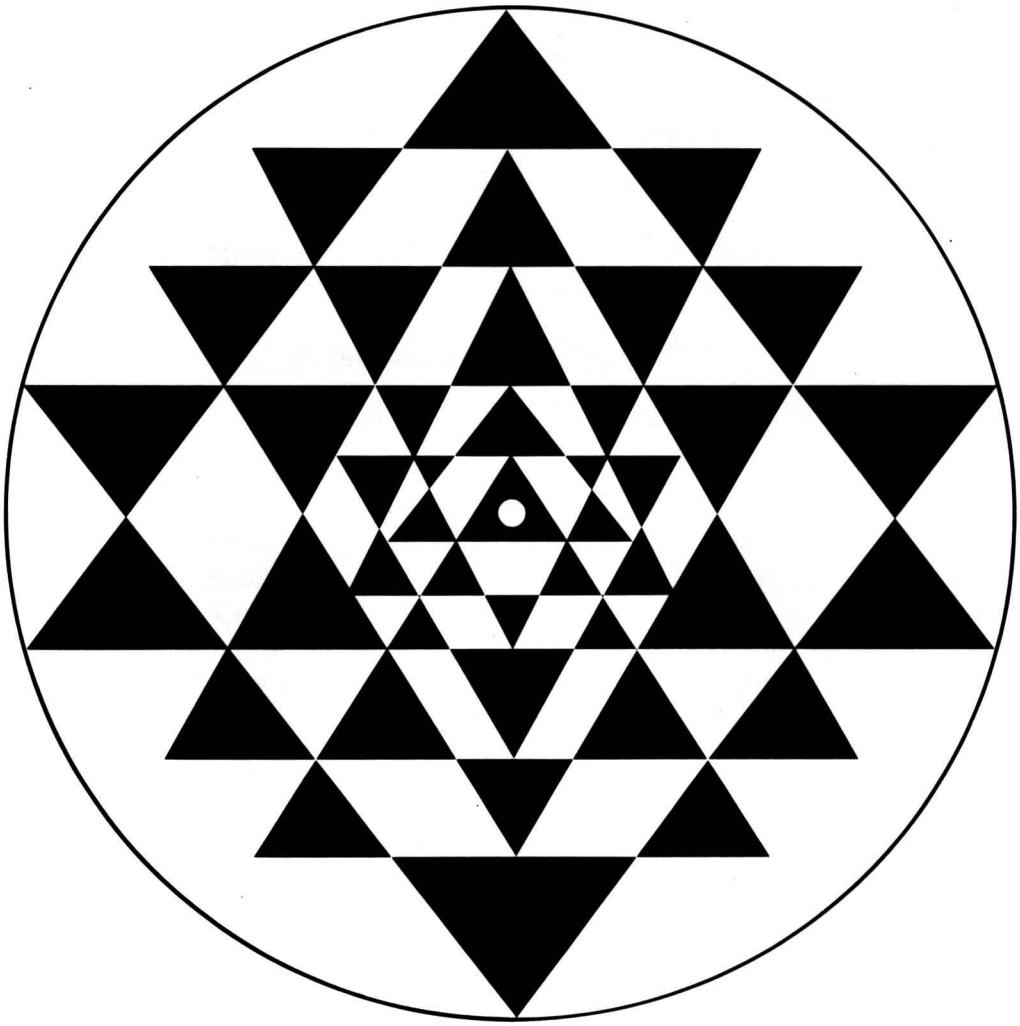
Attract	Repulse
Backward	Forward
Banish	Invoke
Being	Doing
Black	White
Cold	Hot
Contract	Expand
Darkness	Light
Death	Life
Destruction	Construction
Down	Up
Evil	Good
General	Specific
I	Thou
Ideal	Real
Inner	Outer
Is not	Is
Left	Right
Love	Hate
Macrocosm	Microcosm
Mind	Body
Night	Day
No	Yes
Nothing	Everything
North	South
Noumena	Phenomena
Off	On
Spirit	Matter
Subject	Object
Zero	One

Any concept may be reduced to two opposing concepts. True opposites are only meaningful in relation to each other.

See (in the glossary) PATER ET MATER REGIS; SPAGIRUS; SPAGYRIC ART.

Suggested Reading

Yin and Yang—J. C. Cooper



The Sri Yantra

MODEL 3

Trinities

Trinity derives from unity, paradoxically enough, through the introduction of a unifying factor. Thesis and antithesis are joined in synthesis.

Just as any concept of unity may be divided into two opposing concepts, two opposites may be reconciled in one unifying concept.

The Greek philosopher Pythagoras called three the perfect number, because it is expressive of "beginning, middle, and end."

The three principle gods of Hinduism (Brahma, Vishnu, and Shiva) are collectively referred to as the *Trimurti* ("having three forms"), since they are each only an aspect of Atman (godhead). The Trimurti can be associated with various concepts:

Deity	Brahma	Vishnu	Shiva
Aspect	Creation	Preservation	Destruction
Guna (Sanskrit)	Tamas	Sattwa	Rajas
(translation)	Stability	Orderliness	Restlessness
Western alchemical concept	Salt	Mercury	Sulfur

In Celtic traditions, any act performed three times in moonlight invokes the Goddess, because of Her triple nature (symbolized by the phases of the Moon):

Image	The Virgin Girl	The Mature Woman	The Ancient Crone
Moon phase	Waxing Moon	Full Moon	Waning or Dark Moon
Classical mythological associations	Artemis Kore	Aphrodite Persephone	Hecate Demeter

The traits necessary to approach the martial arts and other disciplines of Zen Buddhism are viewed as a trinity:

Shin	Wasa	Tai
(Spirit)	(Body)	(Technique)

Taoist *wai tai* (internal alchemy) operates upon the "three treasures":

Shen	C'hi	Ching
(Spirit)	(Vitality)	(Essence)

In the Christian Trinity, the different aspects of God seem to describe phases of the cosmic process. (Some sources have even used the idea that water manifests in solid, liquid, and gaseous form as a metaphor to show that the trinity is but God in different states of manifestation):

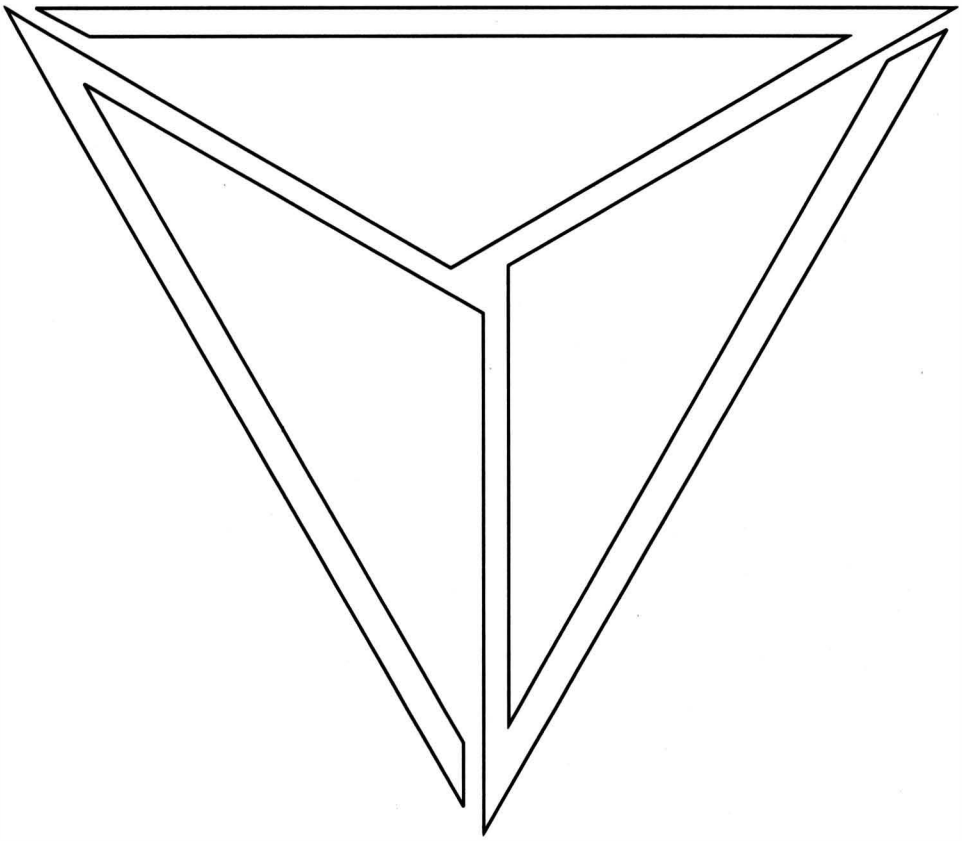
Father	Son	Holy Ghost
(Creator and Judge)	(The Risen One)	(The Paraclete who will bring the Kingdom)
Past	Eternal present	Future
YHVH	YHSWH	"Shin" *(esh mezareph)*
Creation	Redemption	Resurrection

The Christian Trinity is very similar, in some respects, to the doctrine of *trikaya* (the three bodies of the Buddha):

Dharmakaya	Sambhogakaya	Nirmanakaya
Body of Law	Body of Enjoyment	Body of Magical Creation
The spiritual body of the Dharma which is transcendent, infinite, and eternal. It is realized by the yoga of heat *(tumo).*	The epiphany of the Buddha, accessible only to Bodhisattvas. It is realized by the Yoga of the illusory body	The phantom body through which people receive the law and attain salvation.

Other correspondences:

TAOIST	Yin	Yang	Tao
GNOSTIC	Alpha	Omega	Iota
EGYPTIAN	Isis	Osiris	Horus
WESTERN ALCHEMICAL CONCEPT	Salt	Sulfur	Mercury



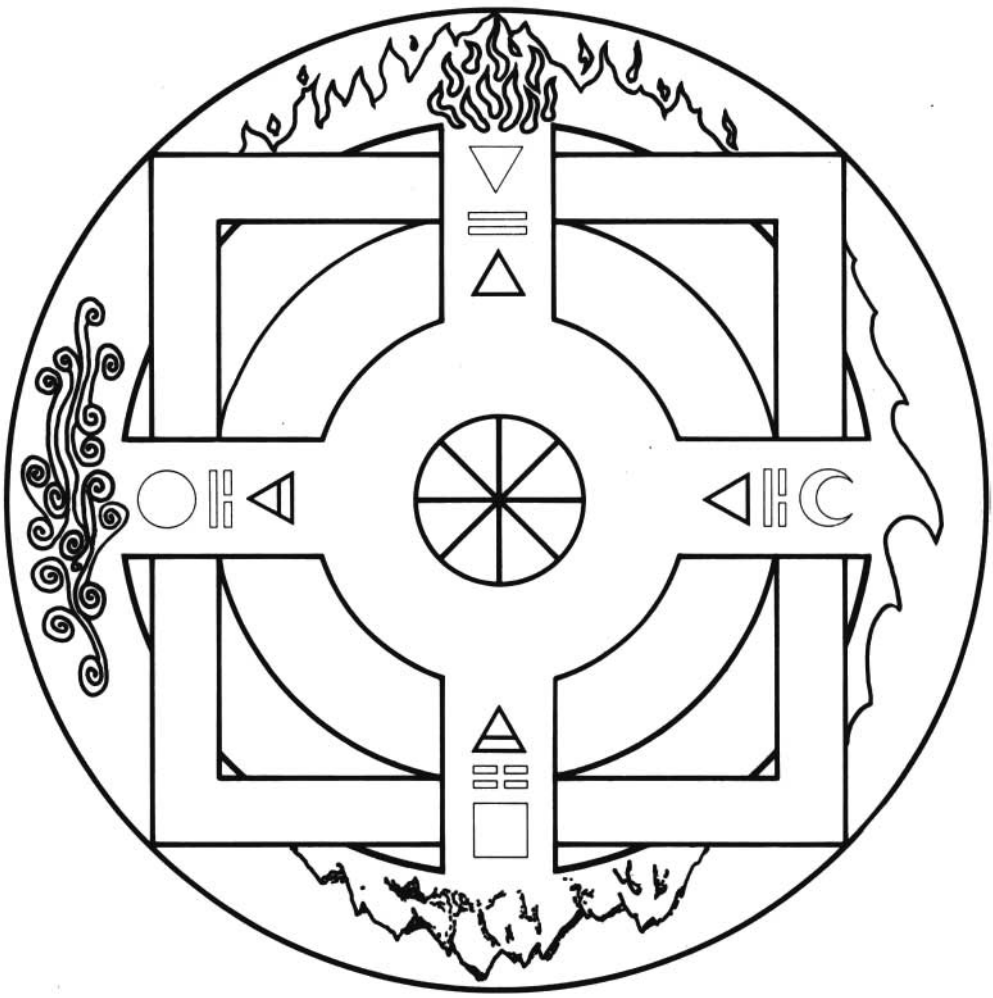
Other correspondences (cont'd.):

HEBREW "MOTHER" LETTERS	Mem	Shin	Aleph
ELEMENT	Water	Fire	Air
SEPHIRAH	Binah	Chokmah	Kether

The three primary colors are red, yellow, and blue. The "three kingdoms of nature" are mineral, vegetable, and mineral. There are also three fates, three furies, and three graces in Greek mythology.

See (in the glossary) GUNA; IAO; MOERAE; NORNS; PRINCIPIA CHYMIA; SUPERNAL TRIAD; TRIBINDU.

See also MODEL 24 and MODEL 81.



MODEL 4

The Elements

Perhaps no other model is as widely used as that of the four elements. Most of the magical and philosophical systems around the world have at least been influenced by the idea of "ultimate constituents," which, in their pure states or in combination, comprise the material world. This doctrine has been so pervasive that the average person on the street can still name the elements with a little thought.

The Western conception of the elements can be mainly attributed to Aristotle, but the ideas behind it can be traced back through Greek, Hebrew, Egyptian, Persian, and Assyrian traditions.

The four elements were a major part of the doctrines of alchemy. They were thought of as substances, as states of matter, and as symbols for the stages of the Great Work.

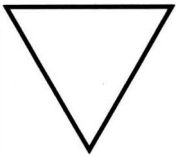
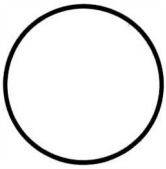
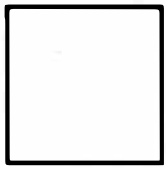
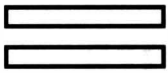
Model 4 is now an inextricable part of many Neo-pagan, Wiccan, and qabalistic practices. It is literally the foundation of the Enochian magical system.

Perhaps this model is so widely used because it can be easily associated with the most prominent natural cycles and phenomena which surround us. (Most circles are constructed by attributing the elements to the four seasons and the four cardinal directions.) Whatever the reasons, few models are so easily assimilated and used. Nearly all of us feel deep affinities and stirrings when we allow ourselves to experience the living earth, or the ever-changing ocean. To feel the soaring wind, or to sit beside a dancing fire, creates a resonance with a part of ourselves which is indeed "elemental".

See (in the glossary) AETHNICI; CHERUBIM; ELEMENT; ELEMENTAL; ENOCHIAN; ESH; HIGHER SELF; IGNIS LEONIS; ILEIDOS; KERUB; SECRET FIRE; TETRAGRAMMATON; WU-HSING.

Note: Model 4 is also used as an organizing principle in most of the other models in this book. For example, the 72 suit cards of the tarot are arranged in four elemental suits (Wands, Cups, Disks, and Swords).

See also MODEL 5; MODEL 8; MODEL 12; MODEL 16; MODEL 21; MODEL 32; MODEL 64; MODEL 72; MODEL 91.

ELEMENT	FIRE	AIR	WATER	EARTH
TATTWA SYMBOL (HINDU)				
DI-GRAM (CHINESE)				
ALCHEMICAL (WESTERN)				
AGE	Youth	Birth	Middle Age	Old Age/ Death
ANIMAL	Lion	Eagles, Birds	Dragons, Fish, Dolphins	Bison, Ox
ANGEL	Aral	Chassan	Taliahad	Phorlakh
ARCHANGEL	Michael	Raphael	Gabriel	Uriel
CABALISTIC WORLD (TITLE)	Atziluth Archetypal/ Originative World	Yetzirah Formative World	Briah Creative World	Assiah Material World
COLOR	Red	Yellow	Blue	Black
COLOR (ALTERNATE)	Red Orange	Sky Blue White Violet	Silver White Sea Green Gray	Black Olive Citrine Russet
DEMON KING (GOETIA)	Göap	Amaymon	Corson	Zimimay
DEMON KING	Paimon	Orions	Ariton	Amaimon
DEMON PRINCE	Samael	Azazel	Azael	Mahazael
DIRECTION	South	East	West	North
DIRECTIONAL WIND	Notus	Eurus	Zephyrus	Boreas (Ophion)
DIVINE NAME	Yahweh Tzabaoth	Shaddai El Chai	Elohim Tzabaoth	Adonai ha Eretz
MEANING OF DIVINE NAME	Lord of Hosts	Almighty Living God	God of Hosts	Lord of the Earth
ELEMENTAL	Salamander	Sylph	Undine	Gnome
ELEMENTAL KING	Djin	Paralda	Necksa	Ghob

ELEMENT	FIRE	AIR	WATER	EARTH
ELEMENTAL RULER	Seraph	Ariel	Tharsis	Kerub
ENOCHIAN SUPREME ELEMENTAL KING	OHOOOHATAN	TAHOELOJ	THAHEBYO-BIAATAN	THAHAAO-TAHE
ENOCHIAN DIVINE NAME	OIP TEAA PDOCE	ORO IBAH AOZPI	MPH ARSL GAIOL	MOR DIAL HCTGA
ENOCHIAN WORD	BITOM	EXARP	HCOMA	NANTA
EVANGELIST	Mark	Matthew	John	Luke
GODS	Vulcan Horus Agni Logi Atar Gibil	Enlil Mercury Shu Thoth Vayu Zeus	Poseidon Neptune Llyr Oceanus	Pan Cernunnos Tammuz
GODDESSES	Hestia Pele Vesta	Aditi Nuit	Aphrodite Mari	Gaea Mah Demeter Bhawana (Prithivi)
CTHULHU MYTHOS	Cthuga	Hastur or Nyarlathotep-	Cthulhu	Shub-Niggurath
HEBREW NAME	Esh	Ruach	Maim	Eretz
HUMOR	Choler	Phlegm	Blood	Melancholy
JEWEL	Fire Opal	Topaz Chalcedony	Aquamarine Beryl	Quartz Rock Salt
JUNGIAN FUNCTION	Feeling	Thinking	Intuition	Sensation
MEANINGS	Change Power, Will Force Courage Strength Purification Anger Generation Solar	Pattern Breath Intellect Wind Mind	Sensuality Sexuality Emotion Intuition Cleansing Womb Dream Lunar	Form Nature Substance Malleability Body Endurance Survival Growth Practicality
METAL	Iron or Gold	Mercury	Silver	Lead
POLARITY	Yang	Yang	Yin	Yin

ELEMENT	FIRE	AIR	WATER	EARTH
QUALITIES	Heat Dryness Excessive Lightness Brilliance Excessive Subtlety Rapid Motion	Heat Moisture Lightness Slight Obscurity Subtlety Excessive Motion	Cold Moisture Weight Obscurity Solidity Motion	Cold Dryness Excessive Weight Excessive Obscurity Excessive Solidity Rest Stillness
ADDITIONAL QUALITIES	Active	Free Wandering	Deep Abysmal Reflective Rippling Dissolving Surging Resurgent Fluid	Unyielding Ignorant Stubborn Passive Patient Malleable
RIVER OF EDEN	Pison	Hiddikel (Tigris)	Gihon	Phrath (Euphrates)
RIVER OF HELL	Phlegethon	Cocytus	Styx	Acheron
SANSKRIT NAME	Tejas (Agni)	Vayu	Apas	Prithivi
SEASON	Summer	Spring	Fall	Winter
SENSE	Sight	Smell	Taste	Touch
SCENT	Olibanum	Galbanum	Myrrh, Onycha	Storax
STATE OF MATTER	Energy	Gas	Liquid	Solid
TAROT TRUMP	Judgment	Fool	Hanged Man	
COURT CARDS	Knights	Kings (Princes)	Queens	Pages (Princesses)
LETTER OF TETRAGRAMATON	Yod	Vau	He	He (Final)
TETRAMORPH	Lion	Man	Eagle	Ox
TIME	Noon	Dawn	Sunset	Midnight
TOOL	Rod/Wand	Dagger/ Sword	Cup/ Chalice	Disc/ Pantacle
TREES AND PLANTS	Almond in Flower Nettle Garlic Mustard Red Pepper	Aspen Mistletoe Pansy Primrose Verain Violet	Water Plants Lotus Melon Cucumber Ferns Seaweed	Oak Ivy Grains Comfrey Apples

Suggested Reading

I have not encountered many books specifically covering the elements or elemental magic. However, the following books do have very strong sections on the elements and elemental practices:

Earth, Air, Fire & Water—Scott Cunningham
Earth Power—Scott Cunningham
Magical Rites from the Crystal Well—Ed Fitch
Inner Traditions of Magic—William Gray
The Spiral Dance—Starhawk
The Secret Temple—Robert Wang

MODEL 4

The Four Worlds of the Hopi

In Hopi mythology, the four directions (and their principal colors) are associated with cosmic epochs. These ages or worlds are represented by the levels of the sacred *kiva* (ceremonial lodge) used to perform many of the annual cycle of Hopi rituals.

The bottom level of the kiva is a sunken fire pit referred to as "the Place of Beginning," which represents the first world. Next to the fire pit a small hole in the floor called the *sipapu.* The sipapu denotes the umbilical cord to mother earth and is symbolic of the mythological emergence from the first world.

The altar level of the kiva represents the second world. A ladder, which reaches to the raised level of the third world, symbolizes the "reed" which humanity climbed in its emergence from the second world. Finally, the opening in the roof of the kiva represents the entrance to the present, fourth world. The Hopis ritually re-enact the passages from world to world during the cycle of the entire year.

	1st World	2nd World	3rd World	4th World
Name Meaning	Tokpela Endless space	Tokpa Dark midnight	Kuskurza No meaning now known	Tuwaqachi World complete
State of humanity	Creation and innocence (state of nature)	The Fall or "closing the door" (tribes and villages)	Cities	Present day
Destroyed by	Fire	Ice	Flood	
Direction	West	South	East	North
Color	Yellow	Blue	Red	Yellowish-white
Mineral	Gold (Sikyasvu)	Silver (Qochasiva)	Copper (Palasiva)	Mixed mineral (Sikya pala)

	1st World	2nd World	3rd World	4th World
Significant creatures	Katoya (Snake with a big head)	Kolichiyaw (Skunk)	Choovio (Antelope)	Tohopko (mountain lion)
	Wisoko (Fish-eating bird)	Kwahu (Eagle)	Angwusi (Crow)	Mongwau (Owl)
	Muha (Little four-leaved plant)	Salavi (Spruce)	Piva (Tobacco)	Kneumapee (Juniper)

Note: The material in this article is primarily derived from *The Book of the Hopi* by Frank Waters.

The Toltecs and Mayans (among others) also used the idea of four worlds or cosmic ages which were related to sets of gods, colors, and directions. Some of the color/direction attributions used by Native American peoples are shown below:

	East	South	West	North
Maya of Yucatan	Red Yellow	Yellow	Black	White
Aztecs	Red Green	Blue	White	Black
Toltecs	Yellow	White	Green	Red
Chicmecs	Green	Red	Yellow	White

Suggested Reading

The Book of the Hopi—Frank Waters

MODEL 5

The Elements
Spirit or Akasha

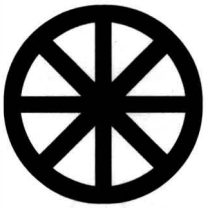
The fifth element, Spirit, acts to both unify and transcend the lower elements in traditional Western symbol systems. Some view Spirit as the seed (quintessence) necessary for the manifestation of the elements. In this sense, Spirit is information perceived as distinct from its medium. For example, if you could somehow remove all of the physical characteristics of an object without removing the object itself, the spirit (or "suchness") of the object would be all that remains.

Others think of Spirit as that invisible something which mysteriously results from the interaction of dead matter (the lower elements). This is the idea behind the phrase "the ghost in the machine." Seen this way, Spirit is the result of the equation 1 + 1 + 1 + 1 = 5. Spirit is synergetic. The whole is more than the sum of the parts.

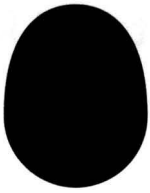
Viewed as Akasha (the fifth element of Hindu *sankhya* philosophy), Spirit is synonymous with the sky, space, or ether. It is the substance upon which reality is impressed, just as an image is "impressed" upon film. Sometimes called the "memory of nature" or "the permanent atom of the cosmos," Spirit (used in this sense) is equivalent to the primordial substance *(hyle)* of Western alchemy.

See (in the glossary) AKASA; AKASIC RECORDS; ARCHEUS; AZOTH; ETHER; ETHEREAL; PROJECTION; EVESTRUM; HYLE; ILEIDOS; INSPIRATION; I SHIN DEN SHIN; KIBRIC; PURUSHA; QUINTESSENCE; RUACH; SANDARACE; SHIN; SPIRIT; TATTWA.

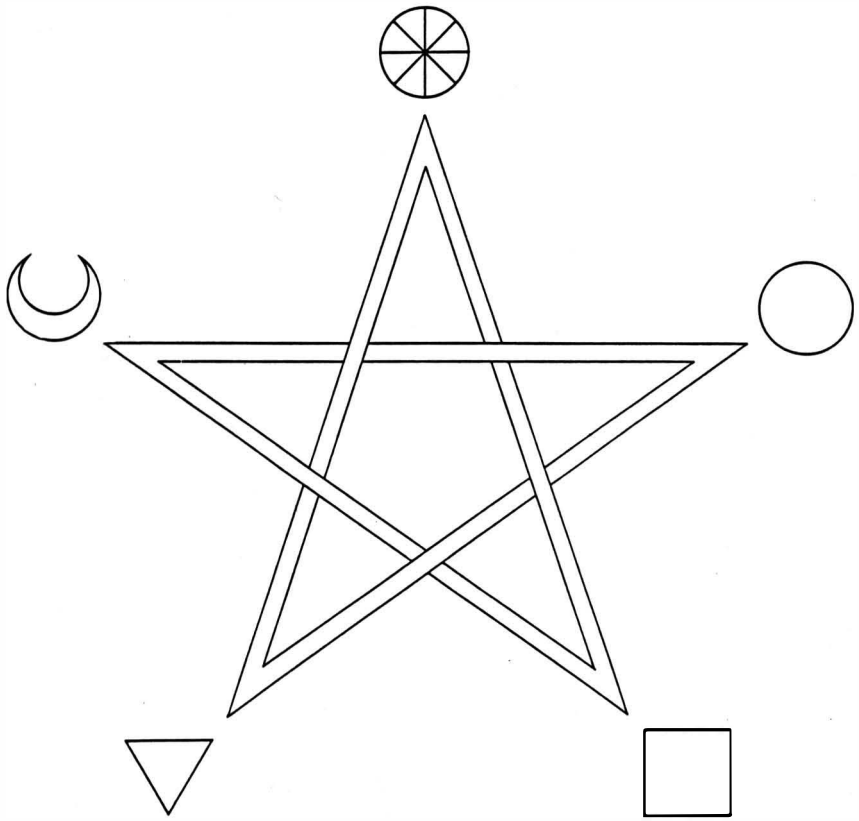
SPIRIT (WESTERN SYMBOL)



AKASHA (ETHER) (HINDU TATTWA SYMBOL)



ANIMAL	Sphinx (The combination of the four elemental tetramorphs)
COLOR	Clear, White, or Black
DIRECTION	Center and Circumference (throughout and around)
DIVINE NAME	Eheieh (existence) or AGLA (An anagram for *Ateh Gibor Le-olam Adonai*, "Thou art mighty forever, O Lord")
HEBREW NAME	Eth (Ath) Used to denote a direct object (no English equivalent) Used by the Golden Dawn to denote essence
SEASON	The year as turning wheel
SENSE	Hearing
TIME	Beyond time
TOOL	Lamp



The four elements and Spirit attributed to the points of the pentagram

MODEL 5

The Hindu Tattwas

In Hindu yogic practices (particularly sankhya yoga), the five elements or Tattwas are viewed as modes of being, perception, and action. The word *Tattwa* is to be understood as "thatness," describing a state of flux or tendency rather than a substance.

Everything in the world is said to possess a predominant characteristic of one of the Tattwas. The characteristics of each Tattwa manifest in higher (less material) or lower (more material) modes. In their highest manifestations, the Tattwas are represented by the five *tathagatas* or *jinas* (Victorious Ones) who embody the five wisdoms. In *samsara,* at the low end of this spectrum, the Tattwas manifest as the "five confused emotions."

The Tattwic Nature of the Solar Prana

In classical yogic philosophy, life on Earth is sustained by the flow of subtle energies from the Sun. These subtle energies are referred to, in totality, as the solar prana. The solar prana is further divided up into "bands" associated with the Tattwic currents, each band relating to the energy's "rate of vibration" and mode of manifestation. For example, when water is frozen, it is in the earthy mode of *Prithivi.* When the ice melts, it enters the watery mode of *Apas.* If you boil the water, it enters the fiery mode of *Tejas.* When the water evaporates, it enters the airy mode of *Vayu.*

When the solar prana is received directly from the Sun, it is considered to be positive in nature and is referred to as the Sun breath. When the solar prana is reflected, or is negative in nature, it is called the Moon breath. Within the human subtle body, the Sun breath flows through the *pingala* (the main right *nadi)* and the Moon breath flows through the *ida* (the main left *nadi).* The Sun breath is drawn through the right nostril. The Moon breath is drawn through the left nostril. (This is the basis of the pranayama techniques of alternate nostril breathing that are practiced as a part of hatha yoga.) Proper balance between the Sun breath and the Moon breath is thought to be essential to good health.

Supposedly, the cycles of the Sun and Moon breaths may be calculated so that it is possible to know precisely what breath is in action at any given moment. At sunrise of the first day following the New Moon, the ida will be dominant, and the breath will be

in the left nostril for a period of two hours (called one *ghari* in Sanskrit). After the first ghari, the breath changes to the pingala and remains in the right nostril for another two hours. The two currents continue to alternate, passing through 12 gharis in the course of a full day and night. Each ghari is separated by a *sushumna,* which is a transitional period of approximately 20 minutes wherein the breath is in both nostrils. This cycle continues for three days. Then, on the first ghari after sunrise of the fourth day, the cycle changes and the prana moves to the pingala and the right nostril. After two hours, the breath returns to the ida and the left nostril. Finally, on the first ghari of the seventh day, the breath begins in the ida. This pattern of alternation continues until the Full Moon.

On the first sunrise after the Full Moon, the breath is in the pingala for the first ghari (regardless of whether the preceding term of three days has been completed). This pattern continues (switching every three days, just as it did the previous fortnight) until the following New Moon, when the entire cycle begins again.

During each ghari, the prana passes through the five Tattwic modes. Beginning with Akasa, the breath passes successively through Tejas, Vayu, and Apas, ending with Prithivi. Each Tattwa is dominant for approximately 20 minutes. Each Tattwa is further divided into five sub-Tattwas, beginning with the sub-Tattwa of the dominant Tattwa. For example, the Tejas phase would begin with Tejas charged with Tejas (Fire of Fire). This subphase would last approximately four minutes, followed by the subphase of Tejas charged with Vayu (Air of Fire). After another four minutes, Tejas charged with Apas would dominate.

When the prana (breath) is in the the ida, the Tattwas in operation are of a negative nature. When the prana is in the pingala, the Tattwas in operation are of a positive nature.

It is possible to become extremely sensitive to the breath and Tattwa in operation. With sufficient practice, it is only necessary to close one's eyes with the intent of seeing the color of the dominant Tattwa (or sub-Tattwa). This knowledge is thought to be very useful, enabling the practitioner to time her/his actions to coincide with the operation of the breath and Tattwa most favorable to his/her intent. By consciously manipulating the Tattwas (though alternate breathing or other techniques) the adept may maintain health, cure diseases, affect the thoughts of others, and magnetize her/himself to attract specific outcomes or events. (Alternate nostril breathing is accomplished by holding one finger over the nostril one wishes closed and consciously directing the breath.)

Planetary Influences on the Five Vital Breaths

TATTWA	ELEMENT (IDA)	MOON CHANNEL (SUSHUMNA)	CENTER CHANNEL (PINGALA)	SUN CHANNEL
PRITHIVI	Earth	Mercury	Mercury	Sun
APAS	Water	Moon	Moon/ Venus	Saturn
TEJAS	Fire	Venus	Sun/ Mars	Mars
VAYU	Air	Jupiter	Ascending node of Moon	Ascending node of Moon
AKASA	Space		Jupiter	

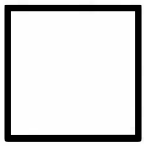
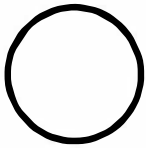
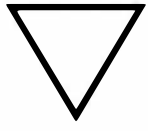
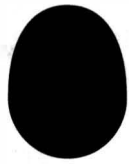
See (in the glossary) AKASA; CH'I; ELEMENT; IDA; NADI; PINGALA; PRANA; PRANAYAMA; SUSHUMNA; TATTWA; VAYU.

See also MODEL 4; MODEL 7 (CHAKRAS); MODEL 10 (SUBTLE ANATOMY).

Suggested Reading

The Secret Power of Tantrik Breathing—Swami Sivapriyananda
Nature's Finer Forces—Rama Prasad
The Law of the Rhythmic Breath—Ella Adelia Fletcher

Hindu Tattwas

TATTWA SYMBOL					
TATTWA	Prithivi	Apas	Vayu	Tejas (Agni)	Akasha
WESTERN ELEMENT	Earth	Water	Air	Fire	Spirit (Ether)
COLOR	Yellow	Silver	Blue	Red	Black or Indigo
SENSE (JNĀNDRIYAS)	Smell	Taste	Touch	Sight	Hearing
ACTION (KARMENDRIYAS)	Evacuation	Procreation	Handling	Speaking	Walking
NĀDAS (INTERNAL SOUNDS)	Bell Gong or Cymbal	Ocean Waterfall	Flute	Bees Crickets	Thunder Drums
ABSTINENCES (YAMA)	Theft	Sensuality	Untruth	Greed	Injury
OBSERVANCES (NIYAMA)	Contentment (Santosha)	Study of Self (Swādhyāya)	Attentiveness, Purity of Mind (Prasādana)	Body Conditioning (Tapas)	Cleanliness of Body and Mind (Shaucha)
KLESHAS (THE FIVE SOURCES OF TROUBLE)	Ignorance (Avidyā)	Self-Personality Egoism (Asmitā)	Aversion (Dwesha)	Desire (Rāga)	Possessiveness Fear of Death (Abhinivesha)

MODEL 5

The Tibetan Elements

The Tibetan conception of the elements links the individual's mind, body, and spirit with that of the Buddha. By realizing the Buddha in the Self, the individual transmutes the elements of the self into the elements of Buddhahood. Enlightenment is attained by consciously identifying one's passions and desires *(kleshas)* with the transcendental wisdoms *(paramitas).* To this end, the student is taught to perceive the outer world as a mandala and him/her self as the patron Buddha. This is accomplished through use of the *bija* (seed) mantras.

The bija syllables (or *Sa.Bon.* in Tibetan, meaning "seed") are the essence of both the higher and lower aspects of the elements. It is thought that by working with a seed-mantra, one can awaken and master the element it represents. Here is an example of the use of a bija-mantra:

1. The student visualizes all objects (including his/her own body) dissolving into the Great Void *(mahasunya).*
2. The student intones the bija mantra, visualizing it transforming itself into the patron Buddha. (The patron Buddha should be visualized in detail, including the chakras [psychic centers] and subtle body.)
3. The student "recreates the world," seeing it as a sacred mandala and identifying everything experienced with Buddhahood.
4. The student visualizes all objects (including the self/patron Buddha) dissolving back into the bija mantra of the heart center, and that bija (seed) dissolving back into the Great Void.

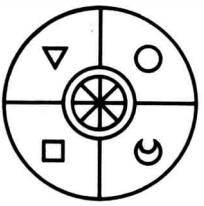
Note: In the diagram; the order in which the elements sink into one another is also the order in which consciousness separates from the senses at the time of death. First the sense of touch is lost, then sight, then hearing, until all phenomena are again indistinguishable from the Clear Light of the Void. (This progression can also be used in a form of *Cho (Chod,* in Tibetan, meaning "cutting"), a Vajrayana Buddhist meditation wherein the student visualizes cutting up and offering one's own body in an effort to be rid of the ego. This practice is traditionally performed in remote, fearsome places.)

See (in the glossary) AVALOKITESVARA; AVATARA; BIJA MANTRA; BODHI; BODHISATTWA; BUDDHA; CHAKRAS; DAKA; DAKINI; ELEMENTS; KLESHAS; PARAMITA; PRAJNA; SKANDHAS; TATHAGATAS; TATTWA; VAJRAYANA; YIDAM.

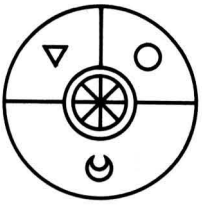
See also MODEL 4; MODEL 6.

Note: The material in this article is primarily derived from *Secret Doctrines of the Tibetan Books of the Dead* by Uetlef Ingo Lauf.

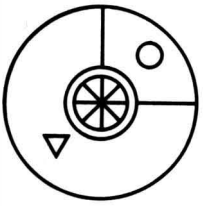
Unity of the Four Elements



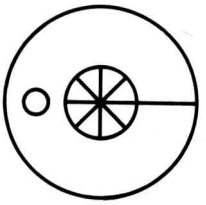
Earth Sinks into Water



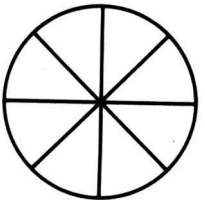
Water Sinks into Fire



Fire Sinks into Air



Air Sinks into Awareness (Akasha, the Clear Light)



The Tibetan Elements

Element	Ether	Water	Earth	Fire	Air
Color	White	Blue	Yellow	Red	Green
Direction	Center	East	South	West	North
Center or level	Skull (Kaya) (Body)	Heart (Citta) (Mind)	Navel (Guna) (Merit)	Throat (Vac) (Speech)	Perineum (Karma) (Deed)
The five skandhas	Rūpa (Body)	Vijñāna (Awareness)	Vedanā (Feeling)	Samjñā (Perception)	Samskāra (Will, Intention)
The five failings	Ignorance	Hatred	Pride	Desire, Passions	Envy, Greed
Appearance of the deities	The 58 Wrathful Deities	The 42 Peaceful Deities, The Adibuddha Samanta-bhadra	The Five Wisdom Dakinis	The Five Wisdom-Possessing Deities, Vidyadhara with Prajña	The Magic Dagger-Deity, Vajrakumara with Prajña
Mantra of the Buddhas	Oṃ	Huṃ	Traṃ	Hrīḥ	Aḥ
Mantra of the dakinis	Laṃ	Muṃ	Maṃ	Paṃ	Taṃ
The Five tathagatas of the psychic centers	Buddha Vairocana	Buddha Aksobhya Vajrasattva Aksobhya	Buddha Ratna-Sambhava	Buddha Amitābha	Buddha Amoghasiddhi
The five female companions of the Buddhas	Prajñā Akāsa Dhāt-visvarī	Prajñā Locana	Prajñā Mamaki	Prajñā Pandara	Prajñā Samayatārā
The five wisdoms of the Buddhas	Dharma-dhatu Wisdom of Emptiness	Mirror-like Wisdom	Wisdom of Equality Sight	Wisdom of Clear	Wisdom of Perfected Action
Tathagatas	Thugs-kyi lha (citta-deva)	sKu-yi lha (kāya-deva)	Yon-tan lha (guṇa deva)	gSung-gi lha (vāc-deva)	Phrin-las lha (karma-deva)
Bija-Mantra	A	Oṃ	Hūṃ	Raṃ	Dzaṃ
Dakini	Nam-mkha lha-mo	Sa-yi lha-mo	rLung-yi lha-mo	Me'i lha-mo	Chu-yi lha-mo
Symbolic animal	Lion	Elephant	Horse	Turquoise Dragon	Garuda Bird

MODEL 5

The Chinese Wu-Hsing
The Five Elemental Activities

The ancient Chinese recognized five processes (or transitions) whose interactions give rise to the manifestations of the Tao. Each phase of the *wu-hsing* (or elemental activities) succeeds the previous phase and gives birth to the next:

Fire creates Earth
Earth creates Metal
Metal creates Water
Water creates Wood
Wood creates Fire

Wood destroys Earth (by covering it)
Fire destroys Metal (by melting it)
Earth destroys Water (by retaining it)
Metal destroys Wood (by cutting it)
Water destroys Fire (by extinguishing it)

The Sung dynasty Confucian philosopher Tun-Yi wrote:

> The Great Ultimate through movement generates the Yang. When its activity reaches its limit, it becomes tranquil. Through tranquility the Great Ultimate generates the Yin. When Tranquility reaches its limit, activity begins again. Thus movement and tranquility alternate and become the root of each other. . . . By the transformation of Yang and its union with Yin, the five agents of water, fire, wood, metal, and earth arise. When these five material-forces *(Ch'i)* are distributed in harmonious order, the four seasons run their course.

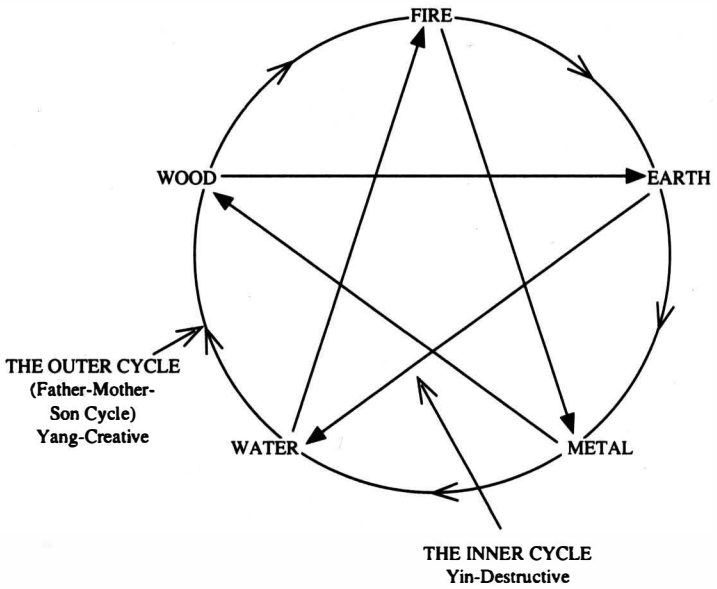
The philosopher Chou Yen (350–270 BC) was either the inventor or the compiler of ideas about the five elements. At the time of his writings, the term *wu-hsing* was not yet in common usage. Chou Yen also referred to the concepts as the "five conquerors" and the "five virtues."

While the word "wu-hsing" has been translated as "elements" or "elemental activities" for several centuries, this is not entirely accurate. Like the Hindu Tattwas, the

wu-hsing are more accurately described as elemental modes of manifestation than as elemental substances. In fact, it may be useful to note that the names of the five wu-hsing are the same names used by the Chinese to refer to the five principle planets:

Wood	Fire	Earth	Metal	Water
Jupiter	Mars	Saturn	Venus	Mercury

The wu-hsing model is used to describe the flow of ch'i along the acupuncture meridians of the body and the seasonal flux of heavenly and terrestrial ch'i of Chinese geomancy and astrology. It is fundamental to the doctrines of Taoist internal alchemy *(wai tai)*.



Chinese Elements

ELEMENT	EARTH	METAL	WATER	WOOD	FIRE
SEASONS		Autumn	Winter	Spring	Summer
DIRECTION	Center	West	North	East	South
PHASE	Trans-formation	Harvest	Storage	Birth	Growth
COLOR	Yellow	White	Black	Green	Red
SENSES	Mouth Lips	Nose	Ears	Eyes	Tongue
MENTAL FUNCTION	Thought	Worry	Fear	Anger	Joy
PLANET	Saturn	Venus	Mercury	Jupiter	Mars

ELEMENT	EARTH	METAL	WATER	WOOD	FIRE
PART OF BODY	Spleen/ Stomach	Lungs/ Large Intestine	Kidney/ Bladder	Liver/ Gall Bladder	Heart/ Small Intestine
ANIMAL	Ox	Tiger	Snake, Tortoise	Dragon	Phoenix
CLIMATE	Wet	Dry	Cold	Windy	Hot
HOUR	1–3, 7–9 a.m. 1–3, 7–9 p.m.	9 a.m.– 1 p.m.	9 p.m.– 1 a.m.	3–7 a.m.	9 a.m.– 1 p.m.
NUMBERS	5 and 10	4 and 9	1 and 6	3 and 8	2 and 7
SOUND	Singing	Weeping	Groaning	Shouting	Laughing
TRIGRAM	Ken, K'un	Ch'ien, Tui	K'an	Chen, Sun	Li

Seasonal Interrelationships of the Wu-Hsing
(Elemental Activities)

In spring, wood burgeons, fire aids, water rests, metal's stopped, earth dies.
In summer, fire burgeons, earth aids, wood rests, water's stopped, metal dies.
In autumn metal burgeons, water aids, earth rests, fire's stopped, wood dies.
In winter water burgeons, wood aids, metal rests, earth's stopped, fire dies.

Further Relationships of the Wu Hsing

Metal relies on earth for birth, but where earth's aplenty metal dies.
Earth relies on fire for birth, but where fire's aplenty earth is scorched.
Fire relies on wood for birth, but where wood's aplenty fire blazes.
Wood relies on water for birth, but where water's aplenty wood drifts.
Water relies on metal for birth, but where metal's aplenty water boils.
Metal gives birth to water, but where water's aplenty metal sinks.
Water gives birth to wood, but where wood's aplenty water shrinks.
Wood gives birth to fire, but where fire's aplenty wood burns.
Fire gives birth to earth, but where earth's aplenty fire dies.
Earth gives birth to metal, but where metal's aplenty earth wanes.
Metal overcomes wood, but where wood's aplenty metal fails.
Wood overcomes earth, but where earth's aplenty wood is destroyed.
Earth overcomes water, but where water's aplenty earth is washed away.
Water overcomes fire, but where fire's aplenty water steams.
Fire overcomes metal, but where metal's aplenty fire is put out.

Note: The relationship descriptions above appear in *Taoism: The Road to Immortality* by John Blofeld.

Additional Elemental Attributions

	WOOD	FIRE	EARTH	METAL	WATER
TEN HEAVENLY STEMS OF CHINESE ASTROLOGY	(1) Chia "Armor" (2) Yi "A Hook"	(3) Ping "South" (4) Ting (a name used for an unknown person)	(5) Wu "Flourishing" (6) Chi "Extreme"	(7) Keng "Orbit" (8) Hsin "Bitter"	(9) Jen "Great" (10) Kuei "North"
TWELVE EARTHLY BRANCHES OF CHINESE ASTROLOGY	(3) Yin "Establishing" (4) Mao "Dividing"	(6) Ssu "Equating" (7) Wu "Fixing"	(2) Ch'ou "Closure" (5) Ch'en "Filling" (8) Wei "Receiving" "Regulating" (11) Hsu "Perfecting"	(9) Shen "Breaking" (10) Yu "Danger"	(1) Tzu "Commencement" (11) Hai
SEASON	Spring	Summer		Autumn	Winter
DIRECTION	East	South	Center	West	North
STAR PALACE	Azure Dragon	Vermillion Bird	Yellow Dragon	White Tiger	Black Tortoise
HEAVENLY BODY	Stars	Sun	Earth	Lunar Houses	Moon
MUSICAL MODE	Mixolydian	Aeolian	Ionian	Dorian	Phrygian
ALTERNATE BODY ATTRIBUTIONS	Intestines, Muscles, Eyes	Lungs, Nerves, Tongue	Heart, Circulation, Mouth	Kidneys, Skin, Nose	Liver, Skeleton, Ears
MINISTRY	Agriculture	War	State	Justice	Works
IMPLEMENT	Compass	Ruler	Plumbline	Set-square	Scales
MANNER	Casual	Educated	Circumspect	Vigorous	Tranquil
BELATED HSIU (LUNAR HOUSES)	1–7	22–28		15–21	8–14

See (in the glossary) CH'I; TAO; WAI TAI; WU-HSING.
See also MODEL 8; MODEL 9; MODEL 14; MODEL 28; MODEL 81.

Suggested Reading

Taoism: The Road to Immortality—John Blofeld
T'ung Shu: The Ancient Chinese Almanac—ed. by Martin Palmer
The Living Earth Manual of Feng-Shui—Stephen Skinner
Chinese Astrology—Derek Walters

MODEL 6

The Realms of Existence of Tibetan Buddhism

All the beings of *Samsara* belong to one of the six gates or realms. The higher realms include the *deva-loka* (world of gods), *asura-loka* (world of angels or demigods), and *nara-loka* (world of humanity). The lower realms include *tiryak-loka* (world of animals), *preta-loka* (world of hungry ghosts), and the *naraka-loka* ("hell"). In each realm, the pattern of existence is based on a predominating *klesha.* (In order, the kleshas are pride, paranoia or jealousy, passion or dissatisfaction, ignorance, craving, and aggression.) Those beings living in the human realm are considered very fortunate because the bonds of ego are supposedly weaker, allowing a greater possibility of achieving enlightenment.

In the world view of the Tibetan Buddhist, all phenomena are thought of as transitory, illusionary, and nonexistent (except in the mind that perceives them). All states of being (such as heaven or hell) and entities (such as gods, demons, spirits, or people) are viewed as phenomena dependent upon cause. This cause (or tendency) is the need to manifest and experience the existence of *samsara* (the wheel of karma). As long as this "first cause" is not overcome by enlightenment, all of the individual karmas (tendencies) of samsara must incarnate, continuing the cycle of death and rebirth.

Seen this way, the after-death existence is only a continuation of the before-death existence under changed conditions or circumstances. Both before- and after-death existence is still karmic (dependent upon previous actions). The after-death state is thought to be a dreamlike series of visions resulting from the state of consciousness (and previous life karmas) of the deceased. Unless enlightenment is achieved, rebirth into one of the six realms (and eventual rebirth in the human realm) is inevitable. Enlightenment is defined as the realization of the illusionary nature of samsara and the direct experience of nirvana.

The stages between death and rebirth are divided into three phases called *bardos* (described in the *Tibetan Book of the Dead):*

1. *Chikhai Bardo* ("Transitional State of the Moment of Death")

In this bardo, the knower is unaware of the occurrence of death. The Clear Light (which is liberation) dawns in its primordial form, but if the knower does not recognize it, he/she becomes aware of the fact of death and passes to the next bardo.

2. *Chonyid Bardo* ("Transitional State of Experiencing Reality")

This bardo is made up of symbolic visions created by the karmic reflexes created by actions performed on the material plane. These visions are the "peaceful and wrathful deities" described in the Bardo Thodol.

3. *Sidpa Bardo* ("Transitional State While Seeking Rebirth")

This bardo ends when the conscious principle has taken rebirth in the human (or some other) realm.

"There will shine upon thee, the lights of the six sangsaric lokas. The light of that place wherein thou art to be born, through the power of karma, will shine most prominently."

When the lights of the six realms are encountered, the journeyer is instructed to close the "womb-door" by meditating upon her/his tutelary deity and striving toward the Clear Light beyond rebirth. At this stage, the Clear Light is perceived as emanating from beyond the "dim lights" (represented by the six colors associated with the realms) of existence.

The descriptions of the bardos given in the *Tibetan Book of the Dead* were intended to be read to dying monks. (Some say that all that is necessary to achieve enlightenment is to simply recognize the Clear Light when it first appears.) Sometimes, rituals using a bone (or other witness) of the deceased are performed to provide post-mortem guidance through the bardo stages.

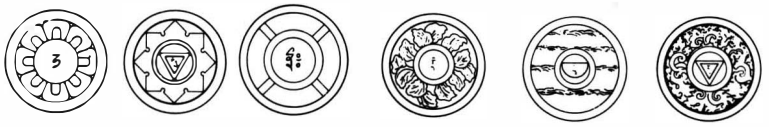
For the modern student, this system may be used as a general model describing the approach to a peak, transcendental experience, and the subsequent reintegration and return to "earthly" consciousness.

The serious student may find it worthwhile to compare the *Tibetan Book of the Dead* with its Egyptian counterpart (called, not surprisingly, the *Egyptian Book of the Dead).* While the *Egyptian Book of the Dead* is based on a very different cultural foundation, it is remarkably similar in its overall structure and aim (which is to guide the deceased through death and rebirth).

Also, Timothy Leary, Richard Alpert, and Ralph Metzner found (during the Harvard hallucinogen experimentation in the 60s) that subjects tended to describe the same types and sequences of imagery during hallucinogenic experiences as are described in the *Tibetan Book of the Dead.* This implies that the states described as bardos are basic to human consciousness (as opposed to being primarily culturally learned). Those who are interested in this line of inquiry should read *The Psychedelic Experience* by Alpert, Leary, and Metzner.

See (in the glossary) AVALOKITESVARA; BIJA MANTRA; BODHI; BODHISATTWA; CHAKRA; DAKA; DAKINI; DEVA; KLESHA; NIRVANA; PARAMITA; PRAJNA; REINCARNATION; SAMSARA; SUNYATA; TANTRA; TATHAGATA; VAJRAYANA; YIDAM.

See also MODEL 5 (THE TIBETAN ELEMENTS).

THE SIX REALMS OF EXISTENCE	Gods	Titans or Demigods	Human Beings	Animals	Pretas or Hungry Ghosts	Denizens of Hell
THE SIX BIJA MANTRAS OF THE REALMS	Ah	Su	Nr	Tri	Pre	Du
AVALOKITESVARA AND THE FIVE TATHAGATAS	Avalokitesvara	Vairocana	Vajrasattva-Aksobhya	Ratnasambhava	Amitabha	Amoghasiddhi
THE SIX-SYLLABLE MANTRA OF AVALOKITESVARA	Om	Ma	Ni	Pad	Me	Hum
THE SIX BUDDHAS	brGyabyin	Thag bzang-ris	Sakyamuni	Seng-ge rab-brtan	Kha-'barma	Chos-kyi rgyal-po Dharmaraja
COLORS OF THE BUDDHAS	White	Green	Yellow	Blue	Red	Indigo
SYMBOLS OF THE BUDDHAS	Lute	Armor and Sword	Patra and Begging Staff	Book of Wisdom	Vessel with Amrita	Fire and Water
THE SIX VICES	Pride	Envy	Passion Desires	Ignorance	Greed Avarice	Hatred
THE SIX WISDOMS	Dhyanaparamita Meditation	Silaparamita Moral Education	Viryaparamita Energy	Prajnaparamita Knowledge	Danaparamita Generosity	Ksantiparamita Equanimity
THE SIX LOTUS CENTERS (CHAKRAS)	Forehead	Throat	Heart	Navel	Perineum	Soles of the Feet
THE SIX DIM LIGHTS OF THE REALMS OF EXISTENCE	Whitish	Reddish	Bluish	Greenish	Yellowish	Smoke-colored
MANDALAS OF THE SIX REALMS						

Note: This material is derived from *Secret Doctrines of the Tibetan Book of the Dead* by Detlef Ingo Lauf, and appears courtesy of Shambhala Publications, Inc.

Suggested Reading—Models 5 and 6 (Tibetan Buddhism)

The Teachings of Tibetan Yoga—Garma C. C. Chang
Secret Doctrines of the Tibetan Book of the Dead—Detlef Ingo Lauf
The Esoteric Teachings of Tibetan Tantra—Charles Muses (editor)
The Tibetan Book of the Dead—W. Y. Evans-Wentz (trans.)
Tibetan Yoga and Secret Doctrines—W. Y. Evans-Wentz

MODEL 7

The Chakras

In classical Hindu yoga, it is thought that *prana* (life force) flows through the body via a network of very fine channels called *nadis*. This network of channels, which may or may not have an exact set of physiological correlates, is referred to in yoga (and in many other systems) as the subtle body. The principal nadi (the *sushumna)* runs from the base of the spine to the interior of the cranium, passing through various psycho-physical centers called *chakras.* Inside the sushumna is a finer channel called the *vajra.* Inside the vajra is the *chitrini,* which is said to be as thin as a thousandth of a hair. On the chitrini are the chakras. The chakras (literally "wheels" or "lotuses") may be thought of as resonance nodes or vortices acting as storehouses of vital energy (though it is probably more accurate to say that they are tuned to the ocean of energies which surround us constantly).

There are said to be 72,000 different nadis in the human subtle body. Twenty-four of these are considered principal channels. Of the 24 principal channels, 10 are connected to parts of the body above the navel, 10 are connected to parts of the body below the navel, and one pair branches to each side of the body. These 10 nadis are thought to be particularly important:

NAME OF NADI	BEGINS	ENDS
Ida	Base of spine	Left nostril
Pingala	Base of spine	Right nostril
Sushumna	Base of spine	Center top of head ("Cave of Brahma")
Gandhari	Center of gravity	Left eye
Hastijihva	Center of gravity	Right eye
Pusha	Center of gravity	Right ear
Yashasvini	Center of gravity	Left ear
Alambusha	Center of gravity	Mouth
Kuhu	Center of gravity	Genitals
Shankini	Center of gravity	Anus

Some sources view each of the "petals" of the chakra diagrams (and the Sanskrit letters associated with the petals) as representing a nadi. The student may find it bene-

ficial to compare the yogic concept of nadis with the Chinese concept of acupuncture meridians (described in model 14).

Two main nadis, called the *ida* and the *pingala,* coil in two spirals around the *sushumna* (the spine). Beginning at the muladhara chakra (at the base of the spine), the ida (coiling counterclockwise) and the pingala (coiling clockwise) twist upwards around each chakra until they reach the ajna (the brow center). (This produces a structure resembling the caduceus of Mercury, which is remarkably appropriate.) From the ajna, they descend to each nostril, the left nostril being connected to the ida and the right nostril being connected to the pingala. These nadis draw *prana* (vital energy) from the air through the nostrils (and the maxillary bone of the nose), which is why alternate nostril breathing is considered so important to pranayama. The ida and the pingala manifest in the physical body as the parasympathetic and sympathetic nervous systems, respectively. The ida is associated with the left side of the body and is sometimes called the Moon Channel. The pingala is associated with the right side of the body and is sometimes referred to as the Sun Channel.

The energies of the chakras are primarily dormant until activated by kundalini (literally "fire-serpent"), an evolutionary, transformative force thought to be equivalent to Crowley's "magickal current" and Bulwer-Lytton's "vril." The kundalini serpent is very similar to the phoenix in its associations: regeneration, rebirth, and the transformative power of spiritual Fire. The concept of raising the kundalini from chakra to chakra can be compared to the stages of the Great Work described by Western alchemists. The techniques of kundalini (or laya) yoga and Western sexual magic are intended to awaken the kundalini and lead it up the sushumna. As it rises, the kundalini balances and revivifies the chakras, gradually opening the practitioner to greater and greater levels (or quanta) of awareness. This inner initiation is thought to confer powers (called *siddhis* in classical yoga). These "powers" are said to range from feats of biological wizardry (such as holding one's breath while buried for a couple of days) to clairvoyance, telepathy, telekinesis, and becoming invisible. The claims continue ad infinitum, but are downplayed by most teachers and adepts, who seem to view siddhis as mere signposts along the Path. In fact many teachers consider siddhis distractions liable to inflate the ego. (The Zen roshis tend to tell students that all such powers are sent by demons. This is not done out of superstition, but because the desire for power and abilities can be a serious obstacle to the seeker.) The practitioner achieves transcendent illumination when the kundalini is raised to to the crown center, the sahasrara chakra.

In the Hindu system, each chakra is thought to be intrinsically connected with a color, a geometric form, and inherent sound or mantra, a nerve plexus, a glandular system, and a male and female pair of deities, among other things. In addition, most of the asanas and breathing patterns of hatha yoga are designed to cleanse, tune, or energize specific chakras and nadis. These physical practices are thought to be essential to safely raising kundalini. If the subtle body has too many "impurities" (usually called blocks), the kundalini attempts to burn them away on its path upwards. Depending on how much resistance is encountered, the kundalini may cause severe mental or physical effects as it cleanses the impurities. This is the reason that so many sources warn students against practicing the faster, more artificial ways of raising kundalini (such as the use of drugs), since these methods might cause the kundalini to ascend beyond the

student's level of awareness. Each chakra opened represents a new level of energy and power, requiring increased awareness in order to safely channel the increased energy.

Different schools of yoga describe the chakras with considerable variation. Most systems contain the seven chakras as described here, but some sources also name additional chakras (or subchakras) near the base of the spine and/or in the head. Much of this depends on one's definition of a chakra. In some cases, a chakra is anything that appears as a nexus of subtle energies in the body when viewed by astral or clairvoyant sight. For example, Aleister Crowley describes investigating three lower subchakras in this excerpt from his correspondence with a "Brother Keefra:"

> It appears that a special set of nadis feed the Muladhara lotus as if it had three roots. The source of these roots is in the centres you mentioned. But they are not lotuses of the same order as the sacred Seven. For one thing, they are not protected by the spine, and do not enter into that symbolism.
>
> —from a passage quoted in *The Magical Revival* by Kenneth Grant

Many variations in doctrine exist, both in the number and nature of chakras, and in their descriptions and associations. The attributions presented here are merely a cross-section of the most prevalent.

The following exercise may aid the student in tuning and gaining some experience of the chakras:

STEP 1: Sit, lie down, or stand straight in some position that allows you to relax while maintaining a straight spine.

Breathe rhythmically and slowly through your nostrils, drawing your breath into the lower abdomen first, filling the lungs completely. Try to feel a cool, almost electric sensation in your nose, sinuses, and back of throat. Pause, holding the breath only as long as you comfortably can. Breathe out smoothly, reversing the process. Try to maintain an even, relaxed motion throughout the entire cycle of each breath. Continue breathing slowly and regularly during each step of the exercise.

STEP 2: Direct your attention to the base of your spine.

As you breathe in, visualize a yellow square (the color of golden wheat). Feel your body. Become aware of your body's weight, its solidity and substance. Breathe out, still visualizing the square.

Breathe in again. Visualize an electric blue triangle (point down) in the center of the yellow square. The is the abode of the kundalini serpent. (The triangle represents the divine spark, the Secret Fire in the heart of matter.) Try to feel the latent potential in this center as you hold the breath. (Some students may also wish to visualize the kundalini serpent, coiled three times, asleep inside the triangle.)

The muladhara chakra is the center of the physical self and the material

world, associated with elemental Earth. It is the seat of the "mineral soul."

In consciousness, the muladhara chakra represents the pure urge to live and survive (containing the hidden urge to evolve and become).

STEP 3: Focus your attention on your center of gravity (an inch or so below the navel).

As you breathe in, visualize a pale blue or silver crescent, horns up (forming a "cup"). As you hold the breath, see the Moon/cup being filled with luminous waters, like liquid light. When you breath out, feel this fluid permeating your body, cleansing you, filling you with an electric blue or white light. The is prana or "astral light." Practice feeling and seeing this energy being drawn into your lungs, then flowing throughout your body as you breathe out. (The center below the navel is called the *kikai* by practitioners of Zen meditation, and is thought to be the gate to an endless ocean of energy).

The swadisthana chakra is the Water/Moon center. It controls the sexual current, reproductive cycles, physical health, and overall vitality.

In consciousness, this center represents the pain/pleasure level (acted upon by classical conditioning), equivalent to the lower astral/emotional plane. It is the seat of the "vegetable soul." This center can also be associated with the nomadic tribe/clan stage of societal development.

STEP 4: Direct your attention to your solar plexus. Visualize a bright red circle surrounding a red triangle (point down).

As you breathe in, see the red color intensify, as if you were fanning coals. Feel a heat or inner friction begin to spread from this center as you hold the breath. Let the fires bank slightly (and the red color grow cooler) when you breathe out.

Breathe in again. Feel waves of heat moving through your body. See the impurities and toxins in your physical and subtle bodies being burned away by the fire that purifies through internal friction *(tapasya)*. This is the fire of will. With practice, you can gain considerable control over your body temperature by concentrating on the manipura chakra while varying how quickly you breathe and how long you hold each breath. The practice of Tibetan heat *(tumo)* yoga is accomplished through this center.

The manipura chakra is the fire/will center. It controls adrenaline and sheer, physical power.

In consciousness, the manipura chakra relates to power and intellect. It is the level of the higher astral or mental plane. The manipura chakra is the seat of the "animal soul" and can is associated with aggression and territoriality. In the development of human society, it relates to the stage of nationalism and power politics.

STEP 5: Focus your attention at the level of your heart.

As you breathe in, visualize two interlocking triangles made of brilliant gold. One triangle is pointed up (towards heaven) and one triangle is pointed down (towards Earth). As you hold the breath, visualize the Sun shining outwards from the center of the triangles. Feel the Sun's golden rays balancing, healing, and harmonizing you. Breathe out, still visualizing the Sun shining within your heart.

Breathe in again, and feel yourself grow lighter. Feel yourself being filled with buoyant air. Imagine the breath of God, in the form of the wind and the sky, blowing through you, as if you were hollow. Feel your heart open, filling this space with with love, light, and compassion.

The anahata chakra is the heart center, sometimes called the Halls of Air. It controls the action of the heart and circulation in general. In consciousness, the anahata chakra is associated with nonspecific love *(agape)*, "Christ-consciousness," compassion, and humanity. It is the seat of the "human soul" and is roughly equivalent to the "higher mental" world.

STEP 6: Focus your attention on the hollow of your throat. Try to feel a cool sensation at the back of your throat, as if you were able to draw your breath through an opening in the front of your neck.

Visualize a red triangle (point down) containing a violet or indigo circle. (The circle should be about the same size and position as the imagined opening in the throat.) As you breathe in, see the circle filling with violet or indigo smoke-like swirls. As you release your breath, imagine the smoky wisps drifting towards the chakras above and below it.

The vissuddha chakra is the throat center, controlling the action of the lungs and all aspects of respiration. In consciousness, the vissuddha chakra relates to the imagination, overall creativity, and the urge for artistic expression and spiritual development. It is the ether/akasha center, and is the seat of the "angelic soul."

STEP 7: Direct your attention to the brow center (in the middle of your forehead, slightly above and behind the eyes). Visualize a gold circle with two "petals," "wings," or "lobes" (one on either side.) The right side is associated with the pingala nadi. The left side is associated with the ida nadi. Inside the circle is a red triangle (point up).

As you breathe in, visualize the Sun growing brighter to the right of the ajna chakra. As you breathe out, visualize the Moon growing brighter on the left side of the ajna chakra. Try to notice a general increase in available light.

After a few breaths, breathe in again. As you hold your breath, visualize an eye in the center of the red triangle. Try to feel a current or vibration above and behind your eyes. Continue the cycle of breathing. Try to imagine the eye opening as if you could see through it. It may help to

soft-focus your eyes, using peripheral vision. With practice, the student may notice effects ranging from improved night vision to a perception of auras surrounding things. (Note that the alternate nostril breath, a form of yogic pranayama, is invaluable to activating this center.)

The ajna chakra is the "third eye," the center of spiritual perception and knowledge. It controls the pineal gland and is connected to both the sympathetic and parasympathetic nervous systems via the nerve of *rafia.*

The ajna chakra is the seat of the "archangelic soul," associated with the spiritual world.

STEP 8: Focus your attention just above the crown of your head.

Visualize a bright white light, like a brilliant spiral vortex (or a lotus with thousands of shining petals) emanating from this spot.

As you breathe in, feel a current of energy flow up the spine from the base of the spine to the crown center. As you breathe out, feel the current flow from the crown center to the base of the spine. (A variation of this is to visualize the Sun growing brighter above your head during the inhalation, and to visualize the Moon growing brighter at the base of your spine with each exhalation.)

The sahasrara chakra is the center of illumination and the source of the Clear Light. It regulates and balances the energies of the lower chakras.

In consciousness, this center represents transcendence and the experience of ultimate oneness and universal consciousness.

STEP 9: Reverse the order of these steps, passing briefly back through each chakra. Pause, noticing how each chakra is renewed, balanced, and re-energized. Relax and allow the energies to ground before beginning another activity.

Try to become more aware of the various centers of your body as you go about you daily activities. See if can you perceive energy flowing between the chakras. Start noticing whether you are habitually holding physical tension in certain areas of your body.

Since the chakras are partly physical and partly nonphysical, they can affect and be affected by both the physical and nonphysical realms. Your physical practices (how you sit, how you breathe, what you eat, etc.) affect your subtle body by affecting the part of the physical body it is related to. Likewise, your mental practices (emotional habits, use of intellect, intuition, creativity, etc.) will eventually be reflected in your physical body.

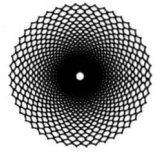
I would recommend a study of kundalini yoga to anyone seriously interested in altered states of consciousness. Few disciplines have so elegantly balanced the physical and the spiritual. It is necessary that the physical body must be cleansed and harmonized with the "subtle bodies" in order to safely move the Fire of the Gods from Heaven to Earth.

Some Asanas (Exercise Postures) Associated With Various Chakras and Nadis

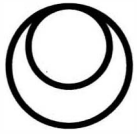
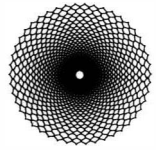
CHAKRA OR NADI	NAME OF POSTURE	SANSKRIT NAME
Muladhara	Chest Expansion	Ardha Chakrasana
	Mare's Posture	
	The Cobra	Bhujangasana
	The Plow	Halasana
Swadisthana	Thunderbolt Posture	Vajrasana
	The Locust	Salabhasana
	The Fish	Matsyasana
Manipura or Manipuraka	Tree Posture	Vrksasana
	Balance Posture	Natarajasana
Anahata	The Plow	Halasana
	The Bridge	Setu Bandhasana
Visuddha	Shoulder Stand	Sarvangasana
	The Plow	Halasana
	Lion's Posture	Simhasana
Ajna	Diamond Pose	Vajrasana
	Lion's Roar	Simhasana
	Eyebrow Gaze	
	Spinal Twist	Matsyendrasana
	Alternate Leg Stretch	Maha Mudra
Sahasrara	The Palm	Palmyrasana
	The Corpse	Savasana or Mrtasana
Ida and Pingala	Little Twist Posture	Ardha Matsyendrasana
	Spinal Twist	Matsyendrasana
Sushumna	The Corpse	Savasana
	The Bow	Dhanurasana
	Headstand	Sirasasana

In general, these exercises are performed by assuming the physical posture, retaining the breath, and visualizing some representation of the chakra, while focusing attention on the associated part of the physical body.

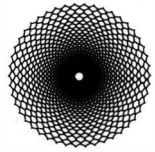
The Chakras

Symbol							
Name	**Mūladhara**	**Svadhishthana**	**Manipūra**	**Anahata**	**Viśuddha**	**Ājña**	**Sahasrāra**
Animal	Elephant	Mythical Crocodile	Ram	Antelope	White Elephant		
Ascending plane of the universe	Bhūr-Loka	Bhūvar-Loka	Svar-Loka	Mahar-Loka	Jana-Loka	Tapo-Loka	Satya-Loka
Colors	Yellow (Blue Triangle)	Light Blue Silver, White	Red	Green	Indigo	Gold	White
Alternate colors	Red-Orange	Pink	Kelly Green	Yellow Gold	Sky Blue	Indigo	Purple
Cosmic cycle		Sṛiṣṭi Creation			Sthiti Preservation		Saṁhara Dissolution
Male deity	Brahmā	Vishṇu	Rudra	Iśa	Sadāśiva	Śaṃbhu	Paramśiva
Female energy	Dākinī	Rākinī	Lākinī	Kākinī	Sākinī	Hākinī	
Element	Earth	Water	Fire	Air	Spirit (Akasha)	Mind (Manas)	Bliss (Sat Cit Ananda)

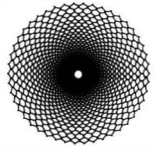
The Chakras (cont'd.)

Symbol							
Name	**Mūladhara**	**Svadhishthana**	**Manipūra**	**Anahata**	**Viśuddha**	**Ājña**	**Sahasrāra**
Planet	Saturn	Moon	Mars	Sun Venus	Mercury	Sun and Moon	
Emotion	Frustration Rage Passion	Anxiety Well-being	Power-Desire Fear Guilt, Doubt	Joy Grief	Inspiration Repression	Obsession Ecstacy	Bliss
Endocrine influence	Ovaries Gonads	Liver Pancreas Spleen	Adrenal Gland	Thymus Gland	Thyroid Gland	Pituitary Gland	Pineal Gland
Function	Sex Survival	Health Sex The Unconscious	Power Will	Compas- sion	Creativity Intellect	Siddhis (Powers)	Illumina- tion Balances Lower Six Chakras
Related illness	Hemorrhoids Sciatica Prostate Ovarian Uterine	Diabetes Cancer	Ulcers Gallstones	Stroke Angina Arthritis	Thyroid Flu	Schizo- phrenia Kidneys	Psychosis

The Chakras (cont'd.)

Symbol							
Name	**Mūladhara**	**Svadhishthana**	**Manipūra**	**Anahata**	**Viśuddha**	**Ājña**	**Sahasrāra**
Location	Base of Spine	Three Finger Breadths Below Navel	Solar Plexus	Heart	Hollow of Throat	Brow Just Above Eyes	Above Crown of Head
Bija (seed) mantra	La	Ba	Ra	Ya-mın	Ha	Ah	Om
Alternate mantra	Laṃ	Vaṃ	Raṃ	Yaṃ	Haṃ	Oṃ	
Number of petals	4	6	10	12	16	1	1000
Organ of action	Feet	Hands	Anus	Genitals	Mouth		
Organ of cognition	Nose	Tongue	Eyes	Skin	Ears		
Sense	Smell	Taste	Sight	Touch	Hearing		
Property	Connection	Contraction	Expansion	Movement	Space		
Vital air (vayu)	Apana	Vyana	Samāna	Prāna	Udāna		

The Chakras (cont'd.)

Symbol							
Name	**Mūladhara**	**Svadhishthana**	**Manipūra**	**Anahata**	**Viśuddha**	**Ajña**	**Sahasrāra**
Color	Red or Orange	Red, Rosy Pale Rose	Green or Clouded	Yellow or Coral	Pale or Whitish Blue		
Function	Elimination of Waste		Digestion	Health	Respiration		
Saktis		Vāmā			Jyeṣṭha		Raudrī
Associated cosmic energy		Energy of Will Kamesvari			Energy of Knowledge Vajresvari		Energy of Action Bhagamalini

See (in the glossary) AJNA; ANAHATA; CANDALI; CHAKRA; DHARMACHAKRA; IDA; KANDA; KARREZZA; KUNDALINI; LALANA; LATIFA; LAYA YOGA; LOKA; MULADHARA; MANIPURA; NADAS; NADIS; PINGALA; PRANA; PRANAYAMA; RASANA; SAHASRARA; SKANDHA; SWADISTHANA; TATTWA; VAYU; VISUDDHA; YOGA.

See also MODEL 5 (TATTWAS); MODEL 10 (SUBTLE ANATOMY).

Suggested Reading

Energy Ecstasy and Your Seven Vital Chakras—Bernard Gunther
Eight Steps to Health and Peace—Richard Hittleman
Kundalini—Gopi Krishna
Kundalini Yoga for the West—Swami Sivananda Radha
Kundalini: Psychosis or Transcendence—Lee Sannella, M.D.
Human Energy Systems—Jack Schwarz
Secret Power of Tantrik Breathing—Swami Sivapriyananda
Kundalini Yoga—Sri Swami Sivananda
Kundalini Meditation Manual for Intermediate Students—Kundalini Research Institute
Wheels of Life—Anodea Judith
Chakras—Harish Johari

MODEL 7

The Seven Latifah and the Path of the Sufi

Sufism is a diverse tradition of Moslem mysticism and gnosis consisting of a number of different orders or *Tariqas* ("pathways"). All Sufi orders, however, trace their origins back to Mohammed, his companions, and the tradition of asceticism, contemplation, and devotion in early Islam. Modern Sufi orders are distinct, but interact freely, often holding common practices and honoring the same saints. In all orders, admission is dependent upon sponsorship and initiation. The name "sufi" was not actually used until around the eighth century. Some believe the word to be derived from *souf* ("wool"), referring to the rough garments worn by Sufis. Others believe that the word is derived from *safa* ("purity"). Idries Shah claims the word is derived from a mantram constructed phonetically for its spiritual effects.

The *latifah* (subtle faculties or organs) are remarkably similar to the yogic chakras, though the latifah are not correlated with the physical body as chakras are. Each latifah is associated with a "world" (an aspect of the macrocosm), a part of the subtle body (an aspect of the microcosm), and a color. The worlds of the macrocosm are thought of as the "arc of descent." The parts of the subtle body are thought of as the "arc or ascent" or the "journey of return."

The latifah can also be related to the four Gardens of Paradise (similar, in some ways, to the four worlds of Hebrew qabalism), and the stages of initiation and experience on the Sufi path. The four gardens serve both as philosophical metaphor and as imagery used in "pathworking" or astral travel.

See (in the glossary) AIN; ALLAH; BARAKAH; FANA; GHARB I MUTLAQ; LATIFA; MAQAM; PATHWORKING.

See also MODEL 28 (A SCHEME OF CREATION).

Suggested Reading

Oriental Magic—Idries Shah
Islamic Sufism—Idries Shah
The Way of the Sufi—Idries Shah
Sufi Expressions of the Mystic Quest—Laleh Bhaktiar
Early Mysticism in the Near and Middle East—M. Smith

The Seven Latifah

(Stages of ascent and descent according to 'Ala al-dawlah Simnani)

THE ARC OF DESCENT (MACROCOSM)	THE ARC OF ASCENT (MICROCOSM)	ADDITIONAL ASSOCIATIONS	COLOR	PLANET
'Alam-i-tabi-at ("The World of Nature & Man")	Latifah qalibiyya ("The Adam of One's Being")	The mold of the body The center of physical form	Black moving to dark gray	Saturn
'Alam-i-surat ("The World of Forms")	Latifah nafsiyya ("The Noah of One's Being")	The Vital Senses; the Animal Soul Center of passions and desires	Blue	Moon
'Alam-i-ma'na ("the World of Spiritual Perception")	Latifah qalbiyya ("the Abraham of One's Being")	The Spiritual Heart, the true "I" Center of Supra-consciousness	Red	Mars
'Alam-i-malakut ("The World of Imagination")	Latifah sirriyya ("the Moses of One's Being")	The Secret The Point or Edge of Supra-consciousness; center of Spiritual Monologues	White	Jupiter
'Alam-i-jabarut ("The World Beyond Form")	Latifah ruhiyya ("the David of One's Being")	The Spirit The "Vice-Regent of God"	Yellow or gold	Sun
'Alam-i-lahut ("Divine Nature")	Latifah khafiya ("the Jesus of One's Being")	Inspiration The center that "announces the Name"	Luminous black	Mercury
'Alam-i-hahut ("Divine Essence")	Latifah haqiqa ("the Mohammed of One's Being")	The Truth of One's Being The Universal Prototype; One's Divine Center or Eternal Seal	Green	Venus

The Four Gardens of Paradise

GARDEN	FOUNTAIN AND OTHER IMAGERY	MAIN PRINCIPLES	ADDITIONAL ASSOCIATIONS	RELATED WORLD IN HEBREW QABALAH
THE GARDEN OF THE SOUL (the world of phenomenal forms)	Fountain of Spirit (with the Waters of Life)	Intuition guided by intellect	The world of sensations and outward appearances	Assiah
THE GARDEN OF THE HEART (the world of symbols)	Fountain of Life (with the Waters of Immortality)	Intellect illuminated by revelation (knowledge)		Yetzirah
THE GARDEN OF THE SPIRIT (the world of archetypes)	Fountain of knowledge (with the Waters of Truth)	Knowledge illuminated by the spirit	Reabsorption in the light of Mohammed (the Logos); verge of Union with the Secret.	Briah

(The Garden of the Spirit is divided into the Lower Garden and the Higher Garden. The Lower Garden [the Roots of the Tree of Knowledge] contains the "Prophets of One's Being," the seven subtle forms which correspond to the Latifah and the Planets. The Higher Garden [also called the Garden of Refuge] contains the Fruits of the Tree of Knowledge. The two gardens are separated by the trunk of the Tree.)

THE GARDEN OF ESSENCE (LIGHT) (the world of the absolute)	Fountain of knowledge of the Unity of Being	The masculine and feminine principles uniting beyond manifestation	Loss of all trace of individuality; rebirth in the knowledge of the unity of being	Atziluth

Associated Stages of the Sufi Path

Degree of Initiation	Goal	Stage of Activity	Associated Garden
Muridi (Discipleship)	Dedication of self to the Sufi Path	Accepted by a master as a disciple on the Sufi path	
Tariqat (Potentiality)	Dedication to oneness with the spirit of the Sheikh or Murshid (the spiritual leader of the Order)	Practice of *Sihr* ("lawful magic") recitations and spiritual exercises performed by the permissions of the Sheikh	Garden of the Soul
Arif (Knowledge)	Achievement of unity with the spirit of the Pir (founder of the Order)	Stage of *Safarullah* ("journey into knowledge") the practice of thaumaturgy; spiritual power is projected into the seeker's mind by the Sheikh	Garden of the Heart
Fana (Annihilation)	The Summit; achievement of spiritual oneness with the spirit of the Prophet	Stage of *Safarli-Allah* ("travel away from neglectfulness"); practice of solitude and concentrated meditation; accomplishment of karamat ("wonders"); absorption in God	Garden of the Spirit
Baqa	Degree of Wali (Saintship); state of *Masaviut-Tarafain* ("Equiposed Between the Two Forces")	Stage of *Safar-Billah;* the return to the ways of humanity in order to guide humanity	Garden of Essence

Note: The tables in this article were primarily derived from material in *Sufi Expressions of the Mystic Quest* by Laleh Bhaktiar.

MODEL 7

The Planets

The word "planet" comes from the Greek word *planasthai,* which means "to wander," because, to the ancients, the planets seemed to wander among the stars instead of having fixed positions.

The seven planets are comprised of the five planets known to our ancestors (Venus, Mars, Mercury, Jupiter, and Saturn) plus the Sun and the Moon. As is obvious from their names, these heavenly bodies have long been associated with the major deities of the Roman pantheon (and their equivalents in the pantheons of other cultures).

The seven planets are often used to describe the stages of the soul's ascension. Used in this sense, the planets are sometimes referred to as an incomplete octave (implying that one begins again after reaching the seventh stage).

In some Gnostic traditions, the planetary deities are viewed as archons (overlords) controlling the seven planetary heavens, which are thought to surround the material world like confining shells or "crystalline spheres."

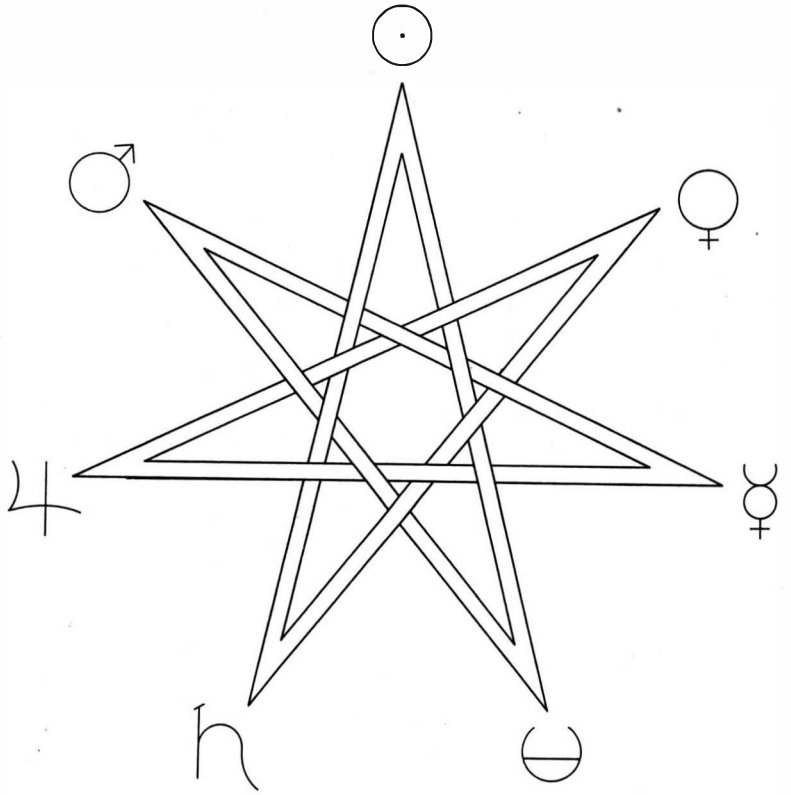
In the *merkabah* school of Judaic mysticism (which was considerably influenced by Greek Gnostic doctrines), the planetary deities take the form of the archangels. These seven archangels guard the gates of the *hekeloth,* which must be passed in order to ascend to the heavenly throne of the merkabah.

In both the Gnostic and Hebrew traditions, the seeker was required to possess magical seals (containing secret names of God) allowing passage through each planetary gate. Each seal was considered to represent a particular attainment or initiation. A similar system of planetary gates has been published by Avon in a book of Assyrian-based rituals purporting to be the infamous *Necronomicon* (a "fictional" grimoire which appears in the stories of H. P. Lovecraft).

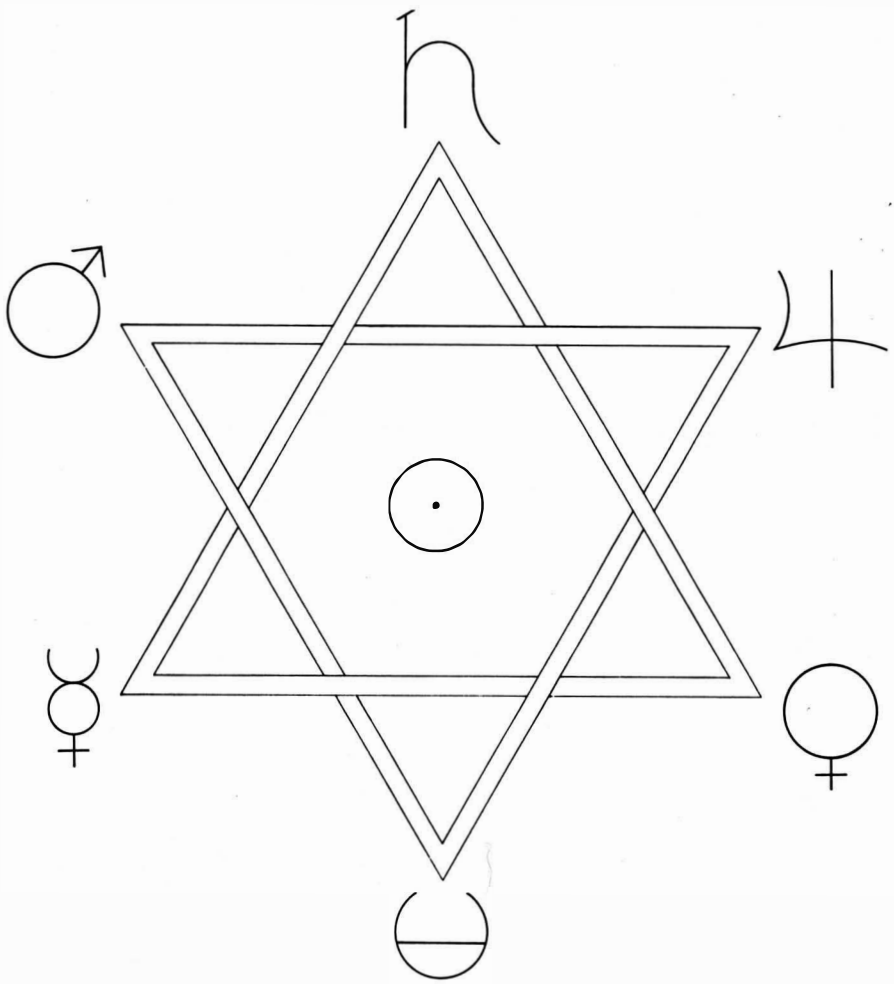
See (in the glossary) MERKABAH; PLANETARY AGES OF MAN; SEVEN WORLDS.

Suggested Reading

Planetary Magick—Melita Denning and Osborne Phillips

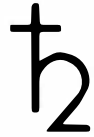
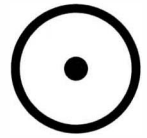


Tracing the septagram clockwise, beginning with the Sun (Sunday) results in the attributions of the days of the week. Tracing from point to point counterclockwise beginning with the Moon results in the order of the Sephira on the Tree of Life.

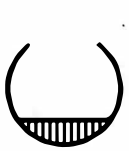
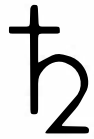
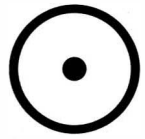


The hexagram shows the positions which the planets occupy on the Sephiroth of the Tree of Life.

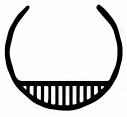
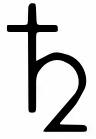
The Planets

Symbol							
Planet	**Moon**	**Mars**	**Mercury**	**Jupiter**	**Venus**	**Saturn**	**Sun**
Day	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Angel	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
Archangel	Gabriel	Kamael	Michael	Tzadkiel	Haniel	Tzaphkiel	Raphael
Angelic choir	Eshim	Seraphim	Beni Elohim	Chashmalim	Tarshishim	Aralim	Shinanim
Planetary intelligence		Nakhiel	Tiriel	Yophiel	Hagiel	Agiel	Graphiel
Planetary spirit	Chashmodai	Bartzabel	Taphthar-tharath	Hismael	Kedemel	Zazel	Sorath
Olympic planetary spirit	Phul	Phaleg	Ophiel	Bethor	Hagith	Aratron	Och
Animals	Cat Hare	Basilisk	Jackal Twin Serpents Hermaphrodite	Unicorn	Dove	Crow Raven	Eagle Lion Phoenix
Chakra	Svadis-thana	Manipura	Vissudha		Anahata/ Svadis-thana	Vissudha/ Muladara	Anahata
Polarity	Yin	Yang	Yin/Yang	Yang	Yin	Yin	Yang

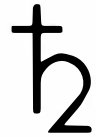
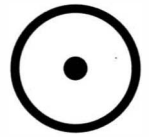
The Planets (cont'd.)

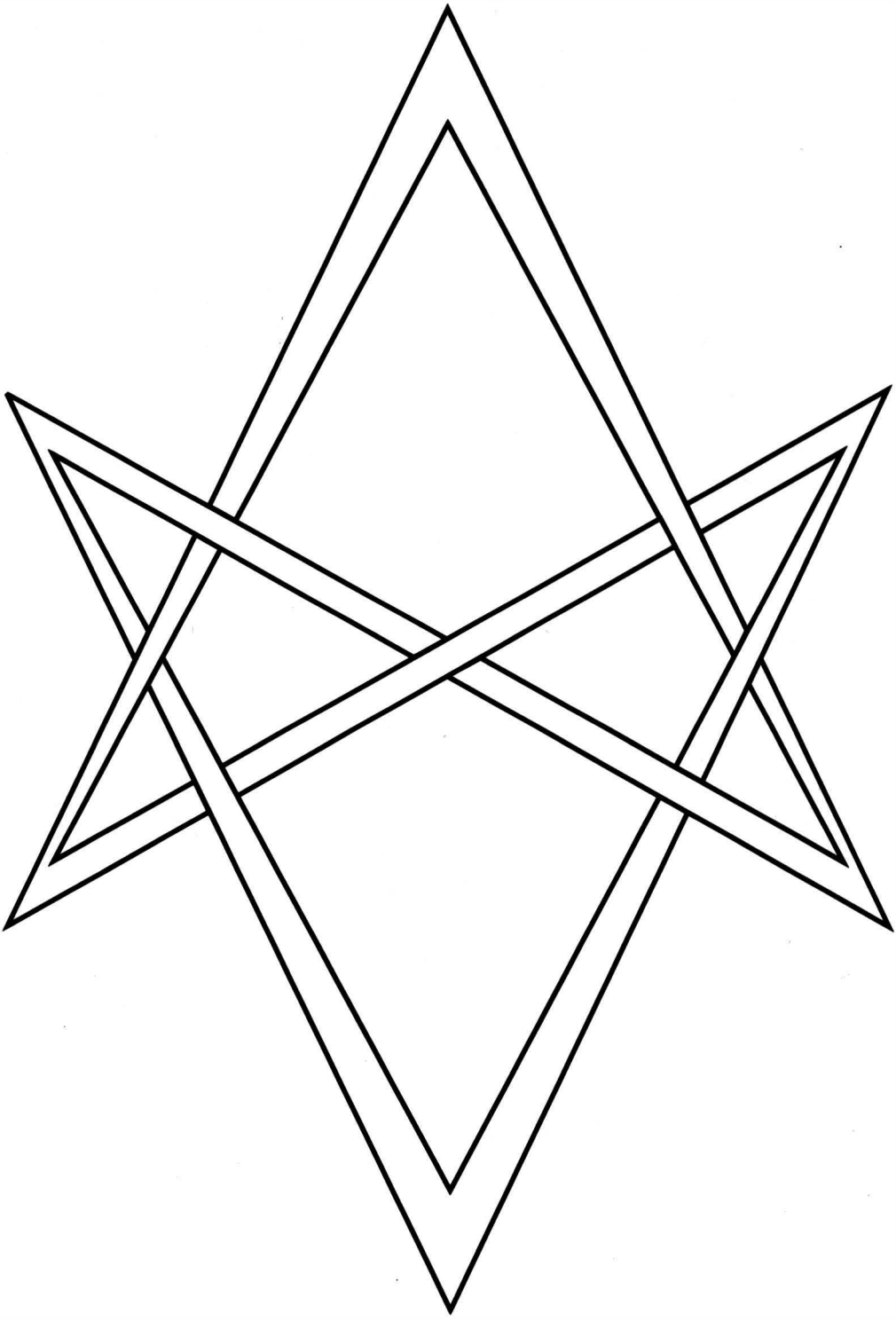
Symbol							
Planet	**Moon**	**Mars**	**Mercury**	**Jupiter**	**Venus**	**Saturn**	**Sun**
Colors	*New:* White *Full:* Red, Green *Waning:* Black	Red	Violet Indigo	Purple Deep Blue Sky Blue	Green Rose	Black Dark Blue	Gold Yellow
Element	Water	Fire	Water/Air	Air/Fire	Water/Earth	Earth/Water	Fire/Air
Jewels	Moonstone Quartz	Bloodstone Ruby Garnet	Opal Agate	Amethyst Sapphire Chrysolite Turquoise	Amber Emerald	Pearl Onyx Star-Sapphire	Topaz Yellow Diamond
Metal	Silver	Iron	Mercury	Tin	Copper	Lead	Gold
Plants	Opium Lotus Mushroom Seaweed Watercress	Chiles Ginger Garlic Mustard Basil Gentia	Carraway Dill Fennel Lavender Mandrake Horehound	Anise Clover Mint Balm Oak Olive	Almond Apple Fig Rose Elder Geranium	Aconite Marijuana Hemlock Cypress Yew Thyme	Citrus Saffron Marigold Birch Acacia Ash

The Planets (cont'd.)

Symbol							
Planet	**Moon**	**Mars**	**Mercury**	**Jupiter**	**Venus**	**Saturn**	**Sun**
Gods	Khonsu Sin Ganesha	Ares Mars Nergal	Hermes Mercury Nebo Thoth	Zeus Thor Marduk Jupiter Woden Hanuman Lugh	Eros Adonis Indra	Cronos Saturn Adar	Helios Hyperion Ra Utu Krishna Rama
Goddesses	*New* Artemis Nimue *Full* Diana Mari *Waning* Hecate Nanna *Misc.* Lunah Sellene Hathor Isis	Anath Morrigan	Athena Maat Metis	Isis Hera Juno Themis	Aphrodite Venus Ishtar Hathor Inanna Freya Beltis Mari Astarte	Isis Hera Kali Nepthys Rhea Demeter Bhavani	Amaterasu Bast Ilat Theia Sekhmet

The Planets (cont'd.)

Symbol							
Planet	**Moon**	**Mars**	**Mercury**	**Jupiter**	**Venus**	**Saturn**	**Sun**
Formula (Crowley)	Alim	Elohim Agla		Yahweh	Ararita	Babalon Vitriol	Abrahadabra Iao, Inri
Hebrew name	Levanah	Madim	Kokab	Tzedek	Nogah	Shabbathai	Shemesh
Letters							
Arabic	غ	خ	ظ	ث	ف		ذ
Coptic	ⲭ	ϕ	ϥ	ʜ	ϵ	†	ϣ
Greek	γ	π	β	κ	δ	τ	ρ
Hebrew	ג	פ	ב	כ	ד	ת	ר
Scent	Jasmine Poppy Myrtle	Pine Tobacco Cypress	Storax Mace Sandalwood	Cedar Nutmeg	Benzoin Jasmine Rose	Civet Myrrh Cinnamon	Frank-incense Laurel Wood
Sephirah	Yesod	Geburah	Hod	Chesed	Netzach	Binah (Or Daath)	Tiphareth
Part of soul (Hindu)	Linga-Sharira	Lower Manas	Prana		Kama	Higher Manas	Lower Manas
Part of soul (Egyptian)	Hati					Ba	Aib



Unicursal hexagram

MODEL 7

The Olympic Planetary Spirits

The seven Olympic Planetary Spirits are named and described in *The Arbatel of Magic,* the earliest existing edition of which dates to 1575. The language is Latin and the emphasis is Christian rather than Judaic. Unlike most grimoires of the period, it makes no claim to represent the wisdom of Solomon.

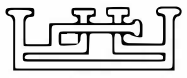
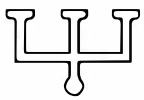
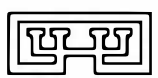
These spirits are said to govern 196 Olympic Provinces, and it is said that they rule alternately for 490 years each. As may be seen, the number 7 figures prominently in this data: 196, for example, is 4 x 7 x 7, but more significantly is the sum of successive multiples of 7: 7 + 14 + 21 + 28 + 35 + 42 + 49.

The existing *Arbatel* is only one volume out of a series of nine that were planned but which were never completed or which have been lost. One of the missing volumes had to do with the evocation of these spirits. In any event, the *Arbatel* is perhaps unique in stating that the names and sigils of these beings have no virtue or power in themselves; furthermore, the only names of potency are to be given to the operator by the spirits themselves, and even then they retain their power for only approximately 40 years.

Suggested Reading

The Arbatel of Magic—Robert Turner (trans.)

The Seven Olympic Planetary Spirits

PLANET	SATURN	JUPITER	MARS	SUN	VENUS	MERCURY	MOON
ASSOCIATED GREEK DEITY	Chronos	Zeus	Ares	Apollo	Aphrodite	Hermes	Artemis
NAME	Arathor or Aratron	Bethor or Bether	Phalegh or Phalec	Och	Hagith	Ophiel	Phul
SIGIL							
KNOWLEDGE	Magic Alchemy	Medicine Longevity	War		Beauty	Magical Arts	
POWERS	Invisibility, transformation of plants to stone and of stones to treasure	Can reconcile spirits of air		Bestows good health and wisdom	Can convert copper to gold	Can teach all magical arts	Governs all spirits of water
IN COMMAND OF:	49 Kings 42 Princes 35 Presidents 28 Dukes 21 Ministers 14 Familiars 36,000 Legions	42 Kings 35 Princes 28 Dukes 21 Counselors 24 Ministers 7 Messengers 29,000 Legions		36,536 Legions			36,536 Legions

MODEL 7

The Heptarchia Mystica
The Seven-Fold Dominion

De Heptarchia Mystica is a manuscript describing a self-contained system of angelic magic received through the skrying experiments of John Dee and Edward Kelly during the year 1582. (For more about Dee and Kelly's experiments and their curious results, see models 21, 30, and 91.) According to Dee's account, he was instructed first by the angels Michael and Uriel, and later by other angels, in the heptarchial mysteries. Michael described the system as "the first part of a three-fold art, joining man with the knowledge of this world, the government of His creatures, and the sight of His majesty." Gradually, the angels revealed a hierarchical system of 49 angels of light who are appointed by God "for the government of all earthly actions." The *Heptarchia Mystica* is essentially planetary, with each of the seven traditional planets being associated with a "king," a "prince," and five subordinate angels (all with seven-letter names). In addition, each king is attended by 42 ministers (shown as 42-letter tables, since each minister has/is only one letter).

The instructions Dee received for the "heptarchial" operations themselves were rather complex. Dee was to construct a table approximately two cubits (about three feet) square out a sweet wood such as cedar and inlay upon it a complex arrangement of Enochian letters. Each of the four legs of this "Holy Table" was to rest on small duplicates of the *Sigillum Dei Aemeth* (shown in model 21, "The Enochian Alphabet") encased in wood. In use, the main version of the Sigillum Dei Aemeth was placed on the Holy Table. Seven smaller tablets made of tin (referred to by Dee as "the Ensigns of Creation") were placed around the Sigillum. These tablets were odd arrangements of letters (mostly B's), numbers, and miscellaneous shapes and symbols. Like the Sigillum Dei Aemeth and the Holy Table, their designs were received via "angelic communication." There was also a tablet for each of the seven kings which was to be held in the hand during operations associated with that king. These tablets were circular disks painted with three concentric circles. The center contained the sigil of the king, the second circle contained the name of the king, and the outer circle contained a mysterious arrangement of letters and numbers whose significance is unknown.

A "general and common exordium" was to be used during the actual heptarchial working. There is one invocation to be used when calling one of the kings, and there is one invocation to be used when calling one of the princes.

The Table of the 49 Good Angels

(Names of kings and princes are in upper-case)

Set of Seven	Planet	Number	Name
1	Venus	1	BALIGON
		2	BORNOGO
		3	Bapnido
		4	Besgeme
		5	Blumapo
		6	Bmamgal
		7	Basledf
2	Sun	8	BOBOGEL
		9	BEFAFES
		10	Basmelo
		11	Bernole
		12	Branglo
		13	Brisfli
		14	Bnagole
3	Mars	15	BABALEL
		16	BUTMONO
		17	Bazpama
		18	Blintom
		19	Bragiop
		20	Bermale
		21	Bonefon
4	Jupiter	22	BYNEPOR
		23	BLISDON
		24	Balceor
		25	Belmara
		26	Benpagi
		27	Barnafa
		28	Bmilges
5	Mercury	29	BNASPOL
		30	BRORGES
		31	Baspalo
		32	Binodab
		33	Bariges
		34	Binofon
		35	Baldago
6	Saturn	36	BNAPSEN
		37	BRALGES

The Table of the 49 Good Angels (cont'd.)

(Names of kings and princes are in upper-case)

SET OF SEVEN	PLANET	NUMBER	NAME
6 (cont'd.)	Saturn (cont'd.)	38	Bormila
		39	Buscnab
		40	Bminpol
		41	Bartiro
		42	Bliigan
7	Moon	43	BLUMAZA
		44	BAGENOL
		45	Bablibo
		46	Busduna
		47	Blingef
		48	Barfort
		49	Bamnode

The Heptarchial Kings and Princes

Name	Title	Assoc. Planet	Day of Rulership
King Bobogel	The Distributor of Wisdom and Understanding	Sun	Sunday
Prince Befafes	Prince of the Seas	Sun	Tuesday
King Carmara	Lord of Government and Measure	Moon	Monday
King Blumaza	—	Moon	Monday
Prince Bagonel	—	Moon	Friday
King Babalel	King of the Waters	Mars	Tuesday
Prince Butmono	The Breath of Living Creatures	Mars	Thursday
King Bnaspol	Keeper of the Earth and the Secrets of the Earth	Mercury	Wednesday
Prince Brorges	Keeper of the Door of Death	Mercury	Saturday
King Bynepor	The Highest Life	Jupiter	Thursday
Prince Blisdon	Keeper of the Keys of of the Mysteries of the Earth	Jupiter	Wednesday
King Baligon	Bestower of the Fruits of the Air	Venus	Friday
Prince Bornogo	The Perfecter of Nature	Venus	Sunday
King Bnapsen	Encompasser of Evil	Saturn	Saturday
Prince Hagonel	Master of the Sons of Man	Saturn	Monday
Prince Bralges	—	Saturn	Monday

The Heptarchial Kings and Princes (cont'd.)

NAME	IMAGE	ATTRIBUTIONS
King Bobogel	A man wearing a black velvet coat, generally dressed in black and gold lace. Wearing a black velvet cap w/black feather. Has a cape over one shoulder, a purse around his neck, a gilt rapier, and a long beard.	Wisdom, understanding, science, and philosophy
Prince Bornogo	Wears a red robe and a circlet of gold on his head	Perfection
King Carmara	A well-proportioned man wearing a long purple robe and carrying a gold staff with three divisions (2 of black, 1 of bright red)	The disposer of the heptarchial doctrine
Prince Hagonel	A man wearing a short red robe and a gold circlet	The Sons of Man are subject to his commandment
Prince Bralges	A man wearing a red robe and a gold circlet	
King Babalel	A man wearing a long white robe and a crown of gold. The left sleeve of the robe is white, the right sleeve is black. He stands upon waters.	The powers in the depths of the waters
Prince Befafes	A man wearing a red robe and a gold circlet. He also wears a gold girdle with his name on it.	All things upon, in, or having to do with the sea
King Bnaspol	A man wearing a red robe and a golden crown	Knowledge of the depths of the Earth
Prince Blisdon	A man wearing a robe of many colors and a circlet of gold	Knowledge of the mysteries of the Earth
King Bynepor	A king with his prince next to him	All pattern and existence

The Heptarchial Kings and Princes (cont'd.)

NAME	IMAGE	ATTRIBUTIONS
Prince Butmono	A man wearing a red robe with a gold circlet	All things living
King Baligon	Appears the same as King Carmara (the text implies that they are somehow the same spirit)	Divination and all that can be wrought by aerial action
Prince Bagonel	A man wearing a red robe and a circlet of gold	
King Bnapsen	Appears as a king with a crown on his head	All wicked spirits and the doings and practices of evil men
Prince Brorges	A man wearing a red robe Flames issue from his side	Judgement and all functions of a psychopomp

The 42 Ministers

MINISTERS	ASSOCIATED KING	DESCRIPTION
O E S N G L E A V Z N I L N Y L L M A F S N R S O G O O N R R C P R N L A B D G R E	Carmara	The 42 ministers appear as lords wearing red coats and gold circlets.
L E E N A R B L N A N A E B R O E M N A B L E A O R I B N E I C I A B A O I D I A B	Bobogel	The 42 ministers as men and women; women in front and men to the rear of the square. Seven of the ministers are clothed in the same somber finery as Bobogel.
E I L O M F O N E O T P T A S A G A C I Y O N E D P O N N O O N M A N	Babalel	The 42 ministers appear as people with their letters on their foreheads. The first seven wear gold circlets and seem to govern clouds and rain. The second seven govern hail and snow.
B B A R N F L B B A I G A O B B A L P A E B B A N I F G B B O S N I A B B A S N O D	Bynepor	The 42 ministers appear as smokes or ghostly clouds, each containing a spark of fire which in turn contains a letter. The first seven are blood-red. The second seven are reddish. The third seven are like whitish smoke. The remaining ministers are said to be of "divers colours."
E L G N S E B N L I N Z V B S F A M L L B O O G O S R S N R P C R R B E R G D B A B	Bnapsen	The 42 ministers appear as people standing on a hill of clay, holding their letters in their hands. Behind them stands a great multitude of ugly people, very far away.

The 42 Ministers (cont'd.)

Ministers	Associated King	Description
B A N S S Z E B Y A P A R E B N A M G E N B N V A G E S B L B O P O O B A B E P E N	Baligon	The 42 ministers appear as bright people with their letters upon their foreheads. The air around them is filled with creatures.
A O A Y N N L L B B N A A V I O A E S P M G G L P P S A O E E O O E Z N L L R L N A	Blumaza	The 42 ministers are invisible, appearing only as pale smokes without any form. They are accompanied by an increase in light.

It is notable that, while each day of the week is associated with a king and a prince, the kings and princes so associated are attributed to different planets. For instance, Sunday is ruled by King Bobogel (associated with the Sun) and Prince Bornogo (associated with Venus). What is most interesting is that these double attributions are, for the most part, quite compatible. If you view the planet associated with each king as a primary attribution and the planet associated with each prince as a secondary attribution, the rulership of the day appears as follows:

Day of the Week	Primary Attribution	Secondary Attribution
Sunday	Sun	Venus
Monday	Moon	Saturn
Tuesday	Mars	Sun
Wednesday	Mercury	Jupiter
Thursday	Jupiter	Mars
Friday	Venus	Moon
Saturday	Saturn	Mercury

The *Heptarchia Mystica* antedates most of the better-known Enochian revelations. With the exception of the use of the Holy Table and the Sigillum Dei Aemeth, however, there seems to be very little influence or overlap with the material published from Golden Dawn and Aurum Solis sources. For those who would like to study the *Heptarchia Mystica,* it has been translated and printed with tables, sigils, and seals in *The Heptarchia Mystica of John Dee* edited by Robert Turner. (This book also provides an interesting perspective on Enochian history and the currently published material. According to Turner, most of the tables of "standard" Enochian such as the Four Watchtowers [shown in Model 91] are in error because they were based on Meric. Casaubon's faulty transcriptions of Dee's originals!)

See also MODEL 21; MODEL 30; MODEL 91.

Suggested Reading

The Complete Enochian Dictionary—Donald C. Laycock
The Heptarchia Mystica of John Dee—Robert Turner (ed.)
John Dee: The World of an Elizabethan Magus—Peter J. French

MODEL 8

Pa Kua
The Eight Trigrams

Fu-Hsi (2953-2838 BC), the first of the Five Emperors of the legendary period of ancient China, is said to have constructed the eight trigrams from the markings on the back of a tortoise.

The trigrams were used by the ancient Chinese to represent the major transitional states in the ceaseless interplay of yin and yang. The yin is symbolized by the broken line *(Yin-Hsiao)* and the yang is by the unbroken line *(Yang-Hsiao)*. Each trigram is comprised of three lines, whose permutations can be associated with nearly any phenomenon:

> . . . in (the system of) I, there is the Supreme Ultimate (T'ai Ch'i), which produced the Two Modes (Yi). The Two Modes produced the Four Symbols (Hsiang), which in turn produced the eight trigrams (Kua). . . . The Chien and the K'un may be regarded as the gate of the I. The Ch'ien represents Yang subjects; the K'un represents Yin subjects. The Yin and the Yang are united in their Te (power) and the virile and the docile receive form, thus giving manifestation to the phenomena of Heaven and Earth.
>
> —Hsi Tzu

There are two major "arrangements" of the trigrams in relation to the directions and seasons:

(I) Sequence of Earlier Heaven, or Primal Arrangement

The Original Arrangement of Fu Hsi
(shown in the diagram)

YIN TRIGRAM	DIRECTION	SEASON	YANG TRIGRAM	DIRECTION	SEASON
Sun	SW		Chen	NE	Summer
K'an	W	Autumn	Li	E	
K'en	NW		Tui	SE	Spring
K'un	N	Winter	Ch'ien	S	

(II) Sequence of Later Heaven, or Inner-World Arrangement

The Later Arrangement of King Wan

YIN TRIGRAM	DIRECTION	SEASON	YANG TRIGRAM	DIRECTION	SEASON
K'un	SW		Ch'ien	NW	
Sun	SE		Chen	E	Spring
Li	S	Summer	K'an	N	Winter
Tui	W	Autumn	K'en	NE	

Trigrams have been widely used by the ancient Chinese for many purposes.They have often been arranged in "magic squares" or other mathematical patterns for use as talismans. The trigrams are also part of the theoretical basis (and the notational system) of *feng-shui* (Chinese geomancy), the art of determining beneficial flow of *ch'i* for the construction and orientation of new buildings. Supposedly, when arranged around the symbol *t'ai ch'i* (commonly known as the yin-yang symbol), they are able to at least partially offset an unfavorable flow of ch'i in a house or business. One can frequently see such arrangements (sometimes called "feng-shui mirrors") in corners or nooks of Chinese restaurants and martial arts studios.

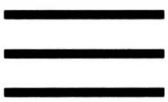
In divination, trigrams have been used by themselves, and (more commonly) as the upper and lower components of the six-lined "hexagrams" used in the *I Ching* system of divination. A method of generating yin- or yang-hsiao is included in the discussions of hexagrams (model 64). This method may be used to generate trigrams as readily as to generate hexagrams.

See (in the glossary) CH'I; ELEMENT; HEXAGRAM; I CHING; TAO; TRIGRAM; WU-HSING.
See also MODEL 2; MODEL 5; MODEL 64.

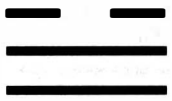
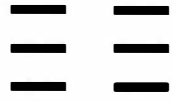
Suggested Reading

I Ching: The Book of Changes—Richard Wilhelm edition
I Ching: The Book of Changes—James Legge edition
Chinese Astrology—Derek Walters
The Living Earth Manual of Feng-Shui—Stephen Skinner
The Inner Structure of the I Ching—Lama Angarika Govinda

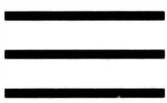
Correspondences of the Eight Trigrams

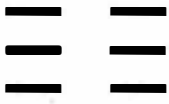
TRIGRAM				
NAME	Ch'ien	Sun	Li	K'en
TITLE	The Creative	The Gentle	The Clinging	Keeping Still
ATTRIBUTES	Strength Energy	Penetration Flexibility	Brightness Radiance Elegance	Stillness Balance Arrestment
SYMBOLIC ANIMAL	Horse	Fowl	Pheasant	Dog
PART OF BODY	Head	Thigh	Eye	Hand
FAMILY	Father	Eldest Daughter	Second Daughter	Youngest Son
REFLECTION IN NATURE	Heaven	Wood and Wind	Fire and Sun	Mountain
COLORS	White	Sky Blue, Yellow	Indigo, Yellow	Black, Violet
ALTERNATE COLORS	Red	Green	Yellow	Violet
WESTERN PLANET	Sun	Mercury	Jupiter	Saturn
WESTERN ELEMENT	Fire	Water	Air	Earth
CHINESE ELEMENT	Metal	Wood	Fire	Earth
ADDITIONAL ASSOCIATIONS	Sky	Clouds	Lightning	Hills
YETZIRATIC ATTRIBUTIONS (CROWLEY)	Yod	Aleph	Resh	

Correspondences of the Eight Trigrams (cont'd.)

TRIGRAM				
NAME	Tui	K'an	Chen	K'un
TITLE	The Joyous	The Abysmal	The Arousing	The Receptive
ATTRIBUTES	Pleasure Tranquility Satisfaction	Danger Difficulty	Incitement Movement	Docility Form Matter
SYMBOLIC ANIMAL	Sheep	Pig	Dragon	Ox
PART OF BODY	Tongue, Mouth, Throat	Ears, Limbs	Feet	Belly, Torso
FAMILY	Youngest Daughter	Second Son	Eldest Son	Mother
REFLECTION IN NATURE	Marsh	Water, Moon	Thunder	Earth
COLORS	Green	Silver, Blue	Red	Black, Brown
ALTERNATE COLORS	Indigo	Blue	Orange	Black
WESTERN PLANET	Venus	Moon	Mars	Earth
WESTERN ELEMENT	Fire	Water	Air	Earth
CHINESE ELEMENT	Water, Metal	Water	Wood	Earth
ADDITIONAL ASSOCIATIONS	Lakes	Rain, Springs,	Storms Streams	Earth
YETZIRATIC ATTRIBUTIONS (CROWLEY)	Mem	Gimel	Shin	Heh

Additional Correspondences of the Eight Trigrams
According to the Shuo Kua Ch'uan
("Sermon on the Eight Trigrams")

TRIGRAM				
NAME	Ch'ien	Sun	Li	K'en
SEASON	Late Autumn	Spring to Summer	Summer	Winter
TYPE OF PEOPLE	The King	Merchants	Women	Officials
ATTRIBUTE	Giving	Penetration	Burning	Stability
ASSOCIATION	Strength, Circles	Business, Vegetation	Weaponry, Drought	Gates, Seeds
NUMBER	6	4	9	8
COLOR	White	Turquoise	Purple	White

TRIGRAM				
NAME	Tui	K'an	Chen	K'un
SEASON	Autumn	Early Winter	Early Spring	Summer to Autumn
TYPE OF PEOPLE	"Sorceresses"	Thieves	Young Men	The Multitude
ATTRIBUTE	Joy	Flowing	Movement	Receiving
ASSOCIATION	Reflections, Salt	Wheels, Danger	Roads, Speed	Nourishment, Squares
NUMBER	7	1	3	2
COLOR	Red	White	White	Black

MODEL 8

Wicca and the Eight-Spoked Wheel of the Year

Wicca is a nature-oriented mystery religion which has grown up out of Gardnerian and Alexandrian Witchcraft during the last 50 years. It is a nonmoralistic, highly personal, and emotional religion that emphasizes harmony with the earth and our own human natures. As such, Wicca has struck a chord with many people who feel the lack of spiritual integration and dissociation from the environment inherent in modern life. In fact, Wiccan practices have spread so rapidly in the last decade that the U.S. Army Chaplaincy Handbook now has a section on Wiccan worship.

As a mystery religion, Wicca incorporates magical ritual practices and emphasizes belief in an underlying power that is sometimes called "supernatural" but is viewed as latent in all people. Attuning oneself to nature in both the inner and outer worlds is considered part of personal development and is thought to naturally result in the ability to perceive and use more subtle energies. Magic, when practiced, is generally used for positive purposes such as healing and spiritual development.

Most practitioners of Wicca agree that the creative power of the universe manifests through polarity and the interaction of the male and female. This interaction is symbolized by the Goddess and the God. In most traditions, both Goddess and God are emphasized in rituals. In other traditions, particularly Dianic Witchcraft, only aspects of the Goddess are celebrated.

All goddesses and gods are considered aspects of the Goddess and the God. The Goddess is most often seen as a Moon/Earth/Sea goddess having three aspects: maiden, mother (or mature woman), and crone. The God is most often symbolized as a horned solar/hunting/vegetation god. These aspects are thought to manifest in various ways through the lunar, solar, and seasonal cycles. The divine spirit, manifesting both as Goddess and God, is thought to be immanent in the world and part of all existence, particularly all life. Spirit and nature are seen as one, but their balance must be continually renewed within our selves and our actions. By practicing rituals to attune themselves with the natural rhythm of life forces as symbolized by the Goddess and God, practitioners of Wicca observe, honor, and integrate the larger cycles of life and death with their conceptions of themselves. Rituals are usually performed outside, when possible, and are usually celebrated at New and Full Moons and at the eight greater and lesser sabbats which divide the wheel of the year (discussed later in this article).

Associations of the Goddess and God

	The Goddess	The God
	Universal Mother	Universal Father
	The Moon	The Sun
Associated symbols	Cup	Horns
	Cauldron	Spear
	Labrys	Athame
	Crescent	Arrow
	Triangle	Wand
	Double Spiral	Phallus
Associated animals	Cat	Bull
	Dog	Wolf
	Horse	Eagle
	Rabbit	Snake
	Bear	Stag
	Owl	Boar
	Spider	Fish
Paired deities	Diana	Kernunnos
	Isis	Osiris
	Selena	Apollo
	Eire	Lugh
	Zoe (life)	Logos (word)
	Psyche	Eros
	Persephone	Hades

Associations of the Triple-Goddess

Aspect	Maiden	Mother	Crone
Moon phase	Waxing Moon	Full Moon	Waning Moon
Agricultural cycle	Unplowed Field	Ripened Harvest	The Barren Ground of Winter
Life cycle	Birth	Life	Death
Wiccan degree	1st Degree	2nd Degree	3rd Degree
Drops from the cauldron of Ceridwen	Poetry	Inspiration	Wisdom

Most practitioners of Wicca do not believe in "absolute evil" and have no connection with (and little interest in) any form of satanism or devil worship. Wicca has no specific "holy book" or central authority. Practices vary greatly, though Wicca is traditionally practiced in covens of between 3 and 13 members led by a priestess and/or priest. (While each initiated member is considered to be their own priest or priestess, most covens have some type of leadership, if only to direct group rituals.)

While there is no concept of sin, great emphasis is placed on personal responsibility for one's own actions. Many believe in the "threefold law of return," which states that whatever you do returns to you threefold. This is echoed in the Wiccan Rede; "And ye harm none, do as ye will." Respect for the individual is also emphasized, recognizing the uniqueness and value of each person.

Sex, as the symbol and embodiment of life, is viewed as natural and pleasurable, and is sometimes used as a source of energy in magical practices and religious worship.

In "traditional" Wicca, there are generally three degrees of initiation. The first degree could be described as a trial period for both the coven and the new member. The initiate is shown the tools of the craft, told of the "eight ways" of working magic, and made to swear an oath to keep the secrets of the Art. The second degree is initiation proper. The initiate undergoes symbolic death and resurrection and is given a new name to symbolize his or her transformation. At this point, the initiate is considered a priest or priestess, is empowered to confer the first and second degrees, and (with the permission of the coven leadership) may found a new coven. The third degree is referred to as the consummation of the mysteries (called by some "the Secret of the Silver Wheel"). This degree seems to involve the secrets of the Great Rite, sexual magic, and further revelations regarding reincarnation and the cycle of death and rebirth. (Many members of the Craft believe that people who have been initiated into Witchcraft will be reborn and drawn to it again.)

By the traditional view, "only a Witch can make a Witch," leaving essentially two paths to Wiccan initiation; 1) being born into a family practicing a tradition of Witchcraft, 2) being accepted by a practicing coven. This is complicated by the fact that most practitioners of Wicca do not believe that their way is the only way, so they neither recruit nor evangelize. With the publication if such books as *A Witches Bible* by Janet and Stewart Farrar and *Wicca: A Guide for the Solitary Practitioner* by Scott Cunningham, Wicca is becoming more accessible to the public and self-initiation is becoming more common and accepted in the Wiccan community.

In Wicca, particularly Gardnerian Wicca, there are thought to be eight paths or ways "to the center," comprising a rough catalog of some of the major routes to achieving altered states of consciousness. In addition, there are "five essentials" which are prerequisites or conditions required for the performance of a successful rite. The eight paths are applied, either singly or in combination, to the five essentials as practitioners see fit for each specific operation. While not all of eight paths are compatible, all of the "five essentials" must be present for each ritual.

The Eightfold Paths

Path		Associated Magical Weapon
Meditation or Concentration	The practice of visualization and concentration.	
Trance	Pathworking, astral projection, and all similar trance-work.	
Rites	Spells, charms, runes, chants, and other ritual practices.	Book of Shadows
Opening the Gates	Use of drugs, wine, incense, and all things that rouse the kundalini.	
Dance	Dancing or other ecstatic, movement oriented practices intended to raise a cone of power.	Cone of Power
Control	Control of breath, blood, and posture. All physical forms of yoga.	The Cords
Discipline	Various practices to refine and channel the energies of the will.	The Scourge
The Great Rite	The union of Male and Female, and either symbolically or literally.	The Chalice, the Athame

The Five Essentials

INTENTION	You must know what it is you will and be unwavering in your determination.
PREPARATION	You must be prepared and possess all needed materials before beginning a rite.
PURIFICATION	You must avoid anything that would cause mental or physical disturbance in you before or during a rite.
THE CIRCLE	You must have a secure place of working where a circle may be cast.
CONSECRATION	All tools and ritual materials used are to be consecrated to their magical functions.

While there is considerable overlap with the practices of western ceremonial magic, some tools and their uses are unique to Wicca. The following tools or "magical weapons" are used in Wicca ritual practices:

ATHAME: A black-handled ritual knife. The athame is used to direct energy and the will and is usually associated with Fire. It is frequently used to symbolize male energy in performing the Great Rite.

BELL: The bell is sometimes used to signal the beginning or end of a rite. As might be guessed from its cauldron/cup-like shape, the bell is associated with the Goddess.

BOOK OF SHADOWS: This is the journal of all coven activities, used to record all rituals performed.

BROOM: Derived from the older phallic "riding-pole." The broom is used for purification or as a symbol of sexual energy (if ridden in the dance).

CAULDRON: A symbol of transformation, associated with the womb of the Goddess.

CENSER: Used to burn incense during rites. The censer is usually associated with Air, but sometimes also Fire.

CORDS: Used for binding during initiations and for performing knot magic. Ritual cords are often intertwined red, white, and blue (symbolizing the three aspects of the Goddess).

CRYSTAL OR MIRROR: Used for skrying and divination. Usually associated with the Goddess, the sea, and the Moon.

CUP: Used for skrying, lustration, and for drinking. The cup is often used to symbolize female energies in the Great Rite. It is usually associated with Water, fertility, and the Goddess.

GARTER: Used as the badge of initiation of a high priestess in traditional Wicca.

PENTACLE: A five-pointed star engraved on a disk, usually associated with Earth and the Earth mother.

Necklace: Sometimes made of alternating amber and jet beads, used to symbolize the circle of death and rebirth.

Scourge: Used as a symbol of discipline and purification. The scourge is also used literally for ecstatic trance-work. It is found mainly in Gardnerian Wicca.

Sword: Used for casting and banishing circles. The sword is more or less interchangeable with the athame. It is usually associated with Fire.

Wand: Used for invocation. It is also often used to symbolize the masculine phallic sexual/creative energies. It is associated with either Air or Fire.

The Wheel of the Year

The closest thing to a magical alphabet or "symbol system" within Wicca is the structure of the greater and lesser sabbats making up the wheel of the year. These eight celebrations symbolize the transformations of nature and, through those transformations, the manifestations of the Goddess and God. This annual cycle of nature could be said to begin at Yule:

Yule: From the Norse word *iul,* meaning "wheel." This is the shortest day of the year and is associated with death and rebirth. After her long sleep, the Goddess gives birth to her son. The Dark King is now reborn as the Infant of Light, the divine Sun Child. Typically, the houses of celebrants are decorated with evergreens and yule-logs of oak or pine are burned to represent the Sun.

Imbolc: From a Celtic word meaning "in the belly," Imbolc is a festival of light and fertility celebrating the earliest stirrings of spring. It is associated with purification, cleansing, and "spring cleaning" in many traditions. Often, the evergreen branches and other Yule decorations are saved until Imbolc and then burned in the ritual fire. Typically, all the torches, lamps, and candles available are lit just after sunset, if only for a few moments. The young God, is his aspect as Forest King, is named and armed by the Queen (the Goddess).

Ostara: The festival of spring and resurrection. The King grows to maturity and rides forth in splendor. In some traditions, the Wild Hunt ceases roaming the winter countryside and returns to Faerie. The leader of the Wild Hunt, the Horned God, resumes his place as the young Forest King. Typical activities include planting seeds and decorating eggs.

Beltane: *Bel-tane* means "Bel-fire." Bel, "the shining one," can be considered as an aspect of the God. Beltane is a festival of fertility celebrating the union of King and Queen (God and Goddess). The festival has always been linked with sexuality and includes activities such as Maypole dances and gathering flowers on the green. Frequently, Bel-fires were lit on the tops of hills. There is also a tradition of decorating trees to celebrate the God and Goddess becoming lovers.

Litha: The festival of midsummer, associated with Fire, the Sun, and fertility. The King and Queen (God and Goddess) are married. In some traditions the solar king (the

Oak King) is sacrificed by his own dark aspect (the Holly King). This is the longest day of the year, and bonfires are lit to celebrate the Sun and the forces of life. People sometimes leap over the bonfires for purification and to assure fruitfulness.

LUGHNASADH: The festival of bread and harvest. Summer is passing and the God begins to age and decline. In some traditions, the God is symbolically eaten as bread (the bread having resulted from his previous sacrifice). The feast is also associated with marriage (for example the marriage of Lugh and Eire). Traditional activities include baking bread and making "corn dollies."

MABON: Autumn Equinox. This is the festival of the final harvest, associated with purification and preparation. The God (in his aspect of Forest King) is in his last days. The Goddess mourns him and prepares for sleep. Traditional activities include baking cornbread and gathering dried leaves and seed pods in the woods as decoration.

SAMHAIN: The feast of the dead, dedicated to the ancestors. The God dies and journeys through the underworld until he is reborn at Yule. In some traditions, the Wild Hunt emerges from Faerie and the God assumes his aspect as their leader, the Horned God (Stag Lord). The Goddess returns to the dark lands and falls into the sleep of winter. In many countries, people left a plate of food outside the house for the dead. Sometimes a candle would be lit in the window to provide guidance.

See (in the section on "Deities"): APHRODITE; ARTEMIS; ASTARTE; CERNUNNOS; CRONUS; DEMETER; DIANA; DIONYSUS; FREYJA; GAIA; HECATE; HERA; INANNA; ISIS; JUNO; KYBELE; PAN; SELENE; VENUS.

See also (in the glossary): ATHAME; CHALICE; CONE OF POWER; NATURE ELEMENTAL; GOD; GODDESS; NEO-PAGANISM; SHAKTI; SHEKINAH; TIAMAT; WIC; WICCA; WICCAN.

See also MODEL 4 (THE ELEMENTS); MODEL 20 (THE DRUIDIC TREE ALPHABET); and the article HOLY DAYS AND THE YEARLY CYCLE.

Suggested Reading

Drawing Down the Moon—Margot Adler
Buckland's Complete Book of Witchcraft—Raymond Buckland
Wicca: A Guide for the Solitary Practitioner—Scott Cunningham
A Witches Bible: Vol. I, The Sabbats—Janet and Stewart Farrar
A Witches Bible: Vol. II, The Rituals—Janet and Stewart Farrar
Magical Rites from the Crystal Well—Ed Fitch
The White Goddess—Robert Graves
Witchcraft Today—Gerald Gardner
The Alex Sanders Lectures—Alex Sanders
A Book of Pagan Rituals—Herman Slater (ed.)
The Spiral Dance—Starhawk
Where Witchcraft Lives—Doreen Valiente
Witchcraft for Tomorrow—Doreen Valiente
Earth Magic—Marion Weinstein
How to Organize a Coven or Magical Study Group (a pamphlet from Circle Publications)—Amber K

MODEL 9

The Nine Taoist Psychic Centers and the Eight Psychic Channels

The psychic centers and channels are models of subtle anatomy used in traditional Taoist yoga and internal alchemy. While they are much less well known, the centers and channels closely resemble the chakras and nadis of classical Hindu yoga.

The nine psychic centers *(kanji)* are points along the spine which act as nodes for specific energies flowing within the subtle body.

The channels *(mo)* store and transmit energy from the 14 acupuncture meridians, but are of a less physical nature. (Of the eight major channels, only *Tu Mo* and *Jen Mo* have acupuncture points).

The base of the eight psychic channels is the Gate of Mortality at the root of the genital organs. The spine is linked to the Gate of Mortality by the Tu Mo. The Tu Mo is joined at the center of the brain by the Jen Mo, which descends through the center of the head cavity to the Heavenly Pool (the palate). The channel proceeds from the palate down the throat, through the pulmonary artery, down the hepatic artery, past and under the diaphragm, behind the solar plexus, below the navel, and returns to the root of the genitals. The entire system passes through the body in a circle which begins and ends at the Gate of Mortality.

See (in the glossary) CHAKRAS; CH'I; CH'I-KUNG; NADIS; WAI TAI.
See also MODEL 5; MODEL 7 (CHAKRAS); MODEL 14.

Suggested Reading

Taoism: The Road to Immortality—John Blofeld
Secrets of the Ninja—Ashida Kim
Taoist Health Exercises—Da Liu

The Nine Taoist Psychic Centers

Center (hanji)	Location	Related Plexus	Function	Color	Element	Assoc. Form
Chu (pillar)	Base of spine	Sacral	Occult center of body; holds the serpent power; controls elimination	Yellow	Earth	
Shen (body)	Base of genitals	Epigastric	Develops power in the psychic centers; controls sexual desire	White	Water	Circle
Kai (open)	The Hara point, two inches below the navel (center of gravity)		Develops intuition; controls balance		Water	
Tai (belt)	Navel	Solar	The source of the *kiai* (spirit shout); controls the digestive functions		Fire	Triangle (point down)
Sha (to die)	Solar plexus	Solar	The source of prana; controls respiration	Smoky	Air	Two triangles (interlocked)
Jen (man)	Behind throat	Pharyngeal	Controls speech and hearing	Pure seawater	Air	
Tung (understand)	Third-eye (above and behind the eyes		Intuitional knowledge, astral experience	Snow white	Spirit	Triangle (point up)
Hua (flower)	Cortical surface of brain	Crown of head	Universal consciousness; "secret knowledge"			Thousand petal lotus
Tao (the path, or way)	The aura		Transcendence	The Clear Light	Tao	

The Eight Psychic Channels

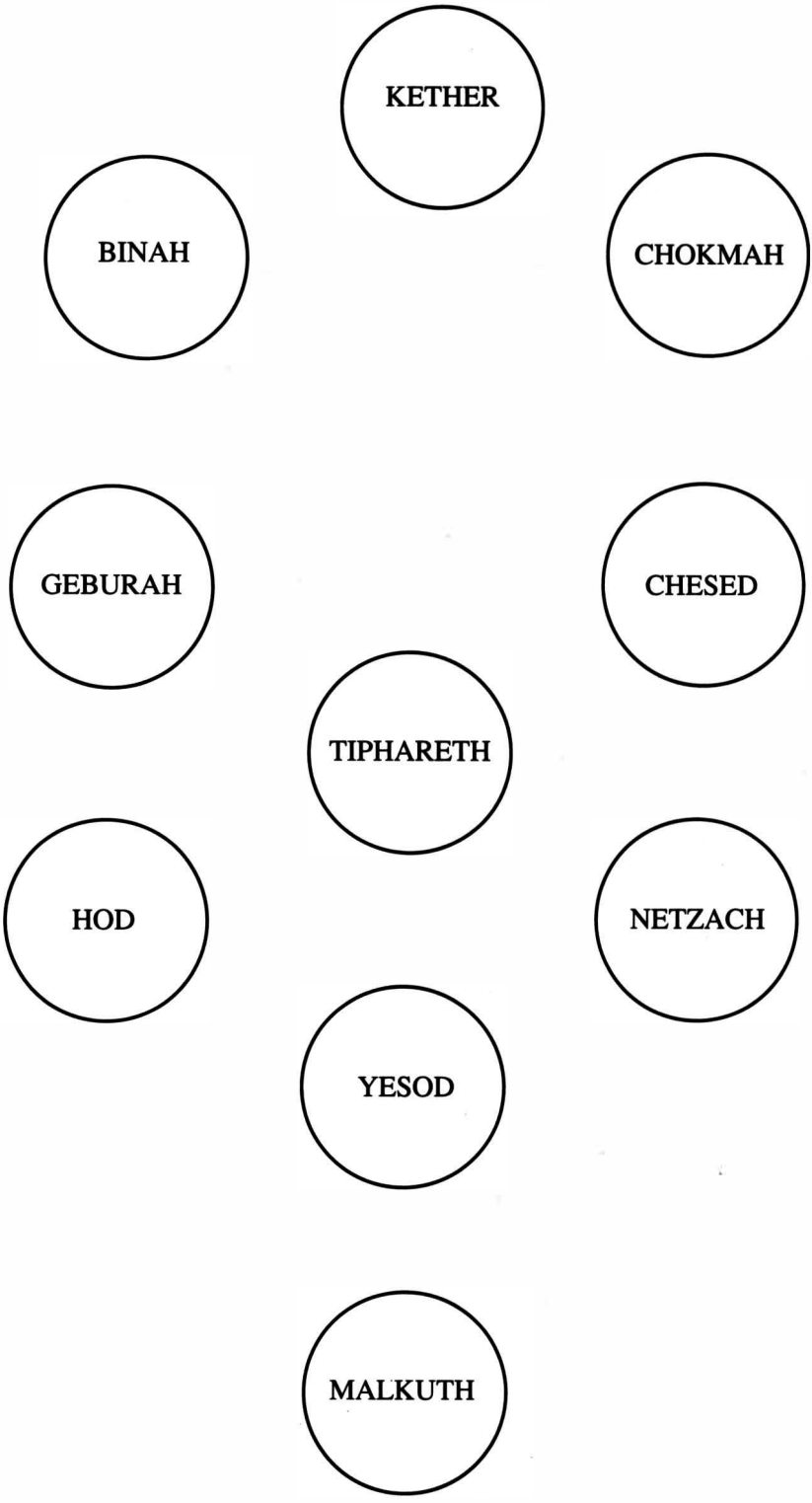
CHANNEL	MEANING	BEGINS AT	TRAVELS ALONG	ENDS AT
TU MO	Channel of Control	Coccyx	The spine and top of skull	Gum of the upper lip
JEN MO	Channel of Function	Base of the genitals	The center of the body	Just above the chin
YANG WEI MO	Positive Arm Channel	Below the Navel	Across the chest down both inner arms to the palm and middle fingertip	The middle finger

(NOTE: The Yang Wei Mo is mainly associated with the arteries.)

YIN WEI MO	Negative Arm Channel	Below the navel	Across the chest down both inner arms to the palm and middle fingertip	The middle finger

(NOTE: The Yin Wei Mo is mainly associated with the veins.)

TAI MO	Belt Channel	Navel	Around the belly	Navel
CH'UENG MO	Thrusting Channel	Genitals	Between Tu Mo and Jen Mo	Heart
YANG CHIAO	Positive Leg Channel	Outer heel of each foot	Outer sides of ankles and legs up each side of the body and around the head	Just below each ear
YIN CHIAO	Negative Leg Channel	Instep of each foot	Through the inner leg, past the genitals, through the center of the body	Between the eyebrows



The Tree of Life

MODEL 10

The Ten Qabalistic Spheres (Sephiroth)

The Sephiroth are often thought of as intermediary states or stages between the First Emanator (godhead) and all things that exist, though some sources also view the Spheres as divisions of existence within God. These ten fundamental attributes (or modes of) God together compose the "unified universe" of the Life of God and are usually imagined in the form of a tree *(Otz Chaim)* or of a man *(Adam Kadmon,* the "Primordial Man").

The word Sephirah is probably derived from the Hebrew word *sappir* (meaning "sapphire") and refers to the "radiance of God." However, until recent times, the word *Sephirah* was only one of many words used as synonyms for the divine emanations. The Sephiroth have also been called *ma'amarot* and *dibburim* ("sayings"), *shemot* ("names"), *orot* ("lights"), *kohot* ("powers"), *ketarim* ("crowns"; since they are "the celestial crowns of the Holy King"), *middot* (in the sense of qualities), *madregot* ("stages"), *levushim* ("garments"), *marot* ("mirrors"), *neti'ot* ("shoots"), *mekorot* ("sources"), *yamim elyonim* or *yemei kedem* ("supernal or primordial days"), *sitrin* (i.e., "aspects," found mainly in the *Zohar),* and *ha-panim ha-penimiyyot* ("the inner faces of God"). The student will also encounter terms such as "the limbs of the King" or "the limbs of the *shi'ur komah"* (the mystical image of God), which refer to the image of the Sephiroth as the Supernal Man, also called *ha-adam ha-gadol* ("primordial man").

Like the name, the arrangement of the Sephiroth has been in considerable flux until the last century. Earlier treatises show many different diagrams and attributions. Many of these structures are based on the concept of the three primordial elements (Air, Water, and Fire, associated with the three "mother letters," *aleph, mem,* and *shin).* In his history, *The Origins of the Kabbalah,* Gershom Scholem gives an excellent description of this view of the Sephiroth:

> The first sephira is the pneuma (ruach or ruah) of the Living God. From the ruach comes forth Primordial Air, from which are born Water and Fire, the third and fourth of the sephiroth. From Primordial Air, God created the twenty-two letters, from the water he created the cosmic Chaos, and from the Fire, the Throne of glory and the hierarchies of angels. The last six sephira represent the six directions of space.

Some sources attribute all the Sephiroth to the primordial elements, arranging the

Sephira into related triads:

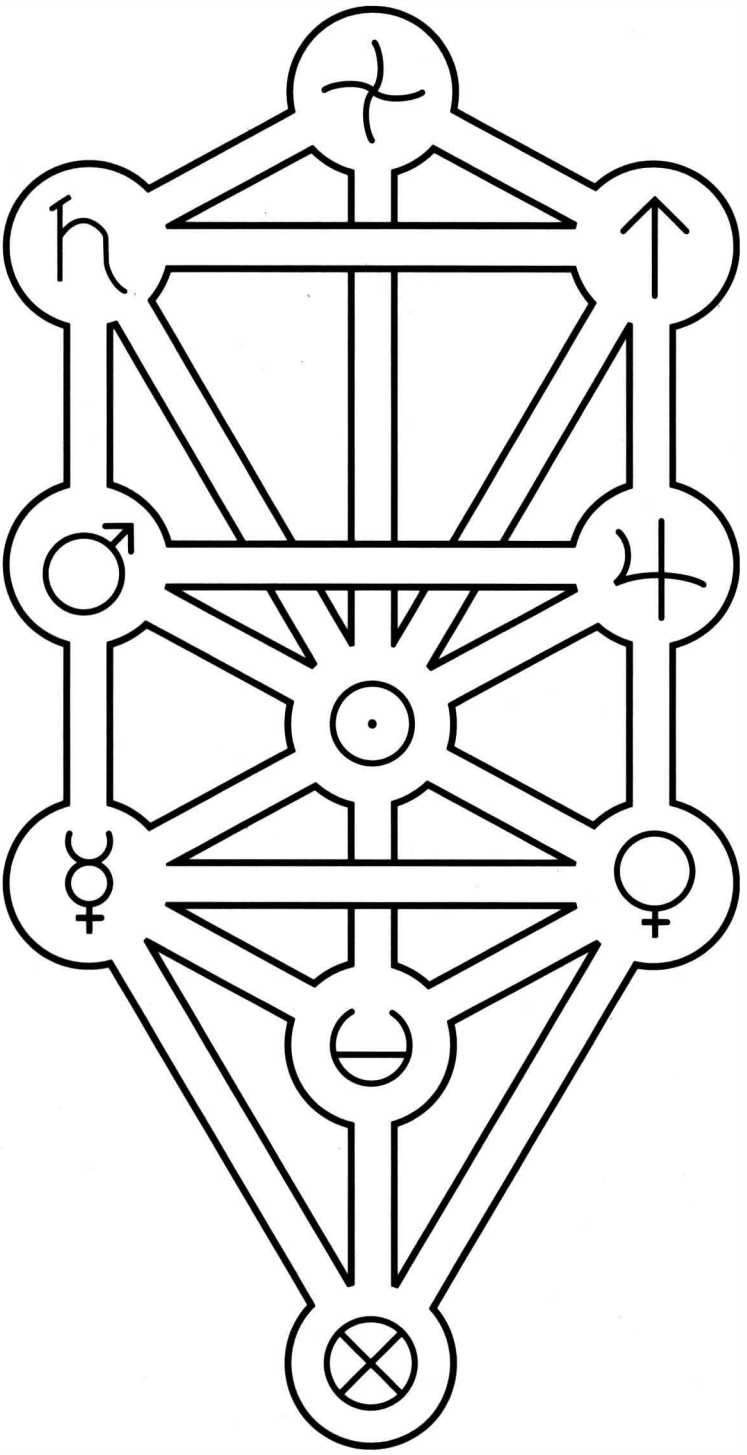
SEPHIRA	ELEMENT
Kether	Root of air
Chokmah	Root of fire
Binah	Root of water
Chesed	Water
Geburah	Fire
Tiphareth	Air
Netzach	Fire
Hod	Water
Yesod	Air
Malkuth	Earth

Using the metaphor of the Tree of Life, the Sephiroth have been divided among the "four worlds" (also associated with the elements in the Qabalah):

PART OF TREE	SEPHIRA	WORLD (the *Ain Soph Aur* or Adam Kadmon)	ELEMENT
Source or Seed			Spirit
Root	Kether	Atziluth (World of Emanation)	Fire
Tree	Chokmah Binah	Briah (World of Creation)	Water
Branch	Chesed Geburah Tiphareth Netzach Hod Yesod	Yetzirah (World of Formation)	Air
Fruit	Malkuth	Assiah (World of Action)	Earth

The Hebrew vowel points have also been associated with the ten Sephira, just as the 22 "paths" connecting the Sephira have been associated with the 22 primary Hebrew consonants:

SEPHIRA	VOWEL	NAME OF VOWEL	SEPHIRA	VOWEL	NAME OF VOWEL
Kether	a	kametz	Tiphareth	o	cholem
Chokmah	a	patach	Netzach	i	chirek
Binah	e	tzere'	Hod	u	kibbutz
Chesed	e	segol	Yesod	u	shurek
Geburah	'	sheva	Malkuth	(no vowel)	



Tree of Life

See (in the glossary) ABYSS; ADAM KADMON; ADONAI; ALEPH; AXIS MUNDI; DAATH; EHYEH ASHER EHYEH; ELEMENTS; LOGOS; OTZ CHAIM; QABALAH; RUACH; SEPHIRAH; SEPHIROTH; SEVEN WORLDS; SHEKINAH; SUPERNAL TRIAD.

See also MODEL 22.

Suggested Reading

The Ladder of Lights—William Gray
A Kabbalah for the Modern World—Migene González-Wippler
Meditation and Kabbalah—Aryeh Kaplan
The Kabbalah Unveiled—S. L. MacGregor Mathers
A Garden of Pomegranates—Israel Regardie
Kabbalah—Gershom Scholem
The Living Qabalah—Will Parfitt

The Sephiroth of the Tree of Life

SEPHIRAH	KETHER	CHOKMAH	BINAH	CHESED	GEBURAH
SPHERE	1	2	3	4	5
TITLE	The Crown	Wisdom	Under-standing	Mercy	Severity
MATERIAL WORLD	Rashith ha-Gilgalim	Mazloth	Shabbathai	Tzedek	Madim
	Sphere of Primum Mobile	Sphere of the Zodiac	Sphere of Saturn	Sphere of Jupiter	Sphere of Mars
ANIMAL	Swan Eagle			Unicorn Horse	Basilisk
COLOR	White	Gray	Black	Blue	Red
JEWEL	Diamond	Star Ruby Turquoise	Pearl	Amethyst	Ruby
SCENT	Ambergris	Orchitic Musk			
TAROT CARDS	4 Aces	4 Twos	4 Threes	4 Fours	4 Fives
PART OF SOUL (EGYPTIAN)	Khabs	Khu	Ab	Sekhem	
PART OF SOUL (HEBREW)	Yechidah	Chiah	Neshamah	Ruach	
PART OF SOUL (VEDANTA)	Atma	Ananda-mayakosa	Vijnana mayakosa	Mano mayakosa	
PART OF SOUL (RAJA YOGA)	Atma	Karano-padhi		Sukshmo-padhi	
MAGICAL IMAGES	White Brilliance	Bearded Patriarch	Celestial Queen	Enthroned Priest-King	Armed Warrior-King

The Sephiroth of the Tree of Life (cont'd.)

SEPHIRAH	TIPHARETH	NETZACH	HOD	YESOD	MALKUTH
SPHERE	6	7	8	9	10
TITLE	Beauty (The King)	Victory	Splendor	Foundation	Kingdom
MATERIAL WORLD	Shemesh Sphere of the Sun	Nogah Sphere of Venus	Kokab Sphere of Mercury	Levanah Sphere of the Moon	Cholam Yesodoth Sphere of the Elements
ANIMAL	Pelican Lion				
COLOR	Yellow	Green	Orange	Purple	Citrine Olive Russet Black
JEWEL	Topaz, Yellow Diamond	Mala-chite	Opal		
SCENT	Olibanum	Red Sandalwood	Storax	Jasmine	Dittany of Crete
TAROT CARDS	4 Sixes	4 Sevens	4 Eights	4 Nines	4 Tens
PART OF SOUL (EGYPTIAN)	Sekhem			Ba	
PART OF SOUL (HEBREW)		Ruach		Nephesh	Guph
PART OF SOUL (VEDANTA)	Manomayakosa		Pranamayakosa		Anna-mayakosa
PART OF SOUL (RAJA YOGA)		Sukshmopadhi		Sthulopadhi	
MAGICAL IMAGES	Divine child solar king, sacrificed god	Naked Amazon	Herma-phrodite	Ithy-phallic youth	Veiled maiden

The Four Worlds

WORLD	ASSIAH	YETZIRAH	BRIAH	ATZILUTH
TITLE	The Material World	The Formative World	The Creative World	The Originative World
ELEMENT ATTRIBUTED TO WORLD	Earth	Air	Water	Fire

The Sephiroth in the Four Worlds

	ASSIAH	YETZIRAH	BRIAH	ATZILUTH	
	MATERIAL WORLD	ANGELIC CHOIR	ARCH-ANGEL	GOD ASPECT (DIVINE NAME)	MEANING OF DIVINE NAME
MALKUTH	Man/ Elements	Kerubim	Sandal-phon	Adonai ha-Eretz	Lord of the Earth
YESOD	Moon	Ashim	Gabriel	Shaddai El Chai	Almighty Living God
HOD	Mercury	Beni Elohim	Raphael	Elohim Tzabaoth	God of Hosts
NETZACH	Venus	Elohim	Hamael Phanael Auriel	Yahweh Tzabaoth	Lord of Hosts
TIPHARETH	Sun	Malakim	Michael Mikal	Yahweh Eloah Va Daath	Lord God of Knowledge
GEBURAH	Mars	Seraphim	Khamael	Elohim Gibor	Almighty God
CHESED	Jupiter	Chasmalim	Tzadkiel	El	
BINAH	Saturn	Aralim	Tzaphkiel	Yahweh Elohim	Lord God
CHOKMAH	Zodiac	Auphanim	Ratziel	Yahweh/ Yah	Lord
KETHER	Primum Mobile (Nebulae)	Chioth Ha Qodesh	Metatron (or Ioel)	Ehyeh	I AM

The Sephiroth (in their present arrangement) are part of the most basic foundations of Western occultism. Few metaphors are as well known, or as accessible, as the eternal attempt to climb back up the Tree of Life. The following exercise (based on the divine names attributed to each Sephirah) should give the student a feel for the nature and use of this model:

Step 1.	(Kether)	Say: "Ehyeh Asher Ehyeh, crown me." Visualize blinding white light above your head.
Step 2.	(Chokmah)	Say: "Yah, grant me wisdom." Visualize a color "that includes all colors" *above* your right shoulder.
Step 3.	(Binah)	Say: "Elohim Chaim, grant me understanding." Visualize yellow and green *above* your left shoulder.
Step 4.	(Chesed)	Say: "El, with the right hand of Your Love, make me great." Visualize white and silver *at* your right shoulder.
Step 5.	(Geburah)	Say: "Elohim, from the terror of your strength protect me." Visualize red and gold *at* your left shoulder.
Step 6.	(Tiphareth)	Say: "YHWH, with your mercy, grant me beauty." Visualize yellow and purple at your heart.
Step 7.	(Netzach)	Say: "Adonai Tzabaoth, watch me forever." Visualize light pink at your right side.
Step 8.	(Hod)	Say: "Elohim Tzabaoth, grant me your beatitude from your splendor." Visualize dark pink at your left side.
Step 9.	(Yesod)	Say: "El Chai, make your covenant my foundation." Visualize orange at your genitals and base of spine.
Step 10.	(Malkuth)	Say: "Adonai, open my lips and my mouth will speak your praise." Visualize blue at your feet.

Additional Mythological Correspondences

(As given by Migene González-Wippler in *A Kabbalah for the Modern World)*

Sephira	Roman Pantheon	Greek Pantheon	Egyptian Pantheon	Norse Pantheon	Hindu Pantheon	Voodoo Pantheon	Santeria Pantheon
Kether	Aether	Aither	Osiris	Ymir	Brahman	Dambhalah Wedo	Olofi
Chokmah	Coelus	Uranus	Thoth	Odin	Vishnu	Maraca	Obatala
Binah	Magna Mater	Rhea	Maut	Frigga	Bhavani	Brigitte	Oddudua
Chesed	Jupiter	Zeus	Ptah	Balder	Rama Chandra	Adoum-Guidi	Orunla
Geburah	Mars	Ares	Seth	Loki	Shiva	Ogou-Ferraille	Oggun
Tiphareth	Helios	Apollo	Ra	Thor	Indra/ Surya	Ogou-Chango	Chango
Netzach	Venus	Aphrodite	Hathor	Freyja	Sita	Erzulie	Oshun
Hod	Mercury	Hermes	Anubis	Freyr	Hanuman	Legba	Eleggua
Yesod	Diana	Artemis	Isis	Sif	Lakshmi	Aida Wedo	Yemaya
Malkuth	Ceres	Demeter	Nephthys	Nerthus	Ganesha	Zaca	Orisha-Oko

MODEL 10

Subtle Anatomy
The Microcosm

Qabalah					
Sephira	Part of Soul	Paracelsus	Theosophy	Raja-Yoga	Vedanta
Kether	Yechidah	Spiritus	Atma	Atma	Atma
Chokmah	Chiah	Flesh of Christ	Buddhi	Ananda-Mayakosa	Karano-Padhi
Binah	Neshamah	Flesh of Adam	Higher Manas	Vijnana Mayakosa	
Chesed					
Geburah		Archaeus	Lower Manas	Mano-Mayakosa	Sukshmo-Padhi
Tiphareth	Ruach				
Netzach		Evestrum	Kama		
Hod		Iliastri	Prana	Prana-Mayakosa	
Yesod	Nephesh	Limbus	Linga-Sharira	Anna-Mayakosa	Sthulo-Padhi
Malkuth	Guph	Copus	Sthula-Sharira		

Qabalah		Egyptian	Egyptian			
Sephira	Part of Soul	(Crowley)	(Drury)	Chakras	Human Being	
Kether	Yechidah	Khabs	Sahu	Sahasrara	Spirit	Human
Chokmah	Chiah	Khu	Khu	Ajna		
Binah	Neshamah	Ab				
Chesed	Ruach	Sekhem	Haidit or Khaibit	Vishudda	Soul	
Geburah						
Tiphareth				Anahata		
Netzach			Ka	Manipuraka		
Hod		Ba				
Yesod	Nephesh			Svadisthana		
Malkuth	Guph	Khat	Aufu	Muladara		

See (in the glossary) ADAM KADMON; AFFENICUM; AHANKARA; AJNA CHAKRA; ANAHATA CHAKRA; ANIADUM; ANTAHKARANA; ARCHAEUS; ATMA; AUFU; AURA; BRAHMARANDHRA; BUDDHI; CHAKRA; CH'I; CHIAH; CHITTA; DHARMACHAKRA; EVESTRUM; GRANTHI; GUPH; HAIDIT; HIGHER SELF; HUN; IDA; ILIASTER; KA; KAMA; KAMA-RUPA; KANDA; KHABA; KHAIB; KHAIBIT; KHU; KI; KIKAI; KOSHA; KUEI; KUNDALINI; LALANA; LATIFAH; LINGA SHARIRA; MANAS; MANIPURA; NADIS; NARA; NEPHESH; NESHAMAH; OLYMPICUS SPIRITUS; ORGONE; PINGALA; PRANA; RASANA; RUACH; SAHASRARA CHAKRA; SAHU; SENSATION BODY; SHARIRA; SHUSHUMNA; SKANDHA; SOUL; SPIRIT; SWADISTHANA CHAKRA; TANTIEN; THIRD EYE; TESLEM; VAYU; VISHUDDA CHAKRA; YECHIDAH.

See also MODEL 7 (CHAKRAS); MODEL 9 (PSYCHIC CENTERS); MODEL 14 (ACUPUNCTURE MERIDIANS).

MODEL 12

The Signs of the Zodiac

From ancient times up until the 17th century, there was the widespread belief that the world was governed by the movements of the heavens and the celestial bodies. It was thought that the vast energies of the heavens were projected onto the Earth, influencing all things, and that the birth and growth of all living beings stemmed from this "celestial virtue." As events transpired in the heavens, they were mirrored by events on Earth. Thus the Hermetic axiom: As above, so below.

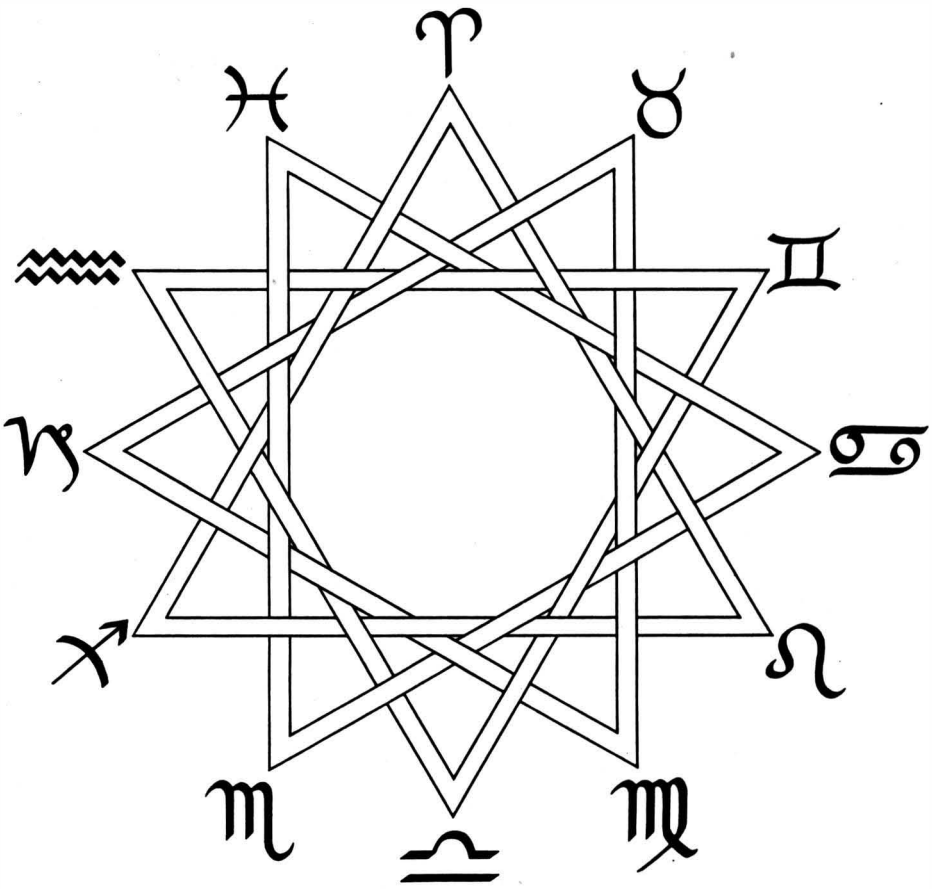
Astrology is the art of interpreting and predicting the influence of the stars. It has been practiced at least since the times of the ancient Chaldeans and is found (in one form or another) throughout most of the world.

While a great many different forms of astrology exist, nearly all involve dividing the sky into segments "ruled" by specific constellations. The sidereal influences are determined by charting the positions of the Earth, the Sun, the Moon, and the planets in relation to these divisions of the sky (and in relation to each other).

In the Western tradition, the sky is divided among the 12 signs of the Zodiac. Each sign of the Zodiac is associated with an element and a planet.

Those Zodiacal signs associated with the same element are said to form the "triplicity" of that element. In addition, the signs are also grouped into "quadruplicities" according to whether their nature is cardinal, fixed, or mutable. The relation of the triplicities and quadruplicities is shown below:

	Fire (Yang)	**Earth (Yin)**	**Air (Yang)**	**Water (Yin)**
Cardinal	Aries (ruled by Mars)	Capricorn (ruled by Saturn)	Libra (ruled by Venus)	Cancer (ruled by the Moon)
Fixed	Leo (ruled by the Sun)	Taurus (ruled by Venus)	Aquarius (ruled by Uranus)	Scorpio (ruled by Pluto)
Mutable	Sagittarius (ruled by Jupiter)	Virgo (ruled by Mercury)	Gemini (ruled by Mercury)	Pisces (ruled by Neptune)



The Zodiac

SIGN	♋	♌	♍	♎	♏	♐
NAME	CANCER	LEO	VIRGO	LIBRA	SCORPIO	SAGITTARIUS
IMAGE	Crab	Lion	Virgin	Scales	Scorpion	Archer
ASSYRIAN NAME	Shittu	Kalbu	Shiru	Zibanitum	Akrabu	Pa-Bil-Sag
IMAGE	Snake		Whirl-wind	Ravening Dog	Scorpion Man	Hurricane
HEBREW NAME	Sarton	Ari	Betulah	Moznaim	Akrab	Qasshat
IMAGE	Crab	Lion	Virgin	Scales	Scorpion	Bow
ELEMENT	Water	Fire	Earth	Air	Water	Fire
PLANET	Moon	Sun	Mercury	Venus	Pluto	Jupiter
PLANET (ANCIENT)	Moon	Sun	Mercury	Venus	Mars	Jupiter
NATURE	Cardinal	Fixed	Mutable	Cardinal	Fixed	Mutable
YEARLY POWER CYCLE	Generates	Concen-trates	Distrib-utes	Generates	Concen-trates	Distrib-utes
COLOR	Smoky Gray, Green	Golden Yellow, Orange	Navy Blue, Dark Gray, Brown	Pale Blue, Pink	Dark Red, Maroon	Purple, Dark Blue
METAL	Antique Silver	Gold	Mercury	Copper	Iron	Tin
STONE	Pearl	Ruby	Sardonyx	Sapphire	Opal	Topaz
TREES	Trees rich in sap	Orange, All Citrus, Bay Palm	Nut trees	Ash	Black-thorn, Bushy trees	Lime, Mulberry, Ash, Oak, Birch
SYMBOLIC CREATURES	Crab, Turtle	Lion	Virgin, Ancho-rite	Elephant, Tortoise	Scorpion, Wolf, Turtle, Lobster	Centaur, Dog, Horse

SIGN	♑	♒	♓	♈	♉	♊
NAME	CAPRICORN	AQUARIUS	PISCES	ARIES	TAURUS	GEMINI
IMAGE	Goat	Water Bearer	Fish	Ram	Bull	Twins
ASSYRIAN NAME	Suxur Mash	Gula	Dilban U Rikis Nuni	Agru	Kakkab U Alap Shame	Re'u Kinu Shame U Tuame Rauti
IMAGE	Fish-Man	Horned Beast	Weapon			Viper
HEBREW NAME	Gedi	Deli	Dagim	Taleh	Shor	Teomim
IMAGE	Kid	Bucket	Fishes	Lamb	Bull, Ox	Twins
ELEMENT	Earth	Air	Water	Fire	Earth	Air
PLANET	Saturn	Uranus	Neptune	Mars	Venus	Mercury
PLANET (ANCIENT)	Saturn	Saturn	Jupiter	Mars	Venus	Mercury
NATURE	Cardinal	Fixed	Mutable	Cardinal	Fixed	Mutable
YEARLY POWER CYCLE	Generates	Concen-trates	Distrib-utes	Generates	Concen-trates	Distrib-utes
COLOR	Black, Dark Green, Dark Gray, Brown	Electric Blue	Soft Sea Green	Red	Pink, Pale Blue	All (especially yellow)
METAL	Lead	Uranium (?)	Tin	Copper	Copper	Mercury
STONE	Turquoise	Amethyst, Blood Red Garnet	Moon-stone, Blood-stone	Diamond	Blue (Star) Sapphire	Agate
TREES	Pine, Willow, Elm, Poplar	Moss, Fruit trees	Fig, Willow, Water trees	Thorn bearing trees and shrubs	Ash, Cypress, Apple	Nut trees
SYMBOLIC CREATURES	Goat, Donkey	Eagle, Peacock, Man	Fish, Dolphin	Ram, Owl	Bull	Magpie, Hybrids

SIGN	♋	♌	♍	♎	♏	♐
NAME	CANCER	LEO	VIRGO	LIBRA	SCORPIO	SAGITTARIUS
BODILY SYSTEM	Digestive	Cardiac	Alimentary	Renal	Generative	Hepatic
PERMUTATION OF THE NAME	הוהי	הויה	ההוי	והיה	וההי	ויהה
ALTERNATE COLOR	Amber	Lemon-Yellow	Yellow-Green	Green	Green-Blue	Blue
ANGEL	Muriel	Verchiel	Hamaliel	Zuriel	Barchiel	Advachiel
TRIBE OF ISRAEL	Issachar	Judah	Naphtali	Asshur	Dan	Benjamin

SIGN	♑	♒	♓	♈	♉	♊
NAME	CAPRICORN	AQUARIUS	PISCES	ARIES	TAURUS	GEMINI
BODILY SYSTEM	Bony	Circulatory	Lymphatic	Cerebral		Nervous, Pulmonary
PERMUTATION OF THE NAME	היהו	היוה	ההיו	יהוה	יההו	יוהה
ALTERNATE COLOR	Indigo	Violet	Crimson	Red	Red-Orange	Orange
ANGEL	Hanael	Cambriel	Amnixiel	Malchidael	Asmodel	Ambriel
TRIBE OF ISRAEL	Zebulun	Reuben	Simeon	Gad	Ephraim	Manasseh

SIGN	ARIES	TAURUS	GEMINI	CANCER
ANGEL OF THE HOUSE	1st House Ayel	2nd House Toel	3rd House Giel	4th House Kael
ANGEL	Sharhiel	Araziel	Sarayel	Pakiel
ARCHANGEL	Malkidiel	Asmodel	Ambriel	Muriel
APOSTLE	Matthias	Thaddeus	Simon	John
LORD OF TRIPLICITY BY DAY	Sateraton	Raydel	Sarash	Raadar
LORD OF TRIPLICITY BY NIGHT	Sapatawi	Totath	Ogarman	Akel
SCENT	Dragon's Blood	Storax	Wormwood	Onycha
DIRECTION	Northeast	Southeast	East, Above	East, Below
PLANETS:				
EXALTED	Sun	Moon	Ascending Node	Saturn
DETRIMENT	Venus	Mars	Jupiter	
FALL	Saturn	Pluto	Descending Node	Mars

SIGN	LEO	VIRGO	LIBRA	SCORPIO
ANGEL OF THE HOUSE	5th House Oel	6th House Veyel	7th House Yahel	8th House Sosul
ANGEL	Sharatiel	Shelathiel	Chedeqiel	Saitziel
ARCHANGEL	Verkiel	Hamaliel	Zuriel	Barkiel
APOSTLE	Peter	Andrew	Bartholomew	Philip
LORD OF TRIPLICITY BY DAY	Sanahem	Laslara	Thergebon	Bethchon
LORD OF TRIPLICITY BY NIGHT	Zalbarhith	Sasia	Achodraon	Sahaqnab
SCENT	Frankincense	Narcissus	Galbanum	Opoponax
DIRECTION	North, Above	North, Below	Northwest	Southwest
PLANETS:				
EXALTED	Uranus	Mercury	Saturn	Pluto
DETRIMENT	Saturn	Jupiter	Mars	Venus
FALL	Neptune	Venus	Sun	Moon

Sign	Sagittarius	Capricorn	Aquarius	Pisces
Angel of the house	9th House Soyasel	10th House Kashenyayah	11th House Ansuel	12th House Pasiel
Angel	Saritiel	Sameqiel	Tzakmiqiel	Vakabiel
Archangel	Advakiel	Hanael	Kambriel	Amnitziel
Apostle	James, son of Zebedee	Thomas	Matthew	James, son of Alphaeus
Lord of Triplicity by Day	Ahoz	Sandali	Athor	Ramara
Lord of Triplicity by Night	Lebarmim	Aloyar	Polayan	Nathdorinel
Scent	Lign Aloes	Musk, Civet	Galbanum	Ambergris
Direction	West, Above	West, Below	South, Above	South, Below
Planets:				
Exalted	Descending Node	Mars	Neptune	Venus
Detriment	Mercury	Moon	Sun	Mercury
Fall	Ascending Node	Jupiter	Uranus	Mercury

Additional Correspondences

ZODIACAL SIGN	ARIES	TAURUS	GEMINI	CANCER
BABYLONIAN NAME	Luhunga	Gud-Annu	Mashtab-Bal-Gal-Gal	Allu
MEANING	A Hired Laborer	Heavenly Bull	Great Twins	Crab
DEMOTIC NAME	Pa-Yesu	Pa-Ka	Na-Hetru	Pa-Gerhedj
MEANING	Fleece	The Bull	Two Children	Scarabaeus
AKKADIAN NAME	I-Ku-U	Te Te	Do-Patkar	Nan-Garu
MEANING	Prince	Bull of Light	Two Figures	Solar North Gate
MAYAN ZODIACAL IMAGE	Splendor of the Lamb	Powerful, inflamed male	United stars	Sleeping snake
CLASSICAL DEITY	Minerva	Venus	Apollo	Hermes
ASSOCIATED IMAGE	Owl	Dove	Tripod	Tortoise
KEYWORD	Aspiration	Integration	Vivification	Expansion

Additional Correspondences (cont'd.)

ZODIACAL SIGN	LEO	VIRGO	LIBRA	SCORPIO
BABYLONIAN NAME	Urgula	Abshim	Zibanetum	Girtab
MEANING	Great Dog, Lion	Spike of Corn	Scales	Scorpion
DEMOTIC NAME	Pa-May-Hes	Ta-Reply	Ta-Akhet	Ta-Djel
MEANING	Fierce Lion	A Female	Sunrise Place	Snake
AKKADIAN NAME	Pap-Pilsag	(1) Khusak or (2) Bealtis	Sugi	Girtab
MEANING	Great Fire	(1) Ear of Wheat (2) Wife of Bel	Chariot Yoke	Stinger
MAYAN ZODIACAL IMAGE	Return of the Lance of the Lion	Divine mother	Ladder	—
CLASSICAL DEITY	Jupiter	Ceres	Vulcan	Mars
ASSOCIATED IMAGE	Eagle	Basket	Bonnet	Wolf
KEYWORD	Assurance	Assimilation	Equivalence	Creativity

Additional Correspondences (cont'd.)

ZODIACAL SIGN	SAGITTARIUS	CAPRICORN	AQUARIUS	PISCES
BABYLONIAN NAME	Pa-Bil-Sag	Sukhuyr-Mashu	Gula	Shimmah
MEANING	Overseer	Goat-Fish	Giant	Great Swallow
DEMOTIC NAME	Pa-Nety-Ateh	Pa-Her-Ankh	Pa-Mu	Na-Thebeteyu
MEANING	Arrow	Goat-Face	The Water	Fish
AKKADIAN NAME	(1) Ban (2) Utukagaba	Shahu	(1) Ku-Ur-Ku (2) Rammanu	(1) Nunu (2) Zib
MEANING	(1) Bow Star (2) Smiting Sun Face	Ibex	(1) Flowing Waters Seat (2) God of Storm	(1) Fish (2) Boundary
MAYAN ZODIACAL IMAGE	—	Ardent Goat, or Horned One	Epoch of the Waters	—
CLASSICAL DEITY	Diana	Vesta	Juno	Neptune
ASSOCIATED IMAGE	Hound	Lamp	Peacock	Dolphin
KEYWORD	Administration	Discrimination	Loyalty	Sympathy

See (in the glossary) ANIADA; DECANATE; PROPHECY; QUINANCE.
See also MODEL 4; MODEL 7; MODEL 36; MODEL 72.

Suggested Reading

Astrology, Psychology, and the Four Elements—Stephen Arroyo
Chinese Astrology—Paul Carus
The Art of Astrology— Shila Geddes
Dictionary of Astrology— Fred Gettings
How to Learn Astrology—Marc Edmund Jones
Sabian Symbols—Marc Edmund Jones
Zodiac Symbology and Its Planetary Powers —I. Kominsky
Heaven Knows What—Grant Lewi
Astrology for the Millions—Grant Lewi
Astrology and the Modern Psyche—Dane Rudhyar
The Astrology of Personality— Dane Rudhyar
Dictionary of Astrology— James Wilson
The New A to Z Horoscope Maker and Delineator —Llewellyn George
Archetypes of the Zodiac— Kathleen Burt

MODEL 14

The Chinese Acupuncture Meridians

In the Chinese Taoist tradition, diseases (physical, mental, and spiritual) are caused by imbalances between the yin and yang energies of the body and of the world in general.

The vital energy of the body is thought to travel along 14 major meridians. These 14 channels cover the surface of the physical body and are connected to the internal organs via intermediate circulatory paths. The core circulation and overall balance of energies with the body may be influenced by applying acupuncture (insertion of needles), *shiatsu* (finger pressure), and moxibustion (burning herbs) to specific points along the meridians. These techniques can "sedate" or "tonify" internal organs, depending upon the time of day, the type of pressure applied (with shiatsu), and the exact point which is treated.

Each meridian is associated with one of the five Chinese "elements" *(wu-hsing).* The laws of wu-hsing interaction (discussed in model 5) are used to calculate how to alter energy patterns in specific organs or bodily systems. For example, one might stimulate a meridian associated with "metal" in order to sedate a meridian associated with "wood." The interactions of the meridians are also said to be affected by the season and time of day. The student may find it useful to compare the meridians and wu-hsing with the nadis and tattwas of classical Hindu yoga (discussed in model 7 [Chakras]).

In Taoist yoga, the meridians are thought to be connected to the "eight psychic channels" and "nine psychic centers." The eight channels collect and store the energies of the meridians, but in a less physical form.

See (in the glossary) CH'I; CH'I; -KUNG; NADIS; PRANA; TATTWA; VAYU; WU-HSING.

See also MODEL 2; MODEL 5 (WU-HSING); MODEL 7 (CHAKRAS); MODEL 9 (THE NINE TAOIST PSYCHIC CENTERS).

Suggested Reading

Do-It-Yourself Shiatsu—Wataru Ohashi

Taoist Health Exercises—Da Liu

The Chinese Acupuncture Meridians

Meridian	Begins	Runs Along	Ends	Nature	Direction	Element
Lung	Near armpit, between second and third ribs	Upper and lower arms	Inside of thumb at the root of the nail	Yin	Centrifugal	Metal
Kidney	Soles of feet	Up the inside leg, through the center of the body	Below the collar bone between the clavicle and the first rib	Yin	Centripetal	Water
Large intestine	Base of index fingernails	Up inner side of the arms	Sides of the nostrils	Yang	Centripetal	Metal
Spleen	The root of the nail of the big toe	Up the inside of the legs and torso	Below the armpit	Yin	Centripetal	Earth
Gall bladder	Outer corner of the eye	Several points on the head	The second joint of the fourth toe	Yang	Centrifugal	Wood
Triple heater	The ring finger, on the little-finger side	Up the arm to the head	Near the eye, under the eyebrow	Yang	Centripetal	Fire
Heart	Base of the armpit	Down inner side of arm	Base of the little fingernail	Yin	Centrifugal	Fire
Bladder	The inside corner of the eye	Over the skull, down the spinal column	Base of the little toenail	Yang	Centrifugal	Water
Stomach	Just under the eye	Down the body and legs	Root of the second toenail	Yin	Centrifugal	Earth
Small intestine	Base of the little fingernail	Up the arm and side of face	Just in front of each ear	Yang	Centripetal	Fire
Heart governor	The chest-muscle area	Down the arms	Base of the middle fingernail	Yin	Centripetal	Fire

The Chinese Acupuncture Meridians (cont'd.)

MERIDIAN	BEGINS	RUNS ALONG	ENDS	NATURE	DIRECTION	ELEMENT
LIVER	Base of the nail of the big toe	Up the inside of the leg	Near the nipple	Yin	Centrifugal	Wood
GOVERNING VESSEL	In the pelvic cavity between the tip of the coccyx and anus	Middle of spinal-column, over the skull	Two front teeth, between the upper lip and gums	(The Governing Vessel governs all six Yang-organ meridians.)		
CONCEPTION VESSEL	Pelvic cavity, in the center of the perineum	Midline of the abdomen, through the chest and throat to the mandible	Two front teeth, between the lower lip and gums	(The Conception Vessel controls all six Yin-organ meridians.)		

The Flux of Energies

(And additional associations of the meridians)

ORGAN MERIDIAN	PERIOD OF TONIFICATION	PERIOD OF SEDATION	"NATURE" OF ORGAN	ELEMENT	ASTROLOGICAL ANIMAL
LUNG	3–5 a.m.	3–5 p.m.	Solid	Air (Metal)	Rat
L. INTESTINE	5–7 a.m.	5–7 p.m.	Empty	Air	Bull (ox)
STOMACH	7–9 a.m.	7–9 p.m.	Empty	Earth	Tiger
SPLEEN	9–11 a.m.	9–11 p.m.	Solid	Earth	Cat
HEART	11 a.m.–1 p.m.	11 p.m.–1 a.m.	Solid	Fire	Dragon
S. INTESTINE	1–3 p.m.	1–3 a.m.	Empty	Fire	Snake
BLADDER	3–5 p.m.	3–5 a.m.	Empty	Water	Horse
KIDNEY	5–7 p.m.	5–7 a.m.	Solid	Water	Goat
PERICARDIUM	7–9 p.m.	7–9 a.m.	—	Fire	Monkey
TRIPLE WARMER	9–11 p.m.	9–11 a.m.	—	Fire	Cock
GALL BLADDER	11 p.m.–1 a.m.	11 a.m.–1 p.m.	Empty	Wood	Dog
LIVER	1–3 a.m.	1–3 p.m.	Solid	Wood	Pig

MODEL 16

Geomantic Symbols

Geomancy is the art of divination through the earth and elemental forces. The word "geomancy" derives from two Greek words: *gaie* (Earth) and *manteia* (divination).

Geomantic practices throughout much of the world use the technique of randomly drawing dashes or dots, usually on the ground. These marks (frequently made ritually or during trance) are then reduced to a set number of broken or unbroken lines, or rows of one or two dots. In European geomancy, a single dot (or unbroken line) represents positive nature (yang). Two dots (or a broken line) represent negative nature (yin).

The basic concepts of European geomancy are derived primarily from ancient Arabic and Roman divination practices combined with astrology and the Greek doctrine of the four elements. In this system, the 16 geomantic signs (made up of four rows of dots or lines) represent all possible basic combinations of the elements. In addition, each of the seven planets is associated with two geomantic signs, the remaining two signs being associated with the nodes of the Moon (the point where the Moon crosses the ecliptic). The Zodiacal symbols are assigned to the geomantic signs associated with the planets according to each planet's rulership of the Zodiac.

Because of its elemental basis, geomancy is also used to determine and notate the flow of earth energies (as in the Chinese practice of feng-shui). These flows are sometimes called "ley lines" in the west and "dragon tracks" in the east. Both the *I Ching* (model 64) and the *Tai Hsuan Ching* (model 81) can be considered as forms of geomancy.

Western geomantic symbols have also been associated with the essentially elemental Enochian magical system, and are frequently encountered on elemental or Zodiacal talismans.

See (in the glossary) ELEMENT; LEY LINES; MANTIC ARTS; PROPHECY.
See also MODEL 2; MODEL 4; MODEL 8; MODEL 21; MODEL 64; MODEL 81.

Suggested Reading

A Practical Guide to Geomantic Divination—Israel Regardie
The Oracle of Geomancy—Stephen Skinner

A Simple Method of Geomantic Divination

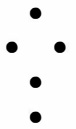
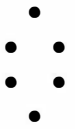
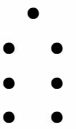
The method described below makes use of a pencil or pen and paper, but it may also be performed with a stick and a tray of sand.

1. Decide upon a question and write it at the top of your paper (or on a separate piece of paper if you are using sand or the ground). This serves both to help formulate the question more exactly and to keep your attention focused on it.
2. Place the paper at arm's length (or sit where you can comfortably reach the tray of sand or area of ground you are using).
3. Relax and breathe deeply. Let your eyes unfocus. Half close or even close your eyes if you wish. Empty your mind. (If you prefer, you can try focusing on your question to the exclusion of your external actions, instead.) While in this state, make four lines of random dots or dashes on the paper (or sand). Draw however many dots or dashes in each line as feels correct.
4. Count the number of dots or dashes in each line. For each line with an odd number of dots or dashes, draw one dot off to the side. For each line with an even number of dots or dashes, draw two dots off to the side. When you have done this for all four lines, you will have one of the 16 possible geomantic signs.
5. Look up the geomantic sign. Consider its primary image and associations. Try to see how the sign might relate to your question. If possible, think of several interpretations, since these will allow you to have different perspectives on your question.

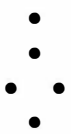
Divination is a beneficial meditation technique, and may also be used in practical situations to gain insight and see new sides of events. Remember, however, that what you perceive may be a better indicator of your personal state of awareness than it is of conditions occurring in the world.

There are many alternative methods which may be used to generate geomantic signs. Israel Regardie suggests drawing handfuls of pebbles from a bowl, one handful for each line. The number of pebbles in each line is then counted, just as you would count the lines or dashes on paper or sand.

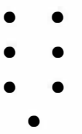
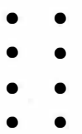
The Geomantic Signs

FIGURE				
NAME	**PUELLA**	**AMISSIO**	**CARCER**	**LAETITIA**
LATIN NAME	Mundus facie	Comprehensum extra; Compre= hensum foris	Constrictus	Sanus barbatus ridens
MEANING	Pretty or pure form, figure, or face	Exterior comprehension, exterior seizing or laying hold of	Fetter, confine, to draw together, to bind together	Bearded, laughter, healthy, or sane
ARABIC NAME	Naqiy kadd	Gabd el-kharge	'Ugla	Janubi fariha lihya
MEANING	Clear cheek, pure, clean, immaculate, unstained	Receiving from the exterior	Knot, knob, node, joint or articulation, knuckle, layer	Southern happiness, rejoicing bearded
HEBREW NAME	Bar halechi	Mamun yotze	Beit hasohar	Nisho rosh
MEANING	The one with the (clear) cheek	Monetary fortune, exits	Prison	Main wife (joy)
ELEMENT	Air	Earth	Earth	Water
PLANET	Venus	Venus	Saturn	Neptune
ZODIACAL NIGN	Libra	Taurus	Capricorn	Pisces
ASSOCIATED CHINESE TRIGRAM	⚊ ⚋ ⚊ (M)	⚋ ⚋ ⚋ (F)	⚋ ⚋ ⚊ (M)	⚋ ⚊ ⚋ (F)
ELEMENTAL MIXTURE	Fire of Air	Earth of Earth	Fire of Earth	Air of Water
ELEMENTAL QUALITIES	Great heat, slight brilliance, intense motion, subtlety, lightness	Weight, obscurity, solidity	Great dryness, Slight obscurity	Steady Force of putrefication
ASSOCIATED IMAGE	Wind	Stone	Mountain	Sea
TAROT CARD	Knight of Swords	Princess of Discs	Knight of Discs	Prince of Cups

The Geomantic Signs (cont'd.)

FIGURE				
NAME	**VIA**	**CAUDA DRACONIS**	**PUER**	**FORTUNA MINOR**
LATIN NAME	Iter	Limen exiens (foris), limen inferius	Gladius erigendus (imberbis), flavus	Auxilum minus, auxilum foris, tutela exiens
MEANING	Way, street, going, march, journey	Exterior threshold lower threshold	Upright sword, beardless (i.e., a boy), golden yellow	Exterior aid or assistance (exterior change; guard or protection
ARABIC NAME	Tariq	El 'ataba el-kharga	(Jud lahu') Kausaj	Nusra el-kharga
MEANING	Way, road, trail, highway	The exterior threshold (the step to go outside)	"Generosity is for him," openhandedness, liberality	External, or foreign help, exterior assistance
HEBREW NAME	Derech	Sof yotze	Nilcham	Kavod yotze
MEANING	Way	Exits, threshold	The fighter	Honor or fortune exits
ELEMENT	Water		Fire	Air
PLANET	Moon		Mars	Sun
ZODIACAL SIGN	Cancer		Aries	Leo
ASSOCIATED CHINESE TRIGRAM	⚋ (M)	䷗ (M)	䷟ (M)	䷒ (M)
ELEMENTAL MIXTURE	Fire of Water	Water of Air	Fire of Fire	Water of Fire
ELEMENTAL QUALITIES	Slight weight, some subtlety, intense and rapid motion	Great moisture, intense motion	Swift violence of onset	Motion, subtlety
ASSOCIATED IMAGE	Rain	Clouds	Lightning	Rainbow
TAROT CARD	Knight of Cups	Queen of Swords	Knight of Wands	Queen of Wands

The Geomantic Signs (cont'd.)

FIGURE				
NAME	**FORTUNA MAJOR**	**ALBUS**	**TRISTITIA**	**POPULUS**
LATIN NAME	Auxilium majus, auxilium intus, tutela intrans	Candidus	Damnatus, transversus, diminutum	Congregatio
MEANING	Interior aid, interior change; guard or protection	Shining white; glittering, dead white	Condemn, blame, transverse, oblique, athwart diminution	Assembling together, union, or society
ARABIC NAME	Nusra el-kharga	El-bayad	Mankus	Jama'a
MEANING	External, foreign aid or assistance	Whiteness, blank paper, wasteland	Upside-down, to fall inverted, suffering a relapse	Band, party, group or gang of people
HEBREW NAME	Kavod nichnas	Ha laban	Shefel rosh	Kehila
MEANING	Honor or fortune enters	The white one	Main humiliation (poverty)	Congregation
ELEMENT	Fire	Air	Air	Water
PLANET	Sun	Mercury	Uranus	Moon
ZODIACAL SIGN	Leo	Gemini	Aquarius	Cancer
ASSOCIATED CHINESE TRIGRAM	⚊ ⚊ (F)	⚊ ⚋ (F)	⚊ ⚋ (F)	⚋ ⚊ (M)
ELEMENTAL MIXTURE	Earth of Fire	Air of Air	Earth of Air	Water of Water
ELEMENTAL QUALITIES			Some weight, little motion and solidity, intense obscurity	
TAROT CARD	Princess of Wands	Prince of Swords	Princess of Swords	Queen of Cups

The Geomantic Signs (cont'd.)

Figure				
Name	**Caput Draconis**	**Conjunctio**	**Aquisitio**	**Rubeus**
Latin name	Limen intrans, limen superius	Coadunatio, collectio	Comprehensum intus	Ruffus
Meaning	Interior threshold, upper threshold	Adding together, collecting, gathering	Interior comprehension, interior laying hold of	Red, ruddy
Arabic name	El 'ataba el-dakila	Ijtima'	Gabd el-dakil	Humra
Meaning	Interior threshold, the step to go outside	Meeting, get together, social life, conjunction	Gripping, taking possession, receiving, receipt from the interior	Redness, a bad omen, danger
Hebrew name	Sof nichnas	Chibur (kibbutz)	Manun nichnas	(Ha) adom
Meaning	Enters threshold	Collection, (verb: to tie)	Monetary fortune enters	The red one
Element		Earth	Fire	Water
Planet		Mercury	Jupiter	Pluto
Zodiacal sign		Virgo	Sagittarius	Scorpio
Associated Chinese trigram	(M)	(F)	(F)	(F)
Elemental mixture	Water of Earth	Air of Earth	Air of Fire	Earth of Water
Elemental qualities	Great cold intense weight, solidity, obscurity	Steady bearing of life	Steady force of energy	Weight, coldness, obscurity
Associated image	Forest	Plains	Sun	
Tarot card	Queen of Discs	Prince of Discs	Prince of Wands	Princess of Cups

MODEL 20

The Druidic Tree Alphabet
(The Beth-Luis-Nion and the Boibel-Loth)

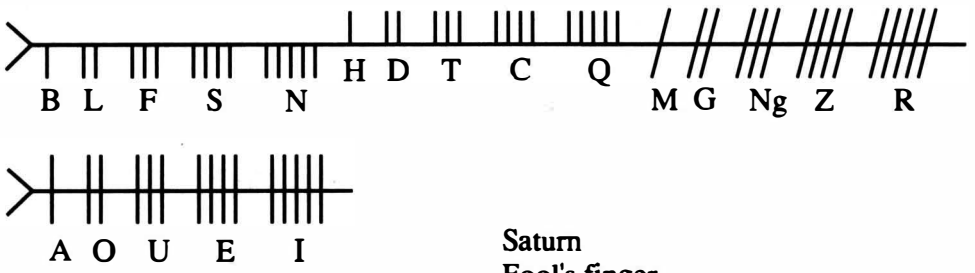
In Celtic tradition, the Druids were credited with the power to transform trees into warriors and send them into battle. This is certainly true, in one sense, since in the Celtic languages "trees" meant "letters."

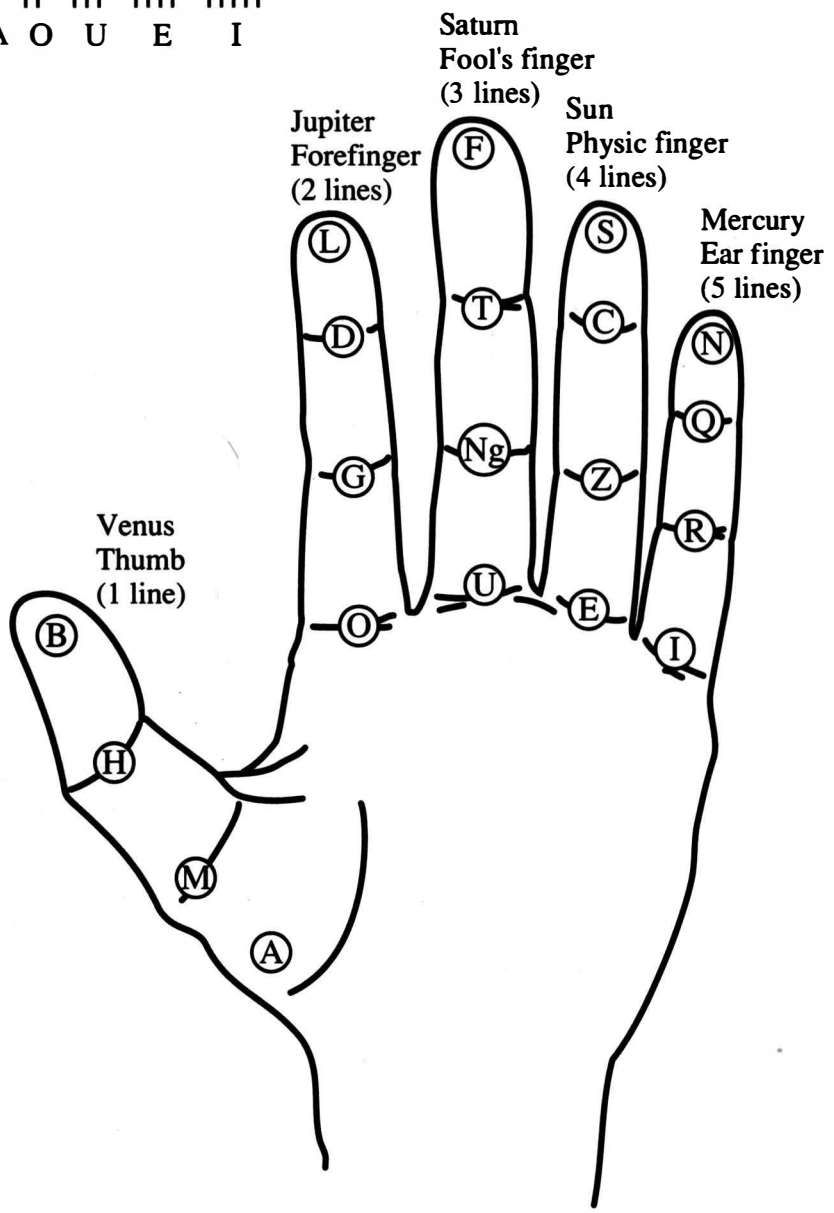
The Druidic and Bardic schools placed great importance on wit, as manifested through the use of elaborate poetic metaphor and a good memory. Writing was ritually prohibited by the continental Celts, so it is difficult to tell whether the emphasis on memory was a cause or an effect. Even the laws of the ancient Irish were composed in verse to facilitate memorization. Because of this prohibition, both the *Beth-Luis-Nion* and the *Boibel-Loth* seem to have been used like mnemonic "peg-systems" for various riddles, poems, and lore. This emphasis on oral tradition and secrecy was so great that public use of the various oghams was banned until well into the decline of Druidism. Caesar comments upon this in his narrative, *The Gaulish Wars:*

> Report says that in the schools of the Druids they learn by heart a great number of verses, and therefore some persons remain twenty years under training and they do not think it proper to commit these utterances to writing, although in almost all other matters, and in their public and private accounts, they make use of Greek letters.

The different oghams were not alphabets, as we normally think of them, but more nearly analogs of alphabets. In addition to the "twig ogham" and the "finger ogham" shown at the end of this article, there was also a "nose ogham" (involving touching different parts of one's nose), a "shin ogham," and probably untold others. The Beth-Luis-Nion and the Boibel-Loth are really sets of phonemes associated with various concepts which could be used in conjunction with any of the oghams.

The Beth-Luis-Nion tree alphabet consists of 5 vowels and 13 consonants, and was supposedly used chiefly for divination. Each letter is named after the tree or shrub associated with it. The consonants of the alphabet form a calendar of seasonal tree magic based on the lunar month. (This calendar is represented by the "unhewn dolmen" of the year, shown near the end of this article.) The vowels of both the Beth-Luis-Nion and the Boibel-Loth represent the stations of the year and are associated with trees considered to be especially sacred to the Great Goddess.


B L F S N
H D T C Q
M G Ng Z R
A O U E I


Saturn
Fool's finger
(3 lines)
Jupiter
Forefinger
(2 lines)
Sun
Physic finger
(4 lines)
Mercury
Ear finger
(5 lines)
Venus
Thumb
(1 line)
L
D
G
O
F
T
Ng
U
S
C
Z
E
N
Q
R
I
B
H
M
A

Suggested Reading

The White Goddess—Robert Graves
Practical Celtic Magic—Murray Hope

Note: The material in this article is primarily derived from *The White Goddess* by Robert Graves.

The Druidic Tree Alphabet

LETTER	B	L	N	F (V)	S
B-L-N NAME	Beth	Luis	Nion	Fearn	Saille
B-L NAME	Boibel	Loth	Neiagadon	Forann	Salia
HEBREW EQUIVALENT	Beth	Lamed	Nun	Samekh	
TREE	Birch	Rowan (Quickbeam)	Ash	Alder	Willow (Osier)
LUNAR MONTH	1	2	3	4	5
PART OF SOLAR YEAR	Dec 24 to Jan 20	Jan 21 to Feb 17	Feb 18 to Mar 17	Mar 18 to Apr 14	Apr 15 to May 12
COLOR	White	Gray	Clear	Crimson	"Fine colored"
BIRD	Pheasant	Duck	Snipe	Gull	Hawk
ZODIACAL SIGN	Sagittarius	Capricorn	Aquarius	Pisces	Aries
MISC. CONCEPTS	Solar	Fire	Poseidon	Saturn Fire	Moon Hecate The Crone
KEY IMAGES	Inception	Quickening, Candlemas		Spring Equinox	May Day
GEM OR STONE	Red Sard	Yellow Chrysolite	Sea Green Beryl	Fire-Garnet	Blood-Red Carbuncle
TRIBE OF ISRAEL	Reuben	Issachar	Zebulon	Judah	Gad

The Druidic Tree Alphabet (cont'd.)

LETTER	Z OR SS	H	D	T	C
B-L-N NAME		Uath	Dui	Tinne	Coll
B-L NAME	Straif	Uiria	Daibhaith	Teilmon	Caoi
HEBREW EQUIVALENT	Tzaddi		Daleth	Tau	
TREE	Blackthorn	Hawthorn	Oak	Holly	Hazel
LUNAR MONTH	5	6	7	8	9
PART OF SOLAR YEAR	Apr 15 to May 12	May 13 to June 9	June 10 to July 7	July 8 to Aug 4	Aug 5 to Sept 1
COLOR	"Bright colored"	"Terrible"	Black	Dark-gray	Brown
BIRD	Thrush	Night-crow	Wren	Starling	Crane
ZODIACAL SIGN		Taurus	Gemini	Gemini	Cancer
OTHER CONCEPTS		Cardea Flora Maia	Mid-Summer Solstice, Jupiter/Thor, The Oak-King	Mars	Mercury Wisdom
KEY IMAGES		Earth (the element)	Door	Increase	
GEM OR STONE		Lapis Lazuli	White Carnelian	Yellow Cairngorm	Banded Red Agate

The Druidic Tree Alphabet (cont'd.)

LETTER	Q OR CC	M	G	P (NG)	R
B-L-N NAME		Muin	Gort	Pethboc (Ngetal)	Ruis
B-L NAME	Quert or Cailep	Moiria	Gath	Ngoimar	Riuben
HEBREW EQUIVALENT	Qoph	Mem	Gimel		Resh
TREE	Apple	Vine	Ivy	Dwarf Elder	Elder
LUNAR MONTH	9	10	11	12	13
PART OF SOLAR YEAR	Aug 5 to Sept 1	Sept 2 to Sept 29	Sept 30 to Oct 27	Oct 28 to Nov 24	Nov 25 to Dec 22
COLOR	"Mouse-colored"	Variegated	Blue	Glass Green	Blood Red
BIRD	Hen	Titmouse	Mute Swan	Goose	Rook
ZODIACAL SIGN	Leo	Virgo	Libra	Scorpio	Sagittarius
DEITIES OR OTHER CONCEPTS	Venus	Solar Dionysus Osiris	Solar Dionysus Osiris		
KEY IMAGES		Autumn Equinox			Winter Solstice
GEM OR STONE		Amethyst	Yellow Serpentine	Clear Green Jasper	Dark Green Malachite
TRIBE OF ISRAEL		Manasseh	Dan	Dinah	Naphtali

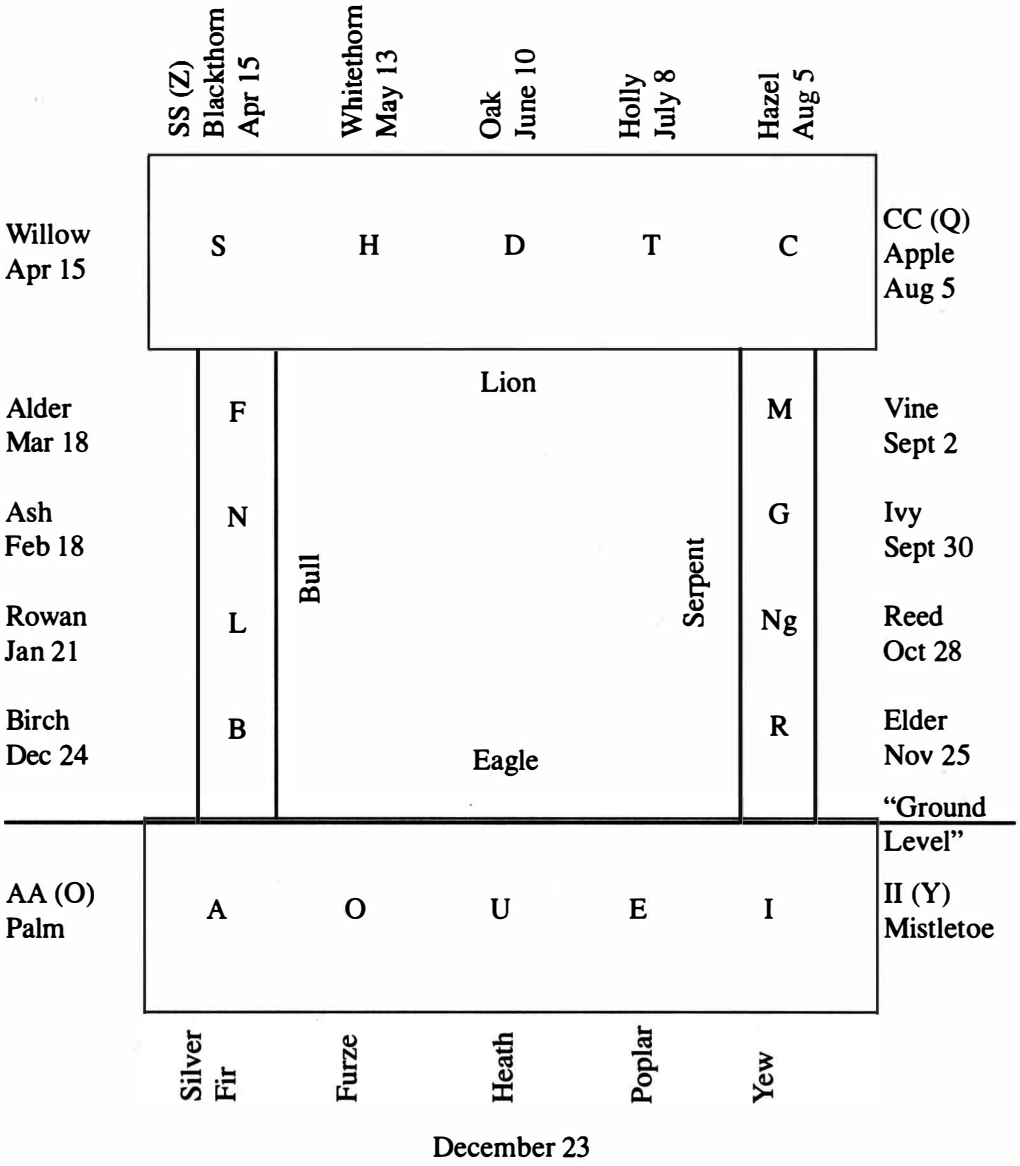
The Druidic Tree Alphabet (cont'd.)

VOWELS	A	O	U	E	I
B-L-N NAME	Ailm	Onn	Ur	Eadha	Idho
B-L NAME	Acab	Ose	Ura	Esu	Jaichim
HEBREW EQUIVALENT	Aleph	Ayin		Heh	Yod
TREE	Silver Fir	Furze	Heather	White Poplar	Yew
COLOR	Piebald	Dun	Resin colored	Red	Pale white
DEITY OR PLANET	Moon	Mercury	Sun Venus	Jupiter	Saturn
CONCEPT	Birth	Youth Initiation	Maturity Consummation	Repose Old Age	Death
PHASE	Winter Solstice	Spring Equinox	Summer Solstice	Autumn Equinox	
MISC. ASSOCIATIONS	Eagle Amber Benjamin		**Note:** The vowels were considered sacred to various aspects of the Goddess.		

The Seven Sacred Trees and the Days of the Week

TREE	PLANET	LETTER	DAY
Birch	Sun	B	Sunday
Willow	Moon	S	Monday
Holly	Mars	T	Tuesday
Hazel (or Ash)	Mercury	C	Wednesday
Oak	Jupiter	D	Thursday
Apple	Venus	Q	Friday
Alder	Saturn	F	Saturday

The "Unhewn Dolmen"



MODEL 21

Enochian
The Secret Language of the Angels

Enochian can be said to originate with the Elizabethan scholar Doctor John Dee (1527–1608) and his skryer Edward Kelly (1555–1595). Dee was a dedicated, perhaps fanatical, man of learning who exerted a considerable intellectual influence on his contemporaries. He studied navigation and cartography under Gerhardus Mercator and was later almost solely responsible for bringing the navigation-instrument industry to England. Dee was also a talented mathematician and scientist. There is also evidence that Dee had a hand in the initial formation of the British Secret Service and served as an English secret agent for many years. Dee even served as inspiration for Shakespeare's Prospero (in *The Tempest)* and Spenser's Merlin (in *The Faerie Queen).* It is ironic that he is best remembered today (outside of magical circles) as Queen Elizabeth's Royal Astrologer (he was also her personal physician) and a reputed necromancer.*

While Dee had long studied alchemy and "natural philosophy" (as did most scholars of that period), it was not until 1581 that he took up the studies that resulted in the creation (or discovery) of Enochian.

Dee believed that by communicating with angelic or other higher spiritual entities as Enoch and the biblical prophets did, it would be possible to gain knowledge not previously available to humanity:

> I have often read in Thy [God's] books and records, how Enoch enjoyed Thy favour and conversation; with Moses Thou was familiar; and also to Abraham, Isaack and Jacob, Joshua, Gideon, Esdras, Daniel, Tobias, and sundry others the good angels were sent by Thy disposition, to instruct them, informe them, helpe them, yea in worldly and domestick affaires, yea and sometimes to satisfie their desires, doubts, and questions of Thy Secrete; and furthermore considering the shewstone, which the High Priest did use, by Thine own ordering . . . that this wisdome could not be come by at man's hand or by humaine power, but only from Thee (O God).

Dee began his magical experiments early in 1581. His intent was to contact higher spiritual beings through crystal gazing guided by ritual invocation. Unfortunately, much to Dee's regret, he himself did not have the natural talent (or bent of mind) for

*He wasn't. Most of Dee's bad reputation comes from his association with Kelly, who was indeed a bad egg.

skrying. Dee eventually employed a young man, Edward Talbot, to skry under his direction. Talbot later changed his name (or changed it back) to Edward Kelly, or Kelley, for reasons which are not known (but probably involved the law). Kelly was a conman and a rogue, whose personal interest in alchemy and skrying was mainly motivated by the desire to create gold and to find hidden treasures. Despite all this, Dee was convinced that Kelly's skrying abilities were genuine.

Dee and Kelly's early efforts resulted in messages from the angels "Annael" and "Uriel," who provided detailed instructions to follow for continued communications. For example, Dee set a mirror or crystal on top of a wax tablet engraved with an elaborate diagram (essentially a pantacle) called the *Sigillum Dei Aemeth* (shown later in this article). This tablet was then placed upon a wooden table inscribed with a hexagram framed by Enochian letters.

The Enochian alphabet was received during 1582 and copied in several slightly different versions by Kelly over a period of months. Then, in March of 1583, the "Archangel Raphael" dictated the names of letters (which, oddly enough, have no relationship to the phonetic value of the letters). It was soon after receiving the alphabet that Kelly began to see a book with pages written in the strange characters.

Eventually, Dee and Kelly transcribed many volumes of biblical sounding text (such as the famous Enochian "calls" and "keys"), tables, diagrams, and sigils. Some 10,000 pages of Dee's journals are still preserved in the British Museum. Much of this material is still unpublished; some of it even untranslated.

There has been a great deal of dispute about the true origins and authenticity of Enochian. Here a some of the major opinions:

- Kelly falsified the results of their skrying experiments, taking advantage of the credulity of an aging scholar.
- Dee used Enochian to disguise his espionage activities performed for the British Secret Service.
- Enochian can be attributted to Dee's madness and/or the influence of malevolent demons.
- Enochian is a true magical system, divinely inspired, and transmitted to humanity by various of God's angels.

However, the "true origins" of Enochian are not nearly so important as the structural qualities that are inherent in the system. After many years of elaboration and refinement by such organizations as the Hermetic Order of the Golden Dawn and the Aurum Solis, Enochian can be said to be the most elegant and sophisticated magical system available to magicians working within the Western tradition. While principally elemental in nature and organization, Enochian also synthesizes the planetary and Zodiacal models, geomancy, the qabalah, and Tarot into an integrated and unified whole.

Because of its immense size and complexity, I cannot begin to adequately document the Enochian magical system, but I have tried to include the information I condider most useful for quick reference:

- The Enochian alphabet and the Sigillum Dei Aemeth are discussed in this article.
- The Enochian aethyrs (or ayres) are discussed under model 30.
- The four watchtowers, the Tablet of Union, and the subaethyrs are discussed in model 91.

The Enochian Alphabet

The Enochian alphabet has 21 characters, said by some to be reminiscent of ancient Ethiopian. Each letter has a name and a phonetic value and can also be pronounced as an individual syllable. The various attributions, associations, and gematria of Enochian are presented in tables later in this article.

Note: Many different forms of Enochian gematria exist. This may, in part, result from the fact that Dee's original numbering system is difficult (if not impossible) to make sense out of. Two different sets of numerical letter values are given in this article. For those students wishing to inquire further, *The Complete Golden Dawn System of Magic* (by Israel Regardie) contains an excellant article comparing different Enochian numbering systems.

Two versions of the Enochian alphabet (standard and cursive) are shown in the article on Magical Alphabets.

The Sigillum Dei Aemeth

According to Thomas Head (in Regardie's *Complete Golden Dawn System of Magic):*

> The Sigillum Dei Aemeth . . . is a magical synthesis of ideas of a purely spiritual nature with regard to the divine, archangelic, and angelic names associated with the celestial spheres wherein the planetary forces operate. The operation of the Sigillum occurs in the worlds of Yetzirah and Briah. Moreover, the four small sigils attributed to the Tablets of the Watchtowers receive their elucidation from this Sigillum, whence they are resolved into the names of the four great Overseer Angels of these tablets.

The methods of deriving the names from the "four small sigils" (shown later in this article) is long and cumbersome. It is enough to know that the names obtained by analysis of the sigils are the Elemental Kings of the entire Tablet of the Watchtowers. The four kings operate in the Briatic world, representing the pure, blind forces of the elements. They can be considered as containing (or being comprised of) the unmodified potential of their respective elements. Any Enochian working involves by nature the power of one or more of the kings, even when they are not specifically invoked. The four kings must not be confused with the kings whose names are derived from the Great Crosses of the Watchtowers (discussed in model 91). The exact method of obtaining the names of the four kings is described in *The Golden Dawn* (Llewellyn

edition) by Israel Regardie and in *Golden Dawn Enochian Magic* by Pat Zalewski.

An extended analysis of the Sigillum Dei Aemeth and its relationship to the Round Table of Nalvage and other Enochiana (giving much more detail and insight than I am able to provide) can be found in volume 10 of *The Complete Golden Dawn System of Magic* by Israel Regardie.

An alternative view of Enochian, as well as some valuable material concerning the origins of the Sigillum Dei Aemeth, may be found in *The Heptarchia Mystica of John Dee* edited by Robert Turner. (A description of the curious system of planetary magic given in *De Heptarchia Mystica* may be found under model 7.)

The Enochian Alphabet

Enochian Letter	Name	English	Golden Dawn Pronunciation	Geomantic Sign	Planet in Zodiac	Angel	Numerical Value
	Pe	B	beh (bay)	Puer	Mars in Aries	Melchidael	1
	Veh	C or K	co	—	—	—	2
	Ged	G	gi (ji)	Fortuna major	Sun in northern declination	Verchiel	3
	Gal	D	deh				4
	Orth	F	ef	Cauda draconis		Zazel Bartzabel	5
	Un	A	ah	Amissio	Venus in Taurus	Asmodel	6
	Graph	E	eh	Albus	Mercury in Gemini	Ambriel	7
	Tal	M	em	Tristitia	Saturn in Aquarius	Cambriel	8
	Gon	I, Y or J	ee	Acquisitio	Jupiter in Sagittarius	Advachiel	9
	Nahath	H	heh				10

The Enochian Alphabet (cont'd.)

Enochian Letter	Name	English	Golden Dawn Pronunciation	Geomantic Sign	Planet in Zodiac	Angel	Numerical Value
	Ur	L	la	Via	Luna decreasing in Cancer	Muriel	20
	Mals	P	peh	Populus	Luna increasing in Cancer	Muriel	30
	Ger	Q	quo	—	—	—	40
	Drun	N	en (nu)	Rubeus	Mars in Scorpio	Barchiel	50
	Pal	X	ex				60
	Med	O	oo	Puella	Venus in Libra	Zuriel	70
	Don	R	ra	Laetitia	Jupiter in Pisces	Amnitzel	80
	Ceph	Z	od	Fortuna minor	Sun in southern declination	Verchiel	90
	Vau	U, V, W	va	Carcer	Saturn in Capricorn	Hanael	100
	Fam	S	ess	Conjunctio	Mercury in Virgo	Hamaliel	200
	Gisa	T	teh	Caput draconis		Hismael Kedemel	300

The Enochian Alphabet

(Alternative Correspondences and Guide to Pronunciation)

Enochian Letter	Name	English Letter	Pronunciation As Letter	Pronunciation As Syllable	Primary Association	Tarot Correspondence	Gematria Value
	Un	A	as in pad or as in ah	Ah	Taurus	Hierophant	6
	Pe	B	as English B	Beh	Aries	Star	5
	Veh	C, K	as English K before a,o,u as English S before or e and within groups of consonants	Coh	Fire	Judgement/ Aeon	300
	Gal	D	as English D	Peh	Spirit	Empress	4
	Graph	E	as in fee or as in bed	Eh	Virgo	Hermit	10
	Orth	F	as English F	Ef	Cauda Draconis	Juggler	3
	Ged	G	as Enlgish G before a,o,u as English J before i,e after d and in clusters	Gi or Jee	Cancer	Chariot	8

The Enochian Alphabet (cont'd.)

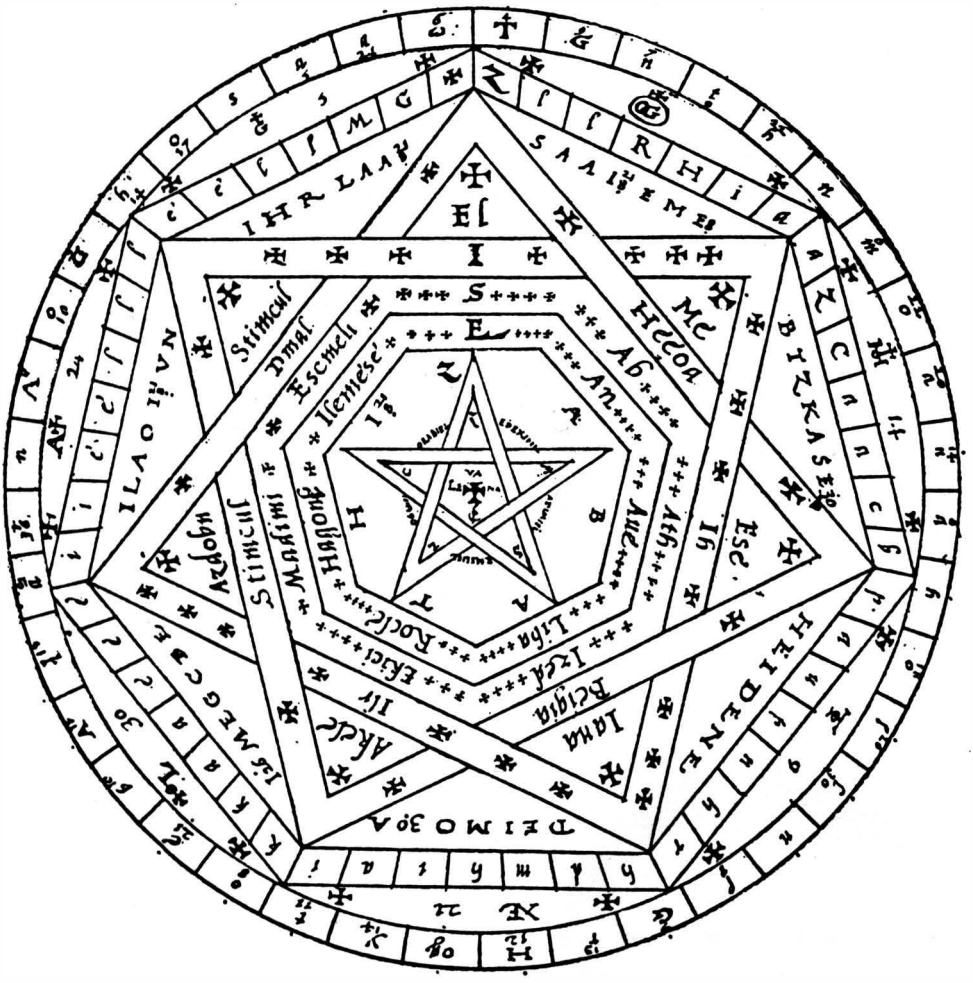
(Alternative Correspondences and Guide to Pronunciation)

Enochian Letter	Name	English Letter	Pronunciation As Letter	Pronunciation As Syllable	Primary Association	Tarot Correspondence	Gematria Value
	Na-hath	H	as English H	Heh	Air	Fool	1
	Gon	I,J,Y	as English I before a consonant or in final position as English Y before a vowel	Ee	Sagittarius	Temperance Art	60
	Ur	L	as English L	La	Cancer	Chariot	8
	Tal	M	as English M	Em	Aquarius	Emperor	90
	Drun	N	as English N	En or Nu	Scorpio	Death	50
	Med	O	as EnglishO	Oo	Libra	Justice	30
	Mals	P	as English P	Peh	Leo	Strength Lust	9
	Ger	Q	as English Q	Quo	Water	Hanged Man	40
	Don	R	as English R (though may be rolled)	Ra	Pisces	Moon	100

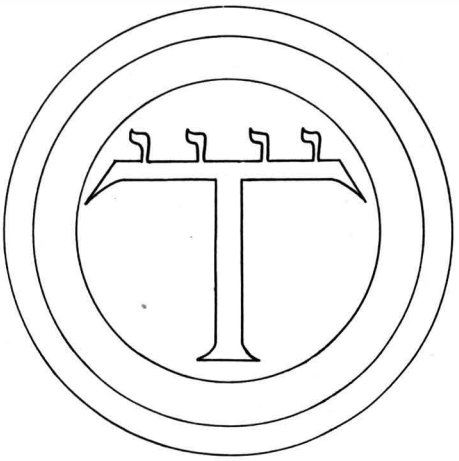
The Enochian Alphabet (cont'd.)

(Alternative Correspondences and Guide to Pronunciation)

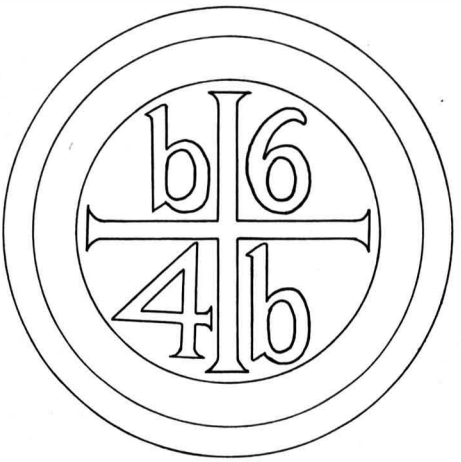
Enochian Letter	Name	English Letter	Pronunciation As Letter	Pronunciation As Syllable	Primary Association	Tarot Correspondence	Gematria Value
⅂	Fam	S	as English S usually as English Z before d or other consonant	Ess	Gemini	Lovers	7
✓	Gisa	T	as English T	Teh	Leo,	Strength/	9
ᑕ	Vau	U,V,W	as English U as English Y in initial position as English V or W before another vowel or in final position	Vah	Capricorn	Devil	70
⌐	Pal	X	as English X	Ex	Earth	Universe	400
ꟼ	Ceph	Z	as English Z	Zod	Caput Draconis	High Priestess	3



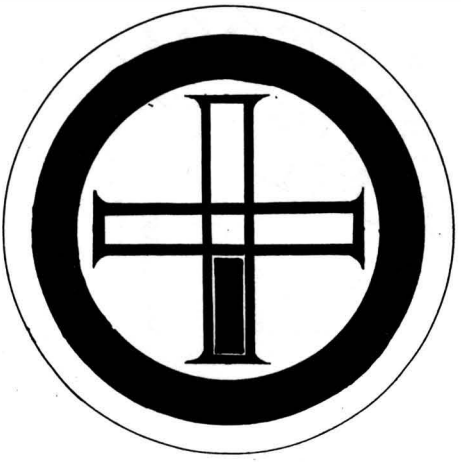
Sigillum Dei Aemeth



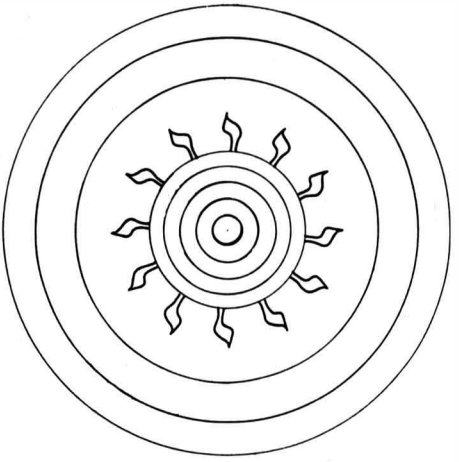
Air



Water



Earth



Fire

Names Contained Within the Sigillum Dei Aemeth

Seven Great Names of God

Sun	Moon	Venus	Jupiter
SAAI$^{21}_{8}$EME	BTZKASE^{30}	HEIDENE	DEIMO^{1}

Mars	Mercury	Saturn
I^{26}MEGCBE	ILAOI281$^{21}_{8}$VN	IHRIAAL$^{21}_{8}$

Note: The numbers 30 and 26 are to be read as L. The arrangement of numbers $^{21}_{8}$ is to be read as EL.

The Angels of the Heptagram

	Sun	Moon	Venus	Jupiter	Mars	Mercury	Saturn
7 Women	L (EL)	ME	ESE	IANA	AKELE	AZDOBN	STIMCVL
7 Men	I	IH	ILR	DMAL	HEEOA	BEIGIA	STIMCVL
7 Girls	S	AB	ATH	IZED	EKIEI	MADIMI	ESEMELI
7 Boys	E	AN	AVE	LIBA	ROCLE	HAGONEL	ILEMESE

The Great Angels of the Seven Circles of Heaven

SABATHIEL ZEDEKIEL MADIMIEL SEMELIEL
NOGAHEL KORABEIL LEVANAEL

The Seven Names

(Outside the heptagram)

ZLLRHIA AZKAAKB PAVPNHR HDMHLAI
KKAAEEE IIEELLL EELLMG

The Great Elemental Kings

(Encoded in the numbers and letters around the rim of the sigil)

Element	Name
Air	TAHAOELOG
Water	THAHEBYOBEAATANUN
Earth	THAHAAOTHE
Fire	OHOOOHAATAN

For a highly skeptical academic view of Dee and Kelly's doings, it might be worth your while to find a copy of *Renaisance Curiosa* by Wayne Shumaker. This collection of essays contains a description and commentary entitled "John Dee's Conversations With Angels." There commentary is also a valuable article on Johannes Trithemius, whose *Steganographia* (a book of angelic magic/cryptography) was a major influence on Dee's magical work.

See also MODEL 4; MODEL 6; MODEL 7; MODEL 30; MODEL 91.

Suggested Reading

John Dee—Richard Deacon
Mysteria Magica—Melita Denning Osborne Phillips
The Complete Enochian Dictionary—Donald C. Laycock
The Complete Golden Dawn System of Magic—Israel Regardie
The Golden Dawn—Israel Regardie
Enochian Magic: A Practical Manual—Gerald J. Schueler
An Advanced Guide to Enochian Magick—Gerald J. Schueler
The Enochian Tarot—Gerald and Betty Schueler]
The Enochian Tarot deck—Gerald and Betty Schueler
The Heptarchia Mystica of John Dee—edited by Robert Turner
Golden Dawn Enochian Magic—Pat Zalewski

MODEL 22

The Tree of Life
The Sephiroth

The ten spheres or Sephiroth (discussed in model 10), connected by the 22 paths of the Hebrew alphabet, form the Tree of Life *(Otz Chaim),* the central glyph of the qabalah. The Tree of Life (shown in this article) describes the steps between between mundane consciousness (represented by Malkuth) and the divine (represented by Kether).

The column formed by the spheres on the left side the tree is referred to as the Pillar of Severity or Judgment (symbolized by the black pillar in qabalistic ceremonial temples). The column formed by the spheres on the right side of the tree is called the Pillar of Mercy (symbolized by the white pillar). The Middle Pillar (also called the Pillar of Mildness) is viewed as balancing the polar forces of the other columns.

The descent of divine power during creation is represented by the Flaming Sword (or "Lightning Flash") moving from Kether to Malkuth. The ascent of matter evolving towards godhead (the "journey of return") is symbolized by the serpent climbing the Tree. The sword and the serpent together represent the complete cycle of creation (descent of God into matter) and evolution (towards reunion with the One).

In the traditions of ancient Judaic mysticism, the world was created by the utterance of the word (logos) of God (equivalent to the Lightning Flash). Like many other cultures, the ancient Hebrews believed that the letters of their alphabet (viewed as intrinsically connected to their sounds and meanings) were the literal building blocks of creation. The *Sepher Yetzirah,* or book of creation (a work of Hebrew mysticism greatly influenced by Greek gnosticism, written by an unknown author around the fifth or sixth century) describes the "22 elemental letters" as having been engraved in the spirit *(ruach,* or primeval breath) of the living God.

The 22 letters are usually divided into three groups:

The Three Mother Letters
(Associated with the primeval elements)

ALEPH (א)	Air	Spirit	Between	The Chest	Mercury
MEM (מ)	Water	The Earth	Above	The Belly	Salt
SHIN (ש)	Fire	The Heavens	Below	The Head	Sulfur

The Seven Double Letters
(Associated with the seven planets)

Note: The double letters are so called because they have both hard and soft pronunciations, and because they have paired attributes.

Beth (ב)	Wisdom and folly	Above	Mercury
Gimel (ג)	Grace and indignation	Below	Moon
Daleth (ד)	Fertility and solitude	East	Venus
Kaph (כ)	Life and death	West	Jupiter
Pe (פ)	Power and servitude	North	Mars
Resh (ר)	Peace and war	South	Sun
Tau (ת)	Riches and poverty	Center	Saturn

The double letters also represent the seven days of creation, the seven orifices of perception (two eyes, two ears, two nostrils, and the mouth).

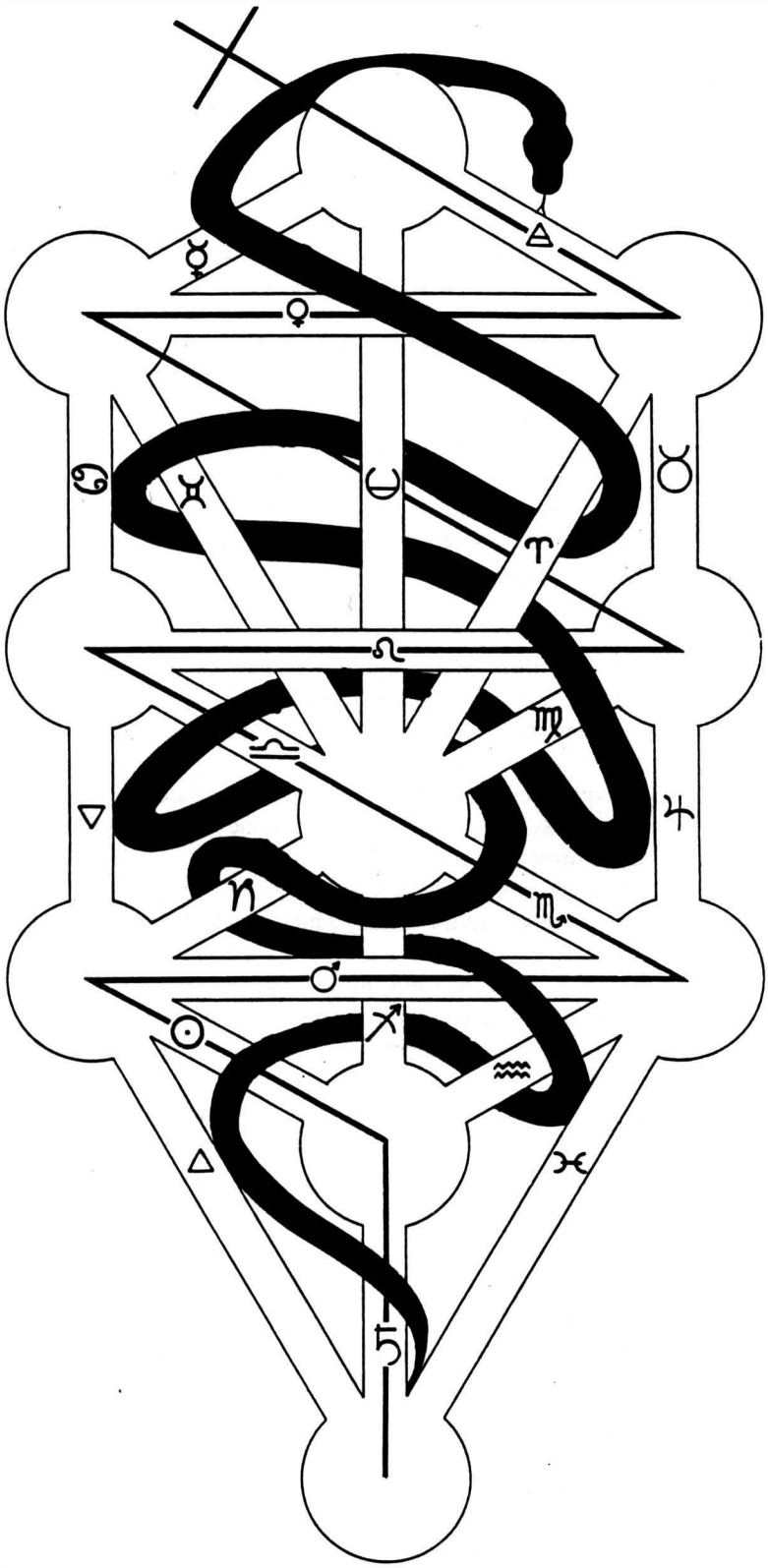
The Twelve Simple Letters
(Associated with the Zodiacal signs)

He (ה)	Sight	Northeast	Aries
Vau (ו)	Hearing	Southeast	Taurus
Zayin (ז)	Smell	East (above)	Gemini
Cheth (ח)	Speech	East (below)	Cancer
Teth (ט)	Taste	North (above)	Leo
Yod (י)	Eros	North (below)	Virgo
Lamed (ל)	Work	Southwest	Libra
Nun (נ)	Movement	Northwest	Scorpio
Samekh (ס)	Anger	West (above)	Sagittarius
Ayin (ע)	Mirth	West (below)	Capricorn
Tzaddi (צ)	Imagination	South (above)	Aquarius
Qoph (ק)	Sleep	South (below)	Pisces

The 12 simple letters are also associated with the 12 organs (two hands, two feet, two kidneys, the spleen, the liver, the gall bladder, the genitals, the stomach, and the intestine).

Note: The vowels used in pronuciation are the "natural vowels" associated with each consonant. The natural vowel is the first vowel in the name of each letter. For example, the first vowel in the name of the letter Beth is "e."

The Hebrew alphabet and qabalah have been used for every conceivable magical operation due to an ancient reputation for magical power. However, the alphabet has primarily been used among Jewish mystics as a tool for meditation. Typical techniques involve permutating the written letters as a form of concentration, or pronouncing divine names while performing associated head movements and breathing patterns.



The Flashing Sword and the Serpent on the Tree of Life

Rabbi Abraham Abulafia describes permutation in this excerpt from *Otzar Eden HaGanuz* (Treasury of the Hidden Eden), translated by Aryeh Kaplan:

> The way of Permutations *(Tzeruf,* צרוף) is the closest way to truly know God, more so than any other way. The individual who wishes to enter the Way of permutations should immediately test and permute (purify) his heart with the great fire, which is the fire of darkness.
>
> If one has the power to endure the way of rebuke with great passion, and if his mind can control its fantasies, then he can ride [his mind] like a horse. He can control it as he desires, spurring it on to go forward, or reigning it to stop where he pleases. At all times, his imagination remains subject to his will, not straying from its authority, even by a hairbreadth.
>
> A person with this power is truly a mighty warrior . . . He is like Uriel, who constantly gazes at the Light of God, delighting in God's mysteries. . . .
>
> Now I will tell you the mystery of the true discipline, through which you can alter the laws of nature. . . . This is the path along which you must travel to attain the mystery of the true discipline:
>
> Take in your hand a scribe's pen. Write speedily, letting your tongue utter the words with a pleasant melody, very slowly. Understand the words that leave your lips. The words can consist of anything that you desire, in any language that you desire, for you must return all languages to their original substance. . . .
>
> Write each expression down immediately. Manipulate the letters, and seek out other words having the same numerical value . . . And know that this will be your key to open the fifty gates of wisdom. . . .
>
> You must be alone when you do this. Meditate *(hitboded)* in a state of rapture so as to receive the divine influx, which will bring your mind from potential to action.
>
> Permute the letters, back and forth, and in this manner, you will reach the first level. As a result of the activity and your concentration on the letters, your mind will become bound to them. The hairs on your head will stand on end and tremble.
>
> —Aryeh Kaplan, *Meditation and Kabbalah**

The practice of permutation *(Tziruph)* and related forms of literal Qabalah are discussed in the article, "Literal Qabalah," later on in this book.

The Tree of Life is also used as a map of human states of consciousness. The Tree can literally be used as a road map for astral projection or pathworking. In such operations, the deities, associations, and mythologies which are appropriate to each path are met and experienced by the magician. For example, in a typical pathworking (or astral journey) along the path of Tau (the path between Malkuth, the Sphere of the Elements, and Yesod, the Sphere of the Moon) one might imagine crossing the river Styx to the underworld of classical Greek mythology to experience the myth of Persephone and Hades, or some other archetypal tale associated with the letter Tau. A great many myths and archetypal experiences may be explored with a single path, since each path

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*Kaplan. *Meditation and Kabbalah*. York Beach, ME: Samuel Weiser, 1982, 84-5. Copyright 1982 Aryeh Kaplan. Used by permission of the publisher.

is associated with an element, planet, or zodiacal sign, one of the 22 tarot trumps, plus various colors, animals, objects, and materials. The important thing is that the practitioner imagine the experience as if it were occurring to him- or herself. In the sense of initiation and learning, imagined experience can be as powerful and as useful as remembered experience.

The following works are excellent sources of Qabalistic pathworkings:

Magical States of Consciousness—Melita Denning and Osborne Phillips
The Shining Paths—Dolores Ashcroft-Nowicki

The Paths of the Tree of Life

Hebrew Letter		Path	Between	Concept	Image	Tarot Trump	English Letter	Number Value
Aleph	א	11	Kether/ Chokmah	♎	Ox	Fool	A	1
Beth	ב	12	Kether/ Binah	☿	House	Magician	B	2
Gimel	ג	13	Kether/ Tiphareth	☽	Camel	High Priestess	G	3
Daleth	ד	14	Chokmah/ Binah	♀	Door	Empress	D	4
He	ה	15	Chokmah/ Tiphareth	♈	Window	Emperor	H	5
Vau	ו	16	Chokmah/ Chesed	♉	Nail	Hierophant	V, W	6
Zayin	ז	17	Binah/ Tiphareth	♊	Sword	Lovers	Z	7
Cheth	ח	18	Binah/ Geburah	♋	Fence	Chariot	Ch	8
Teth	ט	19	Chesed/ Geburah	♌	Serpent	Strength	T	9
Yod	י	20	Chesed/ Tiphareth	♍	Hand	Hermit	Y, I	10
Kaph	כ	21	Chesed/ Netzach	♃	Spoon	Wheel of Fortune	K	20, 500
Lamed	ל	22	Geburah/ Tiphareth	♎	Whip	Justice	L	30
Mem	מ	23	Geburah/ Hod	▽	Water	Hanged Man	M	40, 600
Nun	נ	24	Tiphareth/ Netzach	♏	Fish	Death	N	50, 700
Samekh	ס	25	Tiphareth/ Yesod	♐	Prop	Temperance	S	60
Ayin	ע	26	Tiphareth/ Hod	♑	Eye	Devil	O	70
Pe	פ	27	Netzach/ Hod	♂	Mouth	Tower	P	80, 800
Tzaddi	צ	28	Netzach/ Yesod	♒	Fish-	Star	Tz	90, 900

The Paths of the Tree of Life

HEBREW LETTER		PATH	BETWEEN	CONCEPT	IMAGE	TAROT TRUMP		NUMBER VALUE
QOPH	ק	29	Netzach/ Malkuth	☋	Back of head	Moon	Q	100
RESH	ר	30	Hod/ Yesod	☉	Head	Sun	R	200
SHIN	ש	31	Hod/ Malkuth	△	Tooth	Judgment	Sh	300
TAU	ת	32	Yesod/ Malkuth	♄	Tau-cross	World	Th	400
SHIN (FINAL)	ש	31 bis		✵				
TAU (FINAL)	ת	31 bis		⊕				

Note: When two numbers are given, the second one indicates the final form of the letter. A letter is in final form when it appears as the last letter of a word. Hebrew is read from right to left.

See (in the glossary) ABYSS; AIQ BEKAR; ALEPH; ANGEL; ASTRAL PROJECTION; AXIS MUNDI; DAATH; GEMATRIA; LOGOS; MAGICAL ALPHABET; NOTARIQON; OTZ CHAIM; QABALAH; QLIPPOTH; RUACH; SEPHIRAH; SEPHIROTH; TEMURAH; TETRAGRAMMATON; VAC; VARNA.

The Hebrew alphabet, "linear" Hebrew, and various medieval Hebrew-based alphabets are shown in the article, MAGICAL ALPHABETS.

See also MODEL 10 and the article, LITERAL QABALAH.

Suggested Reading

The Shining Paths—Dolores Ashcroft-Nowicki
The Key to the True Quabbalah—Franz Bardon
Magical States of Consciousness—Melita Denning and Osborne Phillips
Concepts of Qabalah—William Gray
The Ladder of Lights—William Gray
The Talking Tree—William Gray
The Tree of Evil—William Gray
Godwin's Cabalistic Encyclopedia—David Godwin
A Kabbalah for the Modern World—Migene González-Wippler
Meditation and Kabbalah—Aryeh Kaplan
The Kabbalah Unveiled—S. L. MacGregor Mathers
A Garden of Pomegranates—Israel Regardie
Kabbalah—Gershom Scholem
Sepher Yetzirah: The Book of Formation—W. Wynn Westcott
The Goddess and the Tree—Ellen Cannon Reed
The Living Qabalah—Will Parfitt

MODEL 22

The Tarot

The word "tarot" is used to denote any set of cards bearing symbolic pictures that is used for divination (cartomancy) or meditation.

The "standard" tarot deck contains 78 cards, grouped into the Major Arcana of 22 trumps and the Minor Arcana of 56 suit cards. The 22 trump cards (usually number 0 through 21) are associated with the 22 Hebrew letters and, hence, with the 22 paths of the Tree of Life. The 56 suit cards are divided into four suits of 14 cards each (Ace through Ten, Page [or Princess], Knight, Queen, and King). The four suits are associated with the four Western elements, the four letters of the Tetragrammaton, the four worlds of qabalah, and various other quaternities.

Many theories have been advanced concerning the origins of tarot cards. Some occultists believe the tarot to be a remnant of the Egyptian Book of Thoth (the legendary repository of the Egyptian mysteries). Certainly, the tarot shares some of the qualities of nonlinear, pictorial writings in that it contains great amounts of information in a very densely packed, analogical form. As some have said, tarot cards are the hieroglyphics of the Western mystery tradition. The tarot has also been ascribed by various authors to the ancient Hindus, Phoenicians, and even Koreans.

The earliest tarot decks that can be historically verified were made in 15th-century Italy and were called *Tarocchi*. The number of cards, suits, and the imagery associated with them varied greatly until comparatively recent times. For example, the Tarocchi of Mantegna has five classes (or series) of ten cards each:

SERIES A	SERIES B	SERIES C	SERIES D	SERIES E
The 1st Cause	Faith	Theology	Apollo	The Pope
Chief Agent or Prime Mover	Hope	Astrology	Clio	The Emperor
The 8th Sphere	Charity	Philosophy	Euterpe	The King
Saturn	Justice	Poetry	Melpomene	The Doge
Jupiter	Fortitude or Strength	Music	Thalia	The Knight
Mars	Prudence	Arithmetic	Polyhymnia	The Nobleman or Gentleman

SERIES A	SERIES B	SERIES C	SERIES D	SERIES E
The Sun	Temperance	Geometry	Erato	The Merchant
Venus	Cosmology	Rhetoric	Terpsichore	The Goldsmith
or Artisan				
Mercury	Chronology	Logic	Urania	The Valet or Knave
The Moon	Astronomy	Grammar	Calliope	The Beggar

Reproductions of many of the finest historical decks are readily available today. In fact, hundreds of tarot decks are currently in print. Most of the available decks conform to the standard 78-card format. These "standard" tarot decks include such whimsical creations as the Musical Tarot, the Flower Tarot, the Animal Tarot, and the Fantastic Shoes Tarot. Nonstandard decks (departing from the standard 22 trumps and 56 suit cards) include, for example:

- The Voyager Tarot (a beautiful collage deck)
- The Secret Dakini Oracle Deck (also a beautiful work of collage)
- The Counter-Culture Tarot (a somewhat amusing relic of the '60s)
- The Star Gate Symbolic System
- The Fantasy Showcase Tarot Deck (illustrated by assorted fantasy and science fiction artists)
- The Walt Disney Tarot (a 55 card "junior" tarot)

Virtually any tarot deck may be used for either meditation or divination.

Meditation

Tarot cards may be used for meditation in the following ways:

Intense Study of Imagery and Symbolism

The student should research and think about the myths and associations of each of the individual images that make up each card. Most decks (particularly the "standard" decks) have been painstakingly designed so that every object, creature, symbol, and combination of color on a given card is harmonious with that card's nature. The more associations and "reasons" you can find for the design and imagery of each card, the more useful tarot will be to you. As you become more familiar with the cards and the myths of different cultures which are associated with their imagery, you can begin to identify the represented archetypes and patterns in your own life.

Pathworking, Guided Imagery, or Astral Travel

Once you are comfortable with the symbolism of the tarot, it is possible to use the cards as starting points for internal journeys. Like the paths on the Tree of Life, the 22 tarot trump cards are thought to be a map of the major stages of spiritual development and awareness. One way in which these stages can be explored and developed is through

pathworking and creative visualization. The mythological, fairy-tale-like nature of pathworking can provide powerful metaphors to act upon the subconscious. By systematically exploring and experiencing the myths and stories of each card, the corresponding elements of the psyche are awakened and drawn towards conscious awareness.

Divination

Tarot cards are probably used most commonly for divination. Virtually every town (at least, those towns where it is not illegal) has a practicing fortuneteller who will "read" cards for a fee. The types of tarot divination practiced vary greatly in both form and approach. The attitudes of tarot students range from pure superstition (where the cards themselves are thought of as agents of fortune having power over those seeking their advice) to viewing the cards merely as a method of developing one's symbolizing faculties and higher intuition.

Almost all forms of tarot divination involve selecting some predetermined number of cards and placing them in a specific arrangement. Each position of the arrangement (or layout) is assigned a meaning, so that the cards may be interpreted by comparing their relative positions. For example, the simplest tarot divination is accomplished by defining the subject or question of the divination while shuffling a deck, drawing one card, and then examining that card in the light of your question.

Some people give their cards added definition by assigning meanings to whether the card is drawn reversed (upside down) or not. Usually, a "reversed" card is thought to represent a negative or opposite aspect of the card's normal meaning.

Another common throw (or layout) uses three cards. Again, the diviner shuffles the deck while concentrating on the subject or question. (If you are performing a divination for someone else, the person asking the question should shuffle the cards.) Cut the deck, if you like. When you "feel" the cards are properly arranged, draw three cards and place them in a row, saying something such as, "This card represents the subject's past. This card represents the situtation now. This card represents a possible future."

Many layouts make use of a "significator." A significator is a card chosen to represent the subject of a tarot reading. In a case where the reading concerns a person, the significator is traditionally chosen because of its correspondences with the subject's sex, age, and appearance:*

- A King is used to represent a male aged 40 or more.
- A Queen is used to represent a female aged 40 or more.
- A Knight is used to represent a male aged 40 or less.
- A Knave, Page, or Princess can represent a youth of either sex.

*Crowley thought, however, that it is best to choose a significator by its correspondence to the querant's psychological or spiritual nature. I tend to agree.

- Wands represent fair people with yellow or auburn hair, fair complexion, and blue eyes.
- Cups represent people with light brown or dull hair and gray or blue eyes.
- Swords represent people with hazel or gray eyes, dark brown hair, and dull complexions.
- Pentacles (Disks) represent people with very dark brown or black hair, dark eyes, and sallow or swarthy complexions.

Significators may also be used to represent places, objects, situations, etc. The lists of attributions and associations given in this article may be useful in choosing a card most appropriate to a given subject.

The "Celtic Cross" is probably the most common tarot layout.* This arrangement uses a significator followed by ten cards drawn from the deck after it has been shuffled, as shown below.

1. After placing the significator, draw the first card and cover the significator, saying "This card covers (the subject)." This is the general influence or present position of the subject.
2. Draw a second card and lay it across the first, saying "This card crosses (the subject)." This shows the nature of any obstacles involved and the immediate influence on the subject.
3. Draw the next card and place it above the significator, saying "This crowns (the subject)." This represents the goals or ideals of the person asking the question. It is the best that can be achieved from the situation.
4. Draw another card and place it below the significator, saying "This is beneath (the subject)." This is the distant past. It is the foundation of the matter which has already come to pass.
5. Draw the next card and place it to the left of the significator, saying "This is behind (the subject)." This is the recent past, the influence just passing away.
6. Draw the sixth card and place it to the right of the significator, saying "This is before (the subject)." This is the future influence, the influence beginning to come into action.
7. Draw the seventh card and place it to one side, saying "This is (the subject)." This is the subject's position or attitude in relation to the questioner.
8. Draw the eighth card and place it above the last, saying "This is (the subject's) house." This is the environment of the subject.

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*The descriptions of choosing significators and the Celtic cross arrangement are drawn primarily from *Tarot Classic* by Stuart Kaplan and *The Golden Dawn* by Israel Regardie.

9. Draw the ninth card and place it above the eighth, saying "This represents the hopes and fears (the inner emotions) connected with (the subject)."
10. Then draw the tenth card and place it above the ninth, saying "This is the final result."

Many other layouts exist, some requiring the placement of an entire deck. However, these examples should be quite enough to convey the basic idea. The student should feel free to invent new layouts and arrangements as seems appropriate to his/her inner nature.

Those people wishing to experiment with tarot may also find it useful to create a personal tarot deck. A personal deck can be as simple as a few cards containing highly personalized images or as complex as a your own interpretation of the standard 78 card deck. (U.S. Games Systems sells high-quality blank decks for this very purpose.) To begin with, try a small deck of three trumps, four face cards, and ten suit cards:

1. Choose the three most important things, or facets of your life. These cards can contain anything that seems of overriding importance to you. Think of how you would describe yourself to someone. What are you? What do you do in life?
2. Choose four roles you play, four aspects of your self. For example, you might choose cards to represent yourself as parent, as child, as teacher, or as student. Or you might create cards representing your "inner" self and "outer" self, your "good" self and your "bad" self.
3. Choose ten qualities that you exhibit, ten activities that are important to you, or ten "strategies" you use to deal with your world.

Remember, these cards can contain anything you want. They can be simple images or complex pictures. Do not worry about your artistic ability. The simple act of defining and imagining the cards can be a very powerful and valuable experience.

Suggested Reading

Tarot Revelations—Joseph Campbell and Richard Roberts
The Tarot—Paul Foster Case
The Book of Thoth—Aleister Crowley
The Complete Guide to the Tarot—Eden Gray
The Encyclopedia of Tarot—Stuart R. Kaplan
Tarot Classic—Stuart R. Kaplan
The Game of Life—Timothy Leary
The Qabalistic Tarot—Robert Wang
The New Golden Dawn Ritual Tarot—Chic Cicero and Sandra Tabatha Cicero

Recommended "Standard" Tarot Decks

The Thoth Tarot Deck—Aleister Crowley
The Salvador Dali Tarot—Salvador Dali

Recommended "Standard" Tarot Decks (cont'd.)

The Robin Wood Tarot—Robin Wood
The Rider/Waite Tarot—Rider and Waite
The New Golden Dawn Ritual Tarot—Sandra Tabatha Cicero
The Golden Dawn Tarot—Robert Wang

See (in the glossary) ARCHETYPE; MANTIC ARTS; PICTOGRAPH; PROPHECY; TAROT.
See also MODEL 22 (THE TREE OF LIFE); MODEL 36; MODEL 72.

Titles of the Tarot Trumps and Suit Cards*

TRUMP CARD	TITLE	HEBREW LETTER	ASSOCIATIONS	
FOOL	The Spirit of Ether	Aleph	Folly	Idea
MAGICIAN	The Magus of Power	Beth	Will	Craft
HIGH PRIESTESS	Priestess of the Silver Star	Gimel	Science	Change
EMPRESS	Daughter of the Mighty Ones	Daleth	Action	Beauty
EMPEROR	Chief Among the Mighty Son of the Morning	Heh	Realization	War
HIEROPHANT	Magus of the Eternal Gods	Vau	Mercy	Manifestation
LOVERS	Children of the Voice Divine The Oracles of the Mighty Gods	Zayin	Wise Disposition	Inspiration
CHARIOT	Child of the Powers of the Waters Lord of the Triumph of Light	Cheth	Victory	Triumph
FORTITUDE	Daughter of the Flaming Sword Leader of the Lion	Teth	Strength	Courage
HERMIT	The Magus of the Voice of Light The Prophet of the Gods	Yod	Prudence	Wisdom
WHEEL OF FORTUNE	The Lord of the Forces of Life	Kaph	Fortune	
JUSTICE	Daughter of the Lord of Truth The Holder of the Balances	Lamed	Equi-librium	Balance
HANGED MAN	The Spirit of the Mighty Waters	Mem	Sacrifice	
DEATH	The Child of the Transformers Lord of the Gates of Death	Nun	Trans-formation	Time
TEMPERANCE	Daughter of the Reconcilers The Bringer Forth of Life	Samekh	Combination	
DEVIL	Lord of the Gates of Matter Child of the Forces of Time	Ayin	Fate	Materiality
BLASTED TOWER	Lord of the Hosts of the Mighty	Peh	Disruption	Danger
THE STAR	Daughter of the Firmament Dweller Between the Waters	Tzaddi	Hope	Faith

*Note that these titles and attributions are those given by the Hermetic Order of the Golden Dawn.

Trump Card	Title	Hebrew Letter	Associations	
The Moon	Ruler of Flux and Reflux Child of the Sons of the Mighty	Qoph	Deception/ illusion	Dis-satisfaction
The Sun	Lord of the Fire of the World	Resh	Happiness	Glory
Judgment	The Spirit of Primal Fire	Shin	Renewal	Decision
Universe	The Great One of the Night of Time	Tau	Completion	Synthesis

Golden Dawn Titles of Lesser Arcana

Card	Title
Ace of Wands	The Root of the Powers of Fire
King of Wands	Lord of Flame and Lightning The King of the Spirits of Fire
Queen of Wands	Queen of the Thrones of Flame
Knight of Wands	Prince of the Chariot of Fire
Page/Princess of Wands	Princess of the Shining Flame The Rose of the Palace of Fire
10 of Wands	Lord of Oppression
9 of Wands	Lord of Great Strength
8 of Wands	Lord of Swiftness
7 of Wands	Lord of Valor
6 of Wands	Lord of Victory
5 of Wands	Lord of Strife
4 of Wands	Lord of Perfected Work
3 of Wands	Lord of Established Strength
2 of Wands	Lord of Dominion
Ace of Swords	The Root of the Powers of Air
King of Swords	Lord of the Winds and Breezes Lord of the Spirits of Air
Queen of Swords	Queen of the Thrones of Air
Knight of Swords	Prince of the Chariots of Air
Page/Princess of Swords	Princess of the Rushing Winds The Lotus of the Palace of Air
10 of Swords	Lord of Ruin
9 of Swords	Lord of Despair and Cruelty
8 of Swords	Lord of Shortened Force
7 of Swords	Lord of Unstable Effect
Card	**Title**
6 of Swords	Lord of Earned Success
5 of Swords	Lord of Defeat

4 of Swords	Lord of Rest from Strife
3 of Swords	Lord of Sorrow
2 of Swords	Lord of Peace Restored
Ace of Cups	The Root of the Powers of Water
King of Cups	Lord of the Waves and the Waters
	The King of the Hosts of the Sea
Queen of Cups	Queen of the Thrones of the Waters
Knight of Cups	Prince of the Chariot of the Waters
Page/Princess of Cups	Princess of the Waters and the Lotus
10 of Cups	Lord of Perpetual Success
9 of Cups	Lord of Material Happiness
8 of Cups	Lord of Abandoned Success
7 of Cups	Lord of Illusionary Success
6 of Cups	Lord of Pleasure
5 of Cups	Lord of Loss in Pleasure
4 of Cups	Lord of Blended Pleasure
3 of Cups	Lord of Abundance
2 of Cups	Lord of Love
Ace of Disks	The Root of the Powers of Earth
King of Disks	Lord of the Wide and Fertile Land
	King of the Spirits of the Earth
Queen of Disks	Queen of the Thrones of Earth
Knight of Disks	Prince of the Chariot of the Earth
Page/Princess of Disks	Princess of the Echoing Hills
	The Rose of the Palace of the Earth
10 of Disks	Lord of Wealth
9 of Disks	Lord of Material Gain
8 of Disks	Lord of Prudence
7 of Disks	Lord of Success Unfulfilled
6 of Disks	Lord of Material Success
5 of Disks	Lord of Material Trouble
4 of Disks	Lord of Earthly Power
3 of Disks	Lord of Material Works
2 of Disks	Lord of Harmonious Change

Attributions of the Tarot Suit Cards

(According to Aliester Crowley)

Card	Element	Sephirah	Planet	Zodiacal Sign	Main Attribute
Ace of Cups	Water	Kether			Primordial water
2 of Cups	Water	Chokmah	Venus	Cancer	Love
3 of Cups	Water	Binah	Mercury	Cancer	Abundance
4 of Cups	Water	Chesed	Moon	Cancer	Luxury
5 of Cups	Water	Geburah	Mars	Scorpio	Disappointment
6 of Cups	Water	Tiphareth	Sun	Scorpio	Pleasure
7 of Cups	Water	Netzach	Venus	Scorpio	Debauch
8 of Cups	Water	Hod	Saturn	Pisces	Indolence
9 of Cups	Water	Yesod	Jupiter	Pisces	Happiness
10 of Cups	Water	Malkuth	Mars	Pisces	Satiety
Princess/ Page of Cups	Earth of Water	Malkuth			Crystalization
Knight of Cups	Fire of Water	Chokmah			Solution
Queen of Cups	Water of Water	Binah			Reception/ reflection, Root of Water
Prince/ King of Cups	Air of Water	Tiphareth			Volatility
Ace of Swords	Air	Kether		Entire Zodiac	Kingship
2 of Swords	Air	Chokmah	Moon	Libra	Peace
3 of Swords	Air	Binah	Saturn	Libra	Sorrow
4 of Swords	Air	Chesed	Jupiter	Libra	Truce
5 of Swords	Air	Geburah	Venus	Aquarius	Defeat
6 of Swords	Air	Tiphareth	Mercury	Aquarius	Science
7 of Swords	Air	Netzach	Moon	Aquarius	Futility
8 of Swords	Air	Hod	Jupiter	Gemini	Interference
9 of Swords	Air	Yesod	Mars	Gemini	Cruelty
10 of Swords	Air	Malkuth	Sun	Gemini	Ruin
Princess/ Page of Swords	Earth of Air	Malkuth			Fixation
Knight of Swords	Fire of Air	Chokmah			Motion
Queen of Swords	Water of Air	Binah			Transmission
Prince/ King of Swords	Air of Air	Tiphareth			Intellect, Root of Air

CARD	ELEMENT	SEPHIRAH	PLANET	ZODIACAL SIGN	MAIN ATTRIBUTE
Ace of Disks	Earth	Kether			The Shekinah
2 of Disks	Earth	Chokmah	Jupiter	Capricorn	Change
3 of Disks	Earth	Binah	Mars	Capricorn	Work
4 of Disks	Earth	Chesed	Sun	Capricorn	Power
5 of Disks	Earth	Geburah	Mercury	Taurus	Worry
6 of Disks	Earth	Tiphareth	Moon	Taurus	Success
7 of Disks	Earth	Netzach	Saturn	Taurus	Failure
8 of Disks	Earth	Hod	Sun	Virgo	Prudence
9 of Disks	Earth	Yesod	Venus	Virgo	Gain
10 of Disks	Earth	Malkuth	Mercury	Virgo	Wealth
Princess/ Page of Disks	Earth of Earth	Malkuth			The Shekinah, Transformation, Root of Earth
Knight of Disks	Fire of Earth	Chokmah			Gravity
Queen of Disks	Water of Earth	Binah			Fertility
Prince/ King of Disks	Air of Earth	Tiphareth			Fructification
Ace of Wands	Fire	Kether			Primordial energy
2 of Wands	Fire	Chokmah	Mars	Aries	Dominion
3 of Wands	Fire	Binah	Sun	Aries	Virtue
4 of Wands	Fire	Chesed	Venus	Aries	Completion
5 of Wands	Fire	Geburah	Saturn	Leo	Strife
6 of Wands	Fire	Tiphareth	Jupiter	Leo	Victory
7 of Wands	Fire	Netzach	Mars	Leo	Valor
8 of Wands	Fire	Hod	Mercury	Sagittarius	Swiftness
9 of Wands	Fire	Yesod	Moon	Sagittarius	Strength
10 of Wands	Fire	Malkuth	Saturn	Sagittarius	Oppression
Princess/ Page of Wands	Earth of Fire	Malkuth			Combustion
Knight of Wands	Fire of Fire	Chokmah			Root of Fire
Queen of Wands	Water of Fire	Binah			Fluidity
Prince/ King of Wands	Air of Fire	Tiphareth			Expansion

An Alternative Tarot System

Card Number	Card Title	Attribution	Archaic Letter Name	English Letter	Numerical Value
I	The Magus	Will	althoïm	A	1
II	The Door of the Occult Sanctuary	Knowledge	beïnthin	B	2
III	Isis-Urania	Action	gomor	G	3
IV	The Cubic Stone	Realization	dinaïn	D	4
V	The Master of the Arcanum	Occult inspiration	eni	E	5
VI	The Two Roads	The ordeal	ur	U, V	6
VII	The Chariot of Osiris	Victory	zaïn	Z	7
VIII	Themis	Equilibrium	heletha	H	8
IX	The Veiled Lamp	Prudence	the'la	Th	9
X	The Sphinx	Fortune	ioïthi	I, J, Y	10
XI	The Tamed Lion	Strength	caïtha	C, K	20
XII	The Sacrifice	Violent death	luzain	L	30
XIII	The Scythe	Transformation	mataloth	M	40
XIV	The Solar Spirit	Initiative	naïn	N	50
XV	Typhon	Fate	xirön	X	60
XVI	The Lightning-Struck Tower	Ruin	ole'lath	O	70
XVII	The Star of the Magi	Hope	pilôn	F, P	80
XVIII	Twilight	Deceptions	tsaddi	Ts	90
XIX	The Blazing Light	Earthly happiness	quitolath	Q	100
XX	The Awakening of the Dead	Renewal	rasith	R	200
0	The Crocodile	Expiation	sichen	S	300
XXI	The Crown of the Magi	The reward	thoth	T	400

The preceding table is derived from material in *The History and Practice of Magic* by Paul Christian.

MODEL 24

The Runes

Runes is generic term for the various related alphabets used by the ancient Scandinavian, Germanic, and Anglo-Saxon peoples. The runes are also referred to as the "Futhark" (or Futhorc), a name made up of the first six letters of the runic alphabets. The word rune comes from the root *runa,* meaning "a whisper" or "a mystery."

Like many ancient alphabets, the twig-like runes were considered intrinsically magical. This belief is due both to the inherently magical nature of writing and to the fact that many of the runes originated as ideographic symbols used in the shamanic practices of neolithic magicians. These practices are reflected in the myths of the runes' origins. In Norse mythology, the God Odin became the first runemaster after hanging on the Tree of Life (Yggdrasil) for nine days and nights. This is described in part of the *Poetic* (or *Elder) Edda* called "Havamal: The Sayings of Har" (Har means "The High One," a name of Odin):

I know, that I hung
on the windy tree
all of nights nine,
wounded by spear
and given to Odin;
myself to myself,
on that tree
which no man knows
from what roots it rises.
They dealt me no bread
nor drinking horn;
I looked down,
I took up the runes,
I took them screaming,
I fell back from there.

According to Edred Thorsson, the initiate passed through the nine worlds of the World Tree to the realm of Hel (the underworld, or realm of death) during ecstatic trance, receiving and permanently imprinting the rune wisdom. This myth is one of the

archetypes behind the "Hanged Man" card of the tarot, representing initiation through sacrifice.

Runes were used widely for talismanic magic. Traditonally, the runes were carved on bones or wooden "staves," which were often burned after use or as part of the magic itself. Frequently, a special consecrated knife or pointed tool was used to inscribe the runes.

Runes were frequently carved on stone monuments for historical or magical purposes. Runestones have been found throughout the Old World, and some archaeologists believe that examples have been uncovered in the Americas (though the authenticity of these finds is in considerable doubt).

While not widely known, mantra-like chants (called *Galdr)* and ritual body positions (called *Stadha)* have also been associated with runes and were used to help achieve various ecstatic or trancelike states. These techniques were used in initiation (theurgy) and in practical magic (such as healing).

In modern times, runes are most commonly carved on pieces of wood or stone and "cast" in order to perform divination. Often, the runes are placed in a bowl or bag and a specific number of them are drawn forth. Like most forms of divination, meaning is assigned to the order in which the runes are chosen.

Those interested in experimenting with the runes might try the following exercise:

First make a set of runes. The runes are best carved on a natural substance, such as wood or stone. However, you may inscribe them in clay (like some of the commercial sets now available), or you can simply draw them on identical pieces of paper.

Place the runes inside a bag, bowl, or some other container where you cannot see them. Mix the runes until they are completely randomized and it feels "right." Then, draw out four runes, one at a time, in the following manner:

Draw the first rune from the container and say, "This is the seed of the matter."

Drawing a second rune, say, "This is the tree which grew from the seed."

Drawing a third rune, say, "This is (the subject's) branch upon the tree."

Draw the last rune and say, "This is the fruit of the branch."

After drawing all four runes, take some time to think about the associations of each the runes in relation to one another.

Though runes are known mainly as a tool for divination, the modern student can discover a rich and largely untapped legacy of spiritual knowledge and initiatory technique which has only recently been made publicly available. Runelore is enjoying a period of growth (much as Wicca and other Neo-pagan, nature oriented traditions), and several orders (such as the Assatru Free Assembly) are now operating.

The Runes

Letter	F	U	TH	A	R	K
Old English rune						
Name	feoh	ūr	thorn	os	rad	cēn
Germanic rune						
Name	fehu	ūruz	thurisaz	ansuz	raido	kēnaz kaunaz kano
Etruscan						
Image	Cattle	Wild Oxen	Forest Giant	Loki	A journey	Torch or light
Meaning	Nourishment Possessions	Adulthood Strength to Be Tamed	Non-action	A messenger	Communication Reunion	Revelation Uncovering
Color	Light red	Dark green	Bright red	Dark blue	Bright red	Light red
Herb	Nettle	Sphagnum moss	Houseleek	Fly agaric	Mugwort	Cowslip
Tree	Elder	Birch	Oak	Ash	Oak	Pine
Deity or order of beings	Æsir	Vanir	Thor	Odin	Forseti	Freyja, dwarves
Attribution	♈	♉	♂	♀	♐	♀
Tarot trump	Tower	High Priestess	Emperor	Death	Hierophant	Chariot

The Runes (cont'd.)

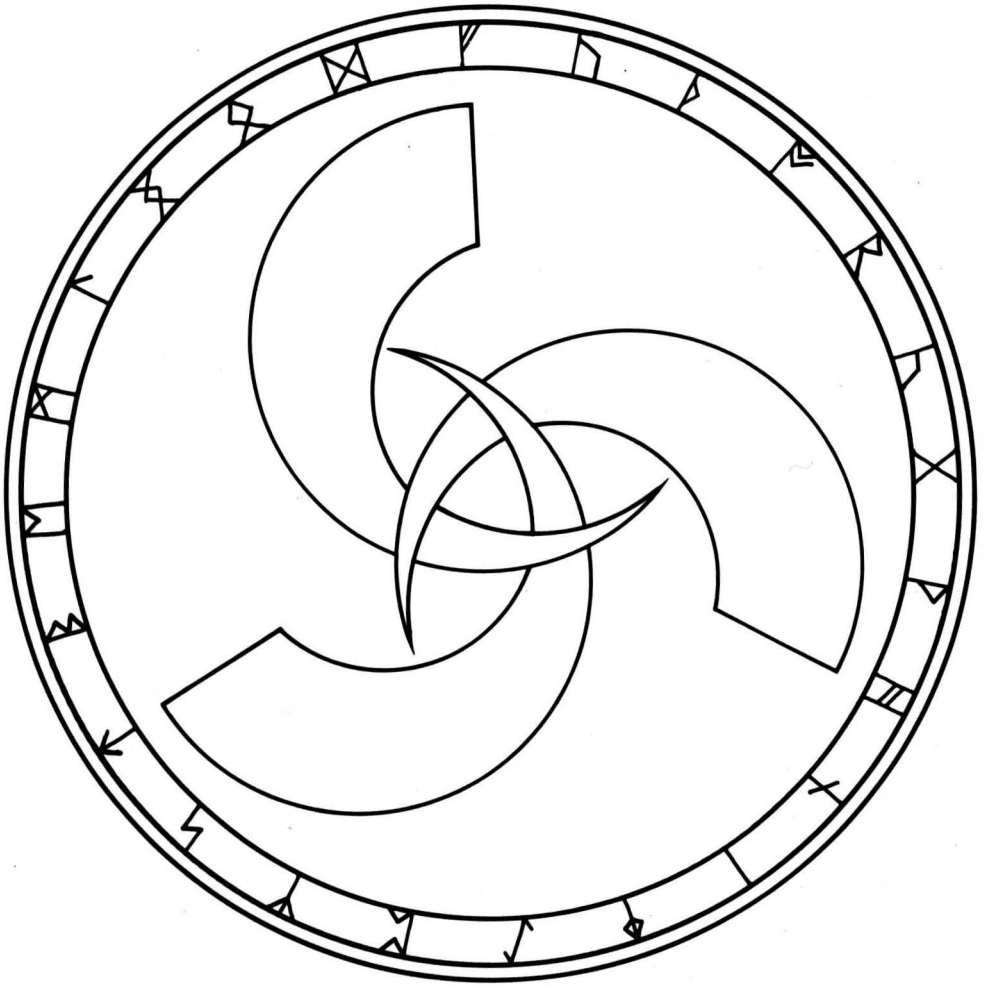
Letter	G	W	H	N	I	J
Old English rune						
Name	gyfu	wyn	haegl	nȳd	īs	gēr
Germanic rune						
Name	gebo	wunjō	hagalaz	nauthiz	īsa	jēra
Etruscan						
Image	A gift	Glory	Ice/hail	Constraint	Ice	Spear/harvest
Meaning	Union Partnership	A gateway Mystery	Natural forces Disruption	Need Survival Necessity	Impedance Standstill	A year A fertile season
Color	Deep blue	Yellow	Light blue	Black	Black	Light blue
Herb	Heartsease	Flax	Lily of the valley	Bistort	Henbane	Rosemary
Tree	Ash and elm	Ash	Yew or ash	Beech	Alder	Oak
Deity or order of beings	Odin/Freyja	Freyr, elves	Ymir	Nornir	rime-thurses	Freyr
Attribution	♓	♌	♒	♑	☽	☸
Tarot trump	Lovers	Strength	World	Devil	Hermit	Fool

The Runes (cont'd.)

Letter	E (EI)	P	Z	S	T	B
Old English rune						
Name	ēōh	peord	eohl-secg	sigel	tīr	beorc
Germanic rune						
Name	eihwaz	perth	algiz	sowelu	teiwaz	berkana
Etruscan						
Image	Yew	Whisper	Sedge or rushes	Sun	Tew or tīr	Birch
Meaning	A guard	Something hidden	Protection	Life forces Wholeness	Warrior Energy	Spring growth
Color	Dark blue	Black	Gold	White/silver	Bright red	Dark green
Herb	Mandrake	Aconite	Angelica	Mistletoe	Sage	Lady's mantle
Tree	Yew	Nornir	Valkyr jur	Juniper	Oak	Birch
Deity or order of beings	Odin/Ullr	Freyr, elves	Ymir	Sōl	Tyr, Máni	Frigg; Nethus; Hel
Attribution	♏	♄	☋	☉	♎	♍
Tarot trump	Hanged Man	Wheel of Fortune	Moon	Sun	Justice	Empress

The Runes (cont'd.)

Letter	E	M	L	NG	D	O
Old English rune						
Name	eoh	man	lagu	ing	daeg	ethel
Germanic rune						
Name	ehwaz	mannaz	laguz	inguz	dagaz	othila
Etruscan						
Image	Horse	Man	Water	Tribe, hero-god	The day Change	Inheritance
Meaning	Movement Progress	The self The race	Flow Womb of the great mother	Fertility	Transformation	Property, home
Color	White	Deep red	Deep green	Yellow	Light blue	Deep yellow
Herb	Ragwort	Madder	Leek	Self-heal	Clary	Gold-thread
Tree	Oak, ash	Holly	Willow	Apple	Spruce	Hawthorn
Deity or order of beings	Freyja/Freyr, Alcis	Heimdal; Odin	Njördhr, Balder	Ing, Freyr	Odin. Ostara	Odin, Thor
Attribution	♊	♄	☽	●	☽☾	○
Tarot trump	Lovers	Magician	Star	Judgment	Temperance	Moon



The Runes

Several different runic alphabets are presented in the article MAGICAL ALPHABETS. See (in the glossary) AXIS MUNDI; ECSTASY; RUNE; SHAMAN.

Suggested Reading

The Book of Runes—Ralph Blum
Shamanism: Archaic Techniques of Ecstacy—Mircea Eliade
Runes: An Introduction—Ralph Elliot
The Poetic Edda—Lee M. Holander, trans.
The Magic of the Runes—Michael Howard
Wotan (Collected Works, Volume 10)—Carl Gustav Jung
Egil's Saga—Hermann Palsson and Paul Edwards, trans.
The Prose Edda—Snorri Sturlson (A. G. Brodeur, trans.)
Futhark: A Handbook of Rune Magic—Edred Thorsson
Runelore—Edred Thorsson
Rites of Odin—Ed Fitch
Rune Might—Edred Thorsson
A Practical Guide to the Runes—Lisa Peschel
A Book of Troth—Edred Thorsson
The Nine Doors of Midgard—Edred Thorsson
Northern Magic—Edred Thorsson
Fire & Ice—S. Edred Flowers

MODEL 28

The Lunar Mansions

The 28 lunar mansions are the divisions of the Moon's journey through the 360° cycle of its orbit, the cycle commencing at 0° Aries (the first house). Each mansion represents approximately one day's travel of the Moon.

The energies of the Moon are traditionally thought to be changeable, ephemeral, illusory, and perilous. This view of lunar nature may stem from the fact that the Moon enters the influence of a different sign of the Zodiac every two and a half days (as opposed to the Sun changing signs only once each month). According to Francis Barrett, the Moon Mansions "do enjoy divers names and properties, from the various signs and stars which are contained in them; through which, while the Moon wanders, it obtains many other powers and virtues . . ."

Few westerners have concerned themselves with the lunar mansions since the Middle Ages. Most of the material in this article has been drawn from Arabian, Hindu, and Chinese sources. The lunar mansions are still considered very important in Eastern astrology, particularly in those places still using lunar calendars (such as Hong Kong).

See (in the glossary) LUNAR MANSIONS; TATTWA; WU-HSING.
See also MODEL 5.

Suggested Reading

The Magus (chapters XXXIII and XLIV)—Francis Barrett
Sufi Expression of the Mystic Quest—Laleh Bhaktiar
The Foundations of High Magick—Melita Denning and Osborne Phillips
Secret Power of Tantrik Breathing—Swami Sivapriyananda
Dictionary of Astrology—Fred Gettings

The Mansions of the Moon

Number	Name	Zodiacal Meaning	Sign	Angel
1	Alnath	Horns of Aries	♈	Geniel
	(or)			
	Sharatan	Ram's Head		
2	Allothaim Albochan Butayn	Belly of Aries	♈	Enediel
3	Achaomazon Athoray Suraya	Showering (or) Pleiades	♈	Anixiel
4	Aldebaran Aldelamen Dabaran Aldebaran	Eye (or) Head of Taurus	♉	Azariel
5	Hakáh (or) Alchatay Albachay	Three Stars in Head of Orion	♉	Gabriel
6	Han' ah	Stars in Orion's Shoulder	♊	Dirachiel
	(or)			
	Althanna Alchaya	Little Star of Great Light		
7	Zira'a	Twin Stars above Gemini	♊	Scheliel
	(or)			
	Aldimiach Alarzach	Arm of Gemini		
8	Nasrah	Nose of the Lion	♋	Amnediel
	(or)			
	Alnaza Anatrachya	Misty (or) Cloudy		
9	Tarf Arcaph Archaam	Eye of the Lion	♋	Barbiel
10	Jabah Algebh Algelioche	Neck (or) Forehead of Leo	♋	Ardefiel

The Mansions of the Moon (cont'd.)

NUMBER	NAME	ZODIACAL MEANING	SIGN	ANGEL
11	Zubrah Azobra Ardaf	Hair of the Lion's Head	♌	Neciel
12	Sarfah (or) Alzarpha Azarpha	Cor Leonis (or) Tail of Leo	♌	Abdizuel
13	'Awwa (or) Alhaire	The Dog (or) Dog Star (or) Wines of Virgo	♍	Jazeriel
14	Achureth Arimet Azimeth Ashumech Alcheymech Simak	Spike of Virgo Virgo (or) Flying Spike	♍	Ergediel
15	Ghafar Algrapha Agrapha	Covered (or) Covered Flying	♎	Atliel
16	Zubani Ahubene Azubene	Horns of Scorpio	♎	Azeruel
17	Iklil Alchil	Crown of Scorpio	♎	Adriel
18	Kalb (or) Alchas Altob	Cor Scorpionis Heart of Scorpio	♏	Egibiel
19	Allatha Achala Hycula Axala Shaulah	Tail of Scorpio	♏	Amutiel
20	Na'aim (or) Abnahaya	Stars in Pegasus A Beam	♐	Kyriel

The Mansions of the Moon (cont'd.)

Number	Name	Zodiacal Meaning	Sign	Angel
21	Baldah Abeldach Abeda	A Desert	♐	Bethnael
22	Saád Al-zabih (or) Sadahacha	The Slaughterer's Luck A Pastor	♑	Geliel
23	Saád Al-bala (or) Zobrach Zabadola	Glutton's Luck Swallowing	♑	Requiel
24	Saád Al-saád (or) Chadezoad Sadabath	Luck of Lucks Star of Fortune	♑	Abrinael
25	Saád Al-akhbiyah (or) Sadalachia Sadalabra	Luck of Tents Butterfly (or) Spreading Forth	♒	Aziel
26	Fargh the Former (or) Alpharg Phragal Mocaden	Spout of the Urn The First Drawing	♒	Tagriel
27	Fargh the Latter (or) Alcharya Alyha Galmoad	Hind Lip of Urn The Second Drawing	♓	Atheniel
28	Risha'a (or) Albotham Alchalcy	Navel of Fish's Belly Pisces	♓	Amnixiel

MODEL 28

A Sufi Scheme of Creation

(As given by Ibn Arabi)

Divine Name	Association	Associated Symbol	Arabic Letter	Letter Name	Lunar Mansion	Zodiacal Sign
Divine Essence	The First, or the Plan	ا	A	alif	1	Aries
The One Who Calls Forth	The Universal Soul, or the Guarded Tablet	ه	H	ha	2	Aries
The Hidden	Universal Nature	ع	'	'ayn	3	Taurus
The Last	Universal Substance	ح	Ḥ	hā	4	Taurus
The Manifest	Universal Body	غ	Gh	ghayn	5	Taurus
The Wise	Form	خ	Kh	khā	6	Gemini
The One Who Encompasses All	The Throne	ق	Q	qāf	7	Gemini
The Grateful	The Pedestal	ك	K	kāf	8	Cancer
The Independent	The Heavens around the Zodiac	ج	J	jim	9	Cancer
The Powerful	The Heavens around the fixed stars	ش	Sh	shin	10	Leo
The Lord	The 1st Heaven (associated with Saturn) The Abode of Abraham	ى	Y	yā	11	Leo

Divine Name	Association	Associated Symbol	Arabic Letter	Letter Name	Lunar Mansion	Zodiacal Sign
The Knowing	The 2nd Heaven (associated with Jupiter) The Abode of Moses	ض	D	ḍād	12	Leo
The Victorious	The 3rd Heaven (associated with Mars) The Abode of Aaron	ل	L	lam	13	Virgo
The Light	The 4th Heaven (associated with the Sun) The Abode of Hermes	ن	N	nūn	14	Virgo
The Giver of Forms	The 5th Heaven (associated with Venus) The Abode of Joseph	ر	R	rā	15	Libra
The Reckoner	The 6th Heaven (associated with Mercury) The Abode of Jesus	ط	Ṭ	ṭa	16	Libra
The Evident	The 7th Heaven (associated with the Moon) The Abode of Adam	د	D	dāl	17	Scorpio
The One Who Causes Contraction	The Sphere of Ether and the Meteors	ت	T	tā	18	Scorpio
The Living	Elemental air	ز	Z	zāy	19	Scorpio
The One Who Gives Life	Elemental water	س	S	sīn	20	Sagit-tarius
The One Who Slays	Elemental earth	ص	Ṣ	ṣad	21	Sagit-tarius
The Precious	Metals & minerals	ظ	Z	ẓā	22	Capricorn
The One Who Nourishes	Plants	ث	Th	thā	23	Capricorn

NAME	ASSOCIATION	SYMBOL	LETTER	NAME	MANSION	SIGN
The One Who Humbles	Animals	ذ	Dh	dhal	24	Aquarius
The Strong	The Angels	ف	F	fā	25	Aquarius
The Subtle	The Jinn	ب	B	bā	26	Aquarius
The One Who Gathers	Humanity	م	M	mīm	27	Pisces
The One Who Possesses Sublime Degrees	The Hierarchical Degrees of Existence (not their manifestation)	و	W	wāw	28	Pisces

MODEL 28

The 28 Lunar Mansions (Hsiu) of Chinese Astrology

Hsiu of the Eastern Palace (Azure Dragon)

	Hsiu	Image	Luck	Element	Day	Planet	Animal
1	Ch'io	Horn	Lucky	Wood	Thursday	Jupiter	Scaly Dragon
2	K'ang	Neck	Unlucky	Water	Friday	Mercury	Smooth Dragon
3	Ti	Base	Unlucky	Earth	Saturday	Saturn	Marten
4	Fang	Room	Lucky	Varies	Sunday	Sun	Rabbi
5	Hsin	Heart	Unlucky	Varies	Monday	Moon	Fox
6	Wei	Tail	Lucky	Fire	Tuesday	Mars	Tiger
7	Chi	Basket	Lucky	Water	Wednesday	Mercury	Leopard

Hsiu of the Northern Palace (Dark Warrior)

	Hsiu	Image	Luck	Element	Day	Planet	Animal
8	Tou	Ladle	Lucky	Wood	Thursday	Jupiter	"Unicorn"
9	Niu	Ox	Unlucky	Metal	Friday	Venus	Ox
10	Nu	Maiden	Unlucky	Earth	Saturday	Saturn	Bat
11	Hsu	Void	Unlucky	Varies	Sunday	Sun	Rat
12	Wei	Danger	Unlucky	Varies	Monday	Moon	Swallow
13	Shih	House	Lucky	Fire	Tuesday	Mars	Pig
14	Pi	Wall	Lucky	Water	Wednesday	Mercury	"Porcupine"

Hsiu of the Western Palace (White Tiger)

	Hsiu	Image	Luck	Element	Day	Planet	Animal
15	K'uei	Astride	Unlucky	Wood	Thursday	Jupiter	Wolf
16	Lou	Mount	Lucky	Metal	Friday	Venus	Dog
17	Wei	Stomach	Lucky	Earth	Saturday	Saturn	Pheasant
18	Mao	Pleiades	Unlucky	Varies	Sunday	Sun	Cock
19	Pi	Net	Lucky	Varies	Monday	Moon	Crow
20	Tsui	Beak	Unlucky	Fire	Tuesday	Mars	Monkey
21	Shen	Orion	Varies	Water	Wednesday	Mercury	Ape

Hsiu of the Southern Palace (Vermillion Bird)

	Hsiu	Image	Luck	Element	Day	Planet	Animal
22	Ching	Well	Varies	Wood	Thursday	Jupiter	Wild Dog
23	Kuei	Ghosts	Unlucky	Metal	Friday	Venus	Sheep
24	Liu	Willow	Unlucky	Earth	Saturday	Saturn	Buck
25	Niao or Hsing	Bird or star	Fair	Varies	Sunday	Sun	Horse
26	Chang	Bow	Lucky	Varies	Monday	Moon	Deer
27	I	Wings	Unlucky	Fire	Tuesday	Mars	Snake
28	Chen	Carriage	Lucky	Water	Wednesday	Mercury	Worm

Suggested Reading

T'ung Shu (Ancient Chinese Almanac)—ed. Martin Palmer
Chinese Astrology—Derek Walters

MODEL 28

The Nakshatras
The Hindu Lunar Mansions

Lunar Mansion	Nakshatra	Associated Stars	Tattwa
1	Dhanishtha	Alpha, Beta, Gamma, and Delta Delphinis	Earth
2	Rohini	Aldebaran	Earth
3	Jyeshtha	Alpha, Sigma, and Tau Scorpionis	Earth
4	Anuradha	Beta, Delta, and Pi Scorpionis	Earth
5	Shravana	Alpha, Beta, and Gamma Aquilae	Earth
6	Abhijit	Alpha, Epsilon, and Zeta Lyrae	Earth
7	Uttarashadha	Zeta and Sigma Sagittarii	Earth
8	Purvashadha	Delta and Epsilon Sagittarii	Water
9	Ashlesha	Delta, Epsilon, Eta, Rho, and Sigma Hydrae	Water
10	Mula	Epsilon, Zeta, Eta, Theta, Iota, Kappa, Lambda, Mu, and Upsilon Scorpionis	Water
11	Ardra	Alpha Orionis	Water
12	Revati	Zeta Piscium	Water
13	Uttarbhadrapada	Gamma Pegasi, Alpha Andromedae	Water
14	Shatabhisha	Gamma Aquarii	Water
15	Bharani	35, 39, and 41 Ariatis	Fire
16	Krittika	Pleiades	Fire
17	Pushya	Gamma, Delta, and Theta Cancri	Fire
18	Magha	Alpha, Gamma, Epsilon, Zeta, Eta, and Mu Leonis	Fire
19	Purvaphalguni	Delta and Theta Leonis	Fire
20	Purvabhadrapada	Alpha and Beta Pegasi	Fire
21	Svati	Arcturus	Fire
22	Vishaka	Alpha, Beta, Gamma, and Iota Librae	Air
23	Uttaraphalguni	Beta and 93 Leonis	Air
24	Hasta	Alpha, Beta, Gamma, Delta, and Epsilon Corvi	Air

Lunar Mansion	Nakshatra	Associated Stars	Tattwa
25	Chitra	Spica and Alpha Virginis	Air
26	Punarvasu	Alpha and Beta Geminorum	Air
27	Ashvini	Beta and Gamma Ariatis	Air
28	Mrigashiva	Lambda, Phi 1, and Phi 2 Orionis	Air

See also MODEL 5 (THE HINDU TATTWAS).

MODEL 30

The Enochian Aethyrs

In the Enochian magical system, the material world is represented by a square (or cube) composed of the Four Watchtowers of the Elements and the Tablet of Union (as discussed in model 91).

Surrounding the Watchtowers are 30 concentric circles (called *aethyrs* or *ayres)* whose radii increase in a geometrical proportion. All 30 Aethyrs interpenetrate the Watchtowers; however, the "higher" Aethyrs are viewed as extending farther beyond the material world.

The Aethyrs are similar in conception to both the Hebrew Sephiroth and the shells (or spheres) of ancient Gnosticism. They can be thought of as quanta of awareness or experience spanning the distance between the phenomenal and the noumenal world.

The Aethyrs are used primarily as territory for "traveling in the spirit vision," providing a road map of initiation. Pathworking (also called guided imagery or assisted trance) is as easily applied to the aethyrs as to the qabalistic Tree of Life (Sephiroth). Each Aethyr has been associated with a guide (or guides), a primary lesson, and an overall atmosphere, as well a particular element and sexual polarity. (These associations are given in tables later in this article.)

Each Aethyr actually contains currents of both sexual polarities, though in some Aethyrs one current is dominant while in others the currents may be nearly equal. According to Gerald Schueler, "The chief characteristic of the masculine current is consciousness devoid of feeling. The chief characteristic of the feminine current is bliss devoid of intelligence." The currents are said to increase in intensity as you "rise in the planes."

Aleister Crowley worked extensively with the Aethyrs while traveling through the Sahara desert with Victor Neuberg. Crowley acted as skryer while Neuberg performed the task of recording his reports. They visited one Aethyr each day (except the first two Aethyrs, which Crowley had explored earlier in Mexico). A copy of Crowley's experiments is available in *The Vision and the Voice* (edited by Israel Regardie).

Each Aethyr is presided over by three Governors (one for each subaethyr), except for the Aethyr TEX, which has four Governors. Each Governor rules a specific number of "Good Ministers." (The Governors and subaethyrs are discussed in more detail in model 91.)

The forces of the Aethyrs may be channeled through invocation or evocation (just

as any named spiritual entity may be channeled). The Aethyrs may also be explored by traveling in the spirit vision or by skrying with mirror or "shewstone," as both Dee and Crowley did.

Note: In almost all approaches, the Aethyrs should be explored and their forces mastered in serial order from TEX (the lowest) to LIL (the highest).

A short Enochian text, the Call of the Aethyrs, is read before traveling to (or invoking the forces of) any of the Aethyrs. The same call is used for each Aethyr by inserting the name of the Aethyr being worked with in the appropriate spot in the text.

I present a copy of the Call of the Aethyrs (in Enochian and its English translation) both as part of the method of approaching the Aethyrs and as an example of the enigmatic "Angelic" language:

The Call of the Aethyrs

O you heavens which dwell in (name of Aethyr), which are mighty in the
Madriax ds praf (name of Aethyr), chis micaolz

parts of the earth, and which execute the judgment of the Highest!
saanir caosgo, od fifis balzizras Iaida!

To you it is said: Behold the face of your God, the beginning of comfort,
Nonca gohulim: Micma adoian Mad, iaod bliorb,

whose eyes are the brightness of the heavens; Who provided you for the
Soba ooaona chis luciftias peripsol; Ds abraasa noncf

government of the earth, and her unspeakable variety, furnishing you with
netaaib caosgi, od tilb adphaht damploz, tooat noncf g

a power of understanding, to dispose all things according to the providence of
macalz oma, lrasd tofglo marb yarry

Him that sits on the Holy Throne; and Who rose up in the beginning, saying:
Idoigo; od torzulp iaodaf, gohul:

the earth, let her be governed by her parts, and let there be division in her,
caosga, tabaord saanir, od christeos yrpoil tiobl,

that the glory of her may be always drunken and vexed in itself.
busdir tilb noaln paid orsba od dodrmni zylna.

The course of her, let it run with the heavens, and as a handmaid
Elzap tilb, parm gi peripsax, od ta qurlst

let her serve them. One season, let it confound another; and let there be
booapis. L nibm, oucho symp; od christeos

no creature upon or within her the same. All her members, let them differ
ag toltorn mirc q tiobl lel. Ton paombd, dilzmo

in their qualities; and let there be no one creature equal with another.
aspian; od christeos ag I toltorg parach a symp.

The reasonable creatures of the earth, let them vex and weed out one another;
Cordziz, dodpal od fifalz l smnad;

and the dwelling places, let them forget their names. The works of man and
od fargt, bams omaoas. Conisbra od

his pomp, let them be defaced. The buildings of her, let them become caves
avavox, tonug. Orsca tbl, noasmi tabges

for the beasts of the field; confound the understanding of her with darkness.
levithmong; unchi omp tilb ors.

Why? I regret that I made man. One while let her be known, and another while
Bagle? Moooah ol cordziz. L capimao ixomaxip, od ca cocasb

a stranger; because she is the bed of a harlot, and the dwelling place of
gosaa; baglen pi tianta a babalond, od faorgt

him-that-is-fallen. O you heavens, arise! The lower heavens underneath you,
teloc vovim. Madriiax, torzu! Oadriax orocha,

let them serve you. Govern those that govern; cast down such as fall; bring
aboapri. Tabaori priaz ar tabas; adrpan cors ta dobix; yolcam

forth with those that increase, and destroy the rotten. No place let it remain
priazi ar coazior, od quasb qting. Ripir paaoxt

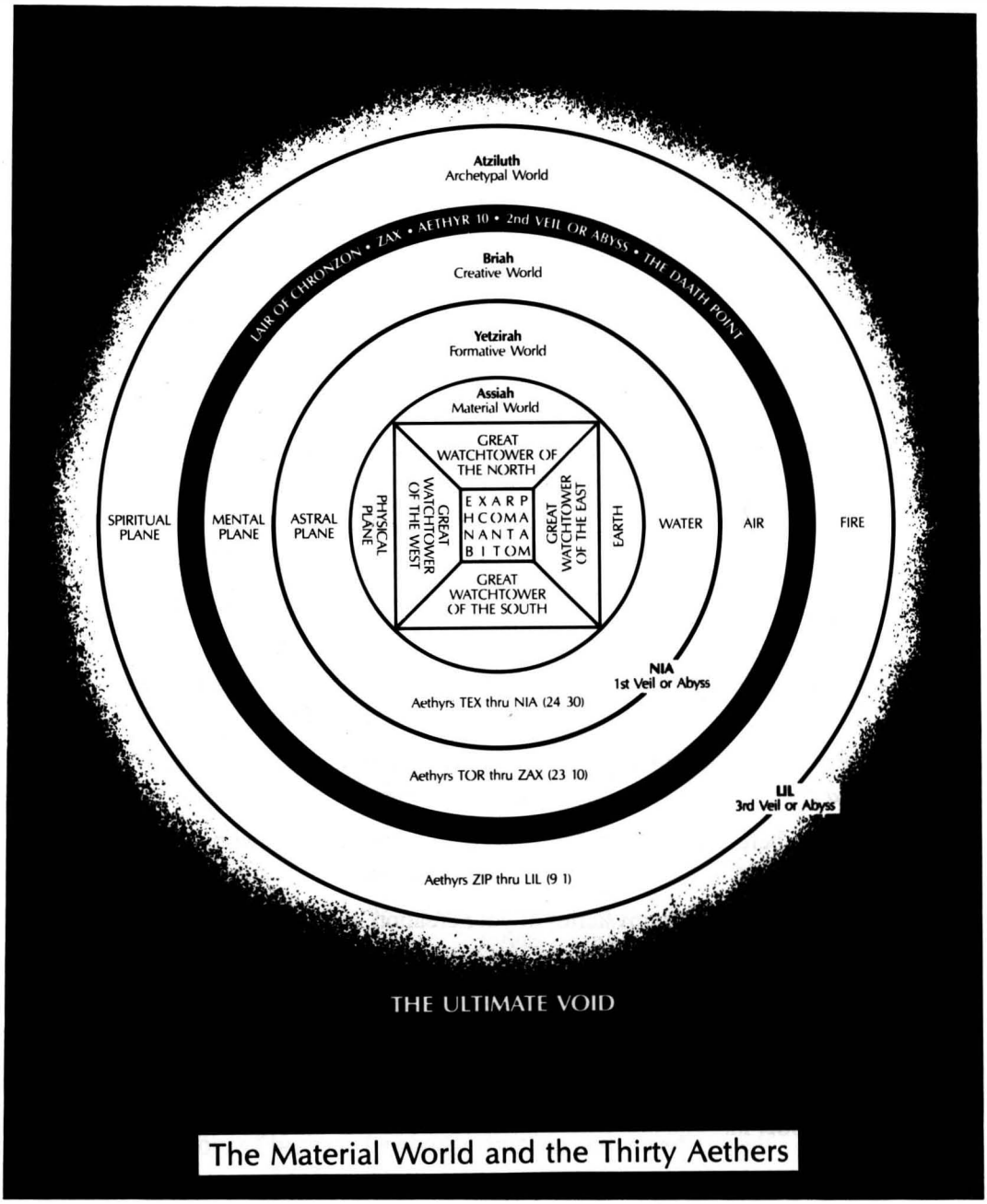
in one number; add and diminish, until the stars be numbered. Arise, move,
saga cor; uml od prdzar, cacrg aoiveae cormpt. Torzu, zacar,

and appear before the covenant of His mouth, which He has sworn unto us in
od zamran aspt sibsi butmona, ds surzas

His justice; open up the mysteries of your creation, and make us partakers of
Tia baltan; odo cicle qaa, od ozazma plapli

undefiled knowledge.
iadnamad.

Note: The Enochian alphabet and the pronunciation of the Enochian language are discussed in model 21.



The Material World and the 30 Aethyrs

Attributions of the Thirty Aethyrs

(Taken primarily from *An Advanced Guide to Enochian Magic* by Gerald J. Schueler)

Enochian Aethyr	TEX (30)	RII (29)	BAG(28)	ZAA (27)	DES (26)	VTI or UTI (25)
Primary attribute			Guilt	Space	Reason	Intuition
Guide(s)	Various	Kerubic angels (the elemental tetramorphs)	Fear-inspiring male named LIXIPSP	Goddess Diana/ Hecate	Black male with black wings, robe, and armor	A lion-like reflection of BABALON
Primary atmosphere	Karma and desire, silence and restriction	Karmic judgment and purification The heavens of the world's religions	Sense of doubt and guilt	Sense of separateness	Sense of intellectual frustration	Sense of intuition over intellect
Primary lessons and experiences	The limitations of words	Review and evaluation of your life The dream state	Meaning of sin Battle with LIXIPSP	Solitude Deep sleep	Limitations of logic and reason	Spiritual pride
Nearest Sephirah	Malkuth	Yesod	Yesod	Hod	Hod	Netzach
Qabalistic world	Yetzirah	Yetzirah	Yetzirah	Yetzirah	Yetzirah	Yetzirah
Plane	Astral	Astral	Astral	Astral	Astral	Astral
Sexual current	Hermaphrodite	Hermaphrodite	Masculine	Feminine	Masculine	Feminine

Attributions of the Thirty Aethyrs (cont'd.)

Enochian Aethyr	NIA (24)	TOR (23)	LIN (22)	ASP (21)	KHR (20)	POP (19)
Primary attribute	Joy	Energy	Form/ formlessness	Ego	Cyclic nature	Spiritual impulse
Guide(s)	Warrior-like male and gold colored female	Bull-like male (earth) and eagle (air)	The god Pan	Your own reincarnating ego	A jovial god such as Jupiter	Priestess of the Silver Star
Primary atmosphere	Sense of freedom of motion The first Ring-Pass-Not	Sense of endless labor and toil	Sense of extension in space Form/ formlessness	Sense of desolation and formless emptiness	Sense of the cyclic nature of all things	Sense of the feminine current
Primary lessons and experiences	Traveling in astral body in time and space	Meaning of cause and effect energy	First stage of samadhi	Visions of your past lives	Meaning of cycles, spirals, fate, and karma	Meaning of life and death
Nearest Sephirah	Netzach	Tiphareth	Tiphareth	Tiphareth	Geburah	Geburah
Qabalistic world	Yetzirah	Briah	Briah	Briah	Briah	Briah
Plane	Astral	Mental	Mental	Mental	Mental	Mental
Sexual current	Hermaphrodite	Masculine	Feminine	Masculine	Hermaphrodite	Feminine*

*This Aethyr manifests a particularly strong sexual current.

Attributions of the Thirty Aethyrs (cont'd.)

Enochian Aethyr	ZEN (18)	TAN (17)	LEA (16)	OXO (15)	VTA or UTA (14)	ZIM (13)
Primary attribute	Consciousness	Karma	Enchantment	Intense joy	Detachment	Duty, compassion
Guide(s)	A male god such as Horus	Female angel named MADIMI and various male angels	A male king-god of the past	Female form of BABALON	The god Hermes	A male angel named NEMO
Primary atmosphere	Sense of the masculine current	Sense of justice and equilibrium Karmic balance	Sense of spiritual self-hood	Sense of spiritual joy	Sense of lifeless darkness	Sense of spiritual duty and responsibility
Primary lessons and experiences	Meaning of sacrifice and crucifixion	Meaning of morality and ethics	Meaning of duality; Vision of BABALON and the Beast	Meaning of the Rosy Cross	Meaning of spiritual selflessness	Meaning of compassion A vision of the Garden of Nemo
Nearest Sephirah	Geburah	Chesed	Chesed	Chesed	Chesed	Binah
Qabalistic world	Briah	Briah	Briah	Briah	Briah	Briah
Plane	Mental	Mental	Mental	Mental	Mental	Mental
Sexual current	Masculine*	Hermaphrodite	Feminine*	Feminine*	Masculine*	Hermaphrodite

*This Aethyr manifests a particularly strong sexual current.

Attributions of the Thirty Aethyrs (cont'd.)

Enochian Aethyr	LOE (12)	IKH (11)	ZAX (10)	ZIP (9)	ZID (8)	DEO (7)
Primary attribute	Love, compassion	Anticipation	Dissolution	Bliss	Consciousness	Love
Guide(s)	A male charioteer in gold armor	A male captain of angels in silver armor	The arch-demon CHORONZON	Various	An angel whose form is a pyramid of light	A human- or eagle-like angel
Primary atmosphere	Sense of living for others	Sense of tension and anticipation	Sense of confusion and incoherence Ring-Pass-Not	Sense of bliss and ecstasy	Sense of your spiritual nature	Sense of love for self and others
Primary lessons and experiences	Meaning of egolessness Mystery of BABALON and the Beast	A visit to the brink of the abyss A view of the Holy City	The Great Outer Abyss	Meaning of femininity A visit to the Palace of the King's Daughter	Meaning of masculinity Knowledge and conversation of your holy Guardian Angel	Meaning of love A vision of Venus/Shakti
Nearest Sephirah	Binah	Binah	Binah	Binah	Binah	Chokmah
Qabalistic world	Briah	Briah	Briah	Atziluth	Atziluth	Atziluth
Plane	Mental	Mental	Mental	Spiritual	Spiritual	Spiritual
Sexual current	Feminine*	Masculine	Hermaphrodite	Feminine*	Masculine*	Feminine*

*This Aethyr manifests a particularly strong sexual current.

Attributions of the Thirty Aethyrs (cont'd.)

Enochian Aethyr	MAZ (6)	LIT (5)	PAZ (4)	ZOM or ZON (3)	ARN (2)	LIL (1)
Primary attribute	Detachment	Infinity	Desire	Will	Intense bliss	Pure consciousness
Guide(s)	An angel named AVE	A black dragon-like angel, with wings and claws	Various	Various	Various	Various
Primary atmosphere	Sense of masculine creative power	Sense of boundlessness and infinity	Sense of the polar forces of duality	Sense of relationship between self and universe	Sense of intense bliss Last tinges of duality	Sense of non-duality The final Ring-Pass-Not
Primary lessons and experiences	A vision of an urn containing your own karmic residue	A vision of the Arrow of Truth	Meaning of duality	Meaning of creativity The Region of the Magus	Meaning of the universe The Region of BABALON	Reign of the Crowned and Conquering Child
Nearest Sephirah	Chokmah	Chokmah	Chokmah	Chokmah	Kether	Kether
Qabalistic world	Atziluth	Atziluth	Atziluth	Atziluth	Atziluth	Atziluth
Plane	Spiritual	Spiritual	Spiritual	Spiritual	Spiritual	Spiritual
Sexual current	Masculine*	Feminine*	Hermaphrodite*	Masculine*	Feminine*	Masculine*

*This Aethyr manifests a particularly strong sexual current.

See (in the glossary) ABYSS; ASTRAL PLANES; ASTRAL PROJECTION; DAATH; ENOCHIAN; PLANE.

See also MODEL 10; MODEL 21; MODEL 91.

Suggested Reading

The Vision and the Voice—Aleister Crowley
Mysteria Magica—Melita Denning and Osborne Phillips
Enochian Magic: A Practical Manual—Gerald and Betty Schueler
An Advanced Guide to Enochian Magic—Gerald J. Schueler
The Enochian Tarot—Gerald and Betty Schueler
The Enochian Tarot Deck—Gerald and Betty Schueler
Golden Dawn Enochian Magic—Pat Zalewski

MODEL 32

The Four Scales of Color

Color has always been one of the most significant elements of magical symbolism. Many cultural associations are so ingrained as to be common cliches. We're all familiar with phrases such as "seeing red," "feeling blue," and "in the pink." We also have strong reactions to color that go beyond our cultural associations, affecting us on an instinctive level. Lighter colors stimulate the nervous system and metabolism; dark colors depress the nervous system and lower metabolism.

The four scales of color probably represent the most sophisticated use of color in magical symbolism. The qabalistic Tree of Life, with its 10 spheres and 22 paths, is thought to exist simultaneously in the World of Emanation (Atziluth, the Archetypal World), the World of Creation (Briah, the Archangelic World), the World of Formation (Yetzirah, the Angelic World), and the World of Action (Assiah, the Material World). Just as each World is associated with a letter of the Tetragrammaton (the Divine Word or Name), the Four Worlds can be viewed as different phases of the manifestation of godhead, like different octaves in a scale.* Hence, the 32 parts of the Tree of Life manifest a specific color vibration in each of the Four Worlds.

The four scales were developed for ceremonial magic use by the Hermetic Order of the Golden Dawn and later revised by the Aurum Solis. I am reprinting the Aurum Solis version since, overall, its construction makes more sense to me. The use of the four scales is taught as part of the mysteries of the Bow of Qesheth, the"Rainbow of Promise stretched above the earth, whose name is formed from the letters of the paths leading from Malkuth." This arc of letters on Tree of Life is the bow. The path of Samekh, on the middle pillar of the Sephiroth, is the arrow. This is intended to mean that the initiate must balance the forces of the paths leading from Malkuth before ascending the Tree.

The visible colors of the scales are considered reflections of the more subtle "akashic" energies represented by the Sephiroth. Each of the scales symbolize the sephirotic forces in one of the Four Worlds. Using these scales, the magician can evoke the influence of a given sphere or path in that World most appropriate to the working.

Vestments, drapes, banners and similar ritual paraphernalia are usually colored using the Briatic scale. The Briatic scale is employed because the Archetypal World

*It's interesting to note that sound affects the perception of color. High pitched tones make colors appear lighter, while low pitched sounds cause colors to appear darker.

contains the sephirotic forces at their highest manifest level. Astral temples are also visualized in Briatic colors.

The four scales are also used as keys for astral travel, scrying, and the formation of telesmatic images.

Using the Aurum Solis procedures, archetypal images are constructed using the Briatic scale, Highlights are added using complementary colors, as well as overtones of the corresponding colors from the Atziluthic scale. Denning and Phillips also mention that archetypal images should always be visualized as luminous beings.

Yetziratic beings, however, are visualized or represented using the Contingent scale. Yetziratic colors are also sometimes used as "magical vestments"—not worn, but visualized by the magician during ritual.

The Assiatic scale is used in advanced workings intended to manipulate forces in the material world.

See also MODEL 4; MODEL 10; MODEL 22.

Suggested Reading

Principles of Color—Faber Birren
Practical Color Magic—Raymond Buckland
The Sword and the Serpent—Melita Denning and Osborne Phillips
The Mystical Qabalah—Dion Fortune
Colour and the Kabbalah—D & J Sturzaker
The Complete Golden Dawn System of Magic—Israel Regardie
A Kabbalah for the Modern World—Migene González-Wippler
PANTONE Color Selector 1000/Coated—Pantone, Inc.

The following color attributions are those of the Aurum Solis as they appear in *The Sword and the Serpent* by Melita Denning and Osborne Phillips.

The numbers appearing in the Pantone # column correspond to the color standards of the Pantone Matching System (in specific, the PANTONE Color Selector 1000/Coated), an international standard for color specification used in the graphic arts industry.

The additional attributions for the 31st and 32nd Paths (marked "bis") are given for the Hebrew letters *shin* and *tau* when they are modified by a *daghesh.*

WORLD: ATZILUTH
ENGLISH: Originative World
ELEMENT: Fire
LETTER OF YHVH: Yod
TAROT SUIT: Wands

WORLD: BRIAH
ENGLISH: Creative World
ELEMENT: Water
LETTER OF YHVH: Heh
TAROT SUIT: Cups

AURUM SOLIS RADICAL SCALE (KING SCALE)	SUGGESTED PANTONE #	PRISMATIC SCALE (QUEEN SCALE)	SUGGESTED PANTONE #
1. Brilliance		1. White brilliance	
2. Ultra-Violet	2665	2. Dynamic nacreous vortex of all spectrum colors*	Red 032, Orange 21, Yellow 354, Process Blue, 2622, Violet
3. Dove Gray	422	3. Indigo	261
4. Lilac	217	4. Blue	Process Blue
5. Amber	145	5. Red	Red 032
6. Pale Greenish-Yellow	374	6. Yellow	Yellow
7. Greenish Blue	327	7. Green	354
8. Yellow Ocher	129	8. Orange	Orange 21
9. Red-Purple	2395	9. Violet	Violet
10. Purple-Brown	5195	10. Citrine, olive, russet, black	391, 4635, 456, Black
11. Pale lemon yellow	107	11. Yellow	Yellow
12. Yellow ocher	129	12 Orange	Orange 21
13. Red-purple	2395	13. Violet	Violet
14. Greenish blue	327	14. Green	354
15. Amber	145	15. Scarlet	186
16. Vermillion	Warm Red	16. Red-orange	172
17. Yellow ocher	129	17. Orange	Orange 21
18. Red gold	139	18. Orange-yellow	151
19. Pale greenish-yellow	374	19. Yellow	Yellow
20. Sulphur yellow	101	20. Yellow-green	376
21. Lilac	217	21. Blue	Process Blue
22. Greenish blue	327	22. Green	354
23. Dusky lilac	679	23. Blue	Process Blue
24. Pale olive	5835	24. Blue-green	3278
25. Lilac	672	25. Blue	Process Blue
26. Red-purple	2395	26. Violet	Violet
27. Amber	145	27. Red	Red 032
28. Petunia	526	28. Purple	Purple
29. Copper red	484	29. Magenta	Process Magenta
30. Pale greenish-yellow	374	30. Yellow	Yellow
31. Red-amber	1525	31. Red	Red 032
32. Rose pink	219	32. Indigo	2622
32 bis. Matt white		32 bis. Black, flecked white	Black
31 bis. Yellow flame	1235	31 bis. Rich red, flecked gold	200, 87
DAATH Intense mid-purple	2592	Very deep purple	2612

* Those colors marked with an asterisk (*) should be painted, if possible, as if swirling or moving.

WORLD: YETZIRAH
ENGLISH: Formative World
ELEMENT: Air
LETTER OF YHVH: Vau
TAROT SUIT: Swords

CONTINGENT SCALE (PRINCE SCALE)	SUGGESTED PANTONE #
1. Shimmering white*	
2. Billowing blue-black	Black 6
3. Soft red-brown	479
4. Light royal blue	2718
5. Fiery red	Warm Red
6. Pale golden yellow	122
7. Light turquoise	3248
8. Light apricot	142
9. Lavender	2716
10. Citrine, olive, russet, black, flecked gold	391, 4635, 456, Black, 872
11. Electric blue	801
12. Indian yellow	135
13. Mist blue	549
14. Bright emerald green	3405
15. Scarlet madder	187
16. Coral red	170
17. Intense lemon yellow	108
18. Aquamarine blue	2875
19. Deep gold	139
20. Deep olive green	4495
21. Delphinium blue	631
22. Intense green-blue	320
23. Sage green	623
24. Metallic prussian blue	2758
25. Cobalt blue	549
26. Raw umber	4705
27. Burnt orange	471
28. Gray-brown	Warm Brown 10

WORLD: ASSIAH
ENGLISH: Material World
ELEMENT: Earth
LETTER OF YHVH: Heh
TAROT SUIT: Pentacles

ICONIC SCALE (PRINCESS SCALE)	SUGGESTED PANTONE #
1. White, flecked gold	872
2. Black, flecked silver	Black, 877
3. Gray with fulvous shades	404, 418
4. Nacreous green-blue merging into shell-pink*	3125, 177
5. Mingled pale yellow & cerise; green-blue tinge	100, 220, 3125
6. Intense yellow-white, rayed scarlet	600, 186
7. Luminescent greenish-white	365
8. Yellowish-white merging into greenish-white	600, 365
9. Pale lemon yellow, flecked white	107
10. Seven colors in prismatic sequence	Red 032, Orange 21, Yellow, 354, Process Blue, 2622, Violet
11. Cerulean	278
12. Deep red, brown tinge	485, 484
13. Silver	877
14. Vivid deep green	348
15. Glowing crimson, flecked black	1945, Black
16. Rich green, flecked yellow	179, Yellow
17. Swirling yellow & silver*	Yellow, 877
18. Shimmering blue & silver*	306, 877
19. Brilliant golden yellow	124
20. Very dark green	350
21. Bluish gray	431
22. Deep blue merging into turquoise	Reflex Blue, 3258
23. Silver gray	Cool Gray 9
24. Ice blue	635
25. Quivering blue radiance*	311
26. Gray	404
27. Intense fiery red	Warm Red 2x
28. Yellowish gray, flecked white	4515

* Those colors marked with an asterisk (*) should be painted, if possible, as if swirling or moving.

WORLD: YETZIRAH
ENGLISH: Formative World
ELEMENT: Air
LETTER OF YHVH: Vau
TAROT SUIT: Swords

WORLD: ASSIAH
ENGLISH: Material World
ELEMENT: Earth
LETTER OF YHVH: Heh
TAROT SUIT: Pentacles

CONTINGENT SCALE (PRINCE SCALE)	SUGGESTED PANTONE #	ICONIC SCALE (PRINCESS SCALE)	SUGGESTED PANTONE #
29. Vandyke brown rayed yellow	4635, Yellow	29. Deep blue with swirling white*	Reflex Blue
30. Salmon pink	170	30. Brownish yellow	4485
31. Cadmium scarlet	1795	31. Vermillion	Warm Red
32. Matt Black		32. Deep metallic black	Black 7 2x
32 bis. Red, blue, yellow, flecked black	Red 032, Process Blue, Yellow, Black	32 bis. Seven colors in prismatic sequence, flecked white	Red 032, Orange 21, Yellow 354, Process Blue, 2622, Violet
31 bis. Deep clear blue, flecked gold	300, 871	32 bis. Dark translucent green, flecked crimson & gold	355, 1945, 872
DAATH Midnight blue	2757	Intense black	Black

* Those colors marked with an asterisk (*) should be painted, if possible, as if swirling or moving.

A Note on Flashing Colors

Flashing colors are two complementary colors that appear to flash when placed side by side. This effect is said to help attract the subtle energies associated with the colors. Flashing colors are often used on temple objects or banners (such as the four Enochian tablets) that are intended to act as attractors for akashic currents. The principal complementary colors are:

white — black and gray
red — green
blue — orange
yellow — violet
olive — red-orange
blue green — russet
violet — citrine
reddish orange — green blue
deep amber — indigo
lemon yellow — red violet
yellow green — crimson

MODEL 36

The Decans of the Zodiac

The decans (or decanates) are 10-degree arcs of the Zodiac, which divide the 12 signs into 36 equal parts. Each decan also contains two quinances. (The 72 quinances are associated with the 72 parts of the Shem ha-Mephorash, and are discussed under model 72.)

The decans were considered extremely important by Egyptian astrologers. They were also used widely in medieval European and Arabian astrology, but are now often ignored.

The central decans of each Zodiacal sign follow the order of the days of the week:

DECAN	ASSOCIATION	DAY	TAROT CARD
Aries	Established Strength	Sunday	3 of Wands
Taurus	Material Success	Monday	6 of Pentacles
Gemini	Despair and Cruelty	Tuesday	9 of Swords
Cancer	Abundance	Wednesday	3 of Cups
Leo	Victory	Thursday	6 of Wands
Virgo	Material Gain	Friday	9 of Pentacles
Libra	Sorrow	Saturday	3 of Swords
Scorpio	Pleasure	Sunday	6 of Cups
Sagittarius	Great Strength	Monday	9 of Wands
Capricorn	Material Works	Tuesday	3 of Pentacles
Aquarius	Earned Success	Wednesday	6 of Swords
Pisces	Material Happiness	Thursday	9 of Cups

See (in the glossary) DECAN; QUINANCE; SHEM HA-MEPHORASH.
See also MODEL 4; MODEL 12; MODEL 72

Suggested Reading

The Complete Golden Dawn System of Magic—Israel Regardie
Sabian Symbols—Marc Edmund Jones
The Golden Dawn—Israel Regardie

The Decans of the Zodiac

Decan	Degree	Title	Associated Tarot Card	Place in Sephiroth	Angels
Saturn in Leo	1°-10°	Lord of Strife	5 of Pentacles	Geburah of Yod	Vahaviah Yelayel
Jupiter in Leo	10°-20°	Lord of Victory	6 of Wands	Tiphareth of Yod	Saitel Olmiah
Mars in Leo	20°-30°	Lord of Valor	7 of Wands	Netzach of Yod	Mahashiah Lelahel
Sun in Virgo	1°-10°	Lord of Prudence	8 of Pentacles	Hod of Heh	Akaiah Kehethel
Venus in Virgo	10°-20°	Lord of Material Gain	9 of Pentacles	Yesod of Heh	Hazayel Aldiah
Mercury in Virgo	20°-30°	Lord of Wealth	10 of Pentacles	Malkuth of Heh	Hihaayah Laviah
Moon in Libra	1°-10°	Lord of Peace Restored	2 of Swords	Chokmah of Vau	Yezalel Mebahel
Saturn in Libra	10°-20°	Lord of Sorrow	3 of Swords	Binah of Vau	Harayel Hoqmiah
Jupiter in Libra	20°-30°	Lord of Rest from Strife	4 of Swords	Chesed of Vau	Laviah Kelial
Mars in Scorpio	1°-10°	Lord of Loss in Pleasure	5 of Cups	Geburah of Heh	Livoyah Pehilyah
Sun in Scorpio	10°-20°	Lord of Pleasure	6 of Cups	Tiphareth of Heh	Nelokhiel Yeyayel
Venus in Scorpio	20°-30°	Lord of Illusionary Success	7 of Cups	Netzach of Heh	Melchel Chahaviah
Venus in Sagittarius	1°-10°	Lord of Swiftness	8 of Wands	Hod of Yod	Nithahiah Haayah
Moon in Sagittarius	10°-20°	Lord of Great Strength	9 of Wands	Yesod of Yod	Yirthiel Sahiah
Saturn in Sagittarius	20°-30°	Lord of Oppression	10 of Wands	Malkuth of Yod	Reyayel Avamel
Jupiter in Capricorn	1°-10°	Lord of Harmonious Change	2 of Pentacles	Chokmah of Heh	Lekabel Veshiriah
Mars in Capricorn	10°-20°	Lord of Material Works	3 of Pentacles	Binah of Heh	Yechavah Lehachiah
Sun in Capricorn	20°-30°	Lord of Earthly Power	4 of Pentacles	Chesed of Heh	Keveqiah Mendial
Venus in Aquarius	1°-10°	Lord of Defeat	5 of Swords	Geburah of Vau	Aniel Chaamiah
Mercury in Aquarius	10°-20°	Lord of Earned Success	6 of Swords	Tiphareth of Vau	Rehaayal Yeyeziel

DECAN	DEGREE	TITLE	ASSOCIATED TAROT CARD	PLACE IN SEPHIROTH	ANGELS
Moon in Aquarius	20°-30°	Lord of Unstable Effort	7 of Swords	Netzach of Vau	Michael Hahihel
Saturn in Pisces	1°-10°	Lord of Abandoned Success	8 of Cups	Hod of Heh	Vavaliah Yelahiah
Jupiter in Pisces	10°-20°	Lord of Material Happiness	9 of Cups	Yesod of Heh	Saliah Aariel
Mars in Pisces	20°-30°	Lord of Perfected Success	10 of Cups	Malkuth of Heh	Aasliah Mihal
Mars in Aries	1°-10°	Lord of Dominion	2 of Wands	Chokmah of Yod	Vehooel Deneyal
Sun in Aries	10°-20°	Lord of Established Strength	3 of Wands	Binah of Yod	Hechashiah Aamamiah
Venus in Aries	20°-30°	Lord of Perfected Work	4 of Wands	Chesed of Yod	Nanael Nithal
Mercury in Taurus	1°-10°	Lord of Material Trouble	5 of Pentacles	Geburah of Heh (final)	Mibahiah Pooyal
Moon in Taurus	10°-20°	Lord of Material Success	6 of Pentacles	Tiphareth of Heh (final)	Nemamiah Yeyelal
Saturn in Taurus	20°-30°	Lord of Success Unfulfilled	7 of Pentacles	Netzach of Heh (final)	Herochiel Mitzrael
Jupiter in Gemini	1°-10°	Lord of Shortened Force	8 of Swords	Hod of Vau	Vemibael Yehohel
Mars in Gemini	10°-20°	Lord of Despair and Cruelty	9 of Swords	Yesod of Vau	Aaneval Mochayel
Sun in Gemini	20°-30°	Lord of Ruin	10 of Swords	Malkuth of Vau	Dambayah Menqal
Venus in Cancer	1°-10°	Lord of Love	2 of Cups	Chokmah of Heh	Ayoel Chabooyah
Mercury in Cancer	10°-20°	Lord of Abundance	3 of Cups	Binah of Heh	Rahael Yebomayah
Moon in Cancer	20°-30°	Lord of Blended Pleasure	4 of Cups	Chesed of Heh	Nayayel Mevamayah

The Images of the Decans

(As used by the Hermetic Order of the Golden Dawn)

Zodiacal Sign	Decan	Associated Image
Aries	1	A tall, dark man, appearing powerful and restless, clothed in a white tunic and scarlet mantle. He has keen, flame-colored eyes and is holding a sword in one hand.
	2	A woman clothed in green robes, one leg uncovered from the knee to the ankle.
	3	A restless man, clothed in scarlet robes having golden bracelets on his hands and arms.
Taurus	1	A woman with long, beautiful hair, clothed in flame-colored robes.
	2	A man with long, beautiful hair, and having feet cloven like an ox's hoof, clothed in flame-colored robes.
	3	A man of swarthy complexion, and having a body like an elephant, with large, white teeth protruding from his mouth. With him are a horse, a stag, and a calf.
Gemini	1	A beautiful woman, with two horses.
	2	An eagle-headed man, wearing a steel helmet topped with a crown, and carrying a bow and arrows in his hands.
	3	A man clothed in a coat of mail, with two arrows and a quiver.
Cancer	1	A man with distorted face and hands, and a body like a horse, having white feet, with a garland of leaves around his body.
	2	A woman with a beautiful face, wearing a green myrtle wreath on her head, and holding a lyre in her hands. The woman is singing joyously.
	3	A swift-footed man holding a viper in his hand, with dogs running before him.
Leo	1	A man in soiled, ragged clothing traveling with a man of noble appearance on horseback. They are accompanied by bears and dogs.
	2	A man covered with a myrtle wreath, holding a bow in his hands.
	3	A dark, swarthy man, quite hairy, holding a drawn sword in one hand and a shield in the other.

ZODIACAL SIGN	DECAN	ASSOCIATED IMAGE
VIRGO	1	A virgin, clothed in linen, holding an apple or pomegranate in her hand.
	2	A tall, very large man of fair appearance accompanied by a woman holding a black oil jar in her hands.
	3	An old man leaning on a staff, wrapped in a mantle.
LIBRA	1	A dark man holding a spear and a laurel branch in his right hand and a book in his left.
	2	A dark man with an unpleasant face, implying ill deeds and the pursuit of evil pleasures.
	3	A man riding upon an ass, preceded by a wolf.
SCORPIO	1	A man holding a lance in his right hand and a human head in his left.
	2	A man riding on a camel, holding a scorpion in his hand.
	3	A horse and a wolf.
SAGITTARIUS	1	A man with three bodies, one red, one white, and one black.
	2	A man leading cows, preceded by an ape and a bear.
	3	A man holding another man by the hair and slaying him.
CAPRICORN	1	A man holding an arrow or javelin in his right hand and a lapwing (a species of crested plover) in his left.
	2	A man with an ape running before him.
	3	A man holding a book which he opens and shuts.
AQUARIUS	1	A man with head bowed, holding a bag.
	2	A man arrayed like a king, looking all around himself, with the appearance of pride and conceit.
	3	A man with a small head, clothed like a woman, and accompanied by an old man.
PISCES	1	A man with two bodies, joined together at the heads.
	2	A man of solemn appearance pointing at the sky.
	3	A graceful man, of thoughtful appearance, carrying a bird in his hand. He is preceded by a woman and an ass.

Angels and Demons of the Decanates

Sign	Decanate	Angel	Goetic Demon by Day	Goetic Demon by Night	Tarot Card
Aries	1	Zazer	Bael	Phenix	2/Wands
(Taleh)	2	Behahemi	Agares	Halphas	3/Wands
	3	Satander	Vassago	Malphas	4/Wands
Taurus	1	Kedamidi	Gamigin	Räum	5/Pentacles
(Shor)	2	Minacharai	Marbas	Focalor	6/Pentacles
	3	Yakasaganotz	Valefor	Vepar	7/Pentacles
Gemini	1	Sagarash	Amon	Sabnock	8/Swords
(Teomim)	2	Shehadani	Barbatos	Shax	9/Swords
	3	Bethon	Paimon	Vinea	10/Swords
Cancer	1	Mathravash	Buer	Bifrons	2/Cups
(Sarton)	2	Rahadetz	Gusion	Vual	3/Cups
	3	Alinkir	Sitri	Haagente	4/Cups
Leo	1	Losanahar	Beleth	Crokel	5/Wands
(Ari)	2	Zachi	Leraje	Furcas	6/Wands
	3	Sahiber	Eligos	Balaam	7/Wands
Virgo	1	Ananaurah	Zepar	Alocas	8/Pentacles
(Betulah)	2	Rayadyah	Botis	Caïm	9/Pentacles
	3	Mishpar	Bathin	Murmus	10/Pentacles
Libra	1	Tarasni	Sallas	Orobas	2/Swords
(Moznaim)	2	Saharnatz	Purson	Gamori	3/Swords
	3	Shachdar	Marax	Voso	4/Swords

SIGN	DECANATE	ANGEL	GOETIC DEMON BY DAY	GOETIC DEMON BY NIGHT	TAROT CARD
SCORPIO	1	Kamotz	Ipos	Avnas	5/Cups
(AKRAB)	2	Nundohar	Aim	Oriax	6/Cups
	3	Uthrodiel	Naberius	Naphula	7/Cups
SAGITTARIUS	1	Mishrath	Glasya-Labolas	Zagan	8/Wands
(QASSHAT)	2	Vehin	Bimé	Ualac	9/Wands
	3	Aboha	Ronové	Andras	10/Wands
CAPRICORN	1	Lekabel	Berith	Haures	2/Pentacles
(GEDI)	2	Yasyasyah	Astaroth	Andrealphus	3/Pentacles
	3	Yasgedi-barodiel	Forneus	Kimaris	4/Pentacles
AQUARIUS	1	Saspam	Foras	Amdukias	5/Swords
(DELI)	2	Abdaron	Asmoday	Belial	6/Swords
	3	Gerodiel	Gäap	Decarabia	7/Swords
PISCES	1	Bihelami	Furfur	Seere	8/Cups
(DAGIM)	2	Avron	Marchosias	Dantalion	9/Cups
	3	Satrip	Stolas	Andromalius	10/Cups

Suggested Reading

A Dictionary of Angels—Gustav Davidson
Godwin's Cabalistic Encyclopedia—David Godwin
The Golden Dawn—Israel Regardie

MODEL 42

The 42-Letter Name of God

The Name of Forty-Two Letters has chiefly been used for the Hebrew equivalent of mantra yoga. Parts of the Name have been associated with the days of creation and, of course, the planets and Sephirah to which they correspond. The Name is chanted while the practitioner focuses his/her attention on the separate levels of consciousness represented by each part of the Name. Thus, the completion of the Name also completes the "creation" of the universe and helps to raise the devotee's soul up each of the steps (in the Yetziratic [astral] world, at least).

The example given below is excerpted from Aryeh Kaplan's translation of portions of *The Gate of the Holy Spirit* by the Ari (Rabbi Yitzchak Luria) as recorded by Rabbi Chaim Vital:

The Sixth Kavanah*

This is a meditation through which you can elevate your Nefesh-soul from Asiyah to the Universe of Yetzirah.

Contemplate on the mystery of Wings. Through Wings, man can fly and ascend on high. A bird cannot fly except with its wings. Paralleling the wings of a bird are the arms of man.

There are five loves *(Chasadim)*. These permeate the Six Directions of the Body [which parallel the six Sefirot, Chesed, Gevurah, Tiferet, Netzach, Hod, and Yesod].

In the arms and the upper third of the torso, these Loves are concealed. In the lower part of the body, they are revealed.

It is for this reason that man flies with his arms, which are his Wings, and not with his legs or other limbs.

The Loves in the arms are concealed and cannot expand or escape. They therefore exert pressure and oscillate in their effort to escape. This causes the arms to vibrate.

The upper Root of these Loves is Daat-Knowledge, and this is their source. The Loves that permeate [the body] are lights that are produced by [the ones in Daat-Knowledge].

---

*Probably best translated here as "concentration".

[The Loves that pervade the body] therefore attempt to fly upward. Since they cannot escape, however, they elevate the man along with them. It is for this reason that the Wings parallel the arms more than any other limbs.

This is the Kavanah upon which you should meditate. Every ascent is through the Name of Forty-Two.

Meditate on your right arm (Chesed). Contemplate that this is the name ABG YThTz (אבג יתצ).

Then meditate on your left arm (Gevurah). Contemplate that this is the name KRE ShTN (קרע שתן).

Finally, meditate on the upper third of your torso, where [the Loves are] hidden. Contemplate that this is NGD YKhSh (נגד יכש).

Through these three names, the Loves [that are in the arms and upper torso] fly upward to their root, which is Daat-Knowledge. When they ascend they also take along the man and elevate him to the universe of Yetzirah. You will then be like a bird, flying in the air.

If you wish to strengthen your power of light, meditate to bring down new Loves from Daat-Knowledge of the Partzuf of Zer Anpin for the purpose of Union. Through this, you will add strength to the Loves. This will bring you to fly with greater strength, and you will be able to ascend from Asiyah to Yetzirah.*

See (in the glossary) DIVINE NAME; LOGOS; LOST WORD; MANTRA; MERKABAH; NEPHESH; SEPHIRAH; SEPHIROTH; SHEM HA-MEPHORASH.

See also MODEL 10; MODEL 22; MODEL 72.

Suggested Reading

Kabbalah—Gershom Scholem

Meditation and Kabbalah—Aryeh Kaplan

*Kalan, Aryeh. *Meditation and Kabbalah*. York Beach, ME: Samuel Weiser, 1982, 259–60. Copyright 1982 by Aryeh Kaplan. Used by permission of the publisher.

The 42-Letter Name of God

NUMBER SEQUENCE	HEBREW LETTERS	PRONUNCIATION	ASSOCIATED SEPHIRAH	NUMERIC VALUE
1–2	AB (אב)	Ab (father)	Kether	3
3–4	GY (גי)	Gi	Chokmah	13
5–6	ThTz (תץ)	Tatz	Binah	490
7–12	QROShTN (קרעשטן)	Qerashaten	Chesed	729
13–18	NGDYKSh (נגדיכש)	Negadikesh	Geburah	387
19–24	BTRTzThG (בטרצתג)	Batratztag	Tiphareth	704
25–30	ChQDTNO (חקדטנע)	Chaqdatna	Netzach	241
31–36	YGLPZQ (יגלפזק)	Yaglepzeq	Nod	230
37–39	ShQV (שקו)	Shequ	Yesod	406
40–42	TzYTh (צית)	Tzit	Malkuth	500

Total numerical value = 3703 (or 5163)

The above material is primarily derived from *Jewish Magic and Superstition* by Joshua Trachtenberg. The attribution of the letters to the Sephiroth is based on *777* by Aleister Crowley.

MODEL 64

The Hexagrams of the I Ching

The *I Ching* (or Book of changes) is probably the most famous treatise known in the East or West concerning divination and the philosophy of change. The *I Ching* originated as a collection of orally transmitted verses associated with the eight trigrams *(Pa Kua)* of Fu Hsi (2953-2838 BC), the first of the five emperors of the Legendary Period of China, who, according to tradition, taught humanity the skills of fire, agriculture, and civilization. Fu Hsi supposedly created the trigrams from markings he saw on the back of a tortoise, relating them to aspects of nature, the individual, and society. Each of the eight trigrams is made up of a combination of three unbroken *(yang hsiao)* or broken *(yin hsiao)* lines, symbolizing the interplay of yin and yang (the archetypal forces of duality). Understanding the nature of change and the transitional states represented by the trigrams was considered essential to living a wise life, as shown in these excerpts from *Ta Chuan* (The great treatise) attributed to Confucius:

> What is above form is called Tao; what is within form is called tool.
>
> That which forms things and fits them together is called change; that which stimulates them and sets them in motion is called continuity. That which raises them up and sets them forth before all people on earth is called the field of action.
>
> The Changes, what do they do? The changes disclose things, complete affairs, and encompass all ways on earth—this and nothing else. For this reason the holy sages used them to penetrate all wills on earth and to determine all fields of action on earth, and to settle all doubts on earth.
>
> Therefore the nature of the yarrow stalk is round and spiritual. The nature of the hexagram is square and wise. The meaning of the six lines changes, in order to furnish information. In this way the holy sages purified their hearts, withdrew, and hid themselves in secret. They concerned themselves with good fortune and misfortune in common with other men. They were divine, hence they knew the future; they were wise, hence they stored up the past. . . . Therefore they fathomed the tao of heaven and understood the situations of men. The holy sages fasted for this reason, in order to make their natures divinely clear.
>
> Therefore they called the closing of the gate the Receptive, and the opening of the gate the Creative. The alternation between closing and opening they called change. The going backward and forward without ceasing they

> called penetration. What manifests itself visibly they called an image; what has bodily form they called a tool. What is established in usage they called a pattern. That which furthers on going out and coming in, that which all men live by, they called the divine.
>
> Therefore there is in the Changes the Great Primal Beginning. This generates the two primary forces. The two primary forces generate the four images. The four images generate the eight trigrams. The eight trigrams determine good fortune and misfortune. Good fortune and misfortune create the great field of action.*

The trigrams have been commonly used in China for divination, talismanic magic, and decoration. (Trigrams and their associations are discussed in greater detail in model 8.)

By the beginning of the Chou dynasty (c. 1150 BC), the *I Ching* had become centered on its three main principles (*I*, change; *Hsiang*, symbols; and *Tz'u*, judgments) and had evolved into the 64 hexagrams and associated verses that are known today. Each hexagram represents the interaction of two trigrams. The lower trigram symbolizes what is below, within, and behind. The upper trigram symbolizes what is above, without, and in front.

The hexagrams and verses were assembled with detailed commentaries by King Wen, the founder of the Chou dynasty. The King's son later expanded the *I Ching* with interpretations of each of the individual lines making up each hexagram. In its present form, the *I Ching* is one of the Five Classics ("Five Ching," *ching* meaning "essence") traditionally thought to have been edited by Confucius.

The *I Ching* is consulted as an oracle by randomly generating a hexagram, using either yarrow stalks or coins, and interpreting the associated verses and commentaries in the light of the question asked. The method of consulting the *I Ching* using yarrow stalks is too lengthy and cumbersome for most practitioners, and I have not included it in this section. For those students who are interested, I would recommend the excellent descriptions of the yarrow stalk method given in the Wilhelm/Baynes translation. The procedure for casting hexagrams using coins, however, is much simpler and more commonly practiced.

The ancient Chinese coins most often used for *I Ching* divination are round with a square hole. The circle of the coin represents Heaven, while the square hole in the center represents Earth. The side of the coin bearing four characters is the yang side. The other side, engraved with either two characters or none, is the yin side. Of course, any coins could be used, but very old coins are thought to be best. Coins used to consult the *I Ching* should not be used for any other purpose. They should be stored carefully and handled only during use.

To generate a hexagram, three coins are thrown six times. Each throw results in one of the six lines of the hexagram, beginning with the bottom line.

When throwing *I Ching* coins, four different combinations of coin faces are possible. Two of these combinations produce "moving" lines that are in the process of turn-

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*This material is excerpted from *The I Ching or Book of Changes*. The Richard Wilhelm translation rendered into English by Cary F. Baynes, Bollingen Series XIX. Copyright 1950, © 1967, © renewed 1977 by Princeton University Press.

ing into their opposites. The other two combinations result in unmoving lines, which are stable. The combinations are as follows:

COIN FACES	CONDITION	TITLE	TRADITIONAL NUMERICAL VALUE
One Yang, two Yin	Unmoving	Young Yang	7
One Yin, two Yang	Unmoving	Young Yin	8
Three Yang	Moving	Old Yang	9
Three Yin	Moving	Old Yin	6

When the hexagram is produced, the moving lines are marked (usually with a small circle in the middle of the line). If a hexagram consists entirely of nonmoving lines, only that hexagram is interpreted. If the hexagram contains moving lines, it viewed as representing the current situation. All moving lines are then changed to their opposites, and the resulting new hexagram is interpreted as representing the potential situation. The commentaries associated with the individual lines are studied *for each moving line* to better understand how the situation represented by the first hexagram might change into the situation represented by the second.

To consult the *I Ching,* as with all forms of divination, one should begin in a calm state of serious inquiry. The question should be well defined, clearly phrased, and addressed to the *I Ching* itself. Traditionally, incense is burned and the coins (or yarrow stalks) are passed through the smoke before being thrown. The querent may also pray, stating aloud his/her identity and circumstances. Other preparations may be added, as long as they assist in attaining a focused but receptive state of mind.

The example on the following page shows the interpretations associated with the hexagram "Ting."

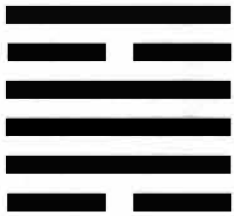
See (in the glossary) HEXAGRAM; I CHING; MANTIC ARTS; TAO; TRIGRAM.

See also MODEL 2 (DUALITY); MODEL 5 (WU-HSING); MODEL 8 (TRIGRAMS); MODEL 81 (TAI HSUAN CHING).

Suggested Reading

I Ching: Book of Changes—James Legge (trans.)
I Ching Coin Prediction—Da Liu
The Visual I Ching—Oliver Perrottet
An Anthology of I Ching—W. A. Sherrill/W. K. Chu
The Alternative I Ching (Tai Hsuan Ching)—Derek Walters
Change: Eight Lectures on the I Ching—Helmut Wilhelm
The I Ching or Book of Changes—Wilhelm/Baynes (trans.)
The Kwan Yin—Diane Stein
The Pristine Yi King—Louis T. Culling
The Inner Structure of the I Ching—Lama Angarika Govinda

Ting—The Cauldron



Li—The Clinging Fire
over
Sun—The Gentle

The Image: Fire over wood.
The sacrificial vessel stands upon the fire.
The superior person ensures success by making his position correct for the circumstances, adhering to Heaven's decrees.

The Judgment: Supreme good fortune.

The Lines:

First Yin — If the Ting overturns, the time is ripe to cleanse it. New approaches may be required to reach the goal. Continuation brings success.

Second Yang — The Ting is solid and well-crafted. One's enemies are jealous, but can do no harm. Receptivity and humility bring good fortune.

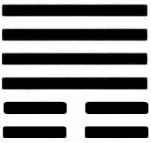
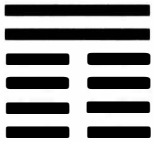
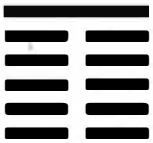
Third Yang — The handles of the Ting are not placed correctly. Movement is difficult. The fat of the pheasant remains uneaten. After the rain, regret passes. There is good fortune in the end.

Fourth Yang — The legs of the Ting are broken, spilling the consecrated food. There is error leading to misfortune.

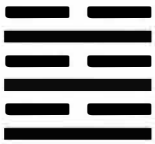
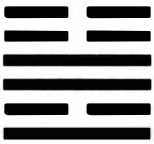
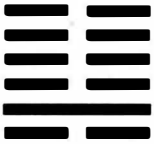
Fifth Yin — The Ting has golden carrying rings. Perseverance brings good fortune.

Sixth Yang — The Ting has jade handles. Great good fortune. All things are beneficial.

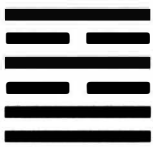
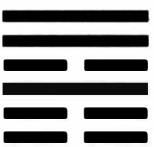
The House of the Creative

HEXAGRAM	HOUSE AND COMBINATION OF TRIGRAMS	CHINESE NAME	CROWLEY'S ATTRIBUTION	NUMBER IN WILHELM EDITION
	The Creative is Heaven	Ch'ien	Yang/Yang	1
	Heaven with Wind is Coming to Meet	Kou	Yang/Air	44
	Heaven with Mountain is Retreat	Tun	Yang/Earth	33
	Heaven with Earth is Standstill	P'i	Yang/Yin	12
	Wind with Earth is Contemplation	Kuan	Air/Yin	20
	Mountain with Earth is Splitting Apart	Po	Earth/Yin	23
	Fire with Earth is Progress	Chin	Solar/Yin	35
	Fire with Heaven is Possession in Great Measure	Ta Yu	Solar/Yang	14

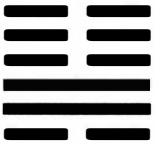
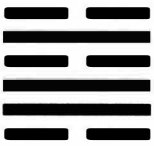
The House of the Abysmal

Hexagram	House and Combination of Trigrams	Chinese Name	Crowley's Attribution	Number in Wilhelm Edition
	The Abysmal is Water	K'an	Lunar/Lunar	29
	Water with Lake is Limitation	Chieh	Lunar/Water	60
	Water with Thunder is Difficulty at the Beginning	Chun	Lunar/Fire	3
	Water with Fire is After Completion	Chi Chi	Lunar/Solar	63
	Lake with Fire is Revolution	Ko	Water/Solar	49
	Thunder with Fire is Abundance	Fêng	Fire/Solar	55
	Earth with Fire is Darkening of the Light	Ming I	Yin/Solar	36
	Earth with Water is The Army	Shih	Yin/Lunar	7

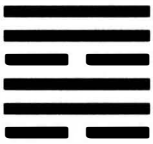
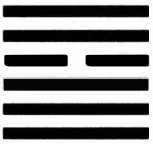
The House of Keeping Still

HEXAGRAM	HOUSE AND COMBINATION OF TRIGRAMS	CHINESE NAME	CROWLEY'S ATTRIBUTION	NUMBER IN WILHELM EDITION
	Keeping Still is Mountain	Kên	Earth/Earth	52
	Mountain with Fire is Grace	Pi	Water/Solar	22
	Mountain with Heaven is The Taming Power of the Great	Ta Ch'u	Earth/Yang	26
	Mountain with Lake is Decrease	Sun	Earth/Fire	41
	Fire with Lake is Opposition	K'uei	Solar/Water	38
	Heaven with Lake is Treading	Lü	Yang/Water	10
	Wind with Lake is Inner Truth	Chung Fu	Air/Lunar	61
	Wind with Mountain is Development	Chien	Air/Earth	53

The House of the Arousing

Hexagram	House and Combination of Trigrams	Chinese Name	Crowley's Attribution	Number in Wilhelm Edition
	The Arousing is Thunder	Chên	Fire/Fire	51
	Thunder with Earth is Enthusiasm	Yü	Fire/Yin	16
	Thunder with Water is Deliverance	Hsieh	Fire/Solar	40
	Thunder with Wind is Duration	Hêng	Fire/Air	32
	Earth with Wind is Pushing Upward	Shêng	Yin/Air	46
	Water with Wind is The Well	Ching	Lunar/Air	48
	Lake with Wind is Preponderance of the Great	Ta Kuo	Water/Air	28
	Lake with Thunder is Following	Sui	Water/Fire	17

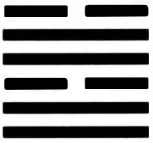
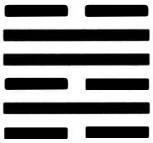
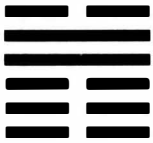
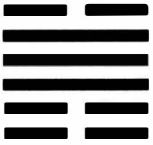
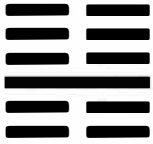
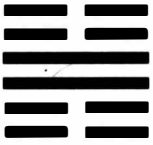
The House of the Gentle

HEXAGRAM	HOUSE AND COMBINATION OF TRIGRAMS	CHINESE NAME	CROWLEY'S ATTRIBUTION	NUMBER IN WILHELM EDITION
	The Gentle is Wind	Sun	Air/Air	57
	Wind with Heaven is The Taming Power of the Small	Hsiao Ch'u	Air/Yang	9
	Wind with Fire is The Family	Chia Jên	Air/Solar	37
	Wind with Thunder is Increase	I	Air/Fire	42
	Heaven with Thunder is Innocence	Wu Wang	Yang/Fire	25
	Fire with Thunder is Biting Through	Shih Ho	Solar/Fire	21
	Mountain with Thunder is The Corners of the Mouth	I	Earth/Fire	27
	Mountain with Wind is Work on What Has Been Spoiled	Ku	Earth/Air	18

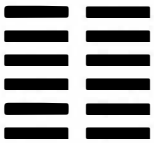
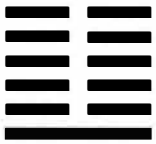
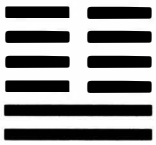
The House of the Clinging

Hexagram	House and Combination of Trigrams	Chinese Name	Crowley's Attribution	Number in Wilhelm Edition
	The Clinging is Fire	Li	Solar/Solar	30
	Fire with Mountain is The Wanderer	Lü	Solar/Earth	56
	Fire with Wind is The Cauldron	Ting	Solar/Air	50
	Fire with Water is Before Completion	Wei Chi	Solar/Lunar	64
	Mountain with Water is Youthful Folly	Mêng	Earth/Lunar	4
	Wind with Water is Dispersion	Huan	Air/Lunar	59
	Heaven with Water is Conflict	Sung	Yang/Lunar	6
	Heaven with Fire is Fellowship with Men	T'ung Jên	Yang/Solar	13

The House of the Joyous

HEXAGRAM	HOUSE AND COMBINATION OF TRIGRAMS	CHINESE NAME	CROWLEY'S ATTRIBUTION	NUMBER IN WILHELM EDITION
	The Joyous is Lake	Tui	Water/Water	58
	Lake with Water is Oppression	K'un	Water/Lunar (Carcer)	47
	Lake with Earth is Gathering Together	Ts'ui	Water/Yin	45
	Lake with Mountain is Influence	Hsien	Water/Earth	31
	Water with Mountain is Obstruction	Chien	Lunar/Earth	39
	Earth with Mountain is Modesty	Ch'ien	Yin/Earth	15
	Thunder with Mountain is Preponderance of the Small	Ch'ien	Yin/Earth	15
	Thunder with Lake is The Marrying Maiden	Kuei Mei	Fire/Water	54

The House of the Receptive

Hexagram	House and Combination of Trigrams	Chinese Name	Crowley's Attribution	Number in Wilhelm Edition
	The Receptive is Earth	K'un	Yin/Yin	2
	Earth with Thunder is Return	Fu	Yin/Fire	24
	Earth with Lake is Approach	Lin	Yin/Water	19
	Earth with Heaven is Peace	T'ai	Yin/Yang	11
	Thunder with Heaven is The Power of the Great	Ta Chuang	Fire/Yang	34
	Lake with Heaven is Break Through	Kuai	Water/Yang	43
	Water with Heaven is Waiting	Hsü	Lunar/Yang	5
	Water with Earth is Holding Together	Pi	Lunar/Yin	8

MODEL 72

The Shem ha-Mephorash
The 72-Fold Name of God

The Shem ha-Mephorash, or "Divided Name," is derived from verses 19, 20, and 21 of chapter 14 in the book of Exodus, each of which contains 72 letters in the original Hebrew. The English translation of the three verses is as follows:

> Verse 19. And the Angel of the Elohim, that went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them and stood behind them.
> Verse 20. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness (to the first) but it gave light by night (to these); and the one came not near unto the other all the night.
> Verse 21. And Moses stretched out his hand over the sea, and the Lord drove back the sea with a strong east wind all that night and made the sea dry land, and the waters divided.

To obtain the Name, the three verses are written (in Hebrew) with alternating lines in opposite directions (boustrophedon), resulting in 72 columns of three letters each. These 72 three-letter names are considered to be expansions of the powers of the Tetragrammaton and are divided into four groups of 18, each division being under the presidency of one of the four letters of the Name (YHVH, יהוה). (See next page.)

The 72 names are also called the "Seventy-two Leaves of the Tree of Life," and are considered by some scholars to represent the divided Name of *Zaur Anpin* (the Microprosopus).

The 72 names of the associated angels are obtained by adding the suffix יה- (-YH, *-yah* or *-iah,* embodying mercy and beneficence) or אל- (-AL, *-el* or *-al,* embodying severity and judgment. The angels are grouped in nine sets of eight, each set being associated with one of the nine choirs of angels in the qabalistic system. Each angel rules over one of the 72 quinances (five-degree divisions) of the Zodiac.

LETTER OF THE TETRA-GRAMMATON	THE ASSOCIATED THREE-LETTER NAMES (READ TOP TO BOTTOM)																	
	K	L	H	H	M	I	H	L	A	H	K	A	L	M	O	S	I	V
Y	L	A	Q	R	B	Z	H	A	L	Z	H	K	L	H	L	I	L	H
	I	V	M	I	H	L	O	V	D	I	Th	A	H	Sh	M	T	I	V
	M	K	L	I	V	L	A	R	Sh	I	H	N	Ch	M	I	N	P	L
H	N	V	H	Ch	Sh	K	V	I	A	R	A	Th	H	L	I	L	H	V
	D	Q	Ch	V	R	B	M	I	H	Th	A	H	V	H	I	K	L	V
	N	N	O	H	D	V	M	O	O	S	L	V	M	H	I	R	Ch	A
V	I	N	M	Ch	N	H	I	Sh	R	A	L	V	I	H	I	H	O	N
	Th	A	M	Sh	I	V	H	L	I	L	H	L	K	H	2	O	M	I
	M	H	I	R	Ch	A	M	D	M	O	I	V	M	H	I	N	P	M
H	V	I	B	A	B	I	N	M	Ch	N	H	M	Tz	R	I	M	B	V
	H	I	M	H	V	O	Q	B	I	V	H	B	R	Ch	L	M	I	H

The Name has been known since ancient times, and is discussed in both the *Bahir* and the *Zohar,* as well as other Qabalistic treatises. The first known written description of the traditional use of the Name of Seventy-Two is given in the *Chayay Olam HaBah* (Life of the future world) by Abulafia. In this technique, the aspirant makes use of head motions and controlled breathing while intoning the Name. First, the mind is cleared and a preparatory meditation is performed, as in these excerpts:

> "Prepare to meet your God, O Israel." Prepare yourself, unify your heart, and purify your body. Choose a special place for yourself, where your voice will not be heard by anyone else. Meditate *(hitboded)* alone, with no one else present. Sit in one place in a room or attic. Do not reveal your secret to anyone.
> . . .
>
> . . . Clear your mind completely.
>
> Then, with complete concentration and with a proper, pleasant, sweet melody, pronounce the Name [of Seventy-Two].
>
> Using the natural vowels of each letter, [begin by pronouncing these six triplets]:
>
> VaHeVa YoLaYo SaYoTe — והו ילי סיט
> EaLaMe MeHeShi LaLaHe — עלם מהש ללה
>
> These six triplets of the Holy Name pronounce with eighteen breaths.
>
> If the divine influx does not force you to stop, continue pronouncing the Name in this manner until you reach the triplet MVM (מום), [the last of the seventy-two].*

*Aryeh Kaplan. *Meditation and Kabbalah.* York Beach, ME: Samuel Weiser, 1982, pp. 96-8. Copyright 1982 Aryeh Kaplan. Used by permission of the publisher.

The pronunciation of the Name is accompanied by various head-motions associated with the different vowels, as in the following example:

> When you pronounce [the *Cholem*] together with the letters Yod (י) or Kof (ק), begin facing directly straight ahead. Do not incline your head to the right or left, upward or downward. Keep your head straight and even, like the balance of a scale . . .
>
> Then, as you draw out the sound of the letter while you pronounce it, begin to move your head so as to face upward, toward the sky. Close your eyes, open your mouth, and let the words shine. . . . As you exhale, continue to raise your head at the same rate, so that you complete the exhalation and head motion simultaneously. . . .
>
> Between each letter, you may rest and prepare yourself. At this time, you can take as many as three breaths, like those associated with the pronunciation. [Each triplet will therefore involve twelve breaths.]*

After completing the entire name (or as much as possible) and receiving whatever God has offered, the aspirant thanks God and praises Him.

*Ibid., p. 100. © 1982 Aryeh Kaplan. Used by permission of the publisher.

The 72 Quinances and the Shem ha-Mephorash

#	Degree	Zodiacal Sign	Date	Planet (GD)	Planet (Godwin)	Element	Solomonic Spirit	Plant	Candle Color	Tarot Card
1	0-4	Aries	Mar 21-25	Mars	Mars	Fire	Bael	Fern	Black	2 of Wands
2	5-9	Aries	Mar 25-29			Fire	Agares	Carnation	Red	
3	10-14	Aries	Mar 30-Apr 3	Sun	Sun	Fire	Vassago	Leek	Light Blue	3 of Wands
4	15-19	Aries	Apr 4-8			Fire	Samigina	Juniper	Black*	
5	20-24	Aries	Apr 9-14	Venus	Jupiter	Fire	Marbas	Chicory	Yellow	4 of Wands
6	25-29	Aries	Apr 15-19			Fire	Valefor	Dandelion	Pink	
7	0-4	Taurus	Apr 20-24	Mercury	Venus	Earth	Amon	Nightshade	Red	5 of Discs
8	5-9	Taurus	Apr 25-29			Earth	Barbatos	Ground Ivy	Black	
9	10-14	Taurus	Apr 30-May 4	Moon	Mercury	Earth	Paimon	Bindweed	Black & Dark Blue	6 of Discs
10	15-19	Taurus	May 5-9			Earth	Buer	Aloe	Light Blue	
11	20-24	Taurus	May 10 -14	Saturn	Saturn	Earth	Gusion		Yellow	7 of Discs
12	25-29	Taurus	May 15-20			Earth	Sitri	Hyacinth	Red	
13	0-4	Gemini	May 21-25	Jupiter	Mercury	Air	Beleth	Dill	Red	8 of Swords
14	5-9	Gemini	May 26-31			Air	Leraje	Plantain	Red	
15	10-14	Gemini	June 1-5	Mars	Venus	Air	Eligos	Thyme	Yellow	9 of Swords
16	15-19	Gemini	June 6-10			Air	Zepar	Mandrake	Black*	
17	20-24	Gemini	June 11-15	Sun	Saturn	Air	Botis	Lily	White	10 of Swords
18	25-29	Gemini	June 16-21			Air	Bathin	Mistletoe	Purple	

*White to remove influence, or remedy

The 72 Quinances and the Shem ha-Mephorash (cont'd.)

#	Letters of The Shem-ha-Mephorash	Name (Godwin)	Angel (Godwin)	Angel (GD)	Meaning (GD)	Angelic Choir	Four Letter Name	Letter of the Four-Part Name
1	WSW	Vehu	Vahaviah	Vahaviah	God the Exalter	Eshim	YHVH	Y
2	YLY	Yeli	Yelayel	Yelayel	Strength	Eshim	YHVH	Y
3	SYT	Sit	Sitael	Saitel	Refuge, fortress and Confidence	Eshim	YHVH	Y
4	OLM	Alem	Elemiah	Olmiah	Concealed, strong	Eshim	YHVH	Y
5	MHSh	Mahash	Mahashiah	Mahashiah	Seeking safety from trouble	Eshim	YHVH	Y
6	LLH	Lelah	Lelahel	Lelahel	Praiseworthy, declaring His works	Eshim	YHVH	Y
7	AKA	Aka	Akaiah	Akaiah	Long suffering	Eshim	HYVH	Y
8	KHTh	Kahath	Kehethel	Kehethel	Adorable	Eshim	HYVH	Y
9	HZY	Hezi	Haziel	Hazayel	Merciful	Kerubim	HYVH	Y
10	ALD	Elad	Aldiah	Aldiah	Profitable	Kerubim	HYVH	Y
11	LAW	Lav	Laviah	Laviah	To be exalted	Kerubim	HYVH	Y
12	HHO	Hahau	Hihayah	Hihaayah	Refuge	Kerubim	HYVH	Y
13	YZL	Yezel	Yezalel	Yezahel	Rejoicing over all things	Kerubim	VYHH	Y
14	MBH	Mebah	Mebahel	Mebahel	Guardian, preserver	Kerubim	VYHH	Y
15	HRY	Hari	Hariel	Harayel	Aid	Kerubim	VYHH	Y
16	HQM	Haqem	Haqmiah	Hoqmiah	Raise up, praying day and night	Kerubim	VYHH	Y
17	LAW	Lau	Laviah	Laviah	Wonderful	Beni Elohim	VYHH	Y
18	KLY	Keli	Kaliel	Kelial	Worthy to be invoked	Beni Elohim	VYHH	Y

The 72 Quinances and the Shem ha-Mephorash (cont'd.)

#	Degree	Zodiacal Sign	Date	Planet (GD)	Planet (Godwin)	Element	Solomonic Spirit	Plant	Candle Color	Tarot Card
19	0-4	Cancer	June 22-26	Venus	Moon	Water	Sallos	Aster	Red	2 of Cups
20	5-9	Cancer	June 27-July 1			Water	Purson	Orchid	Purple	
21	10-14	Cancer	July 2-7	Mercury	Mars	Water	Marax	Elder	Red	3 of Cups
22	15-19	Cancer	July 8 12			Water	Ipos	Sandalwood	Dark Blue	
23	20-4	Cancer	July 13-17	Moon	Jupiter	Water	Aim	Lemon	Orange	4 of Cups
24	25-29	Cancer	July 18-22	Water			Naberius	Ash	Red	
25	0-4	Leo	July 23-27	Saturn	Sun	Fire	Glasya-Labolas	Rosemary	Yellow	5 of Wands
26	5-9	Leo	July 28-Aug 1			Fire	Bune	Orange	Orange	
27	10-14	Leo	Aug 2-7	Jupiter	Jupiter	Fire	Ronové	Cinnamon	Purple	6 of Wands
28	15-19	Leo	Aug 8-12			Fire	Berith	Heliotrope	Purple	
29	20-24	Leo	Aug 13-17	Mars	Mars	Fire	Astaroth	Laurel	Orange	7 of Wands
30	25-29	Leo	Aug 18-22			Fire	Forneus	Sunflower	Orange	
31	0-4	Virgo	Aug 23-27	Sun	Mercury	Earth	Foras	Century Plant	Orange	8 of Discs
32	5-9	Virgo	Aug 28-Sept 1			Earth	Asmoday	Mint	Light Blue	
33	10-14	Virgo	Sept 2-7	Venus	Saturn	Earth	Gäap	Moss	Black*	9 of Discs
34	15-19	Virgo	Sept 8-12			Earth	Furfur	Cypress	Red	
35	20-24	Virgo	Sept 13-17	Mercury	Venus	Earth	Marchosias	Pennyroyal	Red	10 of Discs
36	25-29	Virgo	Sept 18-22			Earth	Stolas	Flax	Dark Blue	

*White to remove influence, or remedy

The 72 Quinances and the Shem ha-Mephorash (cont'd.)

#	Letters of The Shem-ha-Mephorash	Name (Godwin)	Angel (Godwin)	Angel (GD)	Meaning (GD)	Angelic Choir	Four Letter Name	Letter of the Four-Part Name
19	LWW	Levo	Luviah	Livoyah	Hastening to hear	Beni Elohim	HVHY	H
20	PHL	Pahel	Pahaliah	Phehilyah	Redeemer, liberator	Beni Elohim	HVHY	H
21	NLK	Nelak	Nelakiel	Nelokhiel	Thou alone	Beni Elohim	HVHY	H
22	YYY	Yeyaya	Yeyayel	Yeyayiel	Thy right hand	Beni Elohim	HVHY	H
23	MLH	Melah	Melahel	Melohel	Turning away evil	Beni Elohim	HVHY	H
24	ChHW	Chaho	Chahaviah	Chahaviah	Goodness in himself	Beni Elohim	HVHY	H
25	NThH	Nethah	Nithahiah	Nithahiah	Wide in extent, the enlarger, wonderful	Elohim	YHHV	H
26	HAA	Haa	Haayah	Haayoh	Heaven in Secret	Elohim	YHHV	H
27	YRTh	Yereth	Yerathel	Yirthiel	Deliverer	Elohim	YHHV	H
28	ShAH	Shaah	Sahiah	Sahyoh	Taker away of Evils	Elohim	YHHV	H
29	RYY	Riyi	Reyayel	Reyayel	Expectation	Elohim	YHHV	H
30	AWM	Aum	Avamel	Evamel	Patient	Elohim	YHHV	H
31	LKB	Lekab	Lekabel	Lekabel	Teacher, instructor	Elohim	HHVY	H
32	WShR	Vesher	Veshriah	Veshriah	Upright	Elohim	HHVY	H
33	YChW	Yecho	Yechaviah	Yechavah	Knower of all things	Melekim	HHVY	H
34	LHCh	Lehach	Lehachiah	Lehachiah	Clement, merciful	Melekim	HHVY	H
35	KWQ	Keveq	Keveqiah	Keveqiah	To be rejoiced in	Melekim	HHVY	H
36	MND	Menad	Mendel	Mendial	Honorable	Melekim	HHVY	H

The 72 Quinances and the Shem ha-Mephorash (cont'd.)

#	Degree	Zodiacal Sign	Date	Planet (GD)	Planet (Godwin)	Element	Solomonic Spirit	Plant	Candle Color	Tarot Card
37	0-4	Libra	Sept 23-27	Moon	Venus	Air	Phenex	Rose	Pink	2 of Swords
38	5-9	Libra	Sept 28-Oct 2			Air	Halphas	Marjoram	Red	
39	10-14	Libra	Oct 3 -7	Saturn	Saturn	Air	Malphas	Marigold	Light Blue	3 of Swords
40	15-19	Libra	Oct 8-12			Air	Räum	Thistle	Black*	
41	20-24	Libra	Oct 13-17	Jupiter	Mercury	Air	Focalor	Nettle	Black*	4 of Swords
42	25-29	Libra	Oct 18-22			Air	Vepar	Mugwort	Black	
43	0-4	Scorpio	Oct 23-27	Mars	Mars	Water	Sabnock	Allspice	Dark Blue	5 of Cups
44	5-9	Scorpio	Oct 28-Nov 1			Water	Shax	Purslane	Black	
45	10-14	Scorpio	Nov 2-6	Sun	Jupiter	Water	Viné	Mallow	White	6 of Cups
46	15-19	Scorpio	Nov 7-12			Water	Bifrons	Basil	Light Purple	
47	20-24	Scorpio	Nov 13-17	Venus	Moon	Water	Vual	Myrrh	Dark Blue	7 of Cups
48	25-29	Scorpio	Nov 18-22			Water	Haagenti	Witch Hazel	Red	
49	0-4	Sagittarius	Nov 23-27	Mercury	Jupiter	Fire	Crocell	Wood Betony	Pink	8 of Wands
50	5-9	Sagittarius	Nov 28-Dec 2			Fire	Furcas	Cinquefoil	Light Blue	
51	10-14	Sagittarius	Dec 3-7	Moon	Mars	Fire	Balam	Oak	White	9 of Wands
52	15-19	Sagittarius	Dec 8-11			Fire	Alloces	Sage	White	
53	20-24	Sagittarius	Dec 12-16	Saturn	Sun	Fire	Camio	Centaurea	Green	10 of Wands
54	25-29	Sagittarius	Dec 17-21			Fire	Murmur	Parsley	Dark Blue	

*White to remove influence, or remedy

The 72 Quinances and the Shem ha-Mephorash (cont'd.)

#	Letters of The Shem-ha-Mephorash	Name (Godwin)	Angel (Godwin)	Angel (GD)	Meaning (GD)	Angelic Choir	Four Letter Name	Letter of the Four-Part Name
37	ANY	Ani	Aniel	Aniel	Lord of Virtues	Melekim	VHYH	V
38	ChOM	Cham	Chamiah	Chaamiah	The hope of all the ends of the earth	Melekim	VHYH	V
39	RHO	Reha	Rehael	Rehaaiel	Swift to condone	Melekim	VHYH	V
40	YYZ	Yeyaz	Yeyazel	Yeyeziel	Making joyful	Melekim	VHYH	V
41	HHH	Hehah	Hahahel	Hehihel	Triune	Seraphim	VHYH	V
42	MYK	Mik	Michael	Michael	Who is like unto him	Seraphim	VHYH	V
43	WWL	Vaval	Vavaliah	Vavaliah	King and ruler	Seraphim	HVYH	V
44	YLH	Yelah	Yelahiah	Yelahiah	Abiding forever	Seraphim	HVYH	V
45	SAL	Sael	Saliah	Saliah	Mover of all things	Seraphim	HVYH	V
46	ORY	Eri	Ariel	Aariel	Revealer	Seraphim	HVYH	V
47	OShL	Ashel	Asal	Aaslayoh	Just judge	Seraphim	HVYH	V
48	MYH	Miah	Mihael	Mihal	Sending forth as a father	Seraphim	HVYH	V
49	WHW	Vaho	Vehuel	Vehooel	Great and Lofty	Chashmalim	YVHH	V
50	DNY	Dani	Daniel	Deneyel	Merciful	Chashmalim	YVHH	V
51	HChSh	Hachash	Hechashiah	Hechashyah	Secret and impenetrable	Chashmalim	YVHH	V
52	OMM	Amem	Amamiah	Aamamiah	Covered in darkness	Chashmalim	YVHH	V
53	NNA	Nena	Nanael	Nanael	Caster down of the proud	Chashmalim	YVHH	V
54	NYTh	Nith	Nithael	Nithael	Celestial king	Chashmalim	YVHH	V

The 72 Quinances and the Shem ha-Mephorash (cont'd.)

#	Degree	Zodiacal Sign	Date	Planet (GD)	Planet (Godwin)	Element	Solomonic Spirit	Plant	Candle Color	Tarot Card
55	0-4	Capricorn	Dec 22-26	Jupiter	Saturn	Earth	Orobas	Broom	Orange	2 of Discs
56	5-9	Capricorn	Dec 27-31			Earth	Gremory	Fenugreek	Orange	
57	10-14	Capricorn	Jan 1-5	Mars	Venus	Earth	Osé	Horsetail	Green	3 of Discs
58	15-19	Capricorn	Jan 6-10			Earth	Amy	Vervain	White	
59	20-24	Capricorn	Jan 11-15	Sun	Mercury	Earth	Orias	Solomon's seal	White	4 of Discs
60	25-29	Capricorn	Jan 16-19			Earth	Vapula	Papyrus	Dark Blue	
61	0-4	Aquarius	Jan 20-24	Venus	Saturn	Air	Zagan	Hyssop	White	5 of Swords
62	5-9	Aquarius	Jan 25-29			Air	Volac	Sesame	White	
63	10-14	Aquarius	Jan 30-Feb 3	Mercury	Mercury	Air	Andras	Violet	Red	6 of Swords
64	15-19	Aquarius	Feb 4-8			Air	Haures	Skullcap	Purple	
65	20-24	Aquarius	Feb 9-13	Moon	Venus	Air	Andre-alphus	Lotus	Dark Blue	7 of Swords
66	25-29	Aquarius	Feb 14-18			Air	Cimejes	Pine	Dark Blue	
67	0-4	Pisces	Feb 19-23	Saturn	Jupiter	Water	Amdusias	Mimosa	White	8 of Cups
68	5-9	Pisces	Feb 24-29			Water	Belial	Mullein	Orange	
69	10-14	Pisces	Mar 1-5	Jupiter	Moon	Water	Decarabia	Lunaria	Black	9 of Cups
70	15-19	Pisces	Mar 6-10			Water	Seere	Willow	Green	
71	20-24	Pisces	Mar 11-15	Mars	Mars	Water	Dantalion	Honey-suckle	Purple	10 of Cups
72	25-29	Pisces	Mar 16-20			Water	Andro-malius	Wormwood	Black	

The 72 Quinances and the Shem ha-Mephorash (cont'd.)

#	Letters of the Shem-ha-Mephorash	Name (Godwin)	Angel (Godwin)	Angel (GD)	Meaning (GD)	Angelic Choir	Four Letter Name	Letter of the Four-Part Name
55	MBH	Mabeh	Mebahiah	Mibahaiah	Eternal	Chashmalim	HYHV	H
56	PWY	Poi	Poyel	Pooyael	Supporting all things	Chashmalim	HYHV	H
57	NMM	Nemem	Nemamiah	Nemamiah	Lovable	Aralim	HYHV	H
58	YYL	Yeyal	Yeyalel	Yeyeelel	Hearer of cries	Aralim	HYHV	H
59	HRCh	Herach	Herachiel	Herochiel	Permeating all things	Aralim	HYHV	H
60	MTzR	Metzer	Mitzrael	Mitzrael	Raising up the oppressed	Aralim	HYHV	H
61	WMB	Vameb	Vemibael	Vemibael	The name which is over all	Aralim	VHHY	H
62	YHH	Yehah	Yehohel	Yahohel	The supreme ends, or essence	Aralim	VHHY	H
63	ONW	Anu	Anevel	Aaneval	Rejoicing	Aralim	VHHY	H
64	MChY	Mechi	Mochayel	Machayel	Vivifying	Aralim	VHHY	H
65	DMB	Dameb	Damabiah	Damabayah	Fountain of wisdom	Ophanim	VHHY	H
66	MNQ	Menaq	Menqel	Menqel	Nourishing all	Ophanim	VHHY	H
67	AYO	Aya	Ayoel	Aayoel	Delights of the sons of men	Ophanim	HHYV	H
68	ChBW	Chebo	Chabuyah	Chabooyah	Most liberal giver	Ophanim	HHYV	H
69	RAH	Raah	Rahael	Rahael	Beholding all	Ophanim	HHYV	H
70	YBM	Yebem	Yebamiah	Yabomayah	Producing by his word	Ophanim	HHYV	H
71	HYY	Hayeya	Hayayel	Hahayel	Lord of the universe	Ophanim	HHYV	H
72	MWM	Mum	Mevamiah	Mevamayah	End of the universe	Ophanim	HHYV	H

Note: The material in these charts is primarily derived from *Godwin's Cabalistic Encyclopedia* by David Godwin, *The Solomon Manual of Divination and Ritual Spells* by Priscilla Schwei, *The Golden Dawn* by Israel Regardie, and *The New Magus* by Donald Tyson.

Those students concerned with the Zodiacal quinances or interested in evocation should also examine *The Practice of Magical Evocation* by Franz Bardon. Bardon presents the names, seals, and sigils for spirits and angels associated with the quinances. He has also developed a system associating an angel with each of the 360 degrees of the Zodiac (thus attributing 30 angels to each sign).

See (in the glossary) DECANATE; DIVINE NAME; GEMATRIA; MANTRA; QABALAH; QUINANCE; SHEM HA-MEPHORASH; TETRAGRAMMATON; TZIRUPH.
See also MODEL 4; MODEL 22; MODEL 36; and the article LITERAL QABALAH.

Suggested Reading

A Kabbalah for the Modern World—Migene González-Wippler
Meditation and Kabbalah—Aryeh Kaplan
The Complete Golden Dawn System of Magic—Israel Regardie
Kabbalah—Gershom Scholem
The Golden Dawn—Israel Regardie
Godwin's Cabalistic Encyclopedia—David Godwin
The Wisdom of Solomon the King (card deck and book)—Priscilla Schwei

MODEL 81

The Tai Hsuan Ching

The *Tai Hsuan Ching* was assembled as a text on divination by the Chinese philosopher Yang Hsiung. Within this system, the world is described as an interaction between three essential forces; *t'ien* (heaven), which is yang in nature; *ti* (Earth), which is yin in nature; and *jen* (mankind) which combines both yin and yang. The three essential forces can be considered roughly equivalent to the three *gunas* of Hindu yoga *(rajas, sattwas,* and *tamas)* and the three Western alchemical principles (salt, sulfur, and mercury).

The interaction (or fluctuation) of the three essential forces is further differentiated and classified into 81 *shou* ("Chiefs"). By representing t'ien with an unbroken line, jen with a line having two divisions, and ti with a line having three divisions, it is possible to generate nine "bigrams." The nine bigrams may be permutated to yield 81 possible "quadragrams." Thus each of the 81 shou can be represented by a unique quadragram. Each shou is also associated with a traditional name, a central image, and a date.

Yang Hsiung associated the calendar with the *Tai Hsuan Ching* by assigning each shou a period of 4½ days. The 81 shou are further subdivided into 729 *tsan* of half a day each (except for one tsan each year, which is a assigned a complete day in order to adjust the calendar). The 729 tsan are grouped into nine *t'ien* ("Seasons" or "Heavens") named after the first shou in each group. This can be somewhat confusing, since t'ien is also the name used to denote the yang (aspect of the three essential forces).

Each shou is also associated with one of the five phases of *wu-hsing* (elemental activities) and the cycle of *yin ch'i* (passive flux) and *yang ch'i* (active flux).

Most of the shou also have accompanying verses or text that is not included here. These are available in Derek Walter's translation (which I recommend to interested students).

The *Tai Hsuan Ching* has traditionally been used as a system of divination, but like many symbol systems, the *Tai Hsuan Ching* may be just as readily used for meditation, or ritual.

Note: The material in this article is primarily derived from *The Tai-Hsuan Ching,* reconstructed and translated by Derek Walters.

There are three principle methods used to consult the *Tai Hsuan Ching* for divination:

(1) The Mantic Method

In ancient times, shou were generated by "throwing" yarrow stalks or bamboo slips using methods similar to those employed to generate *I Ching* hexagrams.

For those who are not absolute purists, the same results may be obtained using six-sided dice. For example:

1 or 4 = t'ien
2 or 5 = jen
3 or 6 = ti

The lines are drawn from the top of the quadragram to the bottom. Each of the four line *positions* has been given a different designation:

LINE POSITION	NAME	MEANING
Principle line (top)	Fang	A square, direction, or compass point
Second line	Chou	A division
Third line	Pu	A department
Fourth line (bottom)	Chia	A family

(2) The Horoscopic Method

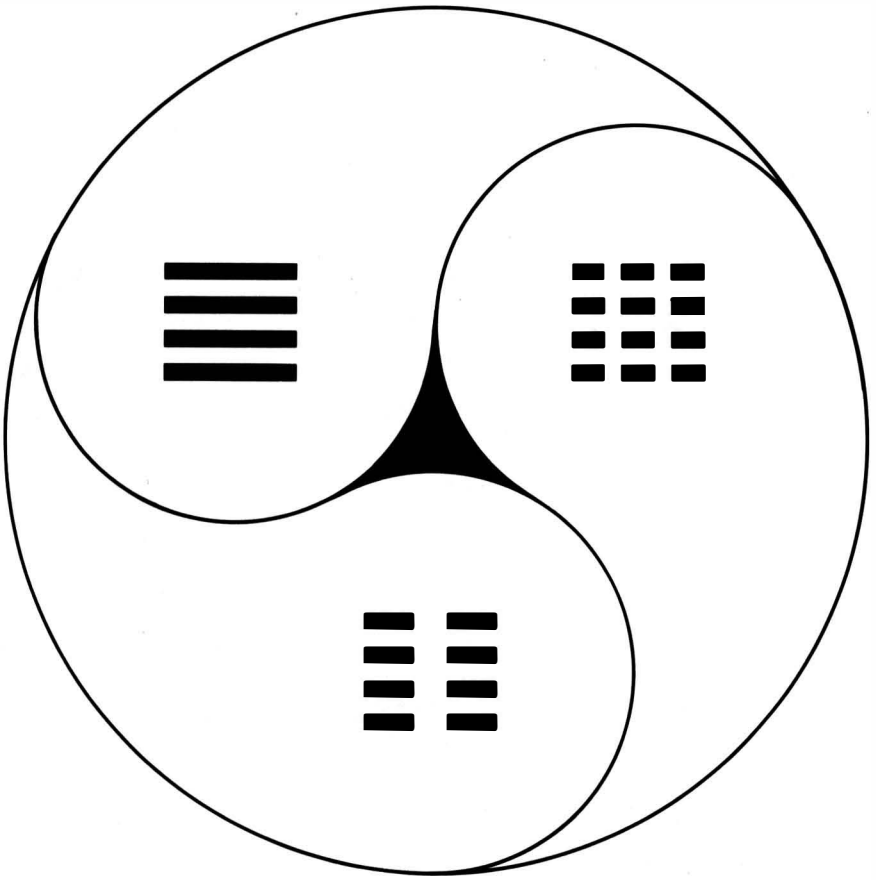
Consult the table to determine which shou corresponds to an important date (such as a birthday, marriage, and so on).

(3) The Numerological Method

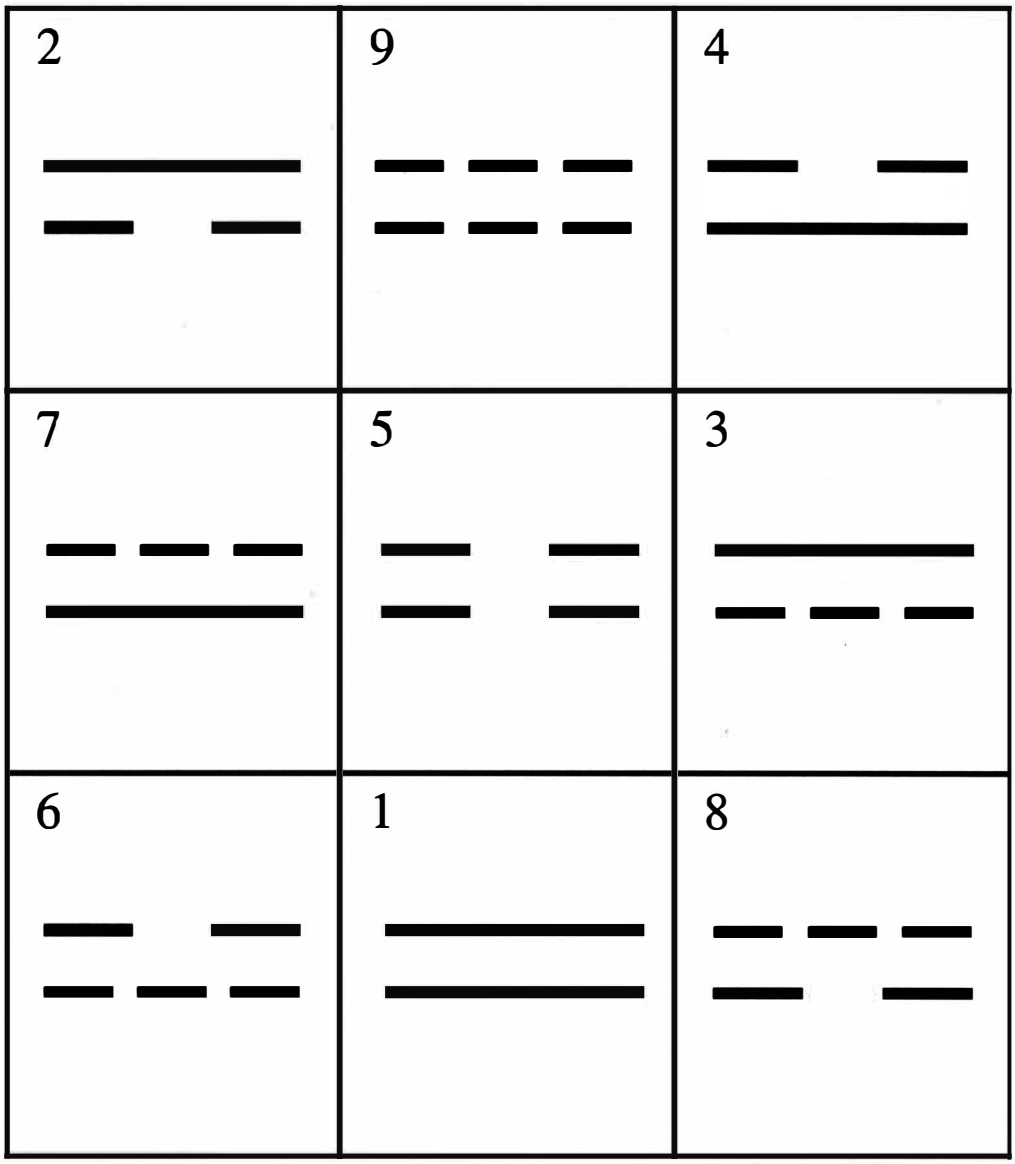
This method requires three "coordinates" (usually the personal name of the subject, the name of the subject's birthplace, and the subject's date of birth).

STEP 1. Add the number of letters in each word together, divide by nine, and note the remainders. A remainder of zero is regarded as nine. For dates or other numbers, add the digits of each number together, divide by nine, and note the remainders. Again, a remainder of zero is regarded as nine.

STEP 2. Each remainder is used as a coordinate:
The first remainder refers to the t'ien.
The second remainder refers to the specific shou within the t'ien.
The third remainder refers to the specific tsan within the shou.

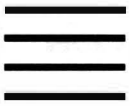
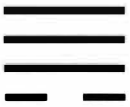


SYMBOL	▬▬▬	▬ ▬	▬ ▬ ▬
CHINESE	T'ien Heaven	Jen Man	Ti Earth
POLARITY	Yang	Yang and Yin	Yin
Nature	Creative	Tao	Receptive
WESTERN ALCHEMICAL CONCEPT	Sulfur	Mercury	Salt
ALCHEMICAL SYMBOL			
ACTUALISM	Function	Consciousness/ Energy	Structure
GURDJIEFF	Affirming Force	Reconciling Force	Denying Force
HEGEL	Thesis	Synthesis	Antithesis
ASTROLOGY	Cardinal Signs	Mutable Signs	Fixed Signs
SHOU	1-27	28-54	55-81
THE NINE "T'IEN" (GROUPS OF NINE SHOU)	1 The Center (Chung) 2 Praise (Hsien) 3 Compliance (Ts'ung)	4 Change (Keng) 5 A Year (Tsui) 6 Extending (K'uo)	7 Diminishing (Chien) 8 Sinking (Ch'en) 9 Completing (Ch'eng)
THE THREE GUNAS (SKT.)	Rajas	Sattwa	Tamas



BIGRAM									
NUMBER	1	2	3	4	5	6	7	8	9
CHINESE	Chi	Chiu	Hsiang	Lin	P'ing	Hui	Tsai	Hsiu	Hsiung
ENGLISH	Lucky or Good Luck	Error	Portent; Usually Good	Regret; Repentance	Average; Even	Rejection; Regrets	Calamity; Catastrophe; Natural Disasters	Fortune; Usually Good	Evil; Bad Luck

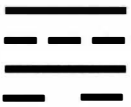
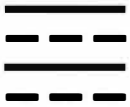
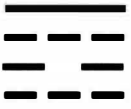
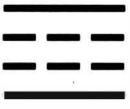
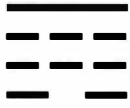
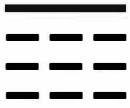
First T'ien—Chung: The Center

Active or Quadra-gram	Shou	Tsan	Wu-Hsing	Date	Concept or Image	Recessive Flux
	1 Chung—The Center	1-9	Earth	Dec 22-Dec 26	Yellow Palace (Palace of Earth)	Yang Ch'i
	2 Chou—Surrounding	10-18	Earth/Water	Dec 27-Dec 30	Surrounding the mind and also returning	Yang Ch'i
	3 Hsien—Slowly	19-27	Earth/Water	Dec 31-Jan 4	Subtly moving (Water under Earth)	Yang Ch'i
	4 Hsien—A Barrier	28-36	Earth/Water	Jan 5-Jan 8	A Barrier to Yin	Yang Ch'i
	5 Shao—The Least	37-45	Earth/Water	Jan 9-Jan 13	Congealing (in preparation to burst into bloom)	Yang Ch'i
	6 Li—Tribulations	46-54	Earth/Water	Jan 14-Jan 17	Hatching tiny things	Yang Ch'i
	7 Shang—Top (Ascent)	55-63	Earth/Water	Jan 18-Jan 22	The birth of things from the foundations	Yang Ch'i
	8 Kan—To Oppose	64-72	Earth/Water	Jan 23-Jan 26	Supporting things; piercing through	Yang Ch'i
	9 Shu—Penetrating	73-81	Water	Jan 27-Jan 31	Strong inside but weak outsidet	Yang Ch'i

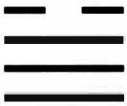
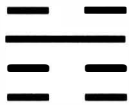
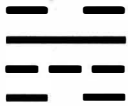
Second T'ien—Hsien: Praise

QUADRAGRAM	SHOU	TSAN	WU-HSING	DATE	CONCEPT OR IMAGE	ACTIVE OR RECESSIVE FLUX
	10 Hsien—Praise	82-90	Water	Feb 1-Feb 4	Assistingvthat which is concealed to emerge	Yang Ch'i
	11 Ch'a—To Mistake	91-99	Water	Feb 5-Feb 9	To mistake its appearance. Wriggling, it splits open.	Yang Ch'i
	12 T'ung—The Young Boy	100-108	Water	Feb 10-Feb 13	Youthful inexperience	Yang Ch'i
	13 Tseng—Increase	109-117	Water	Feb 14-Feb 18	Luxuriant growth increasing	Yang Ch'i
	14 Jui—Sharpness	118-126	Water	Feb 19-Feb 22	The Summit	Yang Ch'i
	15 Ta—Perceiving	127-135	Water	Feb 23-Feb 27	Twigs and branches emerging (Wood rising from Water)	Yang Ch'i
	16 Chiao—Exchange	136-144	Water	Feb 28-Mar 3	Matter ascending towards spirit	Yang Ch'i
	17 Juan—Soft	145-153	Wood	Mar 4-Mar 7	Flexibility	Yang Ch'i
	18 Hsi—Waiting	154-162	Wood	Mar 8-Mar 12	Judgment in waiting judgment in not waiting	Yang Ch'i

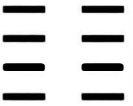
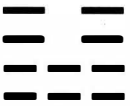
Third T'ien—Ts'ung: Compliance

Quadragram	Shou	Tsan	Wu-Hsing	Date	Active or Concept or Image	Recessive Flux
	19 Ts'ung—Compliance	163-171	Wood	Mar 13-Mar 16	Compliance of Water (Water nourishing Wood)	Yang Ch'i
	20 Chin—Advancing	172-180	Wood	Mar 17-Mar 21	The active forces stretch out; Spring Equinox	Yang Ch'i
	21 Shih—Release	181-189	Wood	Mar 22--Mar 25	Quickening; harmoniously enlivening	Yang Ch'i
	22 Ke—A Pattern	190-198	Wood	Mar 26-Mar 30	Inner vigor; grid lattice, or starting point	Yang Ch'i
	23 I—Harm	199-207	Wood	Mar 31-Apr 3	Injury or illness	Yang Ch'i
	24 Lo—Joy	208-216	Wood	Apr 4-Apr 8	Yang emerging	Yang Ch'i
	25 Cheng—Contention	217-225	Wood	Apr 9-Apr 12	Water overflowing	Yang Ch'i
	26 Wu—Scrutiny	226-234	Wood	Apr 13-Apr 17	Clarity	Yang Ch'i
	27 Shih—Transactions	235-243	Wood	Apr 18-Apr 21	Prosperity; the effulgence of the Sun	Yang Ch'i

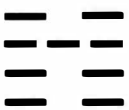
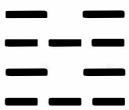
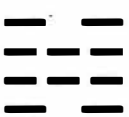
Fourth T'ien—Keng: Change

ACTIVE OR QUADRAGRAM	SHOU	TSAN	WU-HSING	DATE	CONCEPT OR IMAGE	RECESSIVE FLUX
	28 Keng—Change	244-252	Wood	Apr 22-Apr 26	Transformation of objects through the intellect	Yang Ch'i
	29 Tuan—Severing	253-261	Wood	Apr 27-Apr 30	A frontier inside; unyielding outside	Yang Ch'i
	30 I—Fortitude	262-270	Wood	May 1-May 5	Virtuous; determination	Yang Ch'i
	31 Chuang—Pretense	271-279	Wood	May 6-May 9	Transactions (to load up)	Yang Ch'i
	32 Chung—Multitude	280-288	Wood	May 10-May 14	Expansion; nourishing the great multitude	Yang Ch'i
	33 Mi—Intimacy	289-297	Fire	May 15-May 18	The uniqueness of the myriad things akin to Heaven (the closely meshed net)	Yang Ch'i
	34 Ch'in—Relatives	298-306	Fire	May 19-May 23	Skin	Yang Ch'i
	35 Lien—Accumulation	307-315	Fire	May 24-May 27	Great Yang and self-sufficiency outside; little accumulation of Yin inside	Yang Ch'i
	36 Chiang (Ch'iang)—Boundary (Violence)	316-324	Fire	May 28-June 1	Bridge; interface	Yang Ch'i

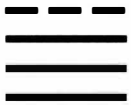
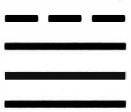
Fifth T'ien—Tsui: A Year

Active or Quadragram	Shou	Tsan	Wu-Hsing	Date	Concept or Image	Recessive Flux
	37 Tsui—A Year	325-333	Fire	June 2-June 5	Greatest light; equally balanced	Yang Ch'i
	38 Sheng—Abundance	334-342	Fire	June 6-June 10	Entirely full; symbolizing ideas	Yang Ch'i
	39 Chü—A Dwelling	343-351	Fire	June 11-June 14	Stability	Yang Ch'i
	40 Fa—Law	352-360	Fire	June 15-June 19	Immutable heavenly law; changeable earthly law; the element that respects ink	Yang Ch'i
	41 Ying—Befitting	361-369	Fire	June 20-June 24	Heaven's laws woven together, enmeshed; Summer Solstice	
	42 Ying—Greeting	370-378	Fire	June 25-June 28	The first half of the elements united, flowing against the current	Yin Ch'i
	43 Yu—Meeting	379-387	Fire	June 29-July 3	Encounter	Yin Ch'i
	44 Tsao—The Stove	388-396	Fire	July 4-July 7	The cauldron; fertilizing and flowing	Yin Ch'i
	45 Ta—Great	397-405	Fire	July 8-July 12	The recessive; empty, stays in the active; entangled, it is outside the element, but together with it. The Abyss, the Lake, the Sea; wrapped round without direction.	Yin Ch'i

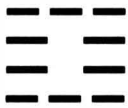
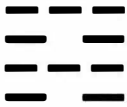
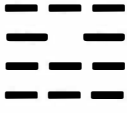
Sixth T'ien—K'uo: Extending

QUADRAGRAM	SHOU	TSAN	WU-HSING	DATE	CONCEPT OR IMAGE	ACTIVE OR RECESSIVE FLUX
	46 K'uo—Extending	406-414	Fire	July 13-July 16	Stretching out	Yin Ch'i
	47 Wen—Literature	415-423	Fire	July 17-July 21	Yin craves the assistance of Yang	Yin Ch'i
	48 Li—Propriety	424-432	Fire	July 22-July 25	Ceremonial conduct; a shoe	Yin Ch'i
	49 T'ao—Escape	433-441	Metal	July 26-July 30	Escaping Water's injury	Yin Ch'i
	50 T'ang—The Dodder Plant	442-450	Metal	July 31-Aug 3	The path from the entrance gate to the main hall of the Temple	Yin Ch'i
	51 Ch'ang—Rule	451-459	Metal	Aug 4-Aug 8	Ceremony is the medium whereby the Genius communicates through the divining board	Yin Ch'i
	52 Tu—A Degree	460-468	Metal	Aug 9-Aug 12	The Sun is fierce; the Sun is resting	Yin Ch'i
	53 Yung—Eternity	469-477	Metal	Aug 13-Aug 17	By Yin the military killed; by Yang the literary learn. The Way lasts forever	Yin Ch'i
	54 K'un—Posterity	478-486	Metal	Aug 18-Aug 21	Yin protects; Yang guards. Their posterity is the Way.	Yin Ch'i

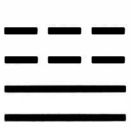
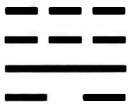
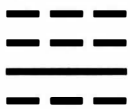
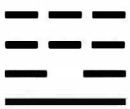
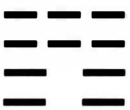
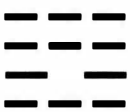
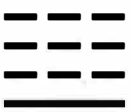
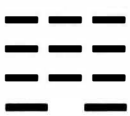
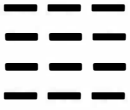
Seventh T'ien—Chien: Diminishing

Active or Quadragram	Shou	Tsan	Wu-Hsing	Date	Concept or Image	Recessive Flux
	55 Chien—Diminishing	487-495	Metal	Aug 22-Aug 26	The Center diminishes; flowing into Earth	Yin Ch'i
	56 Yin—Humming	496-504	Metal	Aug 27-Aug 30	Yin is not transforming; Yang is not bestowing. The myriad things all chant (hum).	Yin Ch'i
	57 Shou—Protection	505-513	Metal	Aug 31-Sept 4	Yin protects the window; Yang protects the door. The elements do not oppose each other.	Yin Ch'i
	58 Hsi—Reuniting	514-522	Metal	Sept 5-Sept 8	Reuniting darkness with the Center; Earth reuniting with Heaven	Yin Ch'i
	59 Chü—Assembly	523-531	Metal	Sept 9-Sept 13	Assembly of ghosts (karma)	Yin Ch'i
	60 Chi—To Store	532-540	Metal	Sept 14-Sept 17	Yin guards the great closure; Yang guards the small opening	Yin Ch'i
	61 Shih—Adorn	541-549	Metal	Sept 18-Sept 21	Speech; divination	Yin Ch'i
	62 I—Doubt	550-558	Metal	Sept 22-Sept 26	Yin and Yang grind against each other; Autumn Equinox	Yin Ch'i
	63 Shih—Inspect	559-567	Metal	Sept 27-Oct 1	Yin completing Yang completing posterity	Yin Ch'i

Eighth T'ien—Ch'en: Sinking

QUADRAGRAM	SHOU	TSAN	WU-HSING	DATE	CONCEPT OR IMAGE	ACTIVE OR RECESSIVE FLUX
	64 Ch'en—Sinking	568-576	Metal	Oct 2-Oct 5	Yin enfolds Yang; Yang enfolds Yin. Metal sinking into Water	Yin Ch'i
	65 Nei—Within	577-585	Water	Oct 6-Oct 10	Water within Earth	Yin Ch'i
	66 Chü—Departing	586-594	Water	Oct 11-Oct 14	Yang departed makes Yin; Yin departed makes Yang. The elements united, unleashed and wild.	Yin Ch'i
	67 Hui—Obscure	595-603	Water	Oct 15-Oct 19	Obscuration; Solar eclipse; dark of the Moon	Yin Ch'i
	68 Meng—Dimmed	604-612	Water	Oct 20-Oct 23	Eyesight obscured	Yin Ch'i
	69 Ch'iung—Poverty	613-621	Water	Oct 24-Oct 28	Need	Yin Ch'i
	70 Ko—Hacking Off	622-630	Water	Oct 29-Nov 2	Loss or lack	Yin Ch'i
	71 Chih—Stop	631-639	Water	Nov 3-Nov 6	Cessation or pause	Yin Ch'i
	72 Chien—Obduracy	640-648	Water	Nov 7-Nov 10	Quarrels; violence leading to changeability	Yin Ch'i

Ninth T'ien—Ch'eng: Completing

Quadragram	Shou	Tsan	Wu-Hsing	Date	Concept or Image	Active or Recessive Flux
	73 Ch'eng—Completing	649-657	Water	Nov 11-Nov 15	The Universe; the Center and Completing alone survey the Great	Yin Ch'i
	74 Chih—Will	658-666	Water	Nov 16-Nov 19	Yin and Yang are exchanged	Yin Ch'i
	75 Shih—Error	667-675	Earth/Water	Nov 20-Nov 24	Sinking; unfathomable	Yin Ch'i
	76 Chü—Troubles	676-684	Earth/Water	Nov 25-Nov 28	Inundation	Yin Ch'i
	77 Hsün—Domesticated	685-693	Earth/Water	Nov 29-Dec 3	Binding	Yin Ch'i
	78 Chiang—Taking	694-702	Earth/Water	Dec 4-Dec 7	Grasping	Yin Ch'i
	79 Nan—Difficulties	703-711	Earth/Water	Dec 8-Dec 12	Insufficiency	Yin Ch'i
	80 Ch'in—Diligent	712-720	Earth/Water	Dec 13-Dec 16	Great Yin; freezing solid; winter	Yin Ch'i
	81 Yang—Nourishing	721-729	Earth/Water	Dec 17-Dec 21	Cycles; Yin, a fully stretched bow; Yang, the Sun hidden in the Abyss. (The rebirth of the Sun)	Yin Ch'i

See also MODEL 2; MODEL 3; MODEL 5.
See (in the glossary) CH'I; GUNA; HSUAN; I CHING; PRINCIPIA CHYMIA; WU-HSING.

Essential Reading

Taoist Magic—John Blofeld
Tai Hsuan Ching—Derek Walters (trans.)
I Ching—Richard Wilhelm (trans.)

Suggested Reading

Divination and Oracles—Michael Loewe and Carmen Blacker
Researches on the I Ching—Wm. L. MacDonald, Tsuyoshi Hasegawa, and Helmut Wilhelm
Anthology of the I Ching—W. A. Sherrill and W. K. Chu

MODEL 91

The Enochian Watchtowers, Hierarchies, and Subaethyrs

The Enochian magical system originated with the skrying experiments of Dr. John Dee and Edward Kelly in Elizabethan England. According to Dee's journals, the alphabet, language, and complex system of pantacles, sigils, magic squares, and invocations comprising Enochian were transmitted to Dee and Kelly by various angelic beings (hence Enochian, the "language of the angels").

After centuries of elaboration by such organizations as the Hermetic Order of the Golden Dawn and the Aurum Solis, Enochian can be said to be the most elegant and sophisticated magical system available to western magicians.

I can give only a brief overview and summary of Enochian's complex structure within this work. That portion of the system that I can cover is organized as follows:

Model 91

- The four watchtowers of the elements
- The Tablet of Union
- The hierarchies of divine and angelic names
- The 91 subaethyrs and their governors

Model 21

- John Dee, Edward Kelly, and the origins of Enochian
- The Enochian alphabet
- The structure of (and names contained in) the *Sigillum Dei Æmeth*

Model 30

- The 30 aethyrs

See (in the glossary) ANGEL; ENOCHIAN; INVOCATION; MAGIC SQUARE; SIGIL.

See MODEL 21 and MODEL 30 for a list of suggested reading.

See also MODEL 7 (THE HEPTARCHIA MYSTICA, a related magical system also created by Dee and Kelly)

In the Enochian magical system, the material universe is represented by the four great watchtowers of the elements (shown later in this article).

Each "watchtower" is symbolized by a tablet of 12 by 13 squares (each square containing one or more Enochian letters). The rough arrangement of the elements on the four tablets is shown below:

Watchtower of the East (Air)

Air of Air	Water of Air
Earth of Air	Fire of Air

Watchtower of the West (Water)

Air of Water	Air of Water
Earth of Water	Fire of Water

Watchtower of the North (Earth)

Air of Earth	Water of Earth
Earth of Earth	Fire of Earth

Watchtower of the South (Fire)

Air of Fire	Water of Fire
Earth of Fire	Fire of Fire

The watchtowers are connected by the "Black Cross" (made up of 51 squares) wherein the Enochian name of each of the four elements is spelled out twice. These letters can be arranged in four words of five letters each, forming a table called the Tablet of Union.

The letters contained in the Tablet of Union are used to prefix the names of the angels of the watchtowers, resulting in the names of the archangels. The English letters making up the tablet (and their elemental attributions) are shown below:

	SPIRIT	AIR	WATER	EARTH	FIRE
AIR	E	X	A	R	P
WATER	H	C	O	M	A
EARTH	N	A	N	T	A
FIRE	B	I	T	O	M

The Great Secret Holy Names of God

Each of the four watchtowers contains one of the Great Secret Holy Names of God. The names are obtained by reading across the middle row (referred to as the *Linea Spiritus Sancti)* of each square.

ELEMENT	NAME	MEANING
Air	ORO-IBAH-AOZPI	He who cries aloud in the place of desolation
Water	MPH-ARSL-GAIOL	He who is the first true creator, the horned one
Earth	MOR-DIAL-HKTGA	He who burns up iniquity without equal
Fire	OIP-TEAA-PDOKE	He whose name is unchanged from what it was

The Great Secret Holy Names are usually used in ritual invocations of the kings, seniors, archangels, and angels of the watchtowers in order to govern or attune the overall nature of an operation.

The Four Great Kings

The names of the Four Great Kings are obtained from a clockwise "whorl" or spiral in the center of each watchtower. Each king presides or rules over the watchtower containing that king's name.

ELEMENT	NAME	MEANING
Air	BATAIVAH	He whose voice seems to have wings
Water	RAAGIOSL	He whose hands are turned towards the East
Earth	IKZHIKAL	He who solidifies the past
Fire	EDLPRNAA	He who is first to receive the flames

The 24 Seniors or Elders

There are six planetary seniors associated with each of the four watchtowers. The names of the seniors occur in the center row and two center columns of each tablet and may be obtained by reading from the center outward. (The center row and two columns are collectively referred to as the Great Cross of the watchtower it occurs in.) Each senior's name contains seven letters (except when two letters appear in the same square).

The Seniors of Air

Name	Meaning	Associated Planet
HABIORO	He whose voice is low	Mars
AAOXAIF	He who frequents the ways	Jupiter
HTMORDA	He who has a son	Luna
AHAOZAPI	He who is in his place	Venus
AVTOTAR	He who listens	Mercury
HIPOTGA	He who is like nothing else	Saturn

The Seniors of Water

Name	Meaning	Associated Planet
LSRAHPM	He who slays	Mars
SAIINOV	He who has a temple	Jupiter
LAOAXRP	He who is first in arrogance	Luna
SLGAIOL	He who made the spirit	Venus
SOAIXNT	He who has the saving waters	Mercury
LIGDISA	He who has no head	Saturn

The Seniors of Earth

Name	Meaning	Associated Planet
LAIDROM	He who knows the secrets of truth	Mars
AKZINOR	He who is from the dark waters	Jupiter
LZINOPO	He who is first in the deep waters	Luna
ALHKTGA	He who is most like a spirit	Venus
AHMLIKV	He who is most ancient	Mercury
LIIANSA	He who is first in truth	Saturn

The Seniors of Fire

Name	Meaning	Associated Planet
AAETPIO	He who seeks his place	Mars
ADAEOUT	He who sings like a bird	Jupiter
ALNDVOD	He who will serve herein	Luna
AAPDOKE	He whose name remains the same	Venus
ANODOIN	He who is open to others	Mercury
ARINNAP	He who protects with a sword	Saturn

The Angels of the Calvary Cross

Each watchtower contains four "Calvary crosses," one in each subquadrant of the tablet. Each cross contains ten squares (six vertical, five horizontal) associated with the ten spheres of the qabalistic Sephiroth. Thus there are four Calvary crosses for each of the four qabalistic worlds, or a total of 16 crosses corresponding to the subelements.

The names of the angels of each subelemental cross are obtained by reading each cross, first horizontally and then vertically, yielding two names for each cross. The six-lettered names (reading each cross downward) evoke the intelligent forces of the subquadrants. The five-letter names (obtained by reading across) control the forces.

SUBELEMENT	NAME	MEANING
Air of Air	IDOIGA	He who sits on the Holy Throne
	ARDZA	He who protects
Water of Air	LLAKZA	He who is first to precipitate
	PALAM	He who is on the path
Earth of Air	AIAOAI	He who is within and among you
	OIIIT	He who is, but also is not
Fire of Air	AOURRZ	He who beautifies
	ALOAI	He who is from a succession
Air of Water	OBGOTA	He who is like a garland
	AABKO	He who is bent over
Water of Water	NELAPR	He who must have his way
	OMEBB	He who knows
Earth of Water	MLLADI	He who shoots arrows
	OLAAD	He who created birds
Fire of Water	IAAASD	He who is in truth
	ATAPA	He who bears a likeness
Air of Earth	ANGPOI	He who divides thoughts
	UNNAX	He whose great name is All
Water of Earth	ANAEEM	He who is nine times obedient
	SONDN	He who has a kingdom
Earth of Earth	KBALPT	He who stoops down
	ARBIZ	He whose voice protects
Fire of Earth	SPMNIR	He who increases knowledge
	LLPIZ	He whose place is in the aethyrs
Air of Fire	NOALMR	He who is first to bring about torment
	OLOAG	He who makes nothing
Water of Fire	VADALI	He who has the Secret Truth
	OBAVA	He who has half of truth
Earth of Fire	VOLXDO	He whose name is Annihilation
	SIODA	He who is eternal
Fire of Fire	RZIONR	He who is in the Waters of the Sun
	NRZFM	He who visits here six times

The Kerubic Archangels

There are 64 kerubic archangels ruling over the kerubim. The names of the archangels are obtained by prefixing the names of the kerubim with the appropriate letter from the Tablet of Union/Black Cross (either E, H, N, or B, referring to the element of spirit). Note that only the first kerubic archangel of each subelement is shown below.

	Air	Water	Earth	Fire
Air of . . .	ERZLA	HTAAD	NBOZA	BDOPA
Water of . . .	EUTPA	HTDIM	NPHRA	BANAA
Earth of . . .	ETNBR	HMAGL	NOKNK	BPSAK
Fire of . . .	EXGZD	HNLRX	NASMT	BZIZA

The Kerubic Angels
(The Kerubim)

There are four kerubic angels associated with each of the 16 Calvary crosses (16 in each watchtower, 64 in all). The names of the kerubim are derived from the four squares above the horizontal bar of each cross. The four letters are transposed to obtain the four names of the kerubic angels of each subquadrant.

	Air	Water	Earth	Fire
Air of . . .	RZLA	TAAD	BOZA	DOPA
	ZLAR	AADT	OZAB	OPAD
	LARZ	ADTA	ZABO	PADO
	ARZL	DTAA	ABOZ	ADOP
Water of . . .	UTPA	TDIM	PHRA	ANAA
	TPAU	DIMT	HRAP	NAAA
	PAUT	IMTD	RAPH	AAAN
	AUTP	MTDI	APHR	AANA
Earth of . . .	TNBR	MAGL	OKNK	PSAK
	NBRT	AGLM	KNKO	SAKP
	BRTN	GLMA	NKOK	AKPS
	RTNB	LMAG	KOKN	KPSA
Fire of . . .	XGZD	NLRX	ASMT	ZIZA
	GZDX	LRXN	SMTA	IZAZ
	ZDXG	RKNL	MTAS	ZAZI
	DXGZ	XNLR	TASM	AZIZ

The Presiding Angels of the Watchtowers

Each of the 64 lesser angels of the watchtowers is associated with a presiding angel (or lesser ruling angel). The names of the presiding angels are obtained by prefixing the appropriate letter from the Tablet of Union/Black Cross to the names of the lesser angels.

	AIR	WATER	EARTH	FIRE
AIR OF . . .	XKZNS	KTOKO	AAIRA	IOPMN
	XTOTT	KNHDD	AORMN	IAPST
	XSIAS	KPAAK	ARSNI	ISKIO
	XFMND	KSAIK	AIZNR	IVASG
WATER OF . . .	AOYUB	OMAGM	NOMGG	TGMNM
	APAOK	OLEOK	NGBAL	TEKOP
	ARBNH	OVSSN	NRLMU	TAMOK
	ADIRI	ORVOI	NIAHL	TBRAP
EARTH OF . . .	RABMO	MPAKO	TOPNA	ODATT
	RNAKO	MNDZN	TDOOP	ODIOM
	ROKNM	MIIPO	TRXAO	OOOPZ
	RSHAL	MXRNH	TAXIR	ORGAN
FIRE OF . . .	PAKKA	AXPKN	AMSAP	MADRE
	PNPNT	AVASA	AIABA	MSISP
	POTOI	ADAPI	AIZXP	MPALI
	PPMOX	ARNIL	ASTIM	MAKAR

The Lesser Angels of the Watchtowers

There are 64 lesser angels whose names are obtained from the four squares (two groups of two squares) below the horizontal bar of each of the 16 Calvary crosses. The first angel in each set of four is considered somewhat more important than the other three.

	AIR	WATER	EARTH	FIRE
AIR OF . . .	KZNS	TOKO	AIRA	OPMN
	TOTT	NHDD	ORMN	APST
	SIAS	PAAK	RSNI	SKIO
	FMND	SAIK	IZNR	VASG
WATER OF . . .	OYVB	MAGM	OMGG	GMNM
	PAOK	LEOK	GBAL	EKOP
	RBNH	VSSN	RLMU	AMOK
	DIRI	RVOI	IAHL	BRAP

EARTH OF . . .	ABMO	PAKO	OPNA	DATT
	NAKO	NDZN	DOOP	DIOM
	OKNM	IIPO	RXAO	OOPZ
	SHAL	XRNH	AXIR	RGAN
FIRE OF . . .	AKKA	XPKN	MSAP	ADRE
	NPNT	VASA	IABA	SISP
	OTOI	DAPI	IZXP	PALI
	PMOX	RNIL	STIM	AKAR

The Pyramids of the Tablets

It is important to note that each square of the Tablet of Union and of the four watchtowers of the Elements may be converted to the form of a truncated pyramid (as shown in the "expanded" illustrations of the five tablets). The letter appearing in the square is shown on the center square (top) of the resulting pyramid. The attributions of the sides of the pyramids are arrived at by elaborate schemes which differ depending upon the position of the square with the tablet. Detailed instructions for creating the pyramids may be found in the following books:

Enochian Magic: A Practical Manual—Gerald and Betty Schueler
The Complete Golden Dawn System of Magic—Israel Regardie
The Golden Dawn—Israel Regardie

The Relationship of the Watchtowers to the 91 Subaethyrs

The four watchtowers (and the Tablet of Union) can be said to correspond to the material world (Assiah) of the Hebrew qabalah. The 30 aethyrs surrounding the watchtowers (discussed in model 30) correspond to the other three qabalistic worlds as shown below:

AETHYRS	PLANE	QABALISTIC WORLD
30 through 27	Astral	Yetzirah (creation)
26 through 11	Mental	Briah (formation)
10 through 2	Spiritual	Atziluth (origination)
1	Divine	

The aethyrs are related to the watchtowers via the sigils of the governors. The sigil for each governor may be obtained by tracing the name of the governor on the appropriate tablet. (The sigils of the governors are shown overlaid on the four tablets later in this article.)

By associating the 91 governors of the subaethyrs with the squares occupied by their names, the aethyrs can be viewed as interpenetrating (or overlapping) the watchtowers. In this sense, it could be said that the watchtowers represent the microcosm

and the aethyrs represent the macrocosm.

It is also interesting to note that Dee associated the governors of the subaethyrs with various regions of the material world.

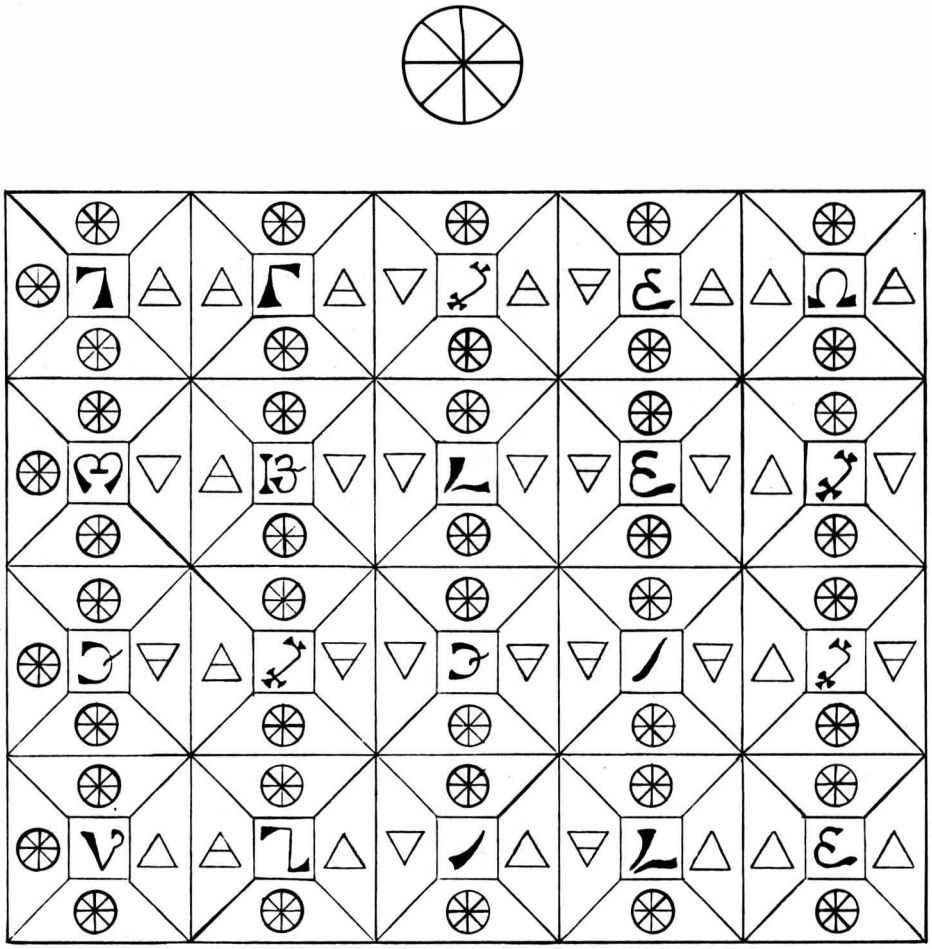
A Summary of Enochian Hierarchies

	AIR	WATER	EARTH	FIRE
SPIRIT	EXARP	NANTA	BITOM	HCOMA
GREAT SECRET NAME OF GOD	ORO IBAH AOZPI	MPH ARSL GAIOL	MOR DIAL HKTGA	OIP TEAA PDOKE
GREAT KING	BATAIVAH	RAAGIOSL	IKZHIKAL	EDLPRNAA
SENIORS:				
MARS	HABIORO	LSRAHPM	LAIDROM	AAETPIO
JUPITER	AAOXAIF	SAIINOV	AKZINOR	ADAEOET
LUNA	HTMORDA	LAOAXRP	LZINOPO	ALNDVOD
VENUS	AHAOZAPI	SLGAIOL	ALHKTGA	AAPDOKE
MERCURY	AVTOTAR	SOAIXNT	AHMLIKV	ANODOIN
SATURN	HIPOTGA	LIGDISA	LIIANSA	ARINNAP

Lesser Angels

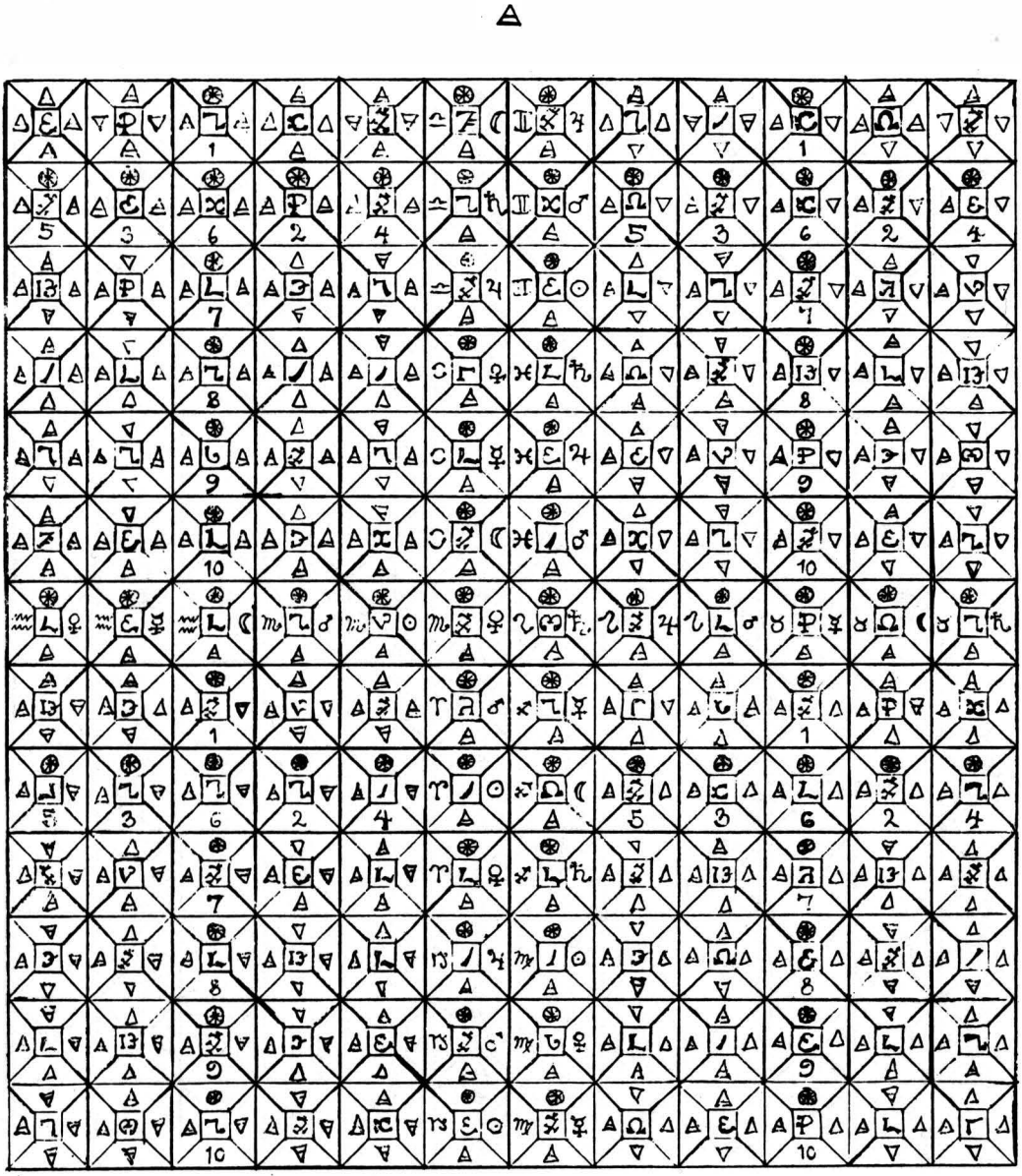
(of the Calvary Cross)

AIR OF . . .	AIR	WATER	EARTH	FIRE
INTELLIGENCE	IDOIGO	OBGOTA	ANGPOI	NOALMR
CONTROLLING NAME	ARDZA	AABKO	UNNAX	OLOAG
WATER OF . . .	**AIR**	**WATER**	**EARTH**	**FIRE**
INTELLIGENCE	LLAKZA	NELAPR	ANAEEM	VADALI
CONTROLLING NAME	PALAM	OMEBB	SONDN	OBAVA
EARTH OF . . .	**AIR**	**WATER**	**EARTH**	**FIRE**
INTELLIGENCE	AIAOAI	MALADI	KBALPT	VOLXDO
CONTROLLING NAME	OIIIT	OLAAD	ARBIZ	SIODA
FIRE OF . . .	**AIR**	**WATER**	**EARTH**	**FIRE**
INTELLIGENCE	AOURRZ	IAAASD	SPMNIR	RZIONR
CONTROLLING NAME	ALOAI	ATAPA	LLPIZ	NRZFM

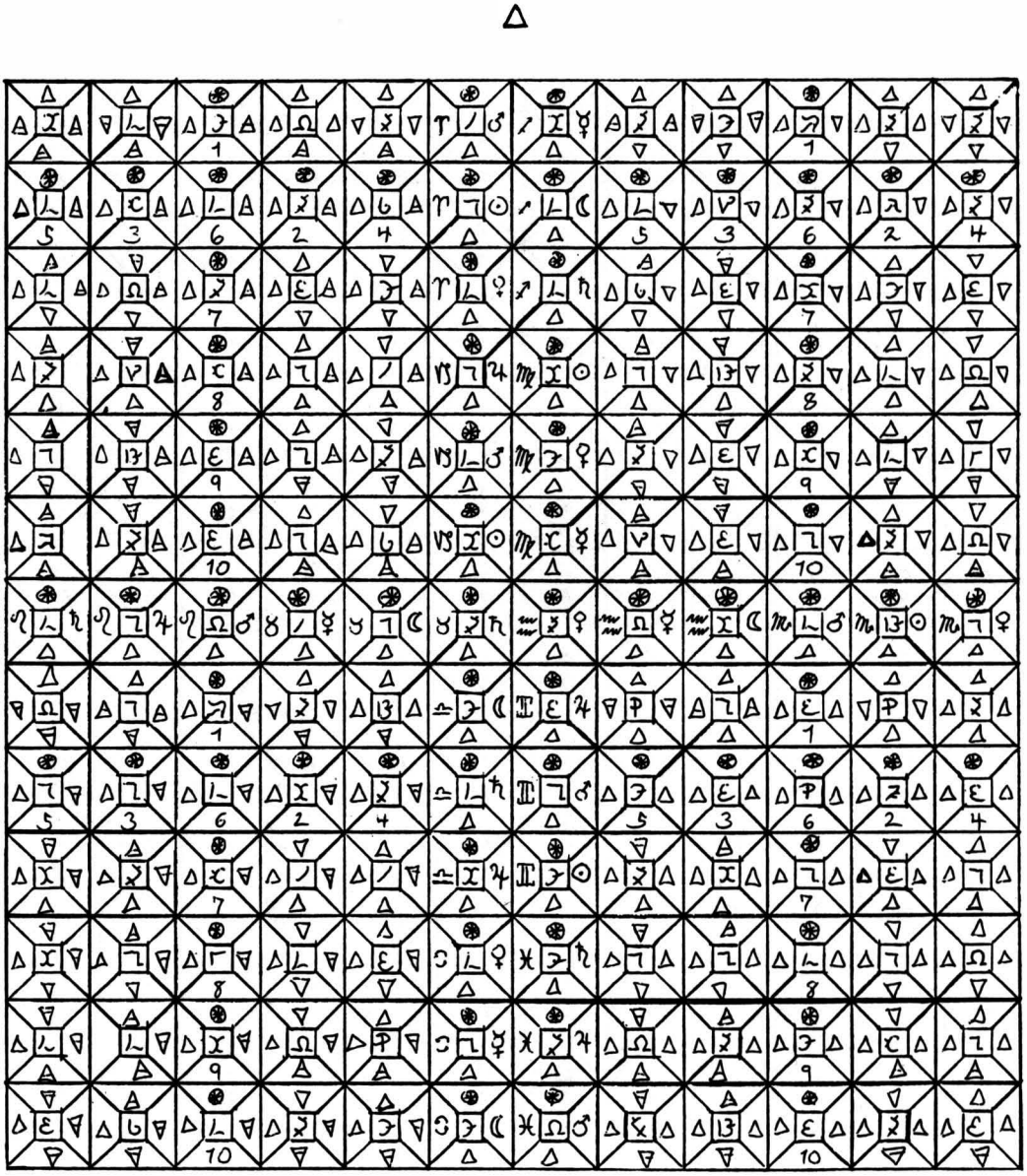


The Tablet of Union

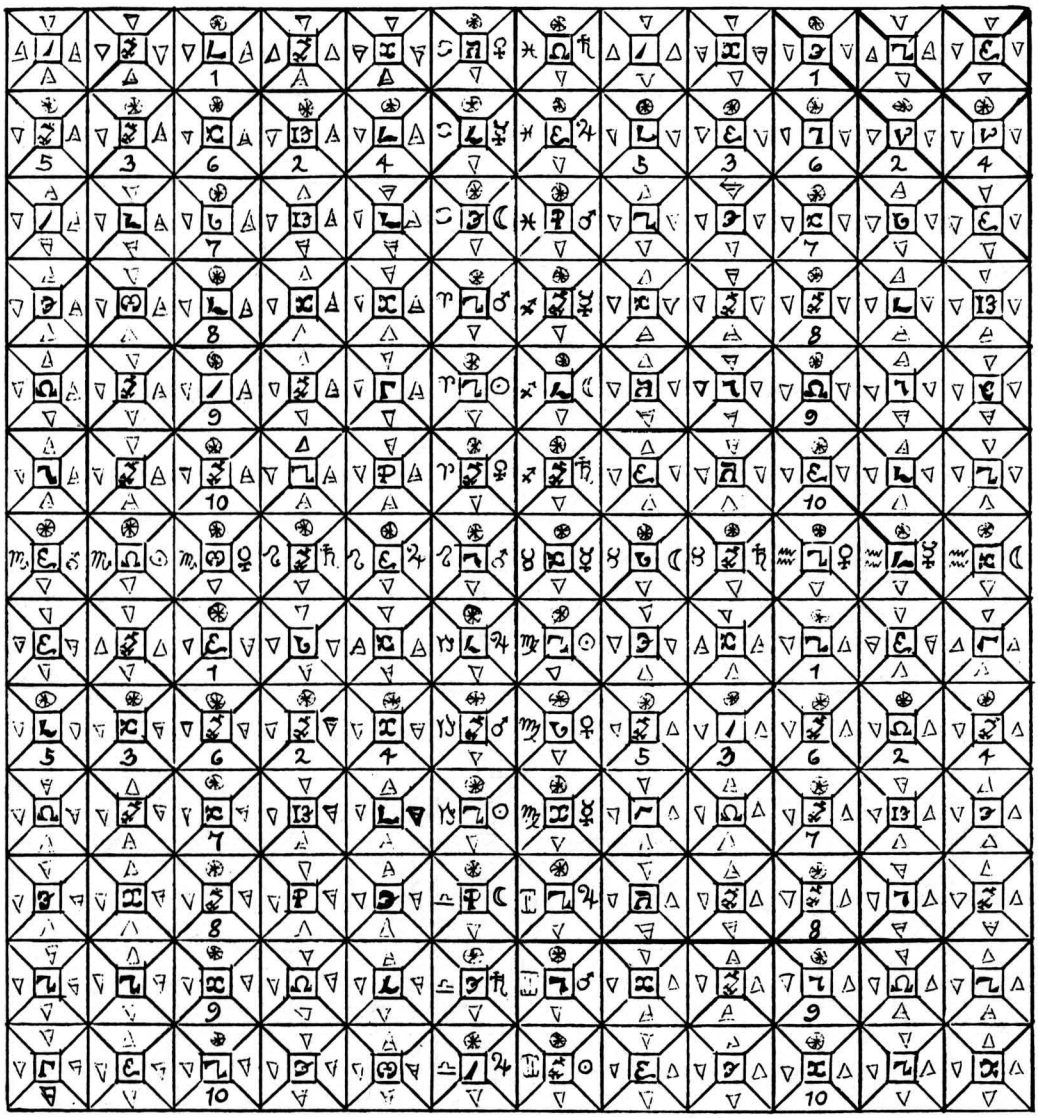
Expanded tables provided by Tim Deagan



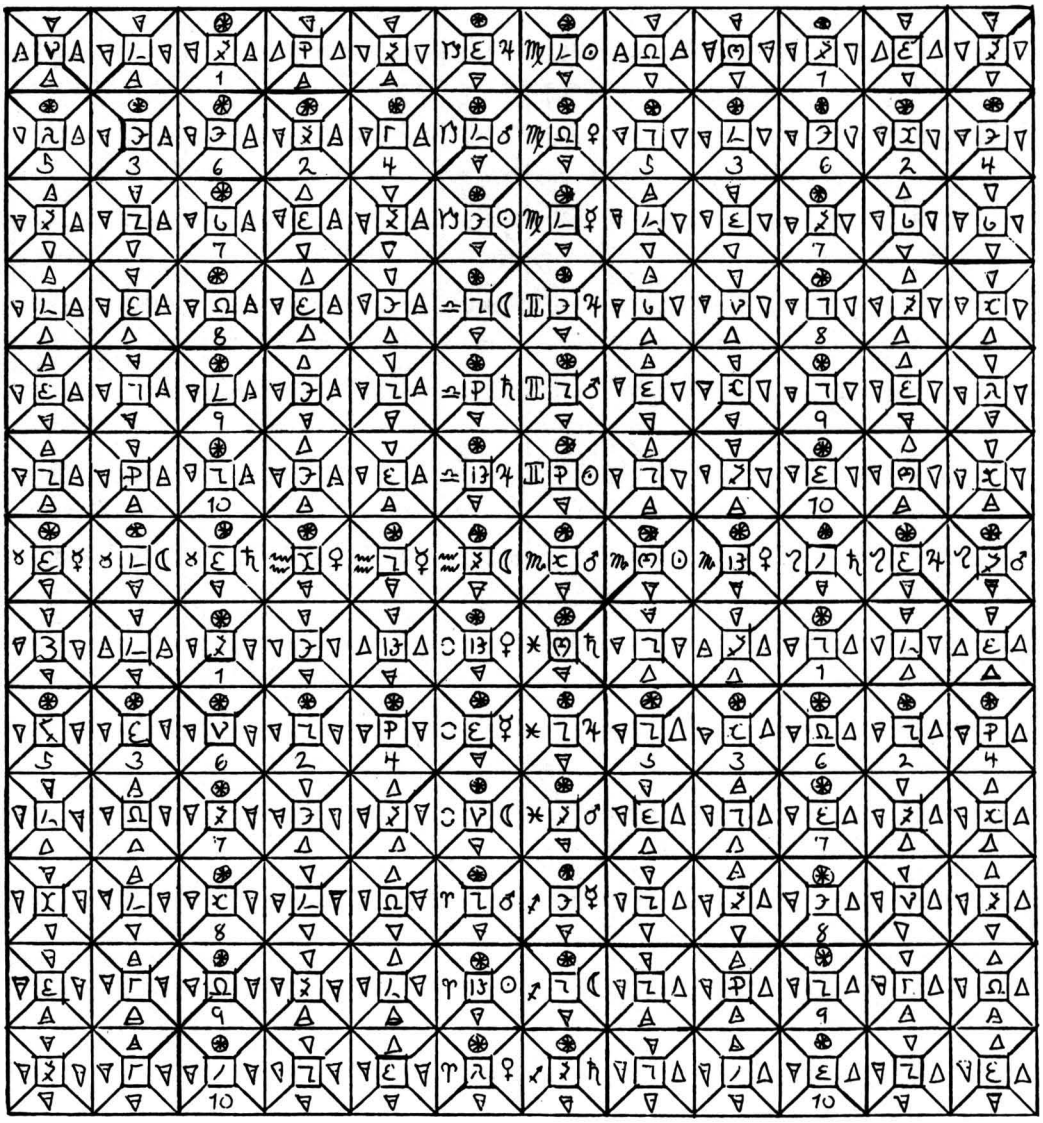
The Watchtower of the East (Air)



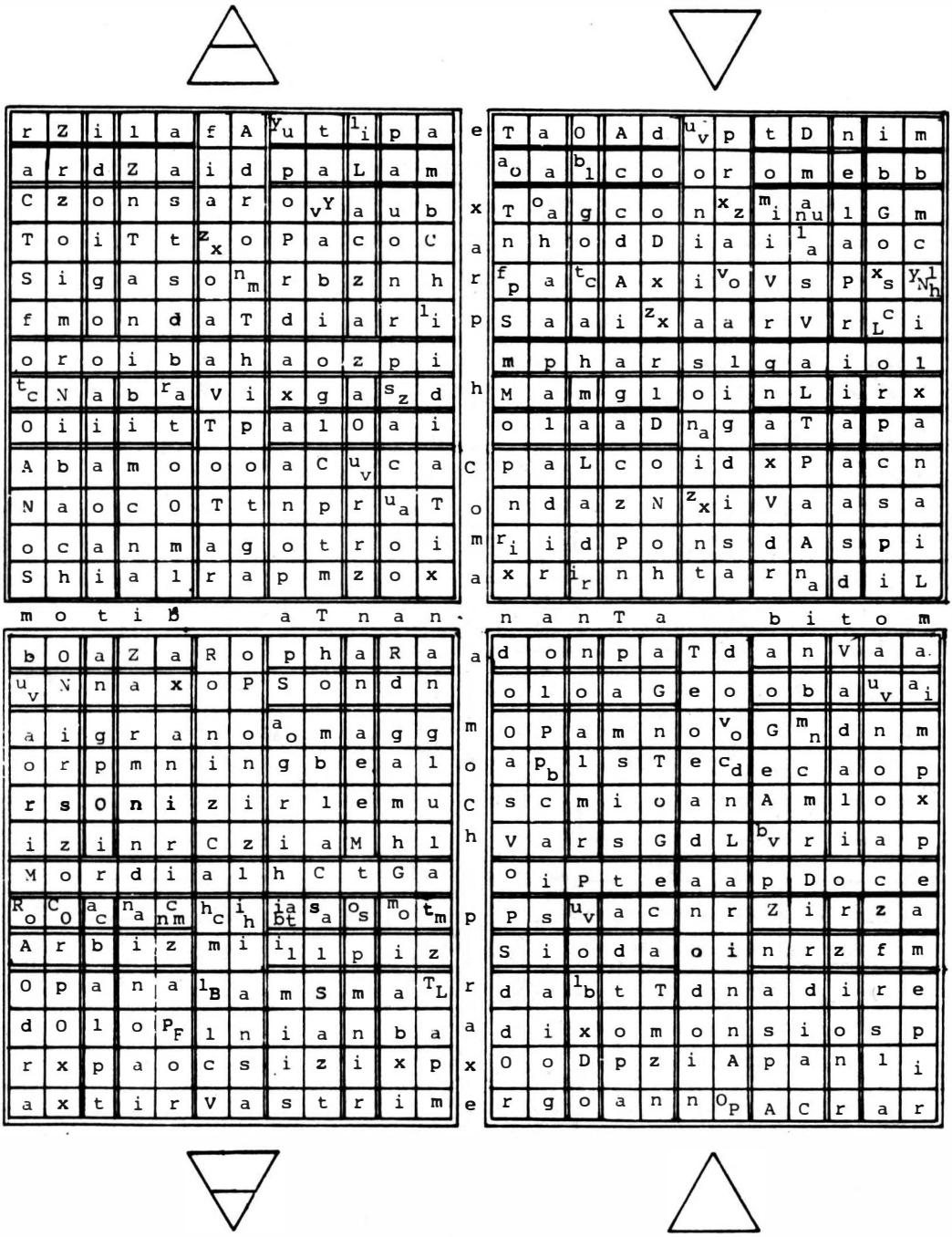
The Watchtower of the South (Fire)



The Watchtower of the West (Water)

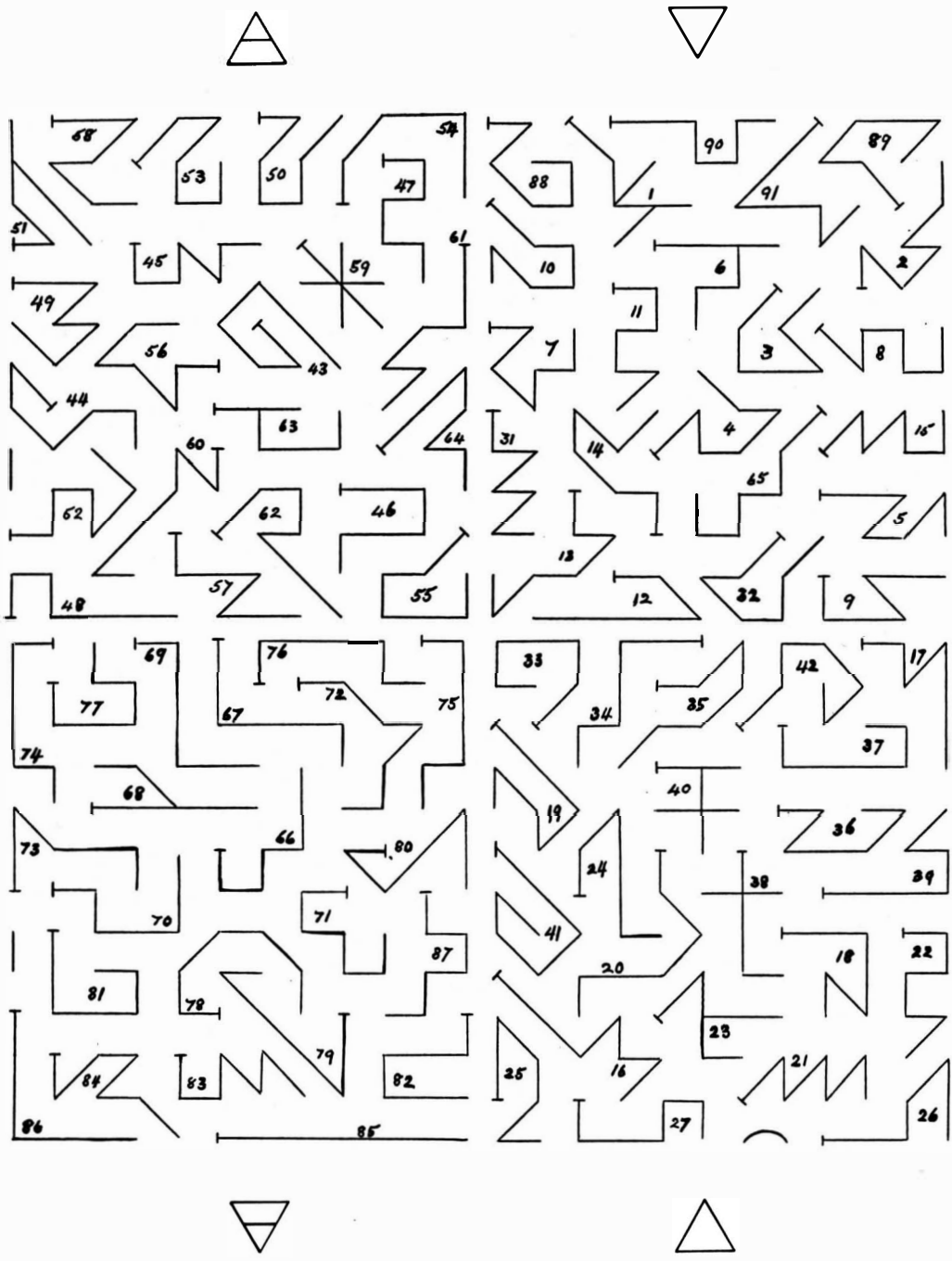


The Watchtower of the North (Earth)



The Watchtowers of the Elements (English letters)

Note: The "Great Crosses" and "Calvary (or Sephirotic) Crosses" are outlined with double lines.



The Sigils of the Governors
(shown overlaid on the four tablets)

The Thirty Aethyrs of Enochian and the Ninety-One Suborders

	1. LIL			2. ARN		
SUBORDER	1	2	3	4	5	6
EARTHLY LOCATION	Ægyptus	Syria	Mesopotamia	Cappadocia	Tuscia	Parva Asia
ENOCHIAN NAME OF LOCATION	OCCODON	PASCOMB	VALGARS	DOAGNIS	PACASNA	DIALOIA
ANGELIC GOVERNOR	ZARZILG	ZINGGEN	ALPVDVS	ZARNAAH	ZIRACAH	ZIRACAH
AURUM SOLIS TITLE OF MINISTERS	Rainbow-vestured Guardians of the Limbeck of Blood	The Dwellers in the Lake of Sapphires	The Flame-clad Amethysts which adorn the North	Lord of the Plain of Chrysoleth	The Angers of the Olive Mount, Captains of Ruin	The Dwellers in the Pillared City
NUMBER OF MINISTERS	7209	2360	5362	3636	2362	8962
ELEMENT	Water	Water	Water	Water	Water	Water
ZODIACAL SIGN	Sagittarius	Aquarius	Libra	Cancer	Taurus	Taurus
DEIFIC NAME	ARSL	ORO	PDOCE	HCTGA	MOR	MOR
ARCHANGEL	Advachiel	Cambriel	Zuriel	Muriel	Asmodel	Asmodel

The Thirty Aethyrs of Enochian and the Ninety-One Suborders (cont'd.)

	3. ZOM			4. PAZ		
Suborder	7	8	9	10	11	12
Earthly location	Hyrcania	Thracia	Gosmam	Thebaidi	Parsadal	India
Enochian name of location	SAMAPHA	VIROOLI	ANDISPI	THOTANP	AXXIARG	POTHNIR
Angelic governor	ZARZILG	ALPVDVS	LAVAVOTH	LAVAVOTH	LAVAVOTH	ARFAOLG
Aurum Solis title of ministers	The Whispering Ones, Spirits of the Basalt Forest	The Comfort of the Just, the Woes of Hyssop, Rue and Wormwood	Samite-robed Ministers of the Wave-carven Altar	The Lords Invincible, Leaders of the Silent Ones	The Mighty Spirits, Voices of the Throne	Lissome Ones of the Habitations of Twilight
Number of ministers	4400	3660	9236	2360	3000	6300
Element	Water	Water	Water	Water	Water	Water
Zodiacal sign	Sagittarius	Libra	Capricorn	Capricorn	Capricorn	Pisces
Deific name	ARSL	PDOCE	GAIOL	GAIOL	GAIOL	IBAH
Archangel	Advachiel	Zuriel	Hanael	Hanael	Hanael	Amnitziel

The Thirty Aethyrs of Enochian and the Ninety-One Suborders (cont'd.)

	5. LIT			6. MAZ		
SUBORDER Bactriane **LOCATION**	13 Cilicia	14 Oxiana	15 Numidia	16 Cyprus	17 Parthia	18**EARTHLY**
ENOCHIAN NAME OF LOCATION	LAZDIXI	NOCAMAL	TIARPAX	SAXTOMP	VAUAAMP	ZIRZIRD
ANGELIC GOVERNOR	OLPAGED	AVPVƉVS	ZINGGEN	GEBABAL	ARFAOLG	GEBABAL
AURUM SOLIS TITLE OF MINISTERS	The Panoplied Horsemen of the River of Dreams	Princes of the Waters of Death	The governors of Continuance	Guardians of the Wells of Pharphar	Children of the Seven Thunders, Oracles of the Undefiled	Host of the Amber Ships, the Lamps of Awe
NUMBER OF MINISTERS	8630	2306	5802	3620	9200	7220
ELEMENT	Water	Water	Water	Fire	Fire	Fire
ZODIACAL SIGN	Aries	Libra	Aquarius	Leo	Pisces	Leo
DEIFIC NAME	AOZPI	PDOCE	ORO	OIP	IBAH	OIP
ARCHANGEL	Malchidael	Zuriel	Cambriel	Verchiel	Amnitziel	Verchiel

The Thirty Aethyrs of Enochian and the Ninety-One Suborders (cont'd.)

	7. DEO			8. ZID		
Suborder	19	20	21	22	23	24
Earthly location	Getulia	Arabia	Phalagon	Mantiana	Soxia	Gallia
Enochian name of location	OPMACAS	GENADOL	ASPIAON	ZAMFRES	TODNAON	PRISTAC
Angelic governor	ZARNAAH	HONONOL	ZINGGEN	GEBABAL	OLPAGED	ZARZILG
Aurum Solis title of ministers	Princes of the Salt of Wisdom	The Flame-bearers, the Mighty Crowned Spirits	Swift Ones of the Portals of Flame	The Diamond-helmed Lords of Vexation	The Mighty Ones, Breastplates of Fire	Princes of the Torch-lit Labyrinth
Number of ministers	6363	7706	6320	4362	7236	2302
Element	Fire	Fire	Fire	Fire	Fire	Fire
Zodiacal sign	Cancer	Gemini	Aquarius	Leo	Aries	Sagittarius
Deific name	HCTGA	DIAL	ORO	OIP	AOZPI	ARSL
Archangel	Muriel	Ambriel	Cambriel	Verchiel	Malchidael	Advachiel

The Thirty Aethyrs of Enochian and the Ninety-One Suborders (cont'd.)

	9. ZIP			10. ZAX		
Suborder	25	26	27	28	29	30
Earthly location	Illyria	Sogdiana	Lydia	Caspis	Germania	Trenam
Enochian name of location	ODDIORG	CRALPIR	DOANZIN	LEXARPH	COMANAN	TABITOM
Angelic governor	HONONOL	LAVAVOTH	ZARZILG	ZINGGEN	ALPVDVS	ZARZILG
Aurum Solis title of ministers	Iron-shod Lords of Splendor	The governors of the Blackened Waters	The Ministers of Glory, Summoners of the Harps of Iron	The Clarions of Orichalc, Ministers of Dissension	The Princes of Justice, Millstones of the Mighty	The Ministers of Guerdon, the Blue Flames of the Last
Number of ministers	9996	3620	4230	8880	1230	1617
Element	Fire	Fire	Fire			
Zodiacal sign	Gemini	Capricorn	Sagittarius	Aquarius	Libra	Sagittarius
Deific name	DIAL	GAIOL	ARSL	ORO	PDOCE	ARSL
Archangel	Ambriel	Hanael	Advachiel	Cambriel	Zuriel	Advachiel

The Thirty Aethyrs of Enochian and the Ninety-One Suborders (cont'd.)

	11. ICH			12. LOE		
Suborder	31	32	33	34	35	36
Earthly location	Bithynia	Græcia	Licia	Onigap	India Major	Orchenij
Enochian name of location	MOLPAND	VSNARDA	PONODOL	TAPAMAL	GEDOONS	AMBRIOL
Angelic governor	LAVAVOTH	ZVRCHOL	HONONOL	ZVRCHOL	CADAAMP	ZIRACAH
Aurum Solis title of ministers	Tresses of Myrrh and of Asadulcis, Voices of Persuasion	The Noises of the Lower World, the Sighing Rumor of the Waters	The Implacable Ministers, Living Lamps of the Concealed Shrine	Wielders of the Blades of Division	Dark governors of the Powers of Pestilence	Princes of the Sanctuary, Rulers of the Forces of Conquest
Number of ministers	3472	7236	5234	2658	7772	3391
Element	Water	Water	Fire	Fire	Fire	Fire
Zodiacal sign	Capricorn	Virgo	Gemini	Virgo	Scorpio	Taurus
Deific name	GAIOL	TEAA	DIAL	TEAA	MPH	MOR
Archangel	Hanael	Hamaliel	Ambriel	Hamaliel	Barachiel	Asmodel

The Thirty Aethyrs of Enochian and the Ninety-One Suborders (cont'd.)

	13. ZIM			14. VTA		
Suborder	37	38	39	40	41	42
Earthly location	Achaia	Armenia	Cilicia/ Nemrodiana	Paphlagonia	Phasiana	Chaldei
Enochian name of location	GECAOND	LAPARIN	DOCEPAX	TEDOOND	VIUIPOS	OOANAMB
Angelic governor	LAVAVOTH	OLPAGED	ALPVDVS	GEBABAL	ALPVDVS	ARFAOLG
Aurum Solis title of ministers	Keepers of the Mystery wherein are the Swords 600,000 of length	Spirits of the Incensory of Confoundment	The Daughters of Death, Guardians of the Secrets 8987	Builders of the Winepress, Foundations of Zeal	The Priestesses of Wrath, the Daughters of Storm	The Lords of the Column of Flame
Number of ministers	8111	3360	4213	2673	9236	8230
Element	Water	Water	Fire	Fire	Fire	Fire
Zodiacal sign	Capricorn	Aries	Libra	Leo	Libra	Pisces
Deific name	GAIOL	AOZPI	PDOCE	OIP	PDOCE	IBAH
Archangel	Hanael	Malchidael	Zuriel	Verchiel	Zuriel	Amnitziel

The Thirty Aethyrs of Enochian and the Ninety-One Suborders (cont'd.)

	15. OXO			16. LEA		
Suborder	43	44	45	46	47	48
Earthly location	Itergi	Macedonia	Garamantica	Sauromatica	Æthiopia	Fiacim
Enochian name of location	TAHAMDO	NOCIABI	TASTOXO	CUCARPT	LAVACON	SOCHIAL
Angelic governor	ZARZILG	LAVAVOTH	ARFAOLG	ZIRACAH	HONONOL	ARFAOLG
Aurum Solis title of ministers	Veiled Sentinels of the Onyx Causeway	The Pale Queens Mighty in Sorrow, the Tears of Flame	The Mighty Sons, Reapers of the Harvest of Firedrakes	Spirits of the 24th Part of a Moment: Timeless Movers	Calling Voices of the Bright Wilderness	The Smiling Brothers, the Sentinels of the Silver Castle
Number of ministers	1367	1367	1886	9920	9230	9240
Element	Air	Air	Air	Air	Air	Air
Zodiacal sign	Sagittarius	Capricorn	Pisces	Taurus	Gemini	Pisces
Deific name	ARSL	GAIOL	IBAH	MOR	DIAL	IBAH
Archangel	Advachiel	Hanael	Amnitziel	Asmodel	Ambriel	Amnitziel

The Thirty Aethyrs of Enochian and the Ninety-One Suborders (cont'd.)

	17. TAN			18. ZEN		
Suborder	49	50	51	52	53	54
Earthly location	Colchica	Cireniaca	Nasamonia	Carthago	Coxlant	Idumea
Enochian name of location	SIGMORF	AYDROPT	TOCARZI	NABAOMI	ZAFASAI	YALPAMB
Angelic governor	ZIRACAH	OLPAGED	ZARZILG	GEBABAL	ALPVDVS	ARFAOLG
Aurum Solis title of ministers	Laughing Children of the Arrows of Cimah	The Princes of Power, Voices of Thunder	The Garlanded Ones, Knowers of the Mind that Shall Be	The Shields of the Sky, the Wings of Mail	The Mercies of Everlastingness, the Vessels of Salt and of Honey	Empalled Regents of Splendor, governors of the Glittering Fane
Number of ministers	7623	7132	2634	2346	7689	9276
Element	Air	Air	Air	Air	Air	Air
Zodiacal sign	Taurus	Leo	Sagittarius	Leo	Libra	Pisces
Deific name	MOR	OIP	ARSL	OIP	PDOCE	IBAH
Archangel	Asmodel	Verchiel	Advachiel	Verchiel	Zuriel	Amnitziel

The Thirty Aethyrs of Enochian and the Ninety-One Suborders (cont'd.)

	19. POP			20. CHR		
Suborder	55	56	57	58	59	60
Earthly location	Parstavia	Celtica	Vinsan	Tolpam	Carcedoma	Italia
Enochian name of location	TORZOXI	ABRIOND	OMAGRAP	ZILDRON	PARZIBA	TOTOCAN
Angelic governor	ARFAOLG	CADAAMP	ZINGGEN	GEBABAL	HONONOL	ALPVDVS
Aurum Solis title of ministers	Keepers of the Mouths of the Winds	Shadow-mantled Sages of the White Mountain beyond the Shores of Mist	Lords of the Heavens of Crystal	Princes of Dominion, the Mighty Princes of the Lesser Seal	Smiters of the hands of scorpions from the necks of the Living	The Crimson-robed Princes of the Wasteland
Number of ministers	6236	6732	2388	3626	7629	3634
Element	Air	Air	Air	Air	Air	Air
Zodiacal sign	Pisces	Scorpio	Virgo	Leo	Gemini	Libra
Deific name	IBAH	MPH	TEAA	OIP	DIAL	PDOCE
Archangel	Amnitziel	Barachiel	Hamaliel	Verchiel	Ambriel	Zuriel

The Thirty Aethyrs of Enochian and the Ninety-One Suborders (cont'd.)

	21. ASP			22. LIN		
SUBORDER	61	62	63	64	65	66
EARTHLY LOCATION	Brytania	Phenices	Comaginen	Apulia	Marmarica	Concava-Syria
ENOCHIAN NAME OF LOCATION	CHIRZPA	TOANTOM	VIXPALG	OZIDAIA	PARAOAN	CALZIRG
ANGELIC GOVERNOR	ARFAOLG	CADAAMP	ZVRCHOL	ARFAOLG	OLPAGED	ARFAOLG
AURUM SOLIS TITLE OF MINISTERS	Those who pour upon the Earth Waters of Vision from Cups of Celadon	The Sickles that Chaunt of the Day of Reaping	Prophets of the Strong Tower, the Criers of Victory	Daughters of the First, Strength of the Halls of Marble	The Comforters whose Eyes are Basilisks of Ruby	The Stewards of Fury, the Jasper-headed Princes of Rage
NUMBER OF MINISTERS	5536	5635	5658	2232	2326	2367
ELEMENT	Air	Air	Air	Air	Air	Earth
ZODIACAL SIGN	Pisces	Scorpio	Virgo	Pisces	Aries	Pisces
DEIFIC NAME	IBAH	MPH	TEAA	IBAH	AOZPI	IBAH
ARCHANGEL	Amnitziel	Barachiel	Hamaliel	Amnitziel	Malchidael	Amnitziel

The Thirty Aethyrs of Enochian and the Ninety-One Suborders (cont'd.)

	23. TOR			24. NIA		
SUBORDER	67	68	69	70	72	72
EARTHLY LOCATION	Gebal	Elam	Idunia	Media	Arriana	Chaldea
ENOCHIAN NAME OF LOCATION	RONOOMB	ONIZIMP	ZAXANIN	ORCANIR	CHIALPS	SOAGEEL
ANGELIC GOVERNOR	ZARNAAH	LAVAVOTH	ZINGGEN	ZARNAAH	LAVAVOTH	ZINGGEN
AURUM SOLIS TITLE OF MINISTERS	The Powers of the Vials of Wrath *(In operibus de sigillo AEMETH)* (The Aurum Solis gives this as the title of all the ministers of suborders 67 through 87.)					
NUMBER OF MINISTERS	7320	7262	7333	8200	8360	8236
ELEMENT	Earth	Earth	Earth	Earth	Earth	Earth
ZODIACAL SIGN	Libra	Libra	Scorpio	Cancer	Capricorn	Pisces
DEIFIC NAME	PDOCE	PDOCE	MPH	HCTGA	GAIOL	IBAH
ARCHANGEL	Zuriel	Zuriel	Barachiel	Muriel	Hanael	Amnitziel

The Thirty Aethyrs of Enochian and the Ninety-One Suborders (cont'd.)

	25. VTI			26. DES		
SUBORDER	73	74	75	76	77	78
EARTHLY LOCATION	Serici Populi	Persia	Gongatha	Gorsin	Hispania	Pamphilia
ENOCHIAN NAME OF LOCATION	MIRZIND	OBUAORS	RANGLAM	POPHAND	NIGRANA	BAZCHIIM
ANGELIC GOVERNOR	ZARNAAH	ZIRACAH	ARFAOLG	ARFAOLG	CADAAMP	ARFAOLG
AURUM SOLIS TITLE OF MINISTERS	The Powers of the Vials of Wrath *(In operibus de sigillo AEMETH)* (The Aurum Solis gives this as the title of all the ministers of suborders 67 through 87.)					
NUMBER OF MINISTERS	5632	6333	6236	9232	3620	5637
ELEMENT	Earth	Earth	Earth	Earth	Earth	Earth
ZODIACAL SIGN	Cancer	Taurus	Pisces	Pisces	Scorpio	Pisces
DEIFIC NAME	HCTGA	MOR	IBAH	IBAH	MPH	IBAH
ARCHANGEL	Muriel	Asmodel	Amnitziel	Amnitziel	Barachiel	Amnitziel

The Thirty Aethyrs of Enochian and the Ninety-One Suborders (cont'd.)

	27. ZAA			28. BAG		
Suborder	79	80	81	82	83	84
Earthly location	Oacidi	Babylon	Median	Idumian	Foelix Arabia	Metagonitidim
Enochian name of location	SAZIAMI	MATHVLA	ORPANIB	LABNIXP	POCISNI	OXLOPAR
Angelic governor	ZIRACAH	ZARNAAH	GEBABAL	LAVAVOTH	ZARZILG	ZVRCHOL
Aurum Solis title of ministers	The Powers of the Vials of Wrath *(In operibus de sigillo AEMETH)* (The Aurum Solis gives this as the title of all the ministers of suborders 67 through 87.)					
Number of ministers	7220	7560	7263	2630	7236	8200
Element	Earth	Earth	Earth	Earth	Earth	Earth
Zodiacal sign	Taurus	Cancer	Leo	Capricorn	Sagittarius	Virgo
Deific name	MOR	HCTGA	OIP	GAIOL	ARSL	TEAA
Archangel	Asmodel	Muriel	Verchiel	Hanael	Advachiel	Hamaliel

The Thirty Aethyrs of Enochian and the Ninety-One Suborders (cont'd.)

	29. RII			30. TEX			
SUBORDER	85	86	87	88	89	90	91
EARTHLY LOCATION	Assyria	Affrica	Bactriani	Afnan	Phrygia	Creta	Mauritania
ENOCHIAN NAME OF LOCATION	VASTRIM	ODRAXTI	GEMZIAM	TAOAGLA	GEMNIMB	ADVORPT	DOXINAL
ANGELIC GOVERNOR	HONONOL	ZARNAAH	ARFAOLG	ARFAOLG	ZARNAAH	HONONOL	ZVRCHOL
AURUM SOLIS TITLE OF MINISTERS	The Powers of the Vials of Wrath *(In operibus de sigillo AEMETH)* (The Aurum Solis gives this as the title of all the ministers of suborders 67 through 87.)			The Hoarse Voices, the Thorn-clad Sisters of Vengeance	The Beryl-clad Ministers of Peace	Bringers of Light to the Feast	Singers at the Hidden Loom in the Citadel of Truth
NUMBER OF MINISTERS	9632	4236	7635	4632	9636	7632	5632
ELEMENT	Earth	Earth	Earth	Water	Water	Water	Water
ZODIACAL SIGN	Gemini	Cancer	Leo	Pisces	Cancer	Gemini	Virgo
DEIFIC NAME	DIAL	HCTGA	OIP	IBAH	HCTGA	DIAL	TEAA
ARCHANGEL	Ambriel	Muriel	Verchiel	Amnitziel	Muriel	Ambriel	Hamaliel

III

OTHER SYSTEMS

Alchemy

Alchemy encompasses some of the oldest spiritual traditions in existence. The earliest alchemists were shaman-smiths who passed down the carefully guarded secrets of mining and metallurgy from master to apprentice.

The secrets of metallurgy have always been considered sacred knowledge, to be transmitted only through fearful rites of initiation. (Consider how many myths describe a maimed or lame smith-god). The act of taking gems or metals from the Earth-Mother was viewed as fearful and perilous. It was often accompanied by sacrifices (sometimes human) and long purifications aimed at placating the forces and spirits guarding the buried wealth. In fact, many mining and metallurgical operations *were* quite perilous due to lack of knowledge concerning toxic substances. (Until relatively recently, alchemists and metallurgists frequently suffered from some variety of slow, or not so slow, poisoning.) The obvious effects of long-term exposure to various substances probably account for the attitude of both reverence and scorn with which early alchemist/smiths were viewed. It is possible that the smiths were "scapegoats" for cultures that believed that some payment was required or punishment visited upon those who took from the Earth.

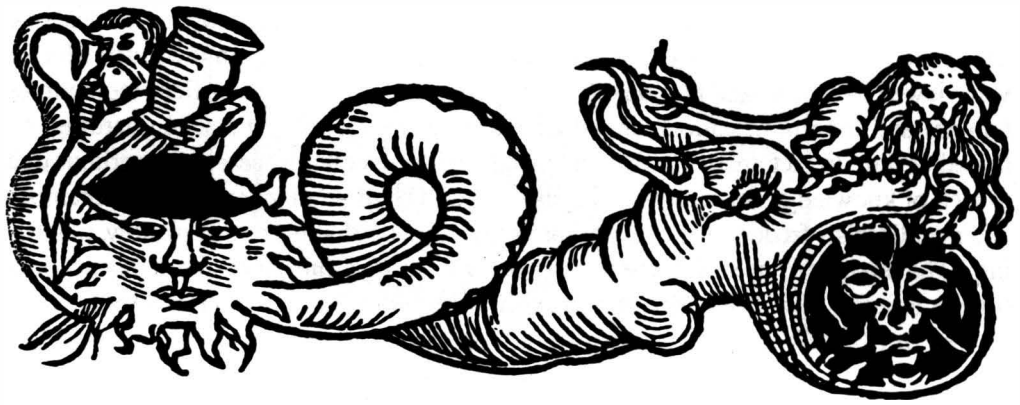
Because of its shamanistic/religious roots, alchemy has always maintained a connection between the purification and transmutation of physical substances and the purification and transformation of the alchemist.

Spiritual alchemy may have reached its highest form in ancient China. Taoist alchemists practiced both external alchemy (extremely similar to that practiced in the West, probably because it used real chemical reactions) and internal alchemy. Internal alchemy was accomplished by the skillful manipulation of *ch'i* ("vital breath," life energy) in cavities inside the torso. The cavities were considered inner equivalents of various alchemical apparati whose actions were to be mirrored within the alchemist. The successful accomplishment of the operations of internal alchemy (like the Western goal of producing the Philosopher's Stone) reputedly conferred physical immortality (or at least longevity), wealth, and happiness.

The West encountered alchemical ideas chiefly through its contact with Islam. Indeed, many Western alchemical terms (and terms used in modern science) are derived from Arabic words. Though we are more concerned here with their quest for the secrets of (inner and outer) transformation, Arabian and Western alchemists laid the foundations of the science of chemistry.

It is still possible to pursue alchemy in something like its traditional form, but this may require a great deal of dedication, discipline, scientific training, and money. I would recommend *The Alchemist's Handbook* by Frater Albertus to students who seriously wish to pursue this approach. I would also highly recommend *Herbs in Magic and Alchemy* by C. L. Zalewski.

To get a rough idea of the spirit of alchemy (without setting up a laboratory), try attributing qualities and aspects of mind, body, and personality to different substances such as spices and foods. Experiment by meditating on the relationships of these aspects or qualities while physically mixing and preparing the ingredients you have chosen. Perhaps you may be the one to succeed, at long last, in baking the Philosopher's Scone.



A Selection of Alchemical Symbols

Operations and Products

Amalgam

Amalgam

Amalgamere (amalgamate)

Amalgamation

Precipitation

Precipitate

Sublimation

Sublimate

To sublime

distillare (distill)

To distill

Solvere (solution)

Extrahere (extract)

Evaporare (evaporate)

Filter

To mix

To boil

To purify

To solve

To rot

To compose

Essential oil

Annealing

Oleum (oil)

Volatile (not fixed, active)

Fixum (fixed)

Essence

Fumes

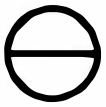
Powder

Materials and Results

Mercury (metal) *(Argentum vivum)*

Sulphur

Salt



Vitriol

Stannum (tin)

cuprum (copper)

Argentum (silver)

Aurum (gold)

Ferrum (iron)

Plumbum (lead)

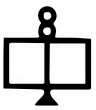
Orichalcum

Mercurius sublimatus (refined mercury)

Mercurius præcipitatus (amalgam or solid mercury)

Mercurius vita (pure mercury—quicksilver)

The world spirit



The spirit of silver

The spirit of mercury

The spirit of copper

The spirit of tin

Materials and Results (cont'd.)

Aqua vitae

Azoth

Laten or laton

Oil

Quick-sulfur

Quintessence

Sophic sulfur

Spirit

Wax

Work complete

Antimony

Cinnabar

Litharge

Arsenic

Magnet

Alumen (aluminum)

Nitrum (soda)

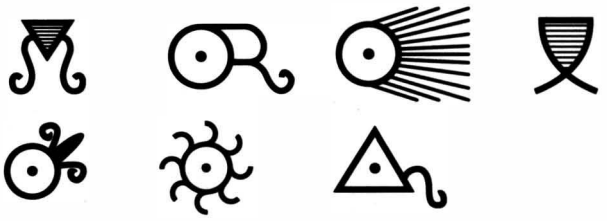
Saltpeter

Chalk

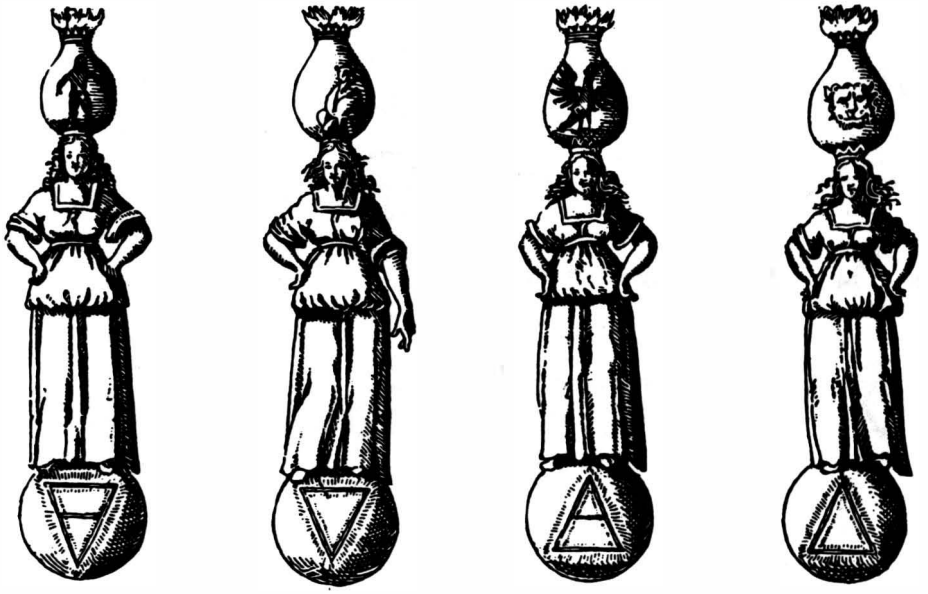
Powder

Materials and Results (cont'd.)

Alchemical gold



Alchemical silver



MELANOSIS (Blackening)

LEUCOSIS (Whitening)

XANTHOSIS (Yellowing)

IOSIS (Reddening)

Alchemical Symbols and the Zodiac

SYMBOL	SIGN OF ZODIAC	ALCHEMICAL OPERATION	ASSOCIATED SUBSTANCE (IF ANY)
♈	Aries	Calcination	Antimony
♉	Taurus	Congelation	Asphaltum
♊	Gemini	Fixation	Orpiment
♋	Cancer	Dissolution	Orpiment
♌	Leo	Digestion	Gold
♍	Virgo	Distillation	Red Orpiment
♎	Libra	Sublimation	
♏	Scorpio	Separation	
♐	Sagittarius	Incineration	Alum
♑	Capricorn	Fermentation	Alum
♒	Aquarius	Multiplication	Salt Niter
♓	Pisces	Projection	Mercury

The Elements

Symbol	Element	Alternate
	Ignis (Fire)	
	Aer (Air)	
	Aqua (Water)	
	Terra (Earth)	

The Seasons

Spring	
Summer	
Autumn	
Winter	

The Times

Annus (year)	
Mensis (month)	
Hora (time)	
Dies (day)	
Nox (night)	

See (in the glossary) ACETUM PHILOSOPHORUM; AES HERMETIS; ALCHEMICAL MARRIAGE; ALCHEMY; ALEMBROTH; ALCOHOPH; AN; ANSIR; ANSIRARTO; AQUA PERMANENS; AQUILA PHILOSOPHORUM; ATHANOR; AZOTH; DISTILLATION; ELECTRUM; ELIXIR OF LIFE; GREAT WORK; HYLE; IGNIS ELEMENTARIS; IGNIS LEONIS; JOY OF THE PHILOSOPHERS; KIBRIC; LAC VIRGINIS; LAPIS PHILOSOPHICUS; LATON; LEO RUBEUS; LEO VIRDIS; LEUCOSIS; MAGISTERIUM; MAGNUM OPUS; MATER METALLORUM; MERCURY; MATERIA PRIMA; MENSTRUUM; PATER ET MATER REGIS; PHILOSOPHER'S STONE; PHISON; POINT; POWDER OF PROJECTION; PRINCIPIA CHYMIA; QUINTESSENCE; RECTIFICATION; REEZON; SANDARACE; SECRET FIRE; SPAGIRUS; SPAGYRIC ART; SUBLIMATION; TAN-TIEN; VITRIOL; WAI-TAI.

See also MODEL 3; MODEL 4.

Suggested Reading

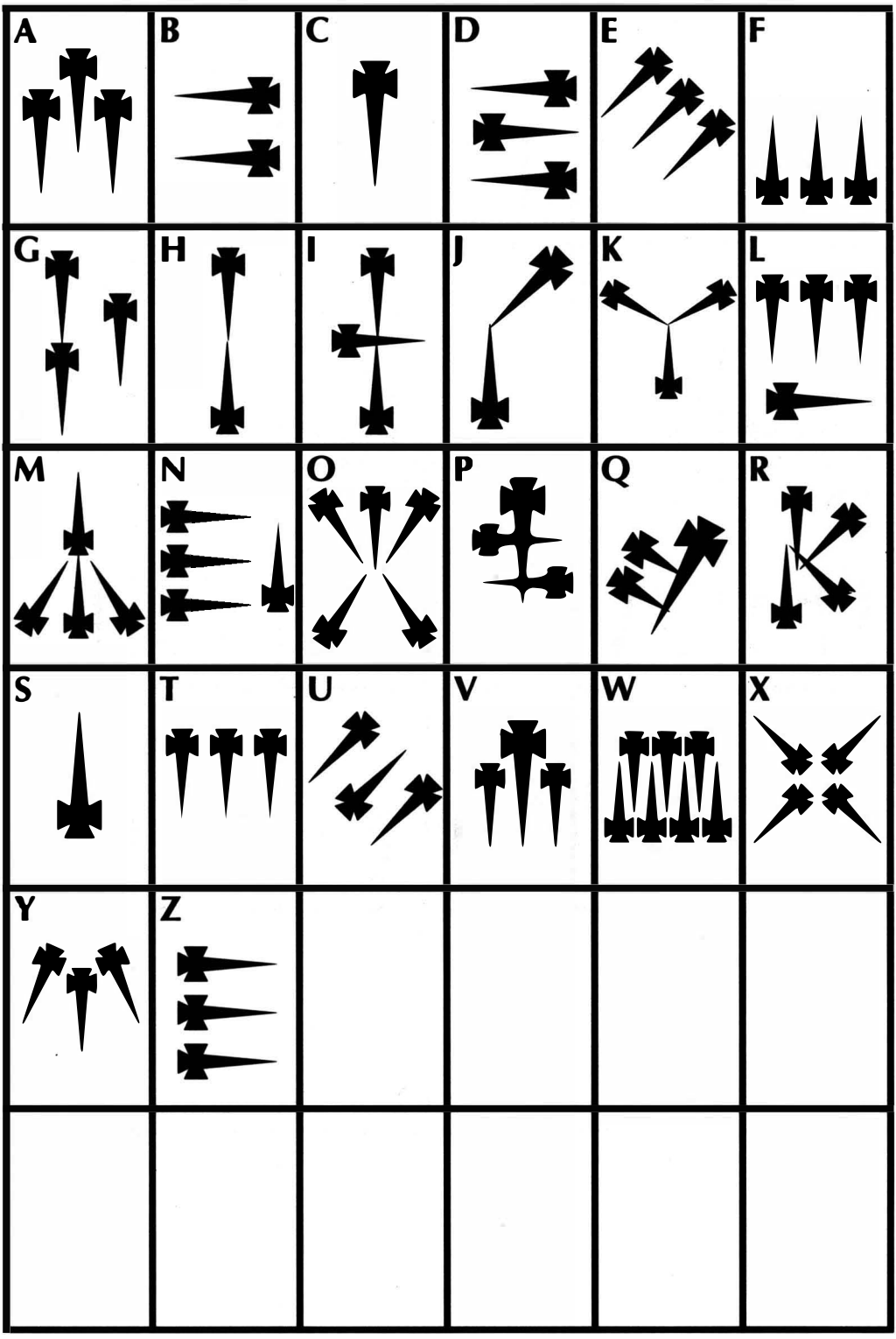
The Alchemist's Handbook—Frater Albertus
An Alchemist in the Rocky Mountains—Frater Albertus
Taoism: The Road to Immortality—John Blofeld
Oriental Alchemy—Masumi Chkashige
Alchemy: The Philosopher's Stone—Allison Coudert
The Forge and the Crucible—Mircea Eliade
A Study of Chinese Alchemy—O. S. Johnson
The Collected Works of C. G. Jung—Carl Gustav Jung
Volume 12: *Psychology and Alchemy*
Volume 13: *Alchemical Studies*
Volume 14: *Mysterium Conjunctionis*
In Pursuit of Gold—Lapidus
The Philosopher's Stone—Israel Regardie
A Lexicon of Alchemy—Martin Ruland (A.E. Waite, trans.)
The Secret Lore of Alchemy—Idries Shah
Herbs in Magic and Alchemy—C. L. Zalewski

Magical Alphabets

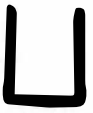
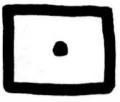
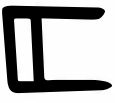
These magical alphabets are reproduced on the following pages:

The Alphabet of Daggers
The Alphabet of Nug-Soth
The Characters of Celestial Writing
Coptic
Enochian
Cursive Enochian
Greek
Hebrew
Liner Hebrew
Hieroglyphic Hieratic
Malachim
Masonic/Rosicrucian
Ogham Alphabet
Passing the River
Runes—Early Anglo-Saxon
Runes—Late Anglo-Saxon
Runes—Danish
Runes—Germanic
Runes—Swedish
Sanskrit
Theban
Tibetan
Writing of the Magi

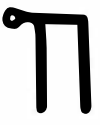
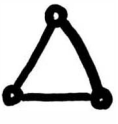
The Alphabet of Daggers



The Alphabet of Nug-Soth

A	B	C	D	E	F
					
G	**H**	**I**	**J**	**L**	**M**
					
N	**O**	**P**	**Q**	**R**	**S**
T	**V**	**W**	**X**	**Y**	**Z**
					

The Characters of Celestial Writing

A	B	G	D	H	V/W
					
Z	**Ch**	**Th**	**I/Y**	**K**	**L**
					
M	**N**	**S**	**O**	**P**	**Tz**
Q	**R**	**Sh**	**T**		

Coptic

ⲉ	Kether		ⲉ	E Netzach	
ⲟ	↑ Chokmah		ⲍ	Z	
ⲧ	♄ Binah		ⳋ	Ch Yesod	
ⲏ	Th Chesed		ⲗ	or C GH Malkuth	
ⲫ	Ph Geburah		ⲁ	A	
ⲱ	ō Tiphareth		ⲃ	B	

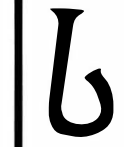
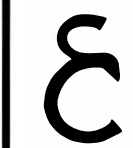
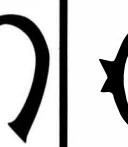
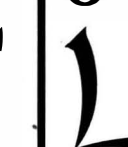
Coptic

	G			T	
	D			Y	
	H or E			K	
	F			L	
	Z			M	
	Ch			N	

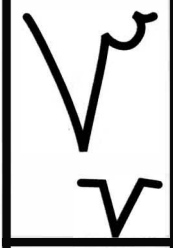
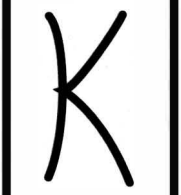
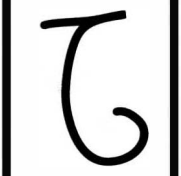
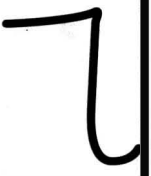
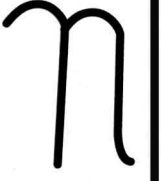
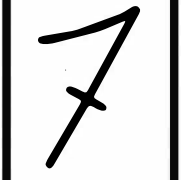
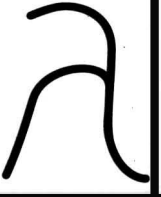
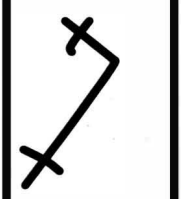
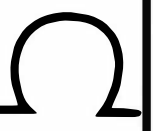
Coptic

ⲍ	S		ⲧ	Ⲧ	
ⲟ	O				
ⲡ	P				
ⲯ	Ts or Ps				
ⲭ	Q				
ⲱ	Sh				

Enochian

B	C/K	G	D	F`	A
					
E	**M**	**I/Y/J**	**H**	**L**	**P**
					
Q	**N**	**X**	**O**	**R**	**Z**
					
U/V/W	**S**	**T**			

Cursive Enochian

	**B** Pe			**E** Graph	
	**C or K** Veh			**M** Tal	
	**G** Ged			**I, Y or J** Gon	
	D Gal			**H** Na-Hath	
	**F** Orth			**L** Ur	
	**A** Un			**P** Mals	

Cursive Enochian

	Q Ger			**U or V** Vau	
	N Drun			**S** Fam	
	X Pal			**T** Gisa	
	O Med				
	R Don				
	Z Ceph				

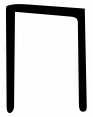
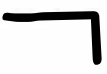
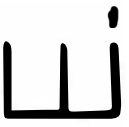
Greek

A	B	G	D	E	Z
Α α	Β β	Γ γ	Δ δ	Ε ϵ	Ζ ζ
Ee	**Th**	**I**	**K**	**L**	**M**
Η η	Θ θ	Ι ι	Κ κ	Λ λ	Μ μ
N	**X**	**O**	**P**	**S**	**T**
Ν ν	Ξ ξ	Ο ο	Π π	Σ σ	Τ τ
U	**Ph**	**Ch**	**Ps**	**Ō**	
Υ υ	Φ ϕ	Χ χ	Ψ ψ	Ω ω	

Hebrew

Aleph (A)	Beth (B)	Gimel (G)	Daleth (D)	Heh (H)	Vav (V)
א	ב	ג	ד	ה	ו
Zayin (Z)	**Cheth (Ch)**	**Teth (T)**	**Yod (Y)**	**Kaph (K)**	**Lamed (L)**
ז	ח	ט	י	כ	ל
Mem (M)	**Nun (N)**	**Samekh (S)**	**Ayin (O)**	**Peh (P)**	**Tsaddi (Ts)**
מ	נ	ס	ע	פ	צ
Qoph (Q)	**Resh (R)**	**Shin (Sh)**	**Tau (T)**		
ק	ר	ש	ת		
Final כ	**Final מ**	**Final נ**	**Final פ**	**Final צ**	
ך	ם	ן	ף	ץ	

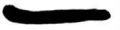
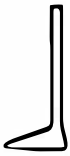
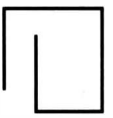
Linear Hebrew

Aleph (A)	Beth (B)	Gimel (G)	Daleth (D)	Heh (H)	Vav (V)
Zayin (Z)	**Cheth (Ch)**	**Teth (T)**	**Yod (Y)**	**Kaph (K)**	**Lamed (L)**
					
Mem (M)	**Nun (N)**	**Samekh (S)**	**Ayin (O)**	**Peh (P)**	**Tsaddi (Ts)**
Qoph (Q)	**Resh (R)**	**Shin (Sh)**	**Tau (T)**		
					

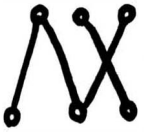
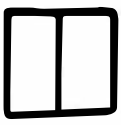
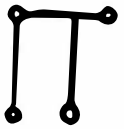
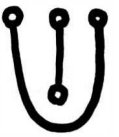
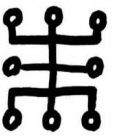
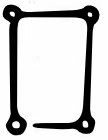
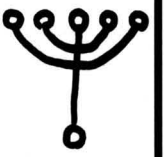
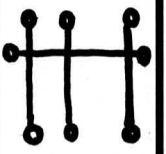
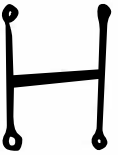
Hieroglyphic Hieratic

ḥ		K		g	
h (Kh)				S	
ḫ (Kh)				t	
s				ṯ	
S (Sh)				d	
Ḳ (q)				ḏ (tch)	

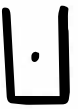
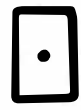
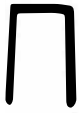
Hieroglyphic Hieratic

a				p	
ȧ				f	
ā				m	
y (i)				n	
w (u)				r	
b 				h 	

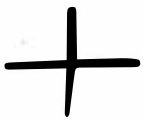
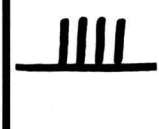
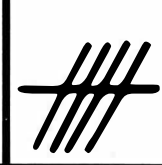
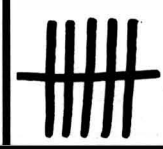
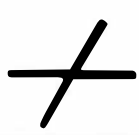
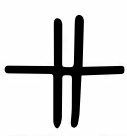
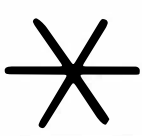
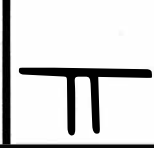
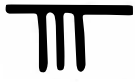
Malachim

K	I/Y	Th	Ch	Z	V/W
					
H	**D**	**G**	**B**	**A**	**R**
					
Q	**Tz**	**P**	**O**	**S**	**S**
					
Sh	**T**	**N**	**M**	**L**	
					

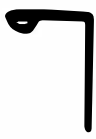
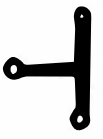
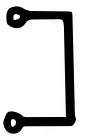
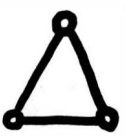
Masonic/Rosicrucian

A	B	C	D	E	F
					
G	**H**	**I/J**	**K**	**L**	**M**
					
N	**O**	**P**	**Q**	**R**	**S**
					
T	**U**	**V**	**X**	**Y**	**Z**

Ogham Alphabet

A 	B	C 	D	E	F 
G	H	I 	J	M 	N
Ng	O 	P 	Q	R	S 
T	U	V 			

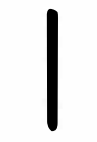
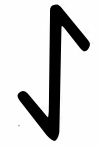
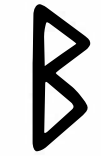
Passing the River

L	K	I/Y	Th	Ch	Z
					
V/W	H	D	G	B	A
					
T	Sh	R	Q	Tz	P
					
O	S	N	M		

Runes—Early Anglo-Saxon

F	U	Th	O	R	K
G	**W**	**H**	**N**	**I**	**J**
Ch	**P**	**S**	**T**	**B**	**E**
M	**L**	**NG**	**D**	**OE**	**A**
OE	**EA**	**Y**			

Runes—Late Anglo-Saxon

F	U	Th	O	R	K
G	**W**	**H**	**N**	**I**	**J**
					
EO	**P**	**Z**	**S**	**T**	**B**
					
E	**M**	**L**	**NG**	**D**	**A**
AE	**Y**	**IO**	**EA**	**KE**	**ST**

Runes—Danish

F	U	Th	A	R	K
H	**N**	**I**	**A**	**S**	**T**
B	**M**	**L**	**R**		

Runes—Germanic

F	U	Th	A	R	K
G	**W**	**H**	**N**	**I**	**J**
E	**P**	**R**	**S**	**T**	**B**
E	**M**	**L**	**NG**	**O**	**D**

Runes—Swedish

F	U	Th	A	R	K
H	**N**	**I**	**A**	**S**	**T**
B	**M**	**L**	**R**		

Sanskrit

Numerals					
0 ०	1 १	2 २	3 ३	4 ४	5 ५
6 ६	7 ७	8 ८	9 ९		
Vowels					
A अ	Ā आ	I इ	Ī ई	U उ	Ū ऊ
Ṛ ऋ	Ṝ ॠ	IṚ कृ	E ए	Ai ऐ	O ओ
Au औ	Lî ऌ				

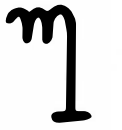
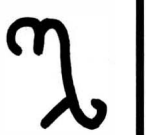
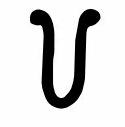
Sanskrit

Gutterals Ka क	Kha ख	Ga ग	Gha घ	Ṅa ङ	Kṣa क्ष
Palatals Ca च	Cha छ	Ja ज	Jha झ	Ña ञ	
Cerebrals Ṭa ट	Ṭha ठ	Ḍa ड	Ḍha ढ	Ṇa ण	
Dentals Ta त	Tha थ	Da द	Dha ध	Na न	
Labials Pa प	Pha फ	Ba ब	Bha भ	Ma म	

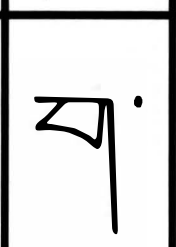
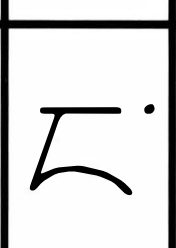
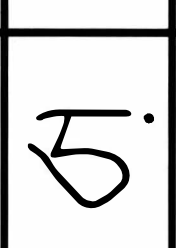
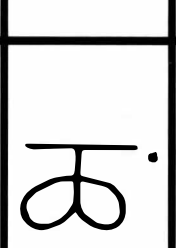
Sanskrit

Semivowels **Ya** य	**Ra** र	**La** ल	**Va** व		
Sibilants **Śa** श	**Ṣa** ष	**Sa** स			
Aspirate **Ha** ह					

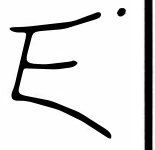
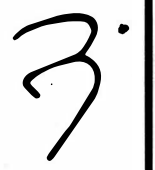
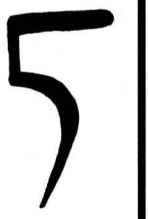
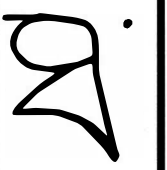
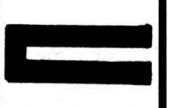
Theban

A	B	C	D	E	F
					
G	**H**	**I**	**K**	**L**	**M**
					
N	**O**	**P**	**Q**	**R**	**S**
T	**V**	**X**	**Y**	**Z**	

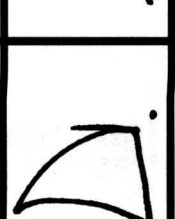
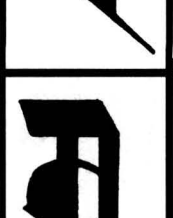
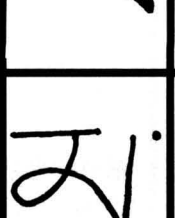
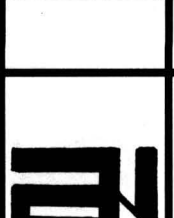
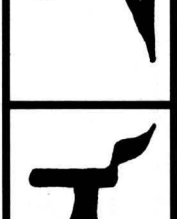
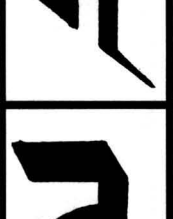
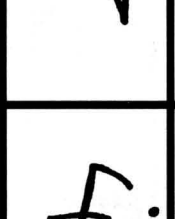
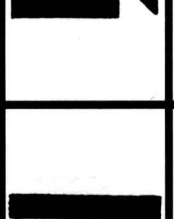
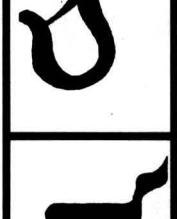
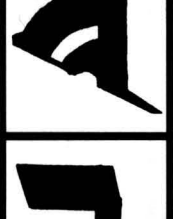
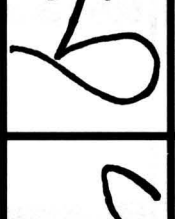
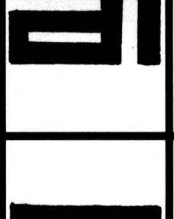
Tibetan

				Ka	**French c as in car**
				Kha or Ká	**English c or k as in cart**
				**Ga**	**English [very hard] g**
				**Nga or Ṅa**	**ng as in pang**
				**Ċa**	**soft English g as in ginger**
				**Cha or Ċa**	**ch as in chart**

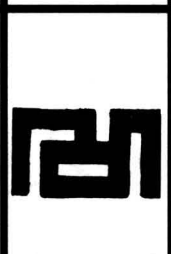
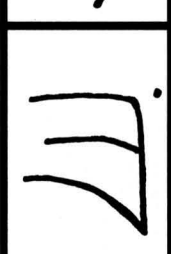
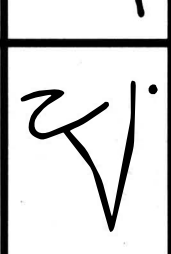
Tibetan

				Ja	j as in jar
				Nya	French gn as in cchampagne
				Ta	French t as in French tard
				Tha or Tá	English t as in tart
				Da	d as in dart
				Na	n as in nard

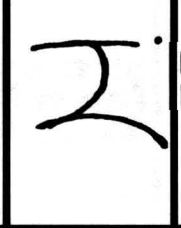
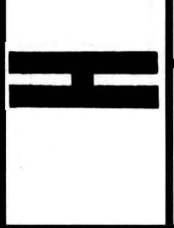
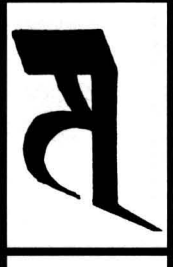
Tibetan

				Pa	**French p as in pas**
				Pa or Pha	**English p as in part**
				**Ba**	**b as in bard**
				**Ma**	**m as in mart**
				**Tsa**	**ts as in parts**
				**Tsha or Tśa**	**ts aspi-rated**

Tibetan

				Dza	j as in jar
				Wa	French gn as in cham-pagne
				Zha or Žа	French t as in French tard
				Za	English t as in tart
				'A	d as in dart
				Ya y as in yard	assumes when combined as second consonant as in ཀྱ Kya

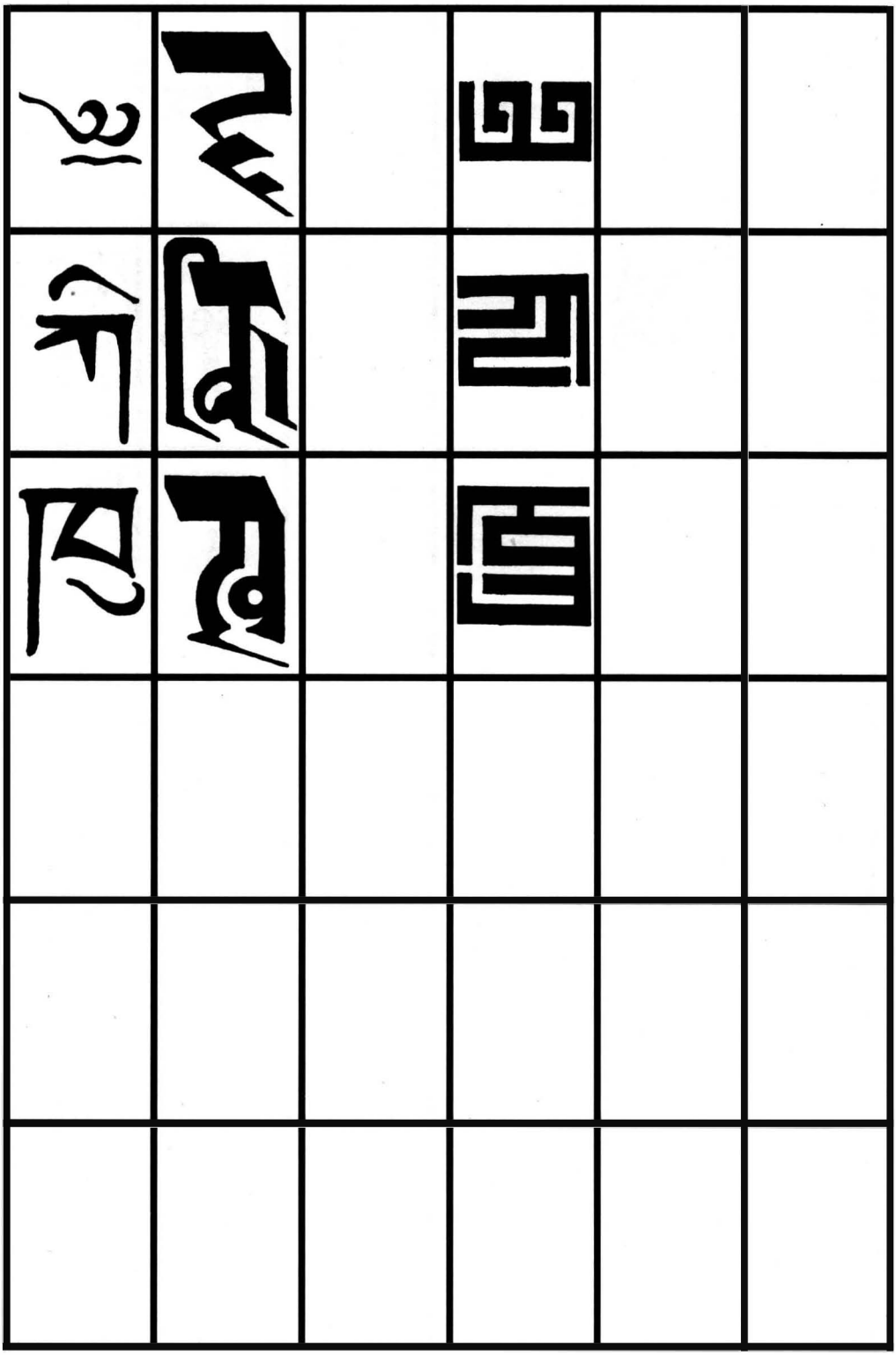
Tibetan

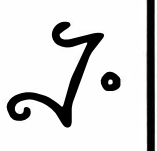
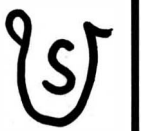
				**Ra** r as in rasp	assumes ར when combined as second consonant as in ཀྲ Kra
				La	l as in last
				Sha or **Ša**	sh as in sharp
				**Sa**	s as in salve
				Ha	h as in half
				'A	basis for vowels

Tibetan

		•		Tseg	the dot which is placed between syllables of words
		•		Tseg	the dot which is placed between syllables of words
				I	placed over conso-nant
				U	placed beneath conso-nant
					placed over conso-nant
				O	placed over conso-nant

Tibetan



A	B	Ch	D	G	H
I	**K**	**L**	**M**	**N**	**O**
					
P	**Q**	**R**	**S**	**Sh**	**T**
					
Th	**Tz**	**V**	**Z**		

Descriptions of Major Deities

The following set of descriptions provides the essential magical images of most major deities likely to be encountered or studied by Western magicians. The entries were chosen by the prominence of each deity combined with the availability of a good physical description. These images are powerful magical tools, allowing us to perceive immense forces and complex patterns on a human, personal level. The Gods and Goddesses, as they appear in mythology, could be said to be the astral images or reflections of the energies and concepts that they represent. The deep-rooted archetypes underlying these images are part of our minds and spirits, just as the genes of our ancestors are part of our bodies.

As the most human of all magical symbols, the Gods may be powerful actors in dreams, visions, pathworkings, and rituals. Deities may be invoked for specific qualities and assistance, or the magician may "assume" god-forms as an approach to transforming the self. Many initiation rituals are stylized reenactments of the major myths: birth, consecration/initiation, sacrifice, death, resurrection, and rebirth. One of the best descriptions of identification with "god-forces" and the use of god-forms may be found in *Mysteria Magica* by Melita Denning and Osborne Phillips:

A. The magician begins a detailed study of the history and mythology of a deity.

B. The magician undertakes the cult of the deity and establishes a personal shrine.

C. The magician practices the assumption of god-forms (meditation in ritual posture while enveloped in the imagined form of the deity)

D. Subjective union with the deity.

Deities also enter into the practice of bhakti yoga (the yoga of devotion). Many magicians and mystics consecrate or dedicate themselves to a particular deity or saint. The patron deity or ascended master is generally chosen either by tradition or (most hopefully) by the nature and love of the student.

Deific images of the ideal can be inspiring and useful, so long as it is remembered that they too are but intermediaries of the Absolute. This is not say, however, that the Gods are not as real as you or I. If a magician assumes the magical world view and is able to contact the Gods, by definition, the magician will also be affected. The Gods

may be viewed as gestalt personifications of human perceptions and concepts, but human beings may also be viewed as individual manifestations of the Gods and their interactions.

See also (in the glossary): AVALOKITESVARA; AVATARA; BODHISATTVA; BUDDHA; CTHULHU MYTHOS; ELDER GOD; GOD; GODDESS; GOD-FORM; GODHEAD; LOKAPALAS; MERCURY; MUSES; NARAYANA; MOERAE; NORNS; OGDOAD; PANTHEON; PARCAE; THEMIS; TIAMAT; TITAN; YGGDRASIL.

Suggested Reading

The Hero With a Thousand Faces—Joseph Campbell
The Masks of God—Joseph Campbell
Volume I: *Primitive Mythology*
Volume II: *Oriental Mythology*
Volume III: *Occidental Mythology*
Volume IV: *Creative Mythology*
A Guide to the Gods—Richard Carlyon
Simulations of God—John C. Lilly
Dictionary of Gods and Goddesses, Devils and Demons—Manfred Lurker
The Illustrated Dictionary of Greek and Roman Mythology—Michael Stapleton

Descriptions of Major Common Deities

ABRAXAS—A gnostic deity of time. He is usually shown as having the arms and torso of a man, the head of a cock, and serpents for legs.

AGNI—Hindu God of fire. He is reddish in color, with wild black hair and long beard, black eyes, sharp golden teeth, and many swift tongues. Agni has three arms and seven legs. In his arms he carries flames, a trident, and a water pot. Flames spout from his mouth, and from his body shine seven rays of light. Agni is sometimes mounted on a ram or male goat.

AHURA MAZDA—Persian God of light. He is most often portrayed as a brilliant winged disk.

AMUN—Also called Amon, Ammon, Amen, etc. Egyptian God of creation. "King of the Gods." Amun is portrayed as an ithyphallic God carrying a whip, either standing or enthroned. He is sometimes shown as a ram with a uraeus (coiled cobra) atop his head.

ANHUR—Egyptian God of war and the creative power of the Sun. "Sky Bearer." Anhur is shown as a man with one or both arms raised, wearing four straight feathers on his head. He is sometimes shown carrying a spear.

ANUBIS—Egyptian God of the dead. "Lord of the Cave Mouth," "Lord of the Divine Hall." Anubis is shown as a man with a jackal's or dog's head. He is sometimes shown as a jackal or a dog.

APHRODITE/VENUS—Greek/Roman Goddess of sexuality, love, and beauty. She is usually portrayed as a beautiful, young woman, either naked or draped. The Goddess is sometimes shown holding a dove, sometimes-shown emerging from the sea. Aphrodite is also shown wearing a magic girdle called the Cestus that could control the attraction of love. Some of the Goddess's titles are as follows:

Melaina, "The Black One"
Androphonos, "Killer of Men"
Epitymbidia, "She upon the Graves"
Anadyomene, "Emerging from the Sea"
Urania, "Sky-Borne"
Pandemos, "Goddess of All People"
Pelagia, "From the Sea"
Dione, "Of the Bright Sky"
Ouranos, "Of Heavenly Love"

APOLLO—Greek God of healing, pastures, and the arts. As Apollo Musagetes ("God of the Muses"), he was associated with the lyre. As Apollo Agyieus (God of Healing), he was associated with the snake (python). Apollo is usually portrayed as the perfection of youthful manhood. He carries a bow and quiver of arrows, a lyre, and wears either a golden miter or laurel leaves. Apollo drives a golden chariot drawn by swans.

ARTEMIS—Greek Goddess of the Moon, wild beasts, the hunt, and women. "Mistress

of Beasts," "Lady of All Wild Things," "A Lion unto Women." As Eileithyia, she is "Who Is Come to Aid Women in Childbirth." She is also "Giver of Fertility." Artemis is shown as a beautiful maiden huntress carrying a bow and quiver of arrows. She is sometimes shown as winged. Artemis is often accompanied by lions, deer, and birds.

ASTARTE/ISHTAR—Also called Ashtoreth, Ashtaroth, Ashtart, etc. Middle Eastern Goddess of love, war, and Venus (the morning star). "Lady of Sorrows and Battles," "Lady of Heaven." She is usually shown naked, sometimes wearing a necklace of lapis lazuli and carrying a bow or spear. The Goddess is sometimes shown with crescent-Moon horns. She is sometimes shown treading on a lion. Ishtar is also represented by an eight-pointed star.

ATHENE or **MINERVA**—Greek Goddess of wisdom. As Athene Parthenos, she was called Athene the Virgin. As Athene Ergane, she was worshiped as Patroness of Crafts. Athene is represented as a beautiful, solemn maiden wearing the "aegis" breastplate, a crested helmet, and carrying a lance and shield. She is sometimes shown holding, or accompanied by, an owl.

BAST—Also called Bastet. Egyptian solar Goddess of pleasure. Bast is usually shown as a cat-headed Goddess holding a sistrum (rattle) and wearing a semicircular breastplate embellished with a lion's head.

BES—Egyptian God of luck. He is represented as a pot-bellied, bandy-legged, hairy dwarf. Bes is usually shown wearing a leopard skin tied around his shoulders and with an ostrich feather in his hair.

BRAHMA—Hindu God of creation. Kamalasana: "He Who Sits on the Lotus." Narayana: "He Who Dwells in the Waters." Brahma is usually portrayed with four heads and four arms, dressed in white, riding on a swan or a peacock or sitting on a lotus. He is often shown holding and reading the four vedas. He also has a garland of roses and a vessel containing water from the Ganges River.

BUDDHA—The Awakened One. The Buddha is portrayed in many different forms and aspects. The historical Buddha is described under the entry *Gautama Buddha.* The principal "spiritual" Buddhas are described as follows:

The **Dhyani-Buddhas** ("Meditation-Buddhas"):

Vairocana is white, carries a discus, and rides a dragon.
Ratnasambhava is yellow, wears a jewel, and rides a horse.
Amitabha is red, carries a lotus flower, and is escorted by a peacock.
Amoghasiddhi is green, carries a double thunderbolt, and rides an eagle.
Aksobhya is blue, has a thunderbolt, and rides a pair of elephants.

From the Dhyani-Buddhas emanate the **Dhyani-Bodhisattvas:**

Samantabhadra is green and rides an elephant.
Vajrapani bears a thunderbolt *(vajra).*
Avalokitesvara holds a pink lotus and has an image of Amitabha in his hair.

See also (in the Glossary) AVALOKITESVARA, BODHISATTVA, and BUDDHA.

CERNUNNOS—The Horned God, the Celtic universal father. Usually shown as a man with stag's horns, wearing a golden torc (neck ring), usually sitting cross legged. Cernunnos is also shown as having three heads. He is sometimes accompanied by a horned serpent and a stag.

CRONUS/SATURN—Greek/Roman God of time, corn, and the harvest. The Son of Heaven and Earth. He is usually portrayed as a bearded old man in a robe, carrying a sickle. In his modern incarnation (as "Father Time"), he also carries an hourglass. As Saturn, he was often shown with a sickle and an ear of corn, and was referred to as "The Sower."

DEMETER—Greek Goddess of the fruitful earth. Demeter Thesmophoros, "The Bringer of Riches." Demeter is most often portrayed as an old woman ("The Sorrowing Mother") weeping for her daughter (Persephone).

DIANA or CYNTHIA—Roman fertility Goddess, associated with groves, wooded places, and the Moon. Diana Nemorensis, "Diana of the Wood." Diana is usually shown as a maiden huntress accompanied by a stag or by hounds. As Cynthia, she is called "She Who Hunts the Clouds."

DIONYSUS—Greek God of grapes, wine, force of life, and instinctual frenzy. Dionysus Zagreus, "Torn to Pieces." Dionysos, "Son of Zeus." Bromios, "Thunderer." Lyaios, "Deliverer of Men From Their Cares." Dionysus is depicted as a young man dressed in an animal skin and carrying a thyrsus staff (a rod entwined with ivy and vine with a pine cone at the tip) He is also sometimes shown as a bull or a goat, or a mask with a animal skin attached.

DURGA—Hindu great mother Goddess. She is often shown as having fangs, a flaming crown, and four arms. She carries a trident, a sword, a drum, and a bowl of blood. Durga is often portrayed mounted on a lion.

EA or ENKI—Middle Eastern God of sweet waters (Apsu), wisdom, the arts, incantations, and skills. His name means "House of the Water." He is also called "Lord of the Sacred Eye." He is shown either as a goat with a fish's tail, or as a bearded king with waters gushing from a vase or from his shoulders (frequently fish are shown swimming in the streams of water).

ERESHKIGEL—Middle Eastern Goddess of the underworld, perhaps representing the negative or dark aspect of Ishtar. She is portrayed as having a sharp horn extending from her forehead, the ears of a sheep, the body of a fish, and the scales of a serpent.

EROS—Greek God of the power of attraction, sexual and otherwise, inherent in all things, which some say brought the universe into being. Eros is often shown as a small, athletic-looking, winged youth of great beauty. He carries either a bow and quiver of arrows or a lyre. He is often shown in attendance upon Aphrodite.

FORTUNA/TYCHE—Roman/Greek Goddess of fortune and fate. She is generally shown as a mature woman with a sphere, cornucopia, wheel, and a ship's rudder.

FREYJA/FRIGG—Norse Goddess of love and fertility, whose name means "mistress" or

"lady". She is portrayed as a beautiful woman in a falcon cloak, wearing the legendary necklace Brisingamen (from *brisa,* "to shine"). She drives a chariot drawn by cats, or else rides the golden boar (Hildeswin). She is often shown weeping.

GAIA—Greek earth-mother Goddess. "Mother of Seas and Mountains." Gaia is often portrayed as a mature, robed woman, seated on a throne, holding a cornucopia and other fruits of the earth.

GANESHA—Hindu God of riches, writing, and wisdom. He is also called Ganapati, "Lord of the Host." Ganesha is depicted as a man with the head of an elephant, one tusk, and a huge potbelly. He has four arms and holds a thorn, a garland of roses, his broken-off second tusk, and a bowl with a rice cake. He rides a rat, and is often shown with a crown and with a snake tied around his waist.

GAUTAMA BUDDHA—The Enlightened One. He is usually shown sitting in the lotus position. His most important symbols are footprints (representing his presence on earth), the Bodhi Tree (representing enlightenment), the wheel (representing the teachings of the way, *dharma),* and the stupa (representing entry into nirvana). The Buddha's images are characterized by the *usnisa* (a raised portion of the cranium) and the *urna* (a radiant point between the eyebrows, signifying enlightenment). Also, see the entry under *Buddha.*

GEB—Egyptian God of the earth, whose name means "earth." Geb is portrayed as a dark-skinned, ithyphallic God wearing the crown of lower Egypt. His head is sometimes shown decorated with a goose. Geb is usually depicted as supine beneath Nut, the sky Goddess.

HADES/PLUTO—Greek/Roman God of death, the underworld, and wealth. From the Greek *aides,* meaning "the invisible one." He is also called Pylartes, "Closer of the Gates," and Pluto, "the rich." He is shown as a mature, bearded man with dark features. He possesses a helmet which renders him invisible. Pluto is sometimes shown enthroned with his wife and queen, Persephone.

HARPOKRATES—Egyptian/Greek solar God. Called Heru-Par-Khret in Egyptian, meaning "Horus the Child." He is usually shown as a child of great beauty, sitting on a lotus or at the breast of the Goddess Isis. He is often shown holding a finger to his lips.

HATHOR—Egyptian Goddess of beauty, love, and pleasure, whose name means "House of Horus." She is also called "Queen of the Date Palm" and "Queen of the Sycamore." Hathor is portrayed either as a cow wearing the solar disk or as a woman with cow's horns (sometimes a cow's head), and a solar disk and two feathers above her head. She is often shown holding a sistrum (rattle).

HECATE—Greek Goddess of magic, sorcery, and the Moon (associated with the Moon before and after it sets). Also called Antaia, "She Who Encounters You." Hecate is portrayed as having snakes in her hair. She carries a torch and is accompanied by a howling pack of dogs. As Goddess of crossroads, she was called Enodia or Trioditos and was depicted as three-headed or having three bodies: maiden, matron, and ancient crone.

HEIMDAL—Norse watchman of the Gods. "The White God." Heimdal is shown as a bearded man standing on the Bifrost bridge of the world tree, holding the Gjallarhorn, waiting to call the Gods to final battle *(ragnarok)*. Some view Heimdal as the personification of the axis mundi.

HELIOS—Greek Sun God. Helios is portrayed as a golden-haired young man, his head surrounded by a halo of rays, driving a golden chariot drawn by four white, winged horses.

HEPHAESTUS—Greek God of smiths and fire, divine artificer and magician. Hephaestus is described as a large man, smeared with soot, with wild, black hair and beard. He is lame from birth, but has strong shoulders and large, skillful hands. He wears a small conical hat and a smith's apron and wields a hammer and tongs. Hephaestus is often shown with a forge.

HERA—Greek Goddess of women, wife of Zeus, and queen of the Gods, whose name means "lady." As Teleia, she is "She Who Brings Fulfillment." Hera is shown as a beautiful, mature woman, often described by Homer as "ox-eyed." She wears a diadem, carries a scepter, and is sometimes shown with a cow or peacock.

HERMES/MERCURY—Greek/Roman God of thought and communication, travel, and commerce. He is also soul-conductor and messenger of the Gods. Hermes is also called Logios ("wordy"), Diactoros ("messenger"), Agonios ("Judge of Contests"), and Psychopompos ("soul conductor"). He is usually shown as a beautiful young man with dark features and athletic, graceful body. Hermes wears winged sandals, a winged hat or helm, and carries a golden herald's staff (the *kerykeion* or caduceus) usually described as a golden staff with two intertwined snakes and a winged tip. As Mercury, he is also shown with a purse. As Hermes Trismegistus ("Thrice Greatest Hermes"), he is the inventor of magic and alchemy, and is sometimes shown with the "Emerald Tablet" of hermeticism.

HORUS—Egyptian solar God and avenger of evil. "He Who is Above," "He Who is Afar." Horus is often shown as a falcon having the Sun and the Moon as his eyes, or as a falcon-headed man. He is also portrayed as a human child, often shown standing upon a crocodile (symbolizing his victory over Set, God of evil).

INANNA—Middle Eastern Goddess of love and war. Also associated with Venus and the Moon. Called Ninanna, "Queen of Heaven," and Ninsianna, "Goddess of Venus." She is usually shown as a naked woman, sometimes with bright rays streaming from her back, sometimes with the horned Moon above her head. Some consider Inanna to be equivalent to Ishtar.

INDRA—Hindu God of war, whose name means "strong" or "mighty." Indra is usually depicted as a man, gold or red in color, mounted on horseback (or driving a chariot drawn by horses) and carrying the thunderbolt. He is also shown as white, dressed in red, and mounted on the white elephant Airavata.

ISIS—Egyptian mother Goddess, associated with the Moon, magic, fertility, resurrection, and Sirius. As Urthekau, she is "She Who is Rich in Spells." Isis is the personification of the Egyptian throne and is often shown with the symbol for the

throne above her head. She is shown as a beautiful woman, usually seated, often weeping. She is sometimes shown holding a sistrum (rattle) or shown holding or nursing the infant Horus (Harpokrates).

JANUS—Roman God of portals and beginnings. Custodian of the Universe. The Opener and Fastener of All Things. He is portrayed as a bearded man with two faces, one looking forward and the other looking back. Janus is said to see the future and the past, the inside and the outside. He carries a janitor's staff and a ring of keys.

JUNO—Roman Goddess of women and the Moon, wife of Jupiter, and queen of the Gods. As Juno Regina, she is "Protectress of the State." As Juno Lucina, she is Goddess of childbirth. As Juno Moneta, she is "She Who Warns." As Juno Sespita, she is "Protectress of Women in Confinement." Juno is described as a very beautiful, mature woman with dark hair, wearing a crown, and a robe or gown. She is sometimes accompanied by a peacock or by geese.

JUPITER—Roman sky-father and king of the Gods. Optimus Maximus, "Greatest and Best." Diu Pater, "Father of Light." Jupiter Lucetius, "The Stayer of Defeat." Jupiter Stator, "The Giver of Victory." Jupiter Feretrius, the force of union in the community. Jupiter Fulgar, "Looser of Lightning." Jupiter Tonans, "Creator of Thunder." He is shown as a mature, kingly man, usually bearded. Jupiter sometimes wears a crown and carries a scepter. He is sometimes shown carrying a thunderbolt. Jupiter is also portrayed as an eagle. He is also sometimes shown with small horns, indicating wisdom and life force.

KALI—Hindu Goddess of earth and nature. Also called Bhowani, an aspect of Durga (the great mother), "She Who is Black," "The Black Mother." Kali is usually depicted as having a skeletal body smeared with blood and ashes, red eyes, and wild, black hair. Her tongue is extended. She is shown wearing a necklace of human skulls and a girdle of human hands. Kali is often shown standing upon or placing her left foot upon her husband Shiva.

KHONS—Egyptian God of the Moon. Also called Khonsu or Khensu. He is represented as a royal child, wearing a side-plait and carrying the crook and flail of Egyptian royalty (he was thought to be the astral double or companion of the pharaoh). Khonsu is also shown as a falcon-headed youth crowned with the combined crescent and lunar disk.

KRISHNA—Hindu God of love; an aspect or avatar of Vishnu. He is always depicted as having dark skin, often blue (his name indicates "black" or "dark"). Krishna is usually shown as a beautiful young boy, often playing the flute.

KUBERA—Hindu God of riches. Kubera is usually shown as a dwarfish man with a potbelly and three legs. Kubera has eight teeth and only one eye. He carries a sack, a drinking bowl, a cudgel, and a purse.

KYBELE of **CYBELE**—The Phrygian great mother. She is usually shown as a beautiful woman wearing a castellated crown, and carrying a mirror and a pomegranate. She is often shown in a chariot drawn by lions and panthers.

LAKSHMI—Hindu Goddess of good fortune and beauty. Lakshmi is depicted as a golden-hued woman, always beautifully dressed, standing or sitting on a lotus flower.

MAAT—Egyptian Goddess of truth, justice, and world order. Maat is shown as a mature woman wearing an ostrich feather on her head. She is sometimes shown holding scales.

MAHAKALA—Hindu God of death and cosmic time. "The Great Black One." He is considered a "wrathful deity" whose purpose is to destroy the enemies of Buddhist dharma. Mahakala is portrayed as having three eyes. He wears a tiger skin and carries a trident, a bowl made from a skull, and a sacred noose or cord made from eight snakes.

MAITREYA—The future Buddha. "The Kind One." Maitreya is usually shown holding a white blossom and wearing a small stupa on his headdress.

MANJUSRI—Bodhisattva and Buddhist patron of wisdom. "Charming Prince." He is described as a man the color of saffron, holding the sword of wisdom, the book of the Prajna-paramita, and a blue utpala blossom.

MARDUK—Middle Eastern king of the Gods. From Amar-Utuk, "Calf of the Sun God." Marduk is sometimes represented as a reptilian dragon with a pickax and sickle. He is also shown as a kingly figure with a scimitar or thunderbolt. As Bel-Marduk, he is shown with a horned headdress. He possesses the clay tablets of fate.

MARS—The Roman God of agriculture and war. Protector of the Work of the Fields. As Mars Utor, he is "the Avenger." Mars is usually shown as a large man in armor, with a shield, a rod or scepter, and a lance. He is sometimes accompanied by a wolf or a woodpecker.

MITHRA—Middle Eastern solar/fertility God. He is usually depicted as a golden-haired young man wearing a white tunic, wide trousers, and a Phrygian cap (the *pileus)* or golden crown. He is often shown driving a sword into a bull.

NEPHTHYS—Egyptian earth and fertility Goddess. She is depicted as a woman with the hieroglyph for "basket" upon her head.

NUT or **NUIT**—Egyptian Goddess of sky and space. Nut is usually shown as a slim-limbed, naked girl, containing stars within her body, arched over the earth God Geb and supported on the tips of her fingers and toes.

ODIN—Norse/Germanic God of warriors and rune magic. Guide of the dead and king of the Gods. Odin Walvater, "Father of the Dead." Crimnir, "The Masked One." Odin is said to appear either as a wanderer in a blue mantle and floppy hat, or as a warrior with a spear. He is described as a powerful, bearded man with one eye missing. He is accompanied by two ravens; Hugin (thought) and Munin (memory). Odin rides upon the eight-legged horse Sleipnir (particularly in connection with his role as psychopompos).

OGMA—Celtic God of eloquence, inspiration, and language. The inventor of the ogham druidic alphabet. Crianainech, "Sun-Face." Ogma is depicted as an old man dressed in a lionskin, with fine gold chains running from his tongue to those around him.

OSIRIS—Egyptian God of fertility and resurrection. "The Seat of the Eye." Osiris is shown as a mummy with a man's head, crowned with the tall white cap of upper Egypt. His crossed arms hold the flail and hook of Egyptian royalty. His skin is shown with a light greenish tinge.

PAN—Greek God of herdsmen, wild places and things, and unreasoning terror (panic). Pan is described as having the horns, haunches, legs, and hooves of a goat. He is, in other respects, a bearded man, though he is sometimes shown with goatish features. Pan often carries the syrinx (panpipes).

PERSEPHONE—Greek Goddess of harvest and fertility, particularly corn. Sometimes called Kore, "girl," representing the corn still growing. Persephone is depicted as a maiden or mature woman, often shown with a crown (enthroned with Hades). She sometimes carries or is shown with an ear of corn or a pomegranate.

POSEIDON/NEPTUNE—Greek/Roman God of fresh water, oceans, mariners, rain, rivers, earth fertility, earth tremors, and horses. As Poseidon Hippios, he is "Lord of Horses." Also called "Earth Shaker" and "Holder of the Earth." Poseidon is usually shown as a bearded, older man with a trident. He drives a chariot drawn by creatures that are half horse and half sea serpent. He is often attended by dolphins and nereids (sea nymphs).

PTAH—Egyptian God of creation and cosmic order. "The Primeval One." Lord of World Order. Chief of Duat (the underworld). Ptah is shown either as a shaven-headed, mummified man, or as a dwarf with misshapen legs.

RA—Egyptian Sun God. The Guide of Worlds. As Ra or Ra-Harachte, he is described as a falcon-headed man wearing the uraeus, the coiled cobra, and solar disk. Ra carries an ankh and an ibis-staff, and is often shown traveling the sky in his boat Manjet. Each day, Ra ages from a boy to an old man. At night, he assumes a ram's head and travels in the boat Mesektet through the underworld. As Khephra, he is depicted as a beetle pushing the orb of the Sun.

SARASVATI—Hindu Goddess of language, eloquence, and wisdom. Identified with Vac. Also called Vagdevi. As Vajrasarasvati, she is depicted as having three faces and six arms and is shown riding a swan or sitting on a lotus.

SELENE—Greek Moon Goddess and tutelary deity of magicians and sorcerers. She is portrayed as a pale, beautiful woman in a chariot drawn either by two white horses or a mule.

SET or **SETH**—Egyptian God of evil. Set is described as having white skin and red hair, and is represented either as a man with the head of an ass, or as an ugly piglike creature with an erect tail.

SHAMASH—Middle Eastern Sun God. Judge of the Heavens and the Earth. He is rep-

resented as a king seated on a throne. Shamash is also sometimes portrayed as a brilliant solar disk with wings.

SIN—Middle Eastern Moon God. "Shining Boat of Heaven." Sin is represented by the sickle Moon as a boat, or as a bull whose horns are formed by the sickle Moon. Sin is also shown as an old man with a long flowing beard, wearing the Full Moon as a crown.

SIVA or **SHIVA**—Hindu God of change, transformation, and destruction. "The Friendly One," "The Gracious One," Ugra, "The Violent One." As Rudra, he is "Lord of Beasts." As Bhutapati, he is "Father of Demons." In his benign aspect, he is Mahayogin, "The Great Yogi," and Nataraja, "King of the Dance." Siva is portrayed as a man with a third eye, wearing a snake collar and carrying a trident and an axe. His hair is tied in the knot of the ascetic and adorned with a crescent Moon and trident. In his violent aspects, he is shown naked or clad in a tiger skin, smeared with ashes, and wearing a necklace of skulls.

SURYA—Hindu Sun God. Surya is described as dark red in color, with golden hair and golden arms. He holds a lotus, and sometimes a discus (chakra). He has three eyes and four arms. Surya rides a chariot drawn by seven horses, but which has only one wheel.

THOR—Norse God of thunderstorms and life force. Also called Donar, "High Thunderer." Thor is portrayed as a huge, red-bearded man, wearing iron gloves and girdle. He carries the throwing-hammer Mjolnir and drives a chariot drawn by two goats.

THOTH—Egyptian God of the Moon, calendar, chronology, writing, magic, and knowledge. Also called Thot, Tehuti, and Djehuti. Referred to as "Thrice Greatest." Thoth is sometimes shown as an ibis or a dog-headed ape wearing the combined lunar disk and crescent above his head. He is also shown as a man with the head of an ibis, holding a writing stylus and an ankh.

TIWAZ or **TYR**—Norse/Germanic God of battle, justice, law, and solemn oaths. Originally a sky God. He is shown as a warrior missing one hand.

VARUNA—Hindu God of cosmic law and order. He is portrayed as a man, white in color, clad in gold armor, mounted on a sea monster (the Makara).

VISHNU—Hindu God of preservation. Ananta, "Infinite." Mukunda, "Liberator." Purusottama, "The Highest God." Vishnu is usually depicted as a man with dark blue skin and four arms, dressed in yellow. He holds a club, mussel shell, discus (chakra), and lotus. Vishnu is often shown asleep or at rest with Lakshmi upon the seven-headed serpent Ananta.

YAMA—Hindu God of the dead, pathfinder, judge, and ruler of souls. Yama is clothed in red and possesses a noose. He sometimes bears a wheel upon his chest. He is often shown riding on a black buffalo.

ZEUS—Greek sky father and king of the Gods. Lord of All High Things. Also called Nephelgeretes, "Cloud Gatherer." He was Zeus Cthonos as God of earth and fer-

tility. He was Zeus Soter as father and savior of humanity. He was Zeus Eleutherios as guardian of liberty. As Xenios, he was protector of the rules of hospitality. As Herkios, he was protector of the house. As Kleisos, he was guardian of property. As Gamelios, he was God of marriage. Zeus is usually portrayed as a powerful, bearded man of regal bearing, giving the impression of wisdom and virility. He is sometimes shown holding a thunderbolt; sometimes he is carrying the scepter of authority.

ZURVAN—Persian God of time and infinite space. The Lord of the Four Elements. He is described as having four faces; procreation, birth, aging, and return to the infinite.

Deities by Aspect

Abbreviations

M	God
F	Goddess
A	Assyrian
C	Chinese
E	Egyptian
G	Greek
H	Hindu
J	Japanese
M	Mesopotamian
N	Norse
P	Phoenician
R	Roman
Z	Zoroastrian

List of Categories

A
Agriculture
Air

B
Beauty
Beginnings

C
Chastity
Childbirth
Clouds
Craftsmen
Creation
Crossroads

D
Darkness
Dawn
Death
Destiny
Domestic Arts
Doorways/Gates
Dreams

E
Earth
Earthquakes
Eloquence
Eternity
Evil

F
Fate and Chance
Fertility
Fire
Food
Forests
Fountains
Fruitfulness/Flowers
Fruit Trees
Funerals

G
Good Faith and Contracts
Great Goddess (Great Mother)
Guardian Gods
Guide to the Dead

H
Harbors
Harvest
Heavens/Stars
Herds and Shepherds
Horses
House

I
Infinity
Intelligence

J
Justice (Truth)

L
Learning
Letters, Writing, Archives
Light
Love

M
Magic
Marriage
Medicine
Meetings
Mercy
Mischief
Monkeys
Moon
Mountains
Mountaintops
Music

N
Nature
Night

P
Pleasure
Poetry
Primeval Void
Primeval Waters
Prophecy

R
Rain
Rainbows
Rebirth (Cycles)
Riches
Rivers

S
Sea
Secrecy
Seed Sowing
Sex

S
Sky
Sleep
Spring
Stars (Heavens)
Storms
Sun

T
Thieves
Thunder
Thunderbolts
Trade
Travel
Truth (Justice)

V
Vegetation
Victory

W
War
Water
Whirlwinds
Wild Places
Winds
Wine
Wisdom
Worldly Success

Y
Yang
Yin
Youth

A List of Deities by Aspect and Rulership

AGRICULTURE
Ceres (FG)
Demeter (FG)
Marduk (MA)
Mars (MR)
Persephone (FG)
Picus (MR)
Susanoo (MJ)
Uma (FH)

AIR
Maruts (MR)
Shu (ME)
Addad (MA)

BEAUTY
Aphrodite (FG)
Lakshmi (FH)
Sif (FN)

BEGINNINGS
Janus (MR)

CHASTITY
Britomartis (FR)

CHILDBIRTH
Aphrodite (FG)
Artemis (FG)
Belit-Illi (Nintu) (FA)
Bes (ME)
Diana (FR)
Egeria (FR)
Heket (FE)
Ilythia (FG)
Juno (FR)
Meskhent (FE)
Tauret (FE)

CLOUDS
Addad (MA)
Saranyu (FH)
Yun-T'ung (MC)
Zeus (MG)

CRAFTSMEN
Hephaestus (MG)
Hiyon (MP)
Visvakarma (MH)
Weland (Volund) (MN)

CREATION
Ahura Mazda (MZ)
Aruru (FA)
Brahma (MR)
Cronus (MG)
Ea (Enki) (MA)
Izanagi (MJ)
Prajapati (MR)
Prometheus (MG)
Tvashtar (Tvashtri) (MR)
Uranus (MG)

CROSSROADS
Chimata-Nokami (MJ)

DARKNESS
Ahriman (MZ)
Prisni (FH)

DAWN
Eos (FG)
Janus (MR)
Ushas (FH)

DEATH
Dis Pater (MR)
Februus (MR)
Hades (MG)
Hel (FN)
Nephythys (FE))
Odin (MN)
Orcus (MR)
Osiris (ME)
Rudra (MH)
Thanatos (MG)
Yama (MH)

DESTINY
Ereshkigal (Fatal Fate) (FA)
Mammitu (FM)
Moros (MG)
Nemesis (FG)
Shalt (FE)

DOMESTIC ARTS
Neith (FE)

DOORWAYS/GATES
Janus (MR)

DREAMS
Morpheus (MG)

EARTH
Anat (FE)
Cybele (FG)
Demeter (FG)
Enlil (Ellil) (MA)
Gaia (FG
Geb (ME)
Gula (FA
Inanna (FA)
Nerthus (FN)
Ninkhursag (FA)
Osiris (ME)
Prisni (FH)
Tanen (FE)
Tellus Mater (FR)

EARTHQUAKES
Nai-No-Kami (MJ)

ELOQUENCE
Hermes (MG)

ETERNITY
Neheh (ME)
Zurvan (MZ)

EVIL
Ahriman (MZ)
Set (ME)

FATE AND CHANCE
Fortuna (FR)

FERTILITY
Ama-No-Usume (FJ)
Artemis (FG)
Ashur (MA)
Belitis (Ninlil) (FA)
Diana (FR)
Fauna (FR)
Freyr (MN)
Frigg (FN)
Indra (MH)
Ishtar (FM)
Khnum (ME)
Liber (MR)
Libera (FR)
Liber Pater (MR)
Maia (May) (FR)
Utu (MA)

FIRE
Agni (MH)
Atar (MZ)
Gibil (Nusku) (MA)
Hestia (FG)
Ho-Masubi (MJ)
Logi (MN)
Vesta (FR)
Vulcan (MR)

A List of Deities by Aspect and Rulership (cont'd.)

Food
Penates (MR)

Forests
Sylvanus (MR)

Fountains
Arethusa (FR)
Egeria (FG)

Fruitfulness/Flowers
Feronia (FR)
Flora (FR)
Venus (FR)

Fruit Trees
Pomona (FR)
Vertumnus (MR)

Funerals
Anubis (ME)
Duametef (ME)
Hapy (ME)
Hathor (tombs) (FE)
Libitina (FR)
Mertseger (FE)
Mesta (ME)
Osiris (ME)
Qebhsnuf (ME)

Good Faith and Contracts
Fides (MR)
Mithra (M/Persian)

Great Goddess (Great Mother)
Baalith (FA)
Durga (FH)
Gula (FA)
Heket (FE)
Isi (FE)
Izanami (FJ)
Jaganmatri (FH)
Ninkhursag (FA)
Nintu (FA)
Parvati (FH)

Great Goddess (Great Mother)
Rhea (FR)
Sati (FH)
Tara (FH)
Uma (FH)

Guardian Gods
Bes (ME)

Guide to the Dead
Charon (MG)
Wepwawet (ME)

Harbors
Janus (MR)
Fortunus (MR)

Harvest
Hou-Chi (MC)
Mot (MA)
Ops (FR)
Tammuz (MM)

Heavens/Stars
Anu (MM)

Herds
Faunus (MR)
Pales (FR)
Pan (MG)

Horses
Epona (FR)

Houses
Lar (MR)

Infinity
Zurvan (MM)

Intelligence
Saa (ME)

Justice (Truth)
Maat (FE)

LEARNING
Imhotep (ME)
Thoth (Tahuti) (ME)

LETTERS, WRITING, ARCHIVES
Belit-Sheri (FA)
Hermes (MG)
Seshat (FE)
Thoth (Tahuti) (ME)
Ts'ang-Chien (MC)

LIGHT
Ahura Mazda (MZ)
Juno (FR)
Ormazd (MZ)
Phanes (MG)

LOVE
Aphrodite (FG)
Baalith (FA)
Benzaiten (FJ)
Christ (M/Middle Eastern)
Cupid (MR)
Eros (MG)
Freya (FN)
Hathor (FE)
Ishtar (FM)
Krishna (MH)
Lakshmi (FH)
Qetesh (FE)
Urvasi (FH)
Vishnu (MH)

MAGIC
Ea (Enki) (MA)
Hecate (FG)
Hermes (MG)
Latpon (MP)
Marduk (MA)
Mercury (MR)
Odin (MN)
O-Kuni-Nushi (MJ)
Thoth (Tahuti)

MARRIAGE
Juno (FR)
Puchan (MH)
Selket (conjugal union) (ME)

MEDICINE
Apollo (MG)
Asclepius (MG)
Asvins (Nasatyas) (MH)
Eshmun (M/Sidon)
(Middle Eastern)
Imhotep (ME)
O-Kuni-Nushi (MJ)
Thoth (ME)

MEETINGS
Puchan (MH)

MERCY
Kuan-Yin (Kwannon) (FC)
Ti-Tsang-Wang-Pu-Sa (MC)

MISCHIEF
Hanuman (MH)
Loki (MN)

MONKEYS
Hanuman (MH)

MOON
Aah (ME)
Baalith (FA)
Bendis (FG)
Chang-o (FC)
Inanna (FA)
Khonsu (ME)
Nanna (FA)
Selene (FG)
Sin (MA)
Soma (MH)
Tanit (FP)
Terah (F/Middle Eastern)
Tsuki-Yomi (MJ)

A List of Deities by Aspect and Rulership (cont'd.)

MOUNTAINS
O-Yama-Tsu-Mi (MJ)

MOUNTAINTOPS
Zeus (MG)

MUSIC
Apollo (MG)

Thoth (ME)

NATURE
Kali (FH)

NIGHT
Leto (Latona) (FG)
Nyx (FG)

PLEASURE
Dionysus (MG)

POETRY
Bragi (MN

PRIMEVAL VOID
Chaos (–G)
Tiamat (FA)

PRIMEVAL WATERS
Apsu (MA)
Ea (Enki) (God of sweet waters) (God Of Apsu) (MA)
Nun (ME)
Oceanus (MG)

PROPHECY
Apollo (MG)
Faunus (MR)

RAIN
Addad (Ishkur) (MA)
Ao (four dragon kings) (MC)
Ganymede (FG)

RAIN
Imdugud (MA
Jupiter (MR)
Taki-Tsu-Hiko (MJ)
Tefnut (ME)
Thor (MN)
Yu-Tzu (MC)
Zeus (MG)

RAINBOWS
Iris

REBIRTH (CYCLES)
Adonis (MG)
Mithras (MR)

RICHES
Ganesha (MH)
Hecate (FG)
Kubera (Dhanapati) (MH)
Pluto (MR)

RIVERS
Kawa-No-Kami (MJ)

SEA
Aegir (MN)
Ao (four dragon kings) (MC)
Asherat (FP)
Neptune (MR)
Nereus (Proteus, Phorcys) (MG)
Njord (MN)
Oceanus (MG)
O-Wata-Tsumi (Shio-Zuchi) (MJ)
Poseidon (MG)
Ran (FN)

SECRECY
Angerona (secret names) (FR)

SEED SOWING
Consus (MR)

SEX
Anahita (FA)
Aphrodite (FG)
Freyja (FN)
Ishtar (FM)
Min (Menu) (ME)
Pan (MG)

SKY
Addad (Haddad) (MA)
Aditi (FH)
Alcis (twins) (MN)
Anhur (ME)
Anshar (MA)
Coelus (MR)
Hathor (FE)
Hera (FG)
Hyperion (MG)
Jupiter (MR)
Mut (FE)
Nuit (Nut) (FE)
Ouranos (MG)
Thor (MN)
Tiw (Tiwaz) (MN)
Varuna (MH)
Zeus (MG)

SLEEP
Hypnos (MG)

SPRING
Renpet (FE)
Venus (FR)

STARS (HEAVENS)
Anu (MM)

STORMS
Jupiter (MR)
The Maruts (MR)
Set (ME)

SUN
Amaterasu (FJ)
Atum-Ra (ME)
Auf (ME)
Bast (FE)
Helios (MG)
Hepat (FE)
Horus (ME)
Hvare-Khshaeta (M/Chaldean)
Jupiter (MR)
Ker (M/Middle Eastern)
Mithras (MR)
Mitra (MH)
Ra (ME)
Shamash (MA)
Surya (MH)
Utu (MA)
Vulcan (MR)

THIEVES
Sung-Chiang (MC)

THUNDER
Asi-Suki-Taka-Hi-Kone (MJ)
Donar (MN)
Jupiter (MR)
Kami-Nari (MJ)
Lei-Kung (MC)
Set (ME)
Susanopo (MJ)
Thor (MN)
Zeus (MG)

THUNDERBOLTS
Tien-Mu (MC)
Vulcan (MR)
Zeus (MG)

TRADE
Hermes (MG)
Mercury (MR)
Minerva (FR)
Puchan (MH)

Travel
Hermes (MG)
Janus (MR)

Truth (Justice)
Maat (FE)

Vegetation
Adonis (M/Middle Eastern)
Aleyn (MP)
Attis (M/Phrygian)
Dionysus (MG)
Dumuzi (MM)
Hay-Tau (MP)
Tammuz (MA)
Telepinu (M/Hittite)

War
Ares (MG)
Ashur (MA)
Athena (FG)
Bellona (FR)
Indra (MH)
Ishtar (MM)
Karttikeya (MH)
Kuan-Ti (MC)
Mars (MR)
Minerva (MR)
Mont (Mentu) (ME)
Neith (FE)
Ninurta (MA)
Odin (MN)
Quirinus (MR)
Sekhmet (FE)
Septu (ME)
Tiwaz (MN)
Tyr (MN)

Water
Ao (Four Dragon Kings) (MC)

Whirlwinds
Haya-Ji (MJ)

Wild Places
Artemis (FG)
Diana (FR)
Pan (MG)

Winds
Aeolus (MG)
Enlil (Ellil) (MA)
Feng-Po (MC)
Feng-Po-Po (FC)
Jupiter (MR)
Shine-Tsu-Hiko (MJ)
Thor (MN)
Zeus (MG)

Wine
Dionysus (MG)
I-ti (MC)

Wisdom
Ahura Mazda (MZ)
Athena (FG)
Ea (Enki) (MA)
Hecate (FG)
Latpon (MP)
Mimir (MN)
Odin (MN)
Thoth (ME)

Worldly Success
Ganesha (MH)

Yang
Anshar (MA)

Yin
Kishar (FA)

Youth
Hebe (FG)
Renpet (FE)

Telesmatic Images

Telesmatic images are used to help personify a force or concept represented by a name. This type of technique is usually used in the course of theurgy or "high magic."

To begin building up a telesmatic image, first consider the name or word of power that you are working with. All parts of the figure being constructed must be as harmonious as possible, all reflecting the overall force or concept attributed to the name or word. Next, divide the figure into a number of parts corresponding to the number of letters in the word or name. The parts do not have to be equal in size, but each letter should be assigned to a section of the intended figure in the order in which the letters occur in the name.

Now, keeping in mind the nature of the whole, give each section of the figure some of the attributions of its matching letter. A basic zoomorphic approach may be used with letters or names attributed to the zodiacal forces, but the animal attributions of planetary names or letters should be restricted to emblems or crests.

When dealing with angelic forms, the termination *-el* (אל-) gives wings and symbols of justice (flaming swords and so on). The figures resulting from names ending with *-iah* or *-yah* (יה-) will appear as kings or queens enthroned with flaming glory at their feet. The names of nearly all angels and angelic forces described in the qabalah terminate with either *-el* or *-iah.*

Since even demons and evil spirits are said to take their existence from the divine source, the suffix *-el* is often added to their names. However, the suffix *-iah* is added only to the names of beneficent Angels or spirits.

A note concerning the four qabalistic worlds and telesmatic images: a telesmatic image cannot really be used to represent a divine name in *Atziluth,* since this world is purely archetypal and primordial. The image obtained would represent the correlation of that name in *Yetzirah* rather than in the world of Atziluth. Images can be constructed for *Briah,* the creative and originative world, but only partially. An image belonging to Briah might have a concealed head, or a shadowy form, barely indicated. Telesmatic images are most appropriate in Yetzirah. Elemental forms will result from images built up in *Assiah.* Gender, as it is usually thought of, is mainly appropriate to elemental spirits, Kerubic forms, faeries, fays, planetary spirits, and Olympic spirits.

Gender also applies to evil elemental spirits and the Qlippoth, but only in their

most exaggerated, repulsive, and bestial aspects. However, as regards the higher or angelic forces, gender is viewed as a description of the nature of the force: steady and firm force (feminine) or vehement and rushing force (masculine).

The attributions offered below are, of course, only a guide to the construction of telesmatic images. Many other details may be worked out from other tables of correspondences given in this book, depending on exactly which force or concept you are trying to depict. The most important point is that the figure seem harmonious and appropriate. When constructing an image of a high or angelic force, make sure that no hint of coarseness or incongruity is allowed.

The telesmatic attributions presented here are primarily derived from material in *Mysteria Magica* by Denning and Phillips and *The Golden Dawn* by Israel Regardie.

Suggested Reading

Mysteria Magica—Melita Denning and Osborne Phillips
The Complete Golden Dawn System of Magic—Israel Regardie
The Golden Dawn—Israel Regardie

Letter Guide to Telesmatic Images

Letter	Aleph or Alpha (א or α)	Beth or Beta (ב or β)	Gimel or Gamma (ג or γ)	Daleth or Delta (ד or δ)
General characteristics	Spiritual but dynamic Bright and vibrant Airy	Active, unresting A shifting or dual aspect Nervous or high-strung, but eloquent	Strength concealed in beauty Placid and confident Pale or gray, but very beautiful	Attractive and inviting Possessed of an ethereal loveliness Passive, serene Expressive of balance and harmony as warmth and tenderness
Face type	Thin	Dark complexion	Full of face	—
Body type	Thin	Slight, but very sinewy	Full of body, gently curved	Shapely
Miscellaneous physical characteristics	Winged	—	—	Adorned
Other associated creatures, images, or objects	Eagle, birds in general	Twin serpents	Cats	Doves
Gender	Masculine	Masculine	Feminine	Feminine

Letter Guide to Telesmatic Images (cont'd.)

Letter	Heh or Epsilon (ה or ε)	Vau or Upsilon (ו or υ)	Zayin or Zeta (ז or ζ)	Cheth or Chi or Eta (ח or χ or η)
General characteristics forms	Amazonian Fierce, strong, potent, fiery Fluid, not abrupt Alert and proud	Slow moving Steady and strong Generous in proportions and nature Grotesque, even whimsical Ponderousness concealing a fire within	Youthful, animated, and intelligent Slightly ambiguous. possessing a strong fascination	Decorative elements, often evocative of marine made with precise and exquisite detail
Face type	—	Heavy	Thin	A full face, but with masked, veiled or withdrawn countenance
Body type	Strong, well muscled, but not heavy	Heavy, tending towards clumsiness	Thin	—
Other associated creatures, images, or objects	Ram, or owl	Bull, or ox	Twins, hybrids Magpies A sword	Crabs, or turtles
Gender	Feminine	Masculine	Masculine	Feminine

Letter Guide to Telesmatic Images (cont'd.)

Letter	Teth or Theta (ט or θ)	Yod or Iota (י or ι)	Kaph or Kappa (כ or κ)	Lamed or Lambda (ל or λ)
General characteristics	Strong and fiery, like smoldering embers Potentially menacing Volcanic, brooding strength of great dignity	Very white, pale Pensive, tinged with sadness Slight, almost delicate, but without weakness	Contemplative, almost mystical Justice tempered by benevolence Physical strength combined with spiritual receptivity	Agile and beautiful Possessing harmony and great balance
Body type	—	—	Large, very strong	Well proportioned
Miscellaneous physical characteristics	Massive	—	—	Dancing or whirling Arms outflung Posture symmetrical
Other associated creatures, images, or objects	Lions Serpents	A hand A virgin, or anchorite	Unicorns Spoons	Elephant, or tortoise A whip
Gender	Epicene, tending towards feminine	Feminine	Masculine	Feminine

Letter Guide to Telesmatic Images (cont'd.)

Letter	Mem or Mu (מ or μ)	Nun or Nu (נ or ν)	Samekh or Sigma or Xi (ס or σ or ξ)	Ayin or Omicron or Omega (ע or ο or ω)
General characteristics	Watery, reflective, dreamlike Mysterious, powerful, maternal	Torpid in movement Brooding, morose aspect	Of prophetic, or inspired aspect Light coloring	Primitive, resolute Expressive of the unrefined will to live
Face type		Dark complexion Square, determined face Deep set eyes	Thin, expressive face	—
Body type	—	Thick body	—	—
Miscellaneous physical characteristics	Veiled as to form Merging into shadow	—	Athletic, hardy physique	—
Other associated creatures, images, or objects	Fish, dragons Cups, goblets	Sharp weapons of gleaming steel may be in evidence Scorpion Wolf Fish	Centaur Dog, or horse Bow	Eye Goat Barbaric ornaments or objects, if any are in evidence
Gender	Epicene, tending towards feminine	Masculine	Masculine	Masculine

Letter Guide to Telesmatic Images (cont'd.)

Letter	Peh or Pi or Phi (פ or π or φ)	Tzaddi or Psi (צ or ψ)	Qoph (ק)	Resh or Rho (ר or ρ)
General characteristics	Fierce, strong, clamorous, rushing	Sincere, human Thoughtful, communicative Intellectual, deeply understanding	Mobile, graceful, rhythmic, undulating Receptive and recessive without marked individuality	Strong and vital Proud, majestic, free Courageous, but not aggressive Harmonious beauty, generosity
Face type	—	—	Rather full of face	—
Body type	Strong body Well developed, but not tall	—	—	—
Miscellaneous physical characteristics	Dishevelled hair Merging into shadow	—	—	—
Other associated creatures, images, or objects	Trumpet Whip Mailed shoe (gauntlet, kneecap) Flaming torch Mouth Basilisk	Fishhook Eagle, or peacock A juxtaposition of significant colors in disregard of esthetic convention, but controlled and flowing	Back of head Fish, or dolphin	Lion Eagle, or phoenix Head
Gender	Feminine	—	Masculine	Masculine

Letter Guide to Telesmatic Images (cont'd.)

Letter	Shin (ש)	Tau (ת)
General characteristics	Wild, fierce, active Very fiery Expressive of spirit rather than of form or emotions Invincible	Dark, gray Silent, vigilant Weight, inertia Melancholy Tending towards isolation and darkness Negating movement Literal and material
Face type	—	Heavy
Body type	—	Heavy
Miscellaneous physical characteristics	—	Massive
Other associated creatures, images, or objects	Lion Rod Tooth Flames	Crow, or raven Platters, shields, disks Pentacles, coins Tau cross
Gender	Epicene, tending towards masculine	Epicene, tending towards masculine

Literal Qabalah

The literal qabalah consists primarily of three parts, which are presented here as three subarticles:

1. Gematria (גמטריא)
   A. The Aiq Bekar (אי"ק בכר) (Hebrew)
   B. The Pythagorean Table
   C. ASCII
   D. Arabic
   E. Greek
   F. Sanskrit

2. Notariqon (נוטריקון)
   A. Expansion
   B. Condensation

3. Temurah (תמרוה)
   A. Tziruph (צירוף)
      (1) The Table of Combinations of Tziruph
      (2) The Rational Table of Tziruph
      (3) The Right Table of Commutations
      (4) The Averse Table of Commutations
   B. Thashrag
   C. Boustrophedon

Gematria (Numerology)

Gematria is essentially the body of techniques which have been developed through the centuries to attribute meaning to numbers and to derive meaning from them. This is usually done by converting words or names to numerical form and comparing and transforming these numbers, thereby obtaining a new perspective on the relationships of the original concepts.

This system relies heavily upon synchronicity. It could, indeed, be considered a mantic (divinatory) system like the *I Ching* or tarot cards.

The point is to attempt to find as many connections between the numbers (concepts) being compared as possible. This can be very rewarding as a meditation technique. Any other application of numerology should be taken with a grain of salt.

There are two main systems used in the west to convert letters to numbers. These are the Hebrew *Aiq Bekar* and the later Pythagorean table based upon Greek. I have included the American Standard for Coded Interchange of Information (ASCII) for those who wish to experiment with computer numerology.

The Aiq Bekar is probably the most widely known and is also used in the Western methods of creating planetary kamea and sigils (see MAGIC SQUARES AND SIGILS).

The Aiq Bekar
(The Qabalah of Nine Chambers)

LETTER	Shin	Lamed	Gimel	Resh	Kaph	Beth	Qoph	Yod	Aleph
VALUE	300	30	3	200	20	2	100	10	1
LETTER	Mem (final)	Samekh	Vau	Kaph (final)	Nun	Heh	Tau	Mem	Daleth
VALUE	600	60	6	500	50	5	400	40	4
LETTER	Tzaddi (final)	Tzaddi	Teth	Peh (final)	Peh	Cheth	Nun (final)	Ayin	Zain
VALUE	900	90	9	800	80	8	700	70	7

The Pythagorean Table

1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

The ASCII Table

ASCII	DECIMAL	HEXADECIMAL	OCTAL	BINARY
!	33	21	041	00100001
‘	34	22	042	00100010
#	35	23	043	00100011
$	36	24	044	00100100
%	37	25	045	00100101
&	38	26	046	00100110
’	39	27	047	00100111
(	40	28	050	00101000
º	41	29	051	00101001
*	42	2A	052	00101010
+	43	2B	053	00101011
,	44	2C	054	00101100
-	45	2D	055	00101101
.	46	2E	056	00101110
/	47	2F	057	00101111
0	48	30	060	00110000
1	49	31	061	00110001
2	50	32	062	00110010
3	51	33	063	00110011
4	52	34	064	00110100
5	53	35	065	00110101
6	54	36	066	00110110
7	55	37	067	00110111
8	56	38	070	00111000
9	57	39	071	00111001
:	58	3A	072	00111010
;	59	3B	073	00111011
<	60	3C	074	00111100
=	61	3D	075	00111101
>	62	3E	076	00111110
?	63	3F	077	00111111
@	64	40	100	01000000

The ASCII Table (cont'd.)

ASCII	Decimal	Hexadecimal	Octal	Binary
A	65	41	101	01000001
B	66	42	102	01000010
C	67	43	103	01000011
D	68	44	104	01000100
E	69	45	105	01000101
F	70	46	106	01000110
G	71	47	107	01000111
H	72	48	110	01001000
I	73	49	111	01001001
J	74	4A	112	01001010
K	75	4B	113	01001011
L	76	4C	114	01001100
M	77	4D	115	01001101
N	78	4E	116	01001110
O	79	4F	117	01001111
P	80	50	120	01010000
Q	81	51	121	01010001
R	82	52	122	01010010
S	83	53	123	01010011
T	84	54	124	01010100
U	85	55	125	01010101
V	86	56	126	01010110
W	87	57	127	01010111
X	88	58	130	01011000
Y	89	59	131	01011001
Z	90	5A	132	01011010
a	97	61	141	01100001
b	98	62	142	01100010
c	99	63	143	01100011
d	100	64	144	01100100
e	101	65	145	01100101
f	102	66	146	01100110
g	103	67	147	01100111
h	104	68	150	01101000
i	105	69	151	01101001
j	106	6A	152	01101010
k	107	6B	153	01101011
I	108	6C	154	01101100
m	109	6D	155	01101101
n	110	6E	156	01101110
o	111	6F	157	01101111
p	112	70	160	01110000

The ASCII Table (cont'd.)

ASCII	DECIMAL	HEXADECIMAL	OCTAL	BINARY
q	113	71	161	01110001
r	114	72	162	01110010
s	115	73	163	01110011
t	116	74	164	01110100
u	117	75	165	01110101
v	118	76	166	01110110
w	119	77	167	01110111
x	120	78	170	01111000
y	121	79	171	01111001
z	122	7A	172	01111010

Arabic Gematria

Arabic is written from right to left. All the letters are primarily consonants (though a few of them are used secondarily to represent certain vowels). Full indication of vowels, when provided at all, is in the form of dots or strokes adjacent to the consonantal characters.

The left column of the table shows the form of each letter that is used when the letter stands alone, the second column its form when it is joined to the following letter only, the third when it is joined to both a preceding and following letter, and the right column its form when it is joined to the following letter only.

Alone	Initial	Medial	Final	English Name	English Letter	Numerical Value
ا	ا			alif	a	1
ب	بـ	ـبـ	ـب	bā	b	2
ت	تـ	ـتـ	ـت	tā	t	400
ث	ثـ	ـثـ	ـث	thā	th	500
ج	جـ	ـجـ	ـج	jim	j	3
ح	حـ	ـحـ	ـح	hā	ḥ	8
خ	خـ	ـخـ	ـخ	khā	kh	600
د	د			dāl	d	4
ذ	ذ			dhāl	dh	700
ر	ر			rā	r	200
ز	ز			zāy	z	7
س	سـ	ـسـ	ـس	sîn	s	60
ش	شـ	ـشـ	ـش	shîn	sh	300
ص	صـ	ـصـ	ـص	ṣād	ṣ	90
ض	ضـ	ـضـ	ـض	ḍād	d.	800
ط	طـ	ـطـ	ـط	ṭā	ṭ	9
ظ	ظـ	ـظـ	ـظ	ẓā	ẓ	900
ع	عـ	ـعـ	ـع	'ayn	'	70
غ	غـ	ـغـ	ـغ	ghayn	gh	1000

Arabic Gematria (cont'd.)

ALONE	INITIAL	MEDIAL	FINAL	ENGLISH NAME	ENGLISH LETTER	NUMERICAL VALUE
ف	فـ	ـفـ	ـف	fā	f	80
ق	قـ	ـقـ	ـق	qāf	q	100
ك	كـ	ـكـ	ـك	kāf	k	20
ل	لـ	ـلـ	ـل	lām	l	30
م	مـ	ـمـ	ـم	mîm	m	40
ن	نـ	ـنـ	ـن	nūn	n	50
ه	هـ	ـهـ	ـه	hā	h	5
و	و			wāw	w	6
ى	يـ	ـيـ	ـي	yā	y	10

The Greek Alphabet

English Spelling	Greek Capital Letters	Greek Small Letters	Greek Spelling	Corresponding English Letter	Numerical Value
Alpha	Α	α	ἄλφα	a	1
Beta	Β	β	βῆτα	b	2
Gamma	Γ	γ	γάμμα	g	3
Delta	Δ	δ	δέλτα	d	4
Epsilon	Ε	ε	ε ψιλόν	e	5
Zeta	Ζ	ζ	ζῆτα	z	7
Eta	Η	η	ἦτα	ē	8
Theta	Θ	θ	θῆτα	th	9
Iota	Ι	ι	ἰῶτα	i	10
Kappa	Κ	κ	κάππα	k	20
Lambda	Λ	λ	λάμβδα	l	30
Mu	Μ	μ	μῦ	m	40
Nu	Ν	ν	νῦ	n	50
Xi	Ξ	ξ	ξῖ	x	60
Omicron	Ο	ο	ὂ μικρόν	o	70
Pi	Π	π	πῖ	p	80
Rho	Ρ	ρ	ρῶ	r	100
Sigma	Σ	σ	σῖγμα	s	200
Tau	Τ	τ	ταῦ	t	300
Upsilon	Υ	υ	ὗ ψιλόν	u	400
Phi	Φ	φ	φῖ	ph	500
Chi	Χ	χ	χῖ	ch	600
Psi	Ψ	ψ	ψῖ	ps	700
Omega	Ω	ω	ὦ μέγα	ō	800

Sanskrit Letters and the Katapayadhi Number Code

The 34 Consonants

NUMBER VALUE	SANSKRIT SOUND	PETAL	CHAKRA	SANSKRIT SYMBOL
1	Ka	1st	Anahata	क
1	Ta	11th	Anahata	ट
1	Pa	9th	Manipuraka	प
1	Ya	4th	Svadisthana	य
2	Kha	2nd	Anahata	ख
2	Tha	12th	Anahata	ठ
2	Pha	10th	Manipuraka	फ
2	Ra	5th	Svadisthana	र
3	Ga	3rd	Anahata	ग
3	pa	1st	Manipuraka	ड
3	Ba	1st	Svadisthana	ब
3	La	6th	Svadisthana	ल
4	Gha	4th	Anahata	घ
4	Dha	2nd	Manipuraka	ध
4	Bha	2nd	Svadisthala	भ
4	Va	1st	Muladhara	व
5	Ṅa	5th	Anahata	ङ
5	Ṇa	3rd	Manipuraka	ण
5	Ma	3rd	Svadisthala	म
5	Śa	2nd	Muladhara	श
6	Ca	6th	Anahata	च
6	Ta	4th	Manipuraka	त
6	Ṣa	3rd	Muladhara	ष
7	Cha	7th	Anahata	छ
7	Tha	5th	Manipuraka	थ
7	Sa	4th	Muladhara	ख
8	Ja	8th	Anahata	ज
8	Da	6th	ManiPuraka	द
8	Ha	1st	Ajna	ह
9	Jha	9th	Anahata	झ
9	Dha	7th	Manipuraka	ढ

Sanskrit Letters and the Katapayadhi Number Code (cont'd.)

The 34 Consonants (cont'd.)

0 place value	Ña	10th	Anahata	ञँ
0 place value	Na	8th	Manipuraka	न
0 place value	Kṣa	2nd	Ajna	क्ष

The 16 Vowels
(The vowels have no place value or number value.)

Sanskrit Sound	Petal	Chakra	Sanskrit Symbol
A	1st	Visuddha	अ
Â	2nd	Visuddha	आ
I	3rd	Visuddha	इ
Î	4th	Visuddha	ई
U	5th	Visuddha	उ
Û	6th	Visuddha	ऊ
Ri	7th	Visuddha	ऋ
Rî	8th	Visuddha	ॠ
Li	9th	Visuddha	ऌ
Lî	10th	Visuddha	ॡ
E	11th	Visuddha	ए
Ai	12th	Visuddha	ऐ
O	13th	Visuddha	ओ
Au	14th	Visuddha	औ
Am	15th	Visuddha	अं
Ah	16th	Visuddha	अ

A Note on the Katapayadhi System

Each consonant in a word represents one place value. The 16 vowels have no number value or place value. The number of consonants in a word determines the number of digits which make up the numerical value of that word.

The attribution of Sanskrit letters to the chakras was taken from *The Serpent Power* by Arthur Avalon. The Katapayadhi (named after the letters with a value of one) number code is derived from *Vedic Mathematics* by Jagadguru Swami Sri Bharati Krshna Tirthaji.

Suggested Reading

GEMATRIA AND NUMEROLOGY:

The Magical Language—Paul Foster Case

Numerology—Austin Coates

The Secrets of Numbers—Vera Scott Johnson and Thomas Wommack

The Kabala of Numbers—Sepheriel

Vedic Mathematics—Jagadguru Swami

The Golden Dawn—Israel Regardie

Godwin's Cabalistic Encyclopedia—David Godwin

Notariqon

The word *Notariqon* is derived from the Latin *notarius*, "shorthand writer." There are two forms of this technique:

1. Expansion

Each letter of a word is taken to be the first letter of another word, thus forming a coherent sentence.

Israel Regardie gives the following example in *The Complete Golden Dawn System of Magic*, using *berashith*, the first word of Genesis (in Hebrew):

ב ר א ש י ת

ראשית	ב	Berashith	In the beginning
אה	ר	Rahi	the Elohim
להים	א	Elohim	
יקבלו	ש	Sheyequebelo	saw that Israel
שראל	י	Israel	would accept
ורה	ת	Torah	the Law

2. Condensation

The second form of Notariqon is the opposite of the first. The initial (or sometimes last, or other) letter of each word in a sentence is taken to form a word which is the synthesis of the entire sentence.

One of the better known examples of this form is the Hebrew name of God, ARARITA (אראריתא) formed from the initials of the sentence:

אחד ראש אחדותו ראש יחודו תמורהזו אחד

Echad Rosh Achdotho Rosh Ichudo Temurahzo Echad

or in English:

One is His beginning, one is His individuality, His permutation is one.

Temurah

Temurah means permutation. Using Temurah, each letter of a word is replaced by another letter, substituted according to certain rules or tables. This technique may result in a new and comprehensible word which can be related to the original word to provide a new vantage.

Tziruph

Tziruph involves folding the Hebrew alphabet upon itself so that one half may be substituted for the other half.

There are 24 of these combinations presented in the first table. Each combination is denoted by the letters for the first two pairs which occur on the right side of the line.

The Table of Combinations of Tziruph

(Transliterated into English Letters)

ALBTh	K	Y	T	Ch	Z	V	H	D	G	B	A
	M	N	S	O	P	Tz	Q	R	Sh	Th	L
ABGTh	L	K	Y	T	Ch	Z	V	H	D	G	A
	M	N	S	O	P	Tz	Q	R	Sh	Th	B
AGDTh	M	L	K	Y	T	Ch	Z	V	H	D	A
	S	O	P	Tz	O	R	Sh	B	N	Th	G
ADBG	N	M	L	K	Y	T	Ch	Z	V	B	A
	O	P	Tz	Q	R	Sh	Th	H	S	G	D
AHBD	S	N	M	L	K	Y	T	Ch	Z	B	A
	P	Tz	Q	R	Sh	Th	V	O	G	D	H
AVBH	O	S	N	M	L	K	Y	T	Ch	B	A
	Tz	Q	R	Sh	Th	Z	P	G	D	H	V
AZBV	P	O	S	N	M	L	K	Y	T	B	A
	Q	R	Sh	Th	Ch	Tz	G	D	H	V	Z
AChBZ	Tz	P	O	S	N	M	L	K	Y	B	A
	R	Sh	Th	T	Q	G	D	H	V	Z	Ch
ATBCh	Q	Tz	P	O	S	N	M	L	K	B	A
	Sh	Th	Y	R	G	D	H	V	Z	Ch	T
AYBT	R	Q	Tz	P	O	S	N	M	L	B	A
	Th	K	Sh	G	D	H	V	Z	Ch	T	Y
AHBY	Sh	R	Q	Tz	P	O	S	N	M	B	A
	L	Th	G	D	H	V	Z	Ch	T	Y	K
ALBK	Th	Sh	R	Q	Tz	P	O	S	N	B	A
	M	G	D	H	V	Z	Ch	T	Y	K	L
AMBL	N	Th	Sh	R	Q	Tz	P	O	S	B	A
	G	D	H	V	Z	Ch	T	Y	K	L	M
ANBM	S	G	Th	Sh	R	O	Tz	P	O	B	A
	D	H	V	Z	Ch	T	Y	K	L	M	N
ASBN	O	D	G	Th	Sh	R	O	Tz	P	B	A
	H	V	Z	Ch	T	Y	K	L	M	N	S
AOBS	P	H	D	G	Th	Sh	R	O	Tz	B	A
	V	Z	Ch	T	Y	K	L	M	N	S	O
APBO	Tz	V	H	D	G	Th	Sh	R	O	B	A
	Z	Ch	T	Y	K	L	M	N	S	O	P

The Table of Combinations of Tziruph (Cont'd.)

ATzBP	Q	Z	V	H	D	G	Th	Sh	R	B	A
	Ch	T	Y	K	L	M	N	S	O	P	Tz
AQBTz	R	Ch	Z	V	H	D	G	Th	Sh	B	A
	T	Y	K	L	M	N	S	O	P	Tz	Q
ARBQ	Sh	T	Ch	Z	V	H	D	G	Th	B	A
	Y	K	L	M	N	S	O	P	Tz	Q	R
AShBR	Th	Y	T	Ch	Z	V	H	D	H	B	A
	K	L	M	N	S	O	P	Tz	Q	R	Sh
AThBSh	K	Y	T	Ch	Z	V	H	D	G	B	A
	L	M	N	S	O	P	Tz	Q	R	Sh	Th
ABGD	Th	L	K	Y	T	Ch	Z	V	H	G	A
	M	N	S	O	P	Tz	Q	R	Sh	D	B
ALBM	K	Y	T	Ch	Z	V	H	D	G	B	A
	N	S	O	P	Tz	Q	R	Sh	Th	M	L

The Rational Table of Tziruph

ABGCh	L	K	Y	T	Ch	Z	V	H	D	G	A
	M	N	S	O	P	Tz	Q	R	Sh	Ch	B
AGDB	M	L	K	Y	T	Ch	Z	V	H	D	A
	N	S	O	P	Tz	Q	R	Sh	Th	B	G
ADHG	N	M	L	K	Y	T	Ch	Z	V	H	A
	S	O	P	Tz	Q	R	Sh	Th	B	G	D
AHVD	S	N	M	L	K	Y	T	Ch	Z	V	A
	O	P	Tz	Q	R	Sh	Th	B	G	D	H
AVZH	O	S	N	M	L	K	Y	T	Ch	Z	A
	P	Tz	Q	R	Sh	Th	B	G	D	H	V
AZChV	P	O	S	N	M	L	K	Y	T	Ch	A
	Tz	Q	R	Sh	Th	B	G	D	H	V	Z
AChTZ	Tz	P	O	S	N	M	L	K	Y	T	A
	Q	R	Sh	Th	B	G	D	H	V	Z	Ch
ATYCh	Q	Tz	P	O	S	N	M	L	K	Y	A
	R	Sh	Th	B	G	D	H	V	Z	Ch	T
AYKT	R	Q	Tz	P	O	S	N	M	L	K	A
	Sh	Th	B	G	D	H	V	Z	Ch	T	Y
AKLY	Sh	R	Q	Tz	P	O	S	N	M	L	A
	Th	B	G	D	H	V	Z	Ch	T	Y	K
ALMK	Th	Sh	R	Q	Tz	P	O	S	N	M	A
	B	G	D	H	V	Z	Ch	T	Y	K	L
AMNL	B	Th	Sh	R	Q	Tz	P	O	S	N	A
	G	D	H	V	Z	Ch	T	Y	K	L	M
ANSM	G	B	Th	Sh	R	Q	Tz	P	O	S	A
	D	H	V	Z	Ch	T	Y	K	L	M	N
ASON	D	G	B	Th	Sh	R	Q	Tz	P	O	A
	H	V	Z	Ch	T	Y	K	L	M	N	S
AOPS	H	D	G	B	Th	Sh	R	Q	Tz	P	A
	V	Z	Ch	T	Y	K	L	M	N	S	O
APTzO	V	H	D	G	B	Th	Sh	R	Q	Tz	A
	Z	Ch	T	Y	K	L	M	N	S	O	P
ATzOP	Z	V	H	D	G	B	Th	Sh	R	O	A
	Ch	T	Y	K	L	M	N	S	O	P	Tz
AQRTz	Ch	Z	V	H	D	G	B	Th	Sh	R	A
	T	Y	K	L	M	N	S	O	P	Tz	Q
ARShQ	T	Ch	Z	V	H	D	G	B	Th	Sh	A
	Y	K	L	M	N	S	O	P	Tz	Q	R
AShThR	Y	T	Ch	Z	V	H	D	G	B	Th	A
	K	L	M	N	S	O	P	Tz	Q	R	Sh
AThBSh	K	Y	T	Ch	Z	V	H	D	G	B	A
	L	M	N	S	O	P	Tz	Q	R	Sh	Th
ABGD	Th	O	P	S	M	K	T	Z	H	G	A
	Sh	R	Tz	Q	M	L	Y	Ch	V	D	B

The Right Table of Commutations

Th	Sh	R	Q	Tz	P	O	S	N	M	L	K	Y	T	Ch	Z	V	H	D	G	B	A
A	Th	Sh	R	Q	Tz	P	O	S	N	M	L	K	Y	T	Ch	Z	V	H	D	G	B
B	A	Th	Sh	R	Q	Tz	P	O	S	N	M	L	K	Y	T	Ch	Z	V	H	D	G
G	B	A	Th	Sh	R	Q	Tz	P	O	S	N	M	L	K	Y	T	Ch	Z	V	H	D
D	G	B	A	Th	Sh	R	Q	Tz	P	O	S	N	M	L	K	Y	T	Ch	Z	V	H
H	D	G	B	A	Th	Sh	R	Q	Tz	P	O	S	N	M	L	K	Y	T	Ch	Z	V
V	H	D	G	B	A	Th	Sh	R	Q	Tz	P	O	S	N	M	L	K	Y	T	Ch	Z
Z	V	H	D	G	B	A	Th	Sh	R	Q	Tz	P	O	S	N	M	L	K	Y	T	Ch
Ch	Z	V	H	D	G	B	A	Th	Sh	R	Q	Tz	P	O	S	N	M	L	K	Y	T
T	Ch	Z	V	H	D	G	B	A	Th	Sh	R	Q	Tz	P	O	S	N	M	L	K	Y
Y	T	Ch	Z	V	H	D	6	B	A	Th	Sh	R	Q	Tz	P	O	S	N	M	L	K
K	Y	T	Ch	Z	V	H	D	G	B	A	Th	Sh	R	Q	Tz	P	O	5	N	M	L
L	K	Y	T	Ch	Z	V	H	D	G	B	A	Th	Sh	R	Q	Tz	P	O	S	N	M
M	L	K	Y	T	Ch	Z	V	H	D	G	B	A	Th	Sh	R	Q	Tz	P	O	S	N
N	M	L	K	Y	T	Ch	Z	V	H	D	G	B	A	Th	Sh	R	Q	Tz	P	O	S
S	N	M	L	K	Y	T	Ch	Z	V	H	D	G	B	A	Th	Sh	R	Q	Tz	P	O
O	S	N	M	L	K	Y	T	Ch	Z	V	H	D	G	B	A	Th	Sh	R	Q	Tz	P
P	O	S	N	M	L	K	Y	T	Ch	Z	V	H	D	G	B	A	Th	Sh	R	Q	Tz
Tz	P	O	S	N	M	L	K	Y	T	Ch	Z	V	H	D	G	B	A	Th	Sh	R	Q
Q	Tz	P	O	S	N	M	L	K	Y	T	Ch	Z	V	H	D	G	B	A	Th	Sh	R
R	Q	Tz	P	O	S	N	M	L	K	Y	T	Ch	Z	V	H	D	G	B	A	Th	Sh
Sh	R	Q	Tz	P	O	S	N	M	L	K	Y	T	Ch	Z	V	H	D	G	B	A	Th

The Averse Table of Commutations

A	B	G	D	H	V	Z	Ch	T	Y	K	L	M	N	S	O	P	Tz	Q	R	Sh	Th
Th	A	B	G	D	H	V	Z	Ch	T	Y	K	L	M	N	S	O	P	Tz	Q	R	Sh
Sh	Th	A	B	G	D	H	V	Z	Ch	T	Y	K	L	M	N	S	O	P	Tz	Q	R
R	Sh	Th	A	B	G	D	H	V	Z	Ch	T	Y	K	L	M	N	S	O	P	Tz	Q
Q	R	Sh	Th	A	B	G	D	H	V	Z	Ch	T	Y	K	L	M	N	S	O	P	Tz
Tz	Q	R	Sh	Th	A	B	G	D	H	V	Z	Ch	T	Y	K	L	M	N	S	O	P
P	Tz	Q	R	Sh	Th	A	B	G	D	H	V	Z	Ch	T	Y	K	L	M	N	S	O
O	P	Tz	Q	R	Sh	Th	A	B	G	D	H	V	Z	Ch	T	Y	K	L	M	N	S
S	O	P	Tz	Q	R	Sh	Th	A	B	G	D	H	V	Z	Ch	T	Y	K	L	M	N
N	S	O	P	Tz	Q	R	Sh	Th	A	B	G	D	H	V	Z	Ch	T	Y	K	L	M
M	N	S	O	P	Tz	Q	R	Sh	Th	A	B	G	D	H	V	Z	Ch	T	Y	K	L
L	M	N	S	O	P	Tz	Q	R	Sh	Th	A	B	G	D	H	V	Z	Ch	T	Y	K
K	L	M	N	S	O	P	Tz	Q	R	Sh	Th	A	B	G	D	H	V	Z	Ch	T	Y
Y	K	L	M	N	S	O	P	Tz	Q	R	Sh	Th	A	B	G	D	H	V	Z	Ch	T
T	Y	K	L	M	N	S	O	P	Tz	Q	R	Sh	Th	A	B	G	D	H	V	Z	Ch
Ch	T	Y	K	L	M	N	S	O	P	Tz	Q	R	Sh	Th	A	B	G	D	H	V	Z
Z	Ch	T	Y	K	L	M	N	S	O	P	Tz	Q	R	Sh	Th	A	B	G	D	H	V
V	Z	Ch	T	Y	K	L	M	N	S	O	P	Tz	Q	R	Sh	Th	A	B	G	D	H
H	V	Z	Ch	T	Y	K	L	M	N	S	O	P	Tz	Q	R	Sh	Th	A	B	G	D
D	H	V	Z	Ch	T	Y	K	L	M	N	S	O	P	Tz	Q	R	Sh	Th	A	B	G
G	D	H	V	Z	Ch	T	Y	K	L	M	N	S	O	P	Tz	Q	R	Sh	Th	A	B
B	G	D	H	V	Z	Ch	T	Y	K	L	M	N	S	O	P	Tz	Q	R	Sh	Th	A

Thashrag

Thashrag is the simple technique of writing a word or name backwards.

Boustrophedon

Boustrophedon is the technique of writing in alternate lines, one from right to left, and the next from left to right, as fields are plowed.

The Shem ha-Mephorash is derived from verses in Exodus using boustrophedon lines of three letters.

Miscellany

There are also meanings which may be derived by meditating on the shapes of the letters of the Hebrew alphabet.

Supposedly, some authors encode additional meanings in the form of a particular letter at the end of a word being different from its usual final form, or in a letter being written in the middle of a word using its final form.

There may be meaning concealed in letters being written in a size smaller or larger than the letters in the rest of the manuscript, or in the use of upper- or lower-case letters (as in the squares of the Enochian Watchtowers).

In some cases, detailed information may be encoded by writing certain letters upside down.

Suggested Reading

The Key to the True Quabbalah—Franz Bardon
Godwin's Cabalistic Encyclopedia—David Godwin
The Kabbalah Unveiled—S. L. MacGregor Mathers
The Complete Golden Dawn System of Magic—Israel Regardie
The Golden Dawn—Israel Regardie
Meditation and Kabbalah—Aryeh Kaplan

A Method of Generating Spirit Names from the Disposition of Celestial Bodies

(Adapted from William Barrett's *The Magus)*

1. Draw a circle and mark the 12 divisions of the Zodiac. Then mark each division with the three decanates (see model 36) appropriate to each sign.

If finer differentiation of forces is required, the 36 decanates may be divided into 72 quinances (see model 72).

2. Determine which decanate or quinance is most aligned with the purpose of the operation. Begin at that point and assign the letters of the alphabet, in order, to each division of the circle. Repeat the alphabet as necessary until each division is provided with a letter.

If your intent is to aid, amplify, or create, then the letters should be arranged around the Zodiac in clockwise (deosil) order. If your intent is to diminish, oppose, or destroy, then the letters should be arranged in counterclockwise (widdershins) order.

3. Finally, pick out the letters which fall in divisions sympathetic to your intent. These letters, taken in order, yield the name of a spirit appropriate to your working.

If your intent is negative, you may use the letters falling under signs or divisions in opposition to the sign of the working under consideration.

These techniques may also be used to generate the name of a personal genius by beginning the letters with your dominant birth sign and determining which letters fall among the other signs of your natal horoscope. A similar type of operation could be used to generate a name for your "Dweller at the Threshold."

The Spirit of a particular time may be obtained by encoding the position of the planets at the moment in question. Numerous other variations are possible.

If the 22 Hebrew letters are used, the suffixes *-el* or *-iah* (אל or יה) should be affixed to the resulting spirit or angelic names. יה is used only in connection with purely good entities. אל, however, can be affixed to angelic or demonic names, denoting that the power of God is necessary to all beings, good or evil.

While this system (like many magical systems) may seem arbitrary and simplistic, the names produced do have an analogical relationship to the interaction of concepts labeled by them. In the magical sense, the relation of two elements by meaning is an action. The act of relating, of perceiving pattern, creates a magical link between the elements so perceived.

Talismans

A talisman is an object designed and fashioned to be in harmony (resonance) with some force or concept. In traditional magical terms, a talisman is a figure or object which has three attributes:

1. It represents as far as possible the force one wishes to attract (channel).
2. It is consecrated (made sacred) to its particular purpose. This may involve who is allowed to use, hold, see, or even know about the talisman. Certainly, it will mean that the talisman may only be used (or function) under specific circumstances.
3. It is charged with the force it is meant to attract or focus. This is accomplished to some extent by the degree of attention given to the construction of the talisman. It is thought that magical forces have inertia so that a talisman grows more (or less) powerful depending on use.

Many talismans are constructed under special conditions such as a particular time of day. Sometimes extremely expensive materials are used, as in the case of the ark of the covenant or the sarcophagi of the pharaohs.

Most traditional talismans were meant to attract good luck, ward off curses, protect from disease, aid in the command of spirits, draw wealth to the possessor, etc. However, it may be seen from the previous statements that not all talismans are formally constructed. A painting, a piece of music, even an automobile could be considered as a conductor or representation of some particular force or concept. The flags and seals of many countries could be thought of in this way.

Generally, it can be said that time and care in manufacture, value of materials, rarity of materials, difficulty and significance in obtaining materials, the devoutness and understanding of the manufacturer, perfection of form and/or design, and chance (i.e., divine consecration in the case of relics like the spear of Longinus or the shroud of Turin) all contribute to the effectiveness (or lack thereof) of a talisman as a focus, manifestation, or channel of energies.

See (in the glossary) CONSECRATION; KAMEA; MAGIC SQUARE; SIGIL; TALISMAN.
See also MAGIC SQUARES AND SIGILS.

Suggested Reading

How to Make Amulets, Charms, and Talismans—Deborah Lippman and Phil Colin
The Prediction Book of Amulets and Talismans—Jo Logan
The Art and Practice of Talismanic Magic—Ophiel
Talismanic Magic—Robin Skelton

Magic Squares and Sigils

A magic square (*kamea* in Hebrew) is an array of numbers arranged in a square so that the sum of any row is equal to the sum of any column. For most magic squares, the sum of either diagonal also equals the sum of either a row or column.

Magic squares have been esteemed for their magical and mathematical properties for thousands of years in China, India, and the Middle East.

There are eight different arrangements of a nine division (3 x 3) magic square.

There are 880 ways to arrange a 16 division (4 x 4) magic square.

However, we are only concerned here with the seven kamea which have been traditionally associated with the seven planets in practical qabalah. Each of these kamea is also associated with a planetary Sephirah on the Tree of Life.

The number of divisions in a row or column of the magic square is governed by the number of the appropriate Sephirah (i.e., the order of the sphere on the Tree):

NUMBER	SEPHIRAH	PLANET
3	Binah	Saturn
4	Chesed	Jupiter
5	Geburah	Mars
6	Tiphareth	Sol
7	Netzach	Venus
8	Hod	Mercury
9	Yesod	Luna

Each kamea has a "seal," which is a geometric diagram designed so as to touch upon all the numbers of the square. The seal is used in talismanic magic to represent all the pattern square and to act as a witness or governor for them. The seal is the epitome or synthesis of the square.

There are also an "Intelligence" and a "Spirit" connected with each kamea which are derived from the key numbers of the square using the techniques of gematria (see LITERAL QABALAH).

The Intelligence of a planet is viewed as an evolutionary, guiding, inspiring, or informing entity. However, the Spirit of a planet is traditionally considered more of a blind or neutral force.

Each Intelligence and Spirit has a sigil (diagram), which is considered an analogical glyph of the associated name, number, force, etc. These sigils are obtained by converting the name of the Spirit or Intelligence to a numerical form using the *Aiq Bekar,* or Qabalah of Nine Chambers as it is sometimes called (see page 492).

If the numerical equivalent of a letter does not exist on a given kamea, the number is "reduced" to the next lowest value in the same division of the Aiq Bekar until it fits onto the kamea. A letter should never be reduced further than necessary.

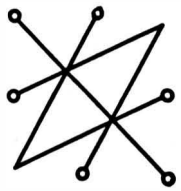
The resulting numerical sequence (of the converted name) is then traced on the appropriate kamea to produce the sigil of that name.

The traditional seals and sigils do not in all cases follow the entire numerical sequence of each name. Some of the longer sigils seem to have been shortened or compressed for easier use. In any case, we are reproducing them in essentially the same forms given by both William Barrett and Israel Regardie, as these are the traditional forms of the sigils.

Kamea of Saturn

4	9	2
3	5	7
8	1	6

SEPHIRA	3
DIVISIONS IN KAMEA	9
SUM OF ROW OR COLUMN	15
SUM OF DIAGONAL	15
SUM OF ALL NUMBERS USED	45



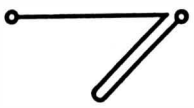
SEAL OF THE PLANET

SPIRIT OF SATURN	זאזל
NUMERICAL VALUE	45

SEQUENCE IN KAMEA
7 (ז) 1 (א) 7 (ז) 3 (ל)

INTELLIGENCE OF SATURN	אגיאל
NUMERICAL VALUE	45

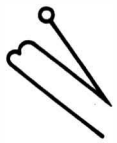
SEQUENCE IN KAMEA
1 (א) 3 (ג) 1 (י) 1 (א) 3 (ל)



SPIRIT: ZAZEL

ADDITIONAL NAMES ASSOCIATED WITH KEY NUMBERS

מה *(Mah)*, numerical value of 45
Mah means "anything/something; what? which? why? how?" It is the secret name for Yetzirah, the World of Formation.

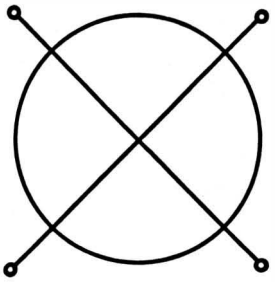


INTELLIGENCE: AGIEL

Kamea of Jupiter

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

Sephira	4
Divisions in Kamea	16
Sum of row or column	34
Sum of diagonal	136
Sum of all numbers used	45



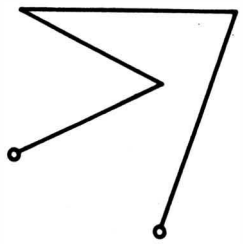
Seal of the Planet

Spirit of Jupiter	הסמאל
Numerical value	136

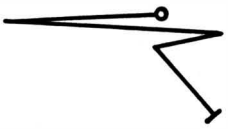
Sequence in Kamea
5 (ה) 6 (ס) 4 (מ) 1 (א) 3 (ל)

Intelligence of Jupiter	יהפיאל
Numerical value	136

Sequence in Kamea
1 (י) 5 (ה) 8 (פ) 10 (י) 1 (א) 3 (ל)



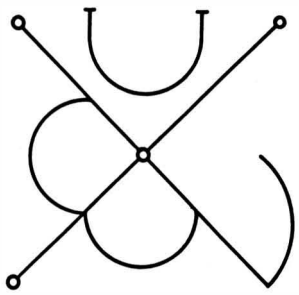
Spirit: Hismael



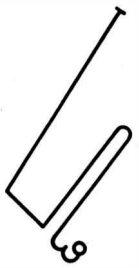
Intelligence: Yophiel

Kamea of Mars

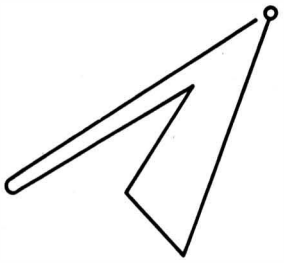
11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15



SEAL OF THE PLANET



SPIRIT: BARTZABEL



INTELLIGENCE: GRAPHIEL

SEPHIRA	5
DIVISIONS IN KAMEA	25
SUM OF ROW OR COLUMN	65
SUM OF DIAGONAL	65
SUM OF ALL NUMBERS USED	325

SPIRIT OF MARS ברצבאל

NUMERICAL VALUE 325

SEQUENCE IN KAMEA
2 (ב) 20 (ר) 9 (צ) 2 (ב) 1 (א) 3 (ל)

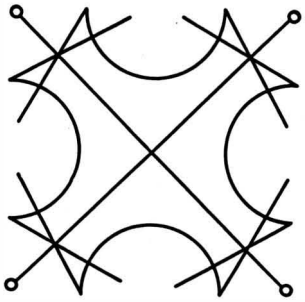
INTELLIGENCE OF MARS גראפיאל

NUMERICAL VALUE 325

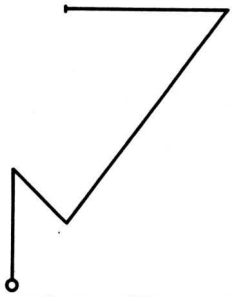
SEQUENCE IN KAMEA
3 (ג) 20 (ר) 1 (א) 8 (פ) 10 (י) 1 (א) 3 (ל)

Kamea of Sol

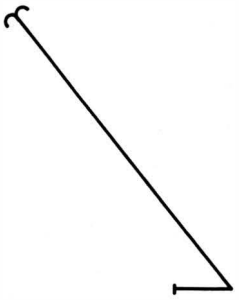
6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31



SEAL OF THE PLANET



SPIRIT: SORATH



INTELLIGENCE: NAKHIEL

SEPHIRA	6
DIVISIONS IN KAMEA	36
SUM OF ROW OR COLUMN	111
SUM OF DIAGONAL	111
SUM OF ALL NUMBERS USED	666

SPIRIT OF SOL	סורת
NUMERICAL VALUE	666

SEQUENCE IN KAMEA
6 (ס) 6 (ו) 20 (ר) 4 (ת)

INTELLIGENCE OF SOL	נכיאל
NUMERICAL VALUE	111

SEQUENCE IN KAMEA
5 (נ) 20 (כ) 10 (י) 8 (פ) 1 (א) 30 (ל)

ADDITIONAL NAMES ASSOCIATED WITH KEY NUMBERS

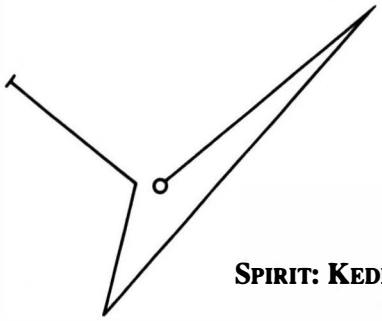
אלפ *(Aleph)*, numerical value of 111
Aleph is the first letter of the Hebrew alphabet.

אחד הוא אלהים *(Echad Hua Elohim)*, numerical value of 111
He is One God

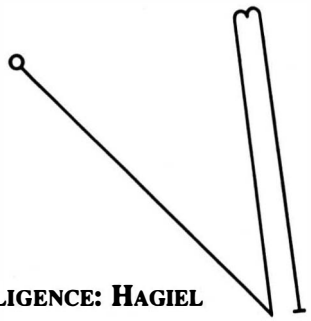
666 is the number of the Great Beast of Revelations.

Kamea of Venus

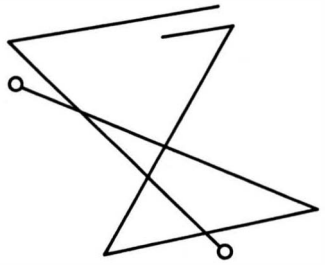
22	47	16	41	10	35	4
5	23	43	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28



SPIRIT: KEDEMEL



INTELLIGENCE: HAGIEL



INTELLIGENCE (CHOIR OF ANGELS)
BENI SERAPHIM

SEPHIRA 7

DIVISIONS IN KAMEA 49

SUM OF ROW OR COLUMN 175

SUM OF DIAGONAL 175

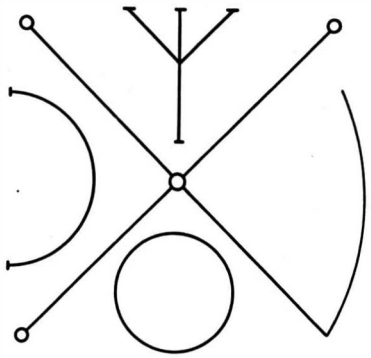
SUM OF ALL NUMBERS USED 1225
SPIRIT OF VENUS קדמאל
NUMERICAL VALUE 175
SEQUENCE IN KAMEA
10 (ק) 4 (ד) 40 (מ) 1 (א) 30 (ל)

INTELLIGENCE OF VENUS אגיאל
NUMERICAL VALUE 49
SEQUENCE IN KAMEA
5 (ה) 3 (ג) 10 (י) 8 (פ) 1 (א) 30 (ל)

INTELLIGENCE OF CHOIR OF ANGELS בני שרפים

NUMERICAL VALUE 1252
SEQUENCE IN KAMEA
2 (ב) 5 (נ) 10 (י) 30 (ש) 20 (ר)
8 (פ) 10 (י) 40 (ם)

ADDITIONAL NAMES ASSOCIATED WITH KEY NUMBERS
עתיקא דעתיקין *(Atiqa de Atiqin)*, numerical value of 1225
The Ancient of the Ancient Ones (a title of Kether)



SEAL OF THE PLANET

Kamea of 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

Sephira 8

Divisions in Kamea 64

Sum of row or column 260

Sum of diagonal
- **Upper left to lower right** 175
- **Upper right to lower left** 257

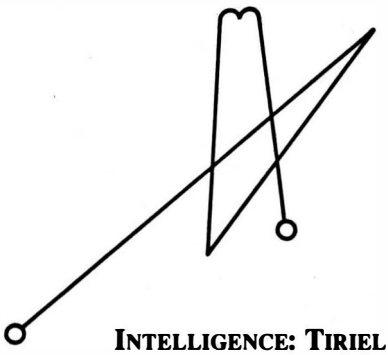
Sum of all numbers used 2080

Spirit of Mercury תפתרתרת
Numerical value 2080
Sequence in Kamea
40 (ת) 8 (פ) 40 (ת) 20 (ר) 40 (ת) 20 (ר) 40 (ת)

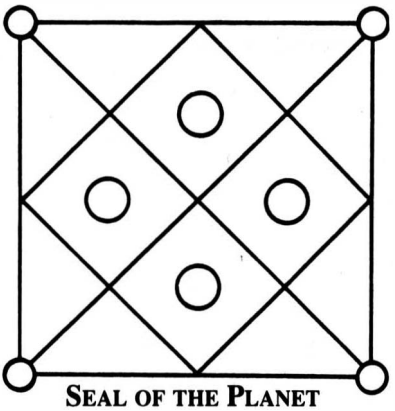
Spirit: Taphthartharath

Intelligence of Mercury טיריאל
Numerical value 260
Sequence in Kamea
9 (ט) 10 (י) 20 (ר) 10 (י) 1 (א) 30 (ל)

Additional names associated with key numbers
אורים *(Urim)*, lights
numerical value of 257
חרטם *(Chartom)*, magician
numerical value of 257



Intelligence: Tiriel



Seal of the Planet

Kamea of Luna

57	78	29	70	21	62	13	54	5
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	48	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

SEPHIRA 9

DIVISIONS IN KAMEA 81

SUM OF ROW OR COLUMN 369

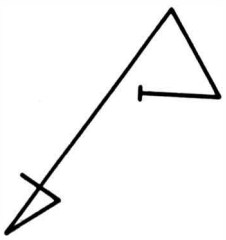
SUM OF DIAGONAL 369

SUM OF ALL NUMBERS USED 3321

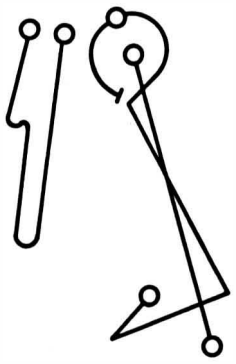
SPIRIT OF LUNA חשמודאי
NUMERICAL VALUE 369
SEQUENCE IN KAMEA
8 (ח) 30 (ש) 40 (מ) 6 (ו) 4 (ד) 1 (א) 10 (י)

SPIRIT OF THE SPIRITS OF THE MOON
שד ברשהמעת שרתתן
Shed Barshemath Sharthathan, or
שד ברשמעת השרתתן
Shad Barschemoth ha-Schartathan

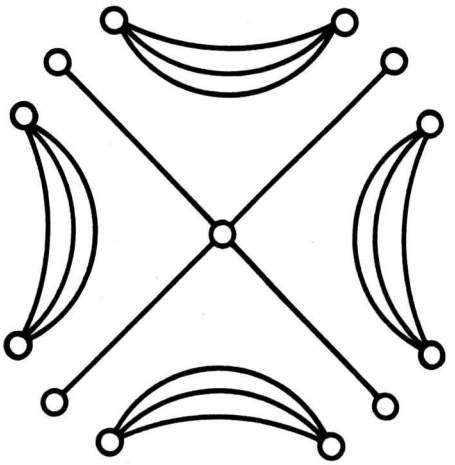
NUMERICAL VALUE 3321



SPIRIT: CHASHMODAI

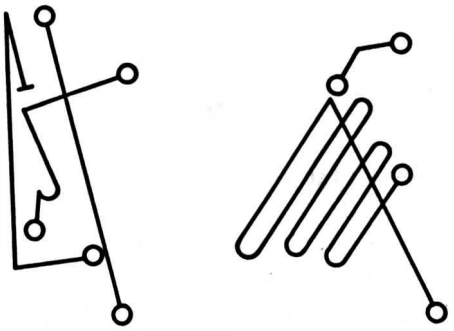


SPIRIT OF THE SPIRITS SCHED BARSCHEMOTH SCHARTHATHAN



SEAL OF THE PLANET

Kamea of Luna (cont'd.)



Intelligence of the Intelligences Malcah be-Tarshisim We-ad Ruachoth ha-Schechalim

Sequence in Kamea (Spirit of the Spirits of the Moon—cont'd.)

30 (ש) 4 (ד) 2 (ב) 20 (ר) 30 (ש)
5 (ה) 40 (מ) 70 (ע) 40 (ת) 30 (ש)
20 (ר) 40 (ת) 40 (ת) 50 (נ), or
30 (ש) 4 (ד) 2 (ב) 20 (ר) 30 (ש)
40 (מ) 70 (ע) 40 (ת) 5 (ה) 30 (ש)
20 (ר) 40 (ת) 40 (ת) 50 (נ)

Intelligence of the Intelligences of the Moon

מלכא בתרשישים ועד ברוה שהקים
Malka be-Tarshishim We-ad be-Ruah Shehaqin, or
מלכא בתרשיסים ועד רוחוה שחלים
Malcah be-Tarshisim Ve-ad Ruachoth ha-Schechalim

Numerical value 3321

Sequence in Kamea

40 (מ) 30 (ל) 20 (כ) 1 (א) 2 (ב)
40 (ת) 20 (ר) 30 (ש) 10 (י) 30 (ש)
10 (י) 40 (מ) 6 (ו) 70 (ע) 4 (ד)
2 (ב) 20 (ר) 6 (ו) 5 (ה) 30 (ש)
5 (ה) 10 (ק) 10 (י) 40 (מ), or
40 (מ) 30 (ל) 20 (כ) 1 (א) 2 (ב)
40 (ת) 20 (ר) 30 (ש) 10 (י) 60 (ס)
10 (י) 40 (מ) 6 (ו) 70 (ע) 4 (ד)
20 (ר) 20 (ר) 6 (ו) 8 (ח) 6 (ו)
40 (ת) 30 (ש) 8 (ח) 30 (ל) 10 (י)
40 (מ)

Sigils

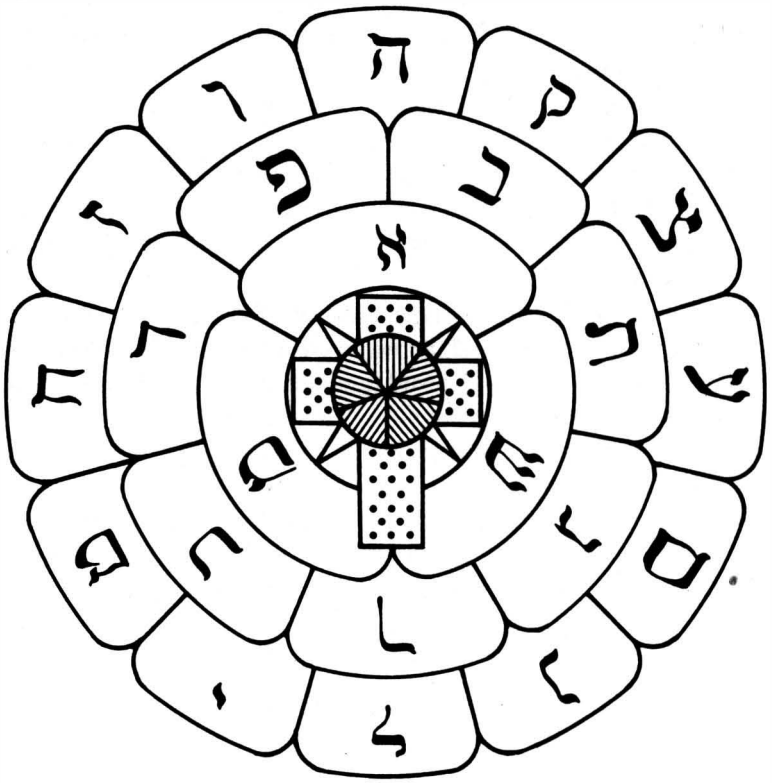
The word "sigil" comes from the Latin *sigillum,* meaning a sign or signature. In magical terms a sigil is a (unitary) glyph derived from a name, word, or magical formula by means of a direct analogical process (such as numerical conversion and tracing upon magic squares [kamea]). If the appropriate process (key) is reversed, then the name or word may be retrieved from the pattern of the sigil. However, if the sigil is condensed or compressed, or if it was generated using a system you are unfamiliar with, you may be unable to decipher it by reversing the coding process. This is particularly true of sigils or glyphs that were created or obtained through trance or other nonstandardized methods. In these cases, it may be necessary to examine them through intuition, divination, or "astral inspection" in order to determine any word, name, or meaning connected with a sigil.

The important idea is that the seed or essence of a force, concept, or pattern is equally in the sigil (glyph, image) and the name (word, logos). Sigil and name are two facets of the same thing. They could be said to relate in much the same way as the Sanskrit terms *yantra* and *mantra*.

There are many applications and forms of sigils besides those of the Planetary Spirits and Intelligences.

Your own name can be converted to numerical form and traced on a planetary kamea to provide a sigil of yourself in the aspect or influence of that particular planet. This could be useful for work with talismans, ritual invocation, or direct meditation. There are many other uses and variations which a clever student will discover.

The Aurum Solis uses a system involving presigilla associated with the ten Sephiroth, the Zodiac, and the elements. The appropriate presigillum is drawn before the commencement of the sigil proper. This method is shown in *Mysteria Magica* by Melita Denning and Osborne Phillips.



The Golden Dawn Rose of 22 Petals

The Rose of 22 Petals

The rosy-cross diagram was created by the members of the Hermetic Order of the Golden Dawn to provide a simpler and more beautiful method of constructing their sigils (among other reasons).

The three inner petals contain the three "mother letters" of the active elements: Air, Fire, and Water.

The seven middle petals contain the letters of the seven planets.

The 12 outer petals contain the letters of the Zodiac.

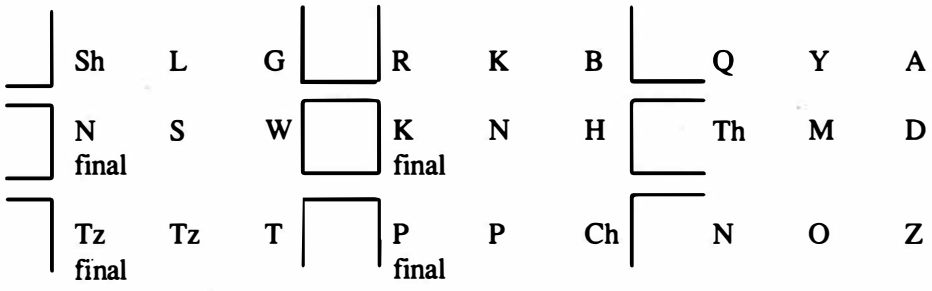
The rose is frequently used for drawing sigils in the air with a magical weapon during ritual, but it may be used for the construction of any generalized sigil.

The rose is, in its own right, a wonderful symbol and may be used as a yantra or mandala. The petals are colored according to the color attributions given in the scales of color (model 32) using the King (Atziluthic) Scale.

William Barrett provides an additional method for the construction of sigils in *The Magus*. In this system the sections of the *Aiq Bekar* are used to form the sigil, in a similar fashion to the "tic-tac-toe" cipher used by children:

Sh	L	G	R	K	B	Q	Y	A
N final	S	W	K final	N	H	Th	M	D
Tz final	Tz	T	P final	P	Ch	N	0	Z

Or written out as characters:



Used as a cipher, one, two or three dots are placed in each character to denote whether it represents the first, second, or third letter (from right to left) in a given section.

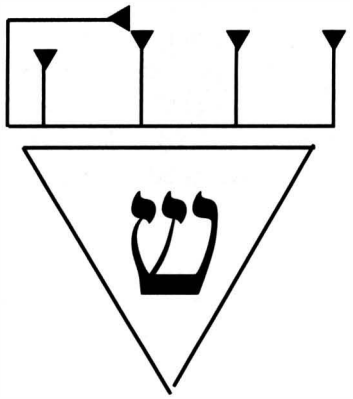
For example:

מיכאל (*Michael*)

is converted to:

is condensed to:

finally becoming a sigil as part of this Fire Glyph:



Sigils were a major part of Austin Osman Spare's highly individualized magical system, the Zos Kia Cultus.

Spare thought that sigils are "monograms of thought" which can be used to control the energy and karmas which they symbolize.

One method of producing sigils used by Spare consisted of simply combining and condensing the letters of the English alphabet, as in one of Spare's sigils for "Moon."

Spare used many different techniques, but he claimed that the reduction of an idea or desire to a single glyph which could be held in the mind and focused to a point was fundamental to all his methods. The bulk of Spare's best published work on this subject appears in *The Book of Pleasure*.

Suggested Reading

The Practice of Magical Evocation—Franz Bardon
Mysteria Magica—Melita Denning and Osborne Phillips
The Wonders of Magic Squares—Jim Moran
The Complete Golden Dawn System of Magic—Israel Regardie
How to Make and Use Talismans—Israel Regardie
The Book of Pleasure—Austin Osman Spare
The Golden Dawn—Israel Regardie
Practical Sigil Magic—Frater U.·.D.·.

Frequently Encountered Herbs and Plants

Codes for Major Magical Uses

I Incense or Perfume
O Oil, Dust (powder), or Bath
C Charm or Talismanic use
D Drug, Ointment, Potion, etc.
\+ Male (Yang)
– Female (Yin)

PLANT	GENDER	PLANET	ELEMENT	USE
Acacia	+	Sun	Air	I, C
Agaric	+	Mercury	Air	D, C
Allspice	+	Mars	Fire	I, C
Almond	+	Mercury	Air	C
Aloe	–	Moon	Water	C, D
Aloe, Wood	–	Venus	Water	I, C
Amaranth	–	Saturn	Fire	C
Angelica	+	Sun	Fire	I, C
Anise	+	Jupiter	Air	C, I, O
Apple	–	Venus	Water	C
Arabic, Gum	+	Sun	Air	I
Asafoetida	+	Mars	Fire	I, C
Ash	+	Sun	Fire	C
Aspen	+	Mercury	Air	C
Avocado	–	Venus	Water	C
Balm of Gilead	–	Venus	Water	C, I, D
Bamboo	+	Mercury	Air	C
Banana	–	Venus	Water	C
Barley	–	Venus	Earth	C
Basil	+	Mars	Fire	C
Bay	+	Sun	Fire	C, D

PLANT	GENDER	PLANET	ELEMENT	USE
Bean	+	Mercury	Air	C
Beech	–	Saturn	Air	C
Beet	–	Saturn	Earth	C
Belladonna	–	Saturn	Water	D
Benzoin	+	Sun	Air	I
Birch	–	Venus	Water	C
Blackberry	–	Venus	Water	C
Bodhi	+	Jupiter	Air	C, I
Bracken	+	Mercury	Air	C
Brazil Nut	+	Mercury	Air	C
Bromeliad	+	Sun	Air	C
Buckwheat	–	Venus	Earth	C
Cabbage	–	Moon	Water	C
Cactus, Peyote	+	Mercury	Water	D, C
Camellia	–	Moon	Water	C
Camphor	–	Moon	Water	I, C
Caper	–	Venus	Water	C
Caraway	+	Mercury	Air	C
Cardamon	–	Venus	Water	C
Carnation	+	Sun	Fire	C
Carrot	+	Mars	Earth	C
Cashew	+	Sun	Fire	C
Catnip	–	Venus	Water	C
Cattail	+	Mars	Fire	C
Cedar	+	Sun	Fire	I, C
Celery	+	Mercury	Fire	C, D
Chamomile	+	Sun	Water	C, O
Cherry	–	Venus	Water	C
Chestnut	+	Jupiter	Fire	C
Chicory	+	Sun	Air	C
Chili Pepper	+	Mars	Fire	C
Chrysanthemum	+	Sun	Fire	C
Cinnamon	+	Sun	Fire	O, I, C
Citron	+	Sun	Air	C
Clove	+	Jupiter	Fire	C, I
Clover	+	Mercury	Air	C
Coconut	–	Moon	Water	C
Comfrey	–	Saturn	Water	C
Coriander	+	Mars	Fire	C
Corn	–	Venus	Earth	C
Cotton	–	Moon	Earth	C
Cucumber	–	Moon	Water	C
Cumin	+	Mars	Fire	I, C
Curry	+	Mars	Fire	C

PLANT	GENDER	PLANET	ELEMENT	USE
Cypress	–	Saturn	Earth	C, I
Daffodil	–	Venus	Water	C
Daisy	–	Venus	Water	C
Damiana	+	Mars	Fire	I, C, D
Dandelion	+	Jupiter	Air	C, D
Datura	–	Venus	Water	C
Dill	+	Mercury	Fire	C
Dittany of Crete	–	Venus	Water	C
Dragon's Blood	+	Mars	Fire	C, I
Elder	–	Venus	Water	C
Elm	–	Saturn	Water	C
Endive	+	Jupiter	Air	C
Eucalyptus	–	Moon	Water	C
Fennel	+	Mercury	Fire	C
Fern	+	Mercury	Air	C
Fig	+	Jupiter	Fire	C
Flax	+	Mercury	Fire	C
Foxglove	–	Venus	Water	C
Frankincense	+	Sun	Fire	I, C
Fumitory	–	Saturn	Earth	I, C
Gardenia	–	Moon	Water	C
Garlic	+	Mars	Fire	C
Gentian	+	Mars	Fire	C
Geranium	–	Venus	Water	C
Ginger	+	Mars	Fire	C
Ginseng	+	Sun	Fire	D, I, C
Goldenrod	–	Venus	Air	C
Gourd	–	Moon	Water	C
Grape	–	Moon	Water	C, D
Hawthorn	+	Mars	Fire	C
Hazel	+	Sun	Air	C
Heliotrope	+	Sun	Fire	C
Hellebore	–	Saturn	Water	D, C
Hemlock	–	Saturn	Water	C, D
Henbane	–	Saturn	Water	D, C
Hibiscus	–	Venus	Water	C
Holly	+	Mars	Fire	C
Hops	+	Mars	Air	C, I
Horehound	+	Mercury	Air	C
Horseradish	+	Mars	Fire	C
Houseleek	+	Jupiter	Air	C
Hyacinth	–	Venus	Water	C, I
Hyssop	+	Jupiter	Fire	I, O
Iris	–	Venus	Water	C

PLANT	GENDER	PLANET	ELEMENT	USE
Ivy	–	Saturn	Water	C
Jasmine	–	Moon	Water	C, I
Juniper	+	Sun	Fire	C, I
Kava-Kava	–	Saturn	Water	D
Lavender	+	Mercury	Air	I, O, C
Leek	+	Mars	Fire	C
Lemon	+	Sun	Water	C
Lettuce	–	Moon	Water	C
Licorice	–	Venus	Water	C
Lilac	–	Venus	Water	C
Lily	–	Moon	Water	C
Lime	+	Sun	Air	C
Lobelia	–	Saturn	Water	C
Lotus	–	Moon	Water	I, C
Mace	+	Mercury	Air	I
Magnolia	–	Venus	Earth	C
Mandrake	+	Mercury	Fire	C, D
Maple	+	Jupiter	Air	C
Marijuana	–	Saturn	Water	D, I, C
Marigold	+	Sun	Fire	C
Marjoram	+	Mercury	Air	C
Mesquite	–	Moon	Water	I
Mimosa	–	Saturn	Water	C
Mint	+	Mercury	Air	C
Mistletoe	+	Sun	Air	C
Morning Glory	+	Saturn	Water	D, C
Mugwort	–	Venus	Earth	C
Mulberry	+	Mercury	Air	C
Mushrooms (various)	–	Moon	Water	D
Mustard	+	Mars	Water	C
Myrrh	–	Moon	Water	I
Myrtle	–	Venus	Water	C
Nettle	+	Mars	Fire	C
Nutmeg	+	Jupiter	Fire	C, D
Oak	+	Sun	Fire	C
Oats	–	Venus	Earth	C
Oleander	–	Saturn	Earth	C
Olive	+	Sun	Fire	C
Onion	+	Mars	Fire	C
Orange	+	Sun	Fire	C
Papaya	–	Moon	Water	C
Papyrus	+	Mercury	Air	C
Parsley	+	Mercury	Air	C, O
Passion Flower	–	Venus	Water	C

PLANT	GENDER	PLANET	ELEMENT	USE
Patchouly	–	Saturn	Earth	C, I
Pea	–	Venus	Earth	C
Peach	–	Venus	Water	C
Pear	–	Venus	Water	C
Pecan	+	Mercury	Air	C
Penny Royal	+	Mars	Fire	C
Peony	+	Sun	Fire	C
Pepper	+	Mars	Fire	C
Peppermint	+	Mercury	Fire	C
Periwinkle	–	Venus	Water	C
Pine	+	Mars	Air	I, C
Pineapple	+	Sun	Fire	C
Pomegranate	+	Mercury	Fire	C
Poplar	–	Saturn	Water	C, D
Poppy	–	Moon	Water	D, C
Potato	–	Moon	Earth	C
Primrose	–	Venus	Earth	C
Radish	+	Mars	Fire	C
Rice	+	Sun	Air	C
Rose	–	Venus	Water	C
Rosemary	+	Sun	Fire	I, C
Rowan	+	Sun	Fire	C
Rue	+	Mars	Fire	C, I, O
Rye	–	Venus	Earth	C
Saffron	+	Sun	Fire	C
Sage	+	Jupiter	Air	C
Sagebrush	–	Venus	Earth	C, I
Sandalwood	–	Moon	Water	I, C
Sassafras	+	Jupiter	Fire	C
Scullcap	–	Saturn	Water	C
Sesame	+	Sun	Fire	C
Slippery Elm	–	Saturn	Air	C
Spearmint	–	Venus	Water	C
Strawberry	–	Venus	Water	C
Sunflower	+	Sun	Fire	C
Sweetpea	–	Venus	Water	C
Tamarind	–	Saturn	Water	C
Tamarisk	–	Saturn	Water	C, I
Tansy	–	Venus	Water	C
Tea	+	Sun	Fire	I, D, C
Thistle	+	Mars	Fire	C
Thyme	–	Venus	Water	I, C
Tobacco	+	Mars	Fire	I, D, C
Tomato	–	Venus	Water	C

PLANT	GENDER	PLANET	ELEMENT	USE
Tulip	–	Venus	Earth	C
Turnip	–	Moon	Earth	C
Valerian	–	Venus	Water	C
Vanilla	–	Venus	Water	C
Vervain	–	Venus	Earth	C
Violet	–	Venus	Water	C
Walnut	+	Sun	Fire	C
Wheat	–	Venus	Earth	C
Willow	–	Moon	Water	C
Wintergreen	–	Moon	Water	C
Witch Hazel	+	Sun	Fire	C
Wolf's Bane	–	Saturn	Water	C, D
Wormwood	+	Mars	Fire	C, I, D
Yarrow	–	Venus	Water	C
Yew	–	Saturn	Water	C
Yohimbe	+	Venus	Fire	D
Yucca	+	Mars	Fire	C, O

Suggested Reading

Cunningham's Encyclopedia of Magical Herbs—Scott Cunningham
Flower Lore—Hilderic Friend
The Magic of Herbs—C. F. Leyel
The Magical and Ritual Use of Herbs—Richard Alan Miller
The Magickal Formulary—Herman Slater
The Mystery and Lore of Perfume—C. J. S. Thompson
The Mystic Mandrake—C. J. S. Thompson
Incense: Its Ritual Significance, Use and Preparation—Leo Vinci
Herbs in Magic and Alchemy—C. L. Zalewski

Incenses and Perfumes

Sephira

Kether	Ambergris
Chokmah	Musk
Binah	Myrrh, Civet
Chesed	Cedar
Geburah	Tobacco
Tiphareth	Olibanum
Netzach	Benzoin, Rose, Red Sandal
Hod	Storax
Yesod	Jasmine, Ginseng
Malkuth	Dittany of Crete

Zodiacal Signs

Aries	Dragon's Blood
Taurus	Storax
Gemini	Wormwood
Cancer	Onycha
Leo	Olibanum
Virgo	Narcissus
Libra	Galbanum
Scorpio	Siamese Benzoin, Opoponax
Sagittarius	Lign-Aloes (Wood-Aloe)
Capricorn	Musk, Civet
Aquarius	Galbanum
Pisces	Ambergris

Planets

Luna	Camphor, Aloes
Mercury	Mastic, White Sandal, Mace, Storax
Venus	Sandalwood, Myrtle
Sol	Olibanum, Cinnamon
Mars	Pepper, Dragon's Blood
Jupiter	Saffron
Saturn	Assafoetida, Scammony, Sulphur, Indigo

Elements

Earth	Storax
Air	Galbanum
Water	Onycha, Myrrh
Fire	Olibanum

Subelements

Spirit of Spirit	Ambergris
Air of Spirit	Gall of the Rukh
Water of Spirit	Onycha
Earth of Spirit	Musk
Fire of Spirit	Civet
Spirit of Air	Lign-Aloes (Wood Aloe)
Air of Air	Galbanum
Water of Air	Mastick
Earth of Air	Storax
Fire of Air	Olibanum
Spirit of Water	Myrrh
Air of Water	Camphor
Water of Water	Siamese Benzoin
Earth of Water	Indigo
Fire of Water	Opoponax
Spirit of Earth	Dittany of Crete
Air of Earth	Assafoetida
Water of Earth	Clover
Earth of Earth	Storax
Fire of Earth	Benzoin
Spirit of Fire	Saffron
Air of Fire	Lign-Aloes (Wood-Aloe)
Water of Fire	Red Sandal
Earth of Fire	Red Sandalwood
Fire of Fire	Olibanum

Attributions of Various Gems and Minerals

Sephirah

Kether	Diamond
Chokmah	Star Ruby
Binah	Star Sapphire
Chesed	Sapphire
Geburah	Ruby
Tiphareth	Topaz
Netzach	Emerald
Hod	Opal
Yesod	Quartz
Malkuth	Onyx

Planets

Luna	Moonstone, Gypsum, Pearl, Quartz Crystal, Fluorspar
Mercury	Opal, Fire Opal, Agate, Serpentine
Venus	Emerald, Turquoise, Malachite, Beryl, Jade
Sol	Chrysolite, Topaz, Zircon, Heliodor
Mars	Garnet, Ruby, Bloodstone, Magnetite
Jupiter	Amethyst, Lapis Lazuli, Sapphire
Saturn	Onyx, Jet, Anthracite

Elements

Fire	Fire Opal, Ruby
Water	Aquamarine, Coral, Moonstone
Air	Topaz, Opal
Earth	Moss Agate, Rock Salt, Galena, Onyx

Zodiacal Signs

Aries	Red Jasper
Taurus	Red Coral
Gemini	Alexandrite, Variegated Agate
Cancer	Amber
Leo	Cat's Eye, Chrysolite
Virgo	Peridot
Libra	Malachite, Emerald
Scorpio	Obsidian, Bloodstone
Sagittarius	Hyacinth, Blue Zircon
Capricorn	Jet, Onyx
Aquarius	Amethyst
Pisces	Pearl

Holy Days and the Yearly Cycle

Date	Holiday	Description
December 21 (approximately)	Winter Solstice (Yule)	The shortest day of the year; the birth of the Sun, the Eternal Child
December (date varies)	Hanukkah	Eight nights commemorating the rededication of the Temple by Judas Maccabee; the Jewish Festival of Lights
December 24	Christmas Eve	Night before Christmas
December 25	Christmas	Birth of Jesus; pagan Yule festival
Late December Early January	Id al-Adha	Islamic festival of sacrifices for pilgrims who have returned halfway from the Great Pilgrimage to Mecca
January 6	Epiphany	The appearance of the star to the three Magi, revealing the birth of Christ
January 31	Up-helly-aa	Norse fire festival
Late January Early February	Muharram	Islamic New Year
February 1 (or near to)	Imbolg or Imelc (Candlemas, Brighid, St. Bridget's Day, Bride's Day, Lady Day)	A Celtic fire festival celebrated at sunset

DATE	HOLIDAY	DESCRIPTION
February 14 (or 15th)	Lupercalia Trifon Zarezan	A Roman fertility festival A Roman Dionysus festival
Between Late January and March	Lantern Festival	The 15th and final day of the Chinese New Year
March 1	Whuppity Scoorie	A Scottish noise festival. Everyone grabs bells, brooms, whistles and throws open all the doors and windows of the town to drive out evil spirits. One of the origins of spring cleaning.
March (date varies)	Ash Wednesday	Forty days before Easter; first day of Lent
March (date varies)	Purim	Jewish festival celebrating the deliverance of the Jews from Persia by Esther. The Scroll of Esther is read.
Late March to Early April	Kuan Yin's Birthday	Kuan Yin is the Chinese goddess of mercy.
March 20 or 21 (date varies)	Spring Equinox	Sun crosses celestial equator; days and nights of equal length
Full Moon preceding Spring Equinox	Passover	Jewish festival in remembrance of the escape from Egypt
Sunday preceding Full Moon following Spring Equinox	Palm Sunday	Sunday before Easter, celebrating the entry of Jesus into Jerusalem
Thursday before Easter	Holy Thursday	The Last Supper
Friday before Easter	Good Friday	The Crucifixion
Sunday after First Full Moon after Vernal Equinox	Easter	The resurrection of Christ The name Easter comes from the festival of a Teutonic dawn goddess: Bede Eostre

DATE	HOLIDAY	DESCRIPTION
April 5	Tomb Sweeping Day	Chinese day of ancestor remembrance
April 11	Day of Religious Dedication	Liberian nondenominational holiday
April (date varies)	Mawlid an-Nabi	Mohammed's birthday
April 13	Baisakhi	Hindu New Year Sikh holiday marking birth of the Khalsa Brotherhood Thai day of tribute to monks, elders, and monasteries
April 30	Walpurgisnacht Beltane (Bealtaine, Galan-Mai, Roodmas, Red Square Day)	A Celtic fire festival Also celebrated by worker's groups, communists, and anarchists
May 8		A festival celebrating Michael's defeat of Satan
May Full Moon	The Buddha's Birthday	
Late May (Seven weeks after Passover)	Shavuot	The Jewish Feast of Weeks Celebrates Moses's reception of the Tablets
Forty Days after Easter	Ascension Thursday	Christ's ascension
Sixty Days after Easter	Corpus Christi	The last supper of the Eucharist
June 20 or 21 (date varies)	Summer Solstice	The longest day of the year
July (date varies)	Laila al-Miraj	Festival commemorating Mohammed's night journey

DATE	HOLIDAY	DESCRIPTION
July 15	Feast of Lanterns	Japanese Bon festival, a tribute to ancestors
July 22	Hurricane Supplication Day	A tradition in the Virgin Islands
July 23	Beginning of the Dog Days	In Egyptian tradition, the day of closest connection with Sothis (Sirius, the Dog Star), the star of Set
August 1	Lughnasadh (Lammas, Apple Day)	A Celtic fire festival
August 15	Assumption of the Virgin Mary	The ascent of Mary into heaven in bodily form
September (date varies)	Ramadan	Islamic month of fasting and purification
	Id al-Fitr	A great feast on the last day of Ramadan
September 21 or 22	Autumnal Equinox	Sun crosses the celestial equator; days and nights of equal length
Late September (date varies)	Rosh Hashanah	The Jewish New Year A ten-day period of purification
Late September (date varies)	Yom Kippur	Jewish Day of Atonement
Five Days after Yom Kippur	Sukkot	Feast of Tabernacles
October (Ninth Day after First Day of Sukkot)	Sinkat Torah	Rejoicing the law A celebration of the Hebrew scriptures
October 31	Halloween (All Hallow's Eve, Nos Galen-gaeof, La Samhna, Samhain)	The day between the years; a Celtic fire festival
November 1	All Saint's Day	Feast day for all saints without a special day of their own

DATE	HOLIDAY	DESCRIPTION
November 2	All Soul's Day	Feast in honor of the dead
November 11	Guru Nanak's Birthday	The birthday of the founder of the Sikh religion
November 12	Birth of Baha'u'llah	Birthday of the founder of the Baha'i faith
December	Immaculate Conception of Mary	Celebration of the conception of the Virgin Mary, which was without sin
December 17	Saturnalia	The beginning of the Roman festival Later, this became the medieval Feast of Fools.

The Tattwic Tides

In the Hindu system the year is sometimes considered as a succession of elemental or tattwic forces. The dates given below are adjusted for use in the northern hemisphere.

TATTWA	DATES	ASSOCIATED ELEMENT
Prithivi Tattwa	December 23 to March 21	Earth
Tejas Tattwa	March 21 to June 21	Fire
Vayu Tattwa	June 21 to September 23	Air
Apas Tattwa	September 23 to December 23	Water

The Zodiac

(These days vary, and the exact hour must be checked in an almanac.)

CAPRICORN	December 21-January 20
AQUARIUS	January 20-February 19
PISCES	February 19-March 20
ARIES	March 20-April 19
TAURUS	April 19-May 20
GEMINI	May 20-June 20
CANCER	June 20-July 22
LEO	July 22-August 22
VIRGO	August 22-September 22
LIBRA	September 22-October 22
SCORPIO	October 22-November 21
SAGITTARIUS	November 21-December 21

The principle or force associated with a particular planet is said by some to express itself more freely when that planet is traversing the Zodiacal sign most sympathetic to it:

PLANET	**RULERSHIP**	**EXALTATION**	**DEPRESSION**	**FALL**
MOON	Cancer	Taurus	Scorpio	Capricorn
MERCURY	Virgo/Gemini	Virgo	Pisces	Pisces/ Sagittarius
VENUS	Libra/Taurus	Pisces	Virgo	Aries/Scorpio
SUN	Leo	Aries		Aquarius
MARS	Scorpio/Aries	Capricorn	Cancer	Taurus/Libra
JUPITER	Sagittarius/ Pisces	Cancer	Capricorn	Gemini/Virgo
SATURN	Capricorn/ Aquarius	Libra	Aries	Cancer/Leo

A Dictionary of Esoteric Terminology

Abbreviations

ARB	Arabic
CHI	Chinese
EGY	Egyptian
GRK	Greek
HEB	Hebrew
JAP	Japanese
LTN	Latin
SKT	Sanskrit
TIB	Tibetan

ABYSS On the Tree of Life (the Sephiroth of the qabalah), the Abyss is the gulf separating the top three Sephiroth (the Supernal Triad) from the lower seven. It is the division between the noumenal and the phenomenal. Crossing the Abyss is considered the supreme achievement of the adept.

The ancients pictured the Abyss as an endless burning desert. Thus *gimel,* the Hebrew letter of the path which crosses the Abyss, is symbolized by the camel, the ship of the desert. See CTHULHU MYTHOS; DAATH; MODEL 10; MODEL 22.

ACETUM PHILOSOPHORUM An alchemical term. A synonym for virgin's milk, mercurial water, philosophical vinegar, or sophic hydor. See LAC VIRGINIS.

ADAM KADMON (HEB) The heavenly man. The archetypal mold or macrocosmic pattern for the human soul (the microcosmos). See NARA; PURUSHA.

ADEPT A term usually used to signify an initiate who has reached the highest degree of attainment in the material world, with conscious and complete mastery of the self and the chosen path. Many schools teach that adepts are exerting a guiding influence over the development of mankind. See ASCENDED MASTER; MASTER.

ADJURATION From the Latin *adjurare,* "to swear." A command to a spirit, usually involving use of divine names. In exorcism, the spirit is forced to leave. However,

many medieval grimoires describe adjurations used to constrain a spirit to consistent visible appearance and truthfulness.

The adjuration appears most often in magical systems using structured hierarchical systems. Humanity is considered (in these systems) to be able to command or bind all the lower spirits by divine right. See DIVINE NAMES; EXORCISM.

ADONAI (HEB) Literally "Lord." Traditionally substituted for the Tetragrammaton when reading silently or aloud to preserve the "ineffable name" from desecration. See DIVINE NAME; TETRAGRAMMATON.

AEON (GRK) Either an indefinite or infinite period of time. The Gnostics used the word to represent eternal manifestation emanating from God. See AGE; KALPA; YUGA.

AES HERMETIS An alchemical term for Mercury. Described as "the thing containing the thing contained." Also called the Green Lion or the Head of the Raven. See MERCURY.

AETHNICI Igneus spirits. Fire elementals, sometimes described as live spherical coals or globes.

AFFENICUM A word for soul. See SOUL; SPIRIT.

AGE A common occult doctrine equating lengthy periods of time with levels of development of racial consciousness. Aleister Crowley divided time into the Aeons of Isis, Osiris, and Horus. These ages are typified by matriarchal paganism, patriarchal "sacrificed god" religions, and hermaphroditic synthesis, respectively. Other examples of this model include the Zodiacal ages (such as the present Age of Aquarius), planetary chakras, and the four worlds of the Hopi Indians. See AEON; KALPA; YUGA.

AGLA (HEB) A name of God used in the qabalah. AGLA is an acronym for the Hebrew phrase *Ateh Gibor le-Olam Adonai,* or "Thou art mighty forever, O Lord." See DIVINE NAME; NOTARIQON.

AGNISHWATTAS (SKT) Inner teachers, or solar-spiritual-intellectual traits, which guide the individual towards awareness of Godhead. See AUGOEIDES.

AHANKARA (SKT) The part of the mind which is responsible for identity, or "I-ness." That which enables us to consider "ideas" in the mind as entities. Indeed, the ahankara is what enables each of us to think of ourselves as "I." The ahankara is considered part of the *antahkarana,* or Whole Mind. See ANTAHKARANA; MODEL 10 (SUBTLE ANATOMY)

AIN (ARB) The divine essence of Allah. The word also means "self" and "an eye." Also the Hebrew word for "nothing." See MODEL 0.

AIQ BEKAR (HEB) The qabalah of nine chambers. A chart used to convert Hebrew letters to numerical values. This is often practiced in talismanic magic and, of course, numerology. The use of the Aiq Bekar is considered to be part of *temurah.*

See GEMATRIA; TEMURAH; LITERAL QABALAH (article)

AJNA CHAKRA (SKT) Located above and behind the eyes, the ajna chakra (or brow center) is said to be the center of spiritual perception (knowledge above and beyond the senses). The ajna lotus has only two petals, bearing the letters *ha* and *ksha.* One petal is attributed to the Sun and the other to the Moon. The ida and pingala nadis cross at the ajna chakra. Supposedly, the opening and development of this chakra results in knowledge of the heavenly world *(loka)* ruled by Indra. After this, the voice of the spiritual guru may be heard everywhere. Another consequence is the emergence of the sixth sense.

See CHAKRA; GRANTHI; IDA; PINGALA; THIRD EYE; MODEL 7 (CHAKRAS).

AKASA OR AKASHA (SKT) The most subtle of the elements. It is equivalent to ether or "astral substance." It is the stuff of pattern. It might be said that akasha is the "form" of Lewis Brown's treatise on symbol and existence, *The Laws of Form.*

See MODEL 5 (SPIRIT).

AKASIC RECORDS (THE AKASIC LIBRARY) The concept that all the memories and experiences of every being are imbedded (formed) in the substance of the ether. Some people are said to be able to "read" these records to receive true information.

See SPIRIT; MODEL 5.

ALCHEMICAL MARRIAGE A metaphor for the attainment of the Knowledge and Conversation of the Holy Guardian Angel, the reconciliation of the conscious and subconscious selves.

The Father (equivalent to *atma* [SKT] and the Sephirah Kether) and the Mother, the Celestial Shekinah (equivalent to the Sephirah Binah), beget the Son, who is the Augoeides (the Self-Glittering One). In some systems the Son is equivalent to the Holy Guardian Angel. He is attributed to the Sephirah Tiphareth (though he is really the aggregate or interaction of the surrounding six Sephiroth).

The Son marries the "unredeemed virgin" (who is the *Nephesh,* or subconscious). The Unredeemed Virgin is a title of the Sephirah Malkuth, the material world.

See AUGOEIDES; GREAT WORK; HOLY GUARDIAN ANGEL; TRUE WILL.

ALCHEMY The process of the transmutation and purification (distillation, if you will) of the soul via the discipline of purifying and combining physical materials and chemicals which are symbolic of spiritual transformations. Success supposedly resulted in fabled products such as the "Philosopher's Stone," an admirable metaphor for the illuminated mind. While usually referring to the practices of medieval and Renaissance Europeans, alchemy was also practiced in various forms in Arabia and China. Taoist alchemy in China had highly developed systems of internal and external alchemy. It was thought that through a combination of the two alchemies the perfected man could attain immortality.

See HERMETICISM; LAPIS PHILOSOPHORUM; PHILOSOPHER'S STONE; SPAGYRIC ART; WAI TAI.

ALEMBROTH An alchemical term for Salt of Mercury, or Philosophical Salt. Also, Salt of Art, or Key of Art. See MERCURY; PRINCIPIA CHYMIA.

ALEPH (HEB) An Aleph is a point (microcosmos) that somehow contains or reflects the entire universe (macrocosmos). Supposedly, someone standing at one of these points could hear or see anything or perhaps everything at once. There is a short story by Luis Borges which has a good description of an Aleph. Aleph is also the name of the first letter (A) of the Hebrew alphabet. See MODEL 1; MODEL 22.

ALLAH (ARB) Literally "The One." The Islamic name of God. It is forbidden to create any pictorial representation of Allah, but artists are allowed to produce geometric designs which incorporate the letters of His name. See MODEL 1.

ALOCOHOPH OR ALICOSOPH An alchemical term for the earthy form of spirit. See MODEL 5 (SPIRIT).

AN An Alchemical term for the Father, or Sulfur. See ANSIR; ANSIRARTO.

ANAHATA CHAKRA (SKT) The Heart Center. This is the chakra of social awareness, higher love, and wisdom *(buddhi)*. The anahata lotus is described as having 12 petals of gold (some say deep red). It is sometimes called the seat of prana. Within the anahata chakra (or sometimes just below it) is said to be another, smaller chakra having eight petals. Consciousness is placed in this center to meditate upon the *ishtadevata* or guru. See CHAKRA; GURU; MODEL 7 (CHAKRAS).

ANIADA The Fruits and Powers of Heaven. The astral and celestial potencies which, by thought, judgment, and imagination, promote longevity and even eternal life. See AUGOEIDES; AGNISHWATTAS; ANIADUM; ANIADUS; HOLY GUARDIAN ANGEL.

ANIADUM The microcosm, or subtle body. See ANIADA; ANIADUS; MODEL 10 (SUBTLE ANATOMY)

ANIADUS The virtue or efficacy of things. Life force. See ANIADA; ANIADUM; PRANA

ANGAS (SKT) The eight limbs of yoga. These are yama (abstinences), niyama (observances), asana (postures for meditation), pranayama (breath control for meditation), pratyahara (withdrawal of the senses), dharana (concentration), dhyana (meditation), and samadhi (contemplation). See YOGA.

ANGEL A personification of what we consider good or holy. In the philosophy of the qabalah, angels are thought of as aspects or parts of God, each having a specific purpose and dominion. The names of nearly all Hebraic angels will contain the suffixes *-el* (אל-) or *-iah* (יה-), which mean "of God."

ANSIR An alchemical term for the Son, or Mercury. See AN; ANSIRARTO.

ANSIRARTO An alchemical term for Salt, sometimes related to the Holy Ghost in the Trinity. See AN; ANSIR.

ANTAHKARANA (SKT) The Internal Organ or Instrument. The Vedantic term for the Whole Mind, which exists between the Self (the *atma)* and the external instrument, the physical body. The antahkarana can be said to contain and synthesize the four functions of the mind:

Ahankara — The part of the mind which gives identity to ideas in the mind. This includes the idea of oneself, the quality of being "I."

Buddhi — The part of the mind which evaluates ideas and related facts.

Manas — The part of the mind which compares, classifies, and catalogues ideas and images in the mind.

Chitta — The part of the mind which is directly involved in the world. It collects and stores mental images and the basic sensation of experiences. Chitta is sometimes called the Lower Mind.

See MODEL 10 (SUBTLE ANATOMY).

AQUA PERMANENS An alchemical term meaning Imperishable or Enduring Water. The philosophical solution of two perfect metallic bodies. Sol and Luna dissolved and united. Celestial Water. Mercury of the Philosophers. The Dragon's Tail. See MERCURY.

AQUASTOR A simulacrum, or astral double. See SIMULACRUM.

AQUILA PHILOSOPHORUM An alchemical term. The Eagle of the Philosophers. The Mercury of Metals. It is described as "a metallic nature reduced to its first matter." See HYLE; MATERIA PRIMA.

ARARITA (HEB) An acronym for the Hebrew phrase *Achdotho Rosh Ichudo Temurahzo Echad,* which means: "One is His beginning, one is His individuality, His permutation is one." Ararita is frequently used as a name of God. See DIVINE NAME; NOTARIQON.

ARCHAEUS The Divider of the Elements. That which individuates and orders each thing in its place, genus, species, etc. The astral mold or seed. See ARCHEUS.

ARCHATES (ARCHALLEM) The Pillars of the Earth. The great and secret power of God which sustains and supports the universe.

ARCHETYPE In the psychological models of C. G. Jung an archetype is an idea, mode of thought, or "god form" that has crystallized from the inherited experiences of the species, the "collective unconscious." Some people use this term to designate the original astral form or "mold" of a phenomenon. See ARCHAEUS.

ARCHEUS The Ascending Spirit. The power which individuates all things (the One Substance) from *iliaster.* See ARCHAEUS; ILIASTER.

ASANA (SKT) Sitting (or) posture. The physical positions of yoga practice, Asana also means to be able to sit without disturbing the mind with the motions of the body. Asana is attained by the removal of effort and the correct attitude of the mind. Asana is one of the eight *angas* or limbs of yoga. See ANGAS.

ASCENDED MASTER This is a very pervasive occult doctrine. Ascension occurs when a saint, master, or adept attains bodiless consciousness (transcendental illumination) and chooses to teach from some other plane by way of dreams, visions, or synchronicity instead of reincarnating in the material world. There are persistent legends of groups of "illuminated ones" who secretly guide the evolution of humanity. Such groups are known variously as the Secret Chiefs, the Nine Unknown Men, the Council, the Invisible College, and the Great White Lodge. Supposedly, this contact with higher intelligences is the hallmark of the living order or lodge on the material plane. The leadership of many churches and organizations claim to be privy to this type of exalted guidance. One of the most famous examples of "transmitted" doctrine is *The Book of the Law* by Aleister Crowley, reputedly received from an emissary of the Secret Chiefs called Aiwass. The *Oahspe* (Kosmon Bible) is another example of a received text. See ADEPT; MAGGID; MASTER.

ASTRAL PLANES Subjectively real places said to consist of many levels of material density or vibrational rate which relate to states of awareness. Some define the astral as the lowest part of the interface between the individual and noumenal reality. Changes made on the lower astral may be totally subjective, whereas changes made on the higher planes are thought to affect the objective world. The lower astral could be said to be the normal world of dreams. See PLANES.

ASTRAL PROJECTION The ability or practice of "traveling" out of the physical body in the astral planes.

This is done in a variety of forms ranging from the animal shapes of shamanism to the highly formulated "body of light" used by the Golden Dawn.

Many people perceive a "silver cord" connecting the subtle (astral) body with the dense (physical) body.

ASTRAL SUBSTANCE A spectrum or range of energies which seem to link the material world to the emotional, intellectual, or spiritual planes.

See AURA; CH'I; ODIC FORCE, ORGONE, PRANA.

ATHAME A ritual dagger used in Witchcraft and Neo-paganism. It has a black handle which is inscribed with symbols. The term *athame* is derived from medieval grimoires.

ATHANOR An alchemical oven. See TAN-TIEN.

ATMA (SKT) Literally "breath" or "soul." In Vedantic philosophy the atma is the one omnipresent universal spirit, without any condition or attribute, because it is all things. The true self. See MODEL 1; MODEL 10 (SUBTLE ANATOMY).

AUFU (EGY) A name for the physical body. One of the five bodies possessed by human beings. See MODEL 10 (SUBTLE ANATOMY).

AUGOEIDES (GRK) The Holy Guardian Angel or Higher Self. The Augoeides could be thought of as the mediator or interface between the individual and God. As you grow and evolve, your Higher Self develops to an equivalent degree.

The word stems from *augos* (GRK), which means "the morning light." The term was first used by Iamblichus in *De Mysteriis.* It was later used by Edward Bulwer-Lytton in the novel *Zanoni.* See HOLY GUARDIAN ANGEL.

AURA Bands or layers of "astral substance" surrounding and interpenetrating the physical body said by some to constitute a subtle or energy body.

Some people are able to "read" the auras of other individuals. Most people perceive differing layers or densities, which relate to the physical body, sexual energy, the will, the emotions, and the intellect, eventually shading into the causal field (the unified field sought by particle physicists). See ASTRAL SUBSTANCE.

AURUM SOLIS The Aurum Solis, also called the Order of the Sacred Word (OSV), is an initiatory order practicing ceremonial magic in the Western esoteric tradition. It is similar to the Hermetic Order of the Golden Dawn in that both orders share Masonic roots, are structured around the qabalistic Tree of Life, and endeavor to integrate qabalah, alchemy, and Enochian magic. The Aurum Solis, however, has also incorporated many elements of Gnosticism and the Greek mysteries into its rituals. The Aurum Solis is currently active, but membership is by invitation only.

See GOLDEN DAWN; INITIATE; INITIATION.

AUSPICIOUS COINCIDENCE *Rten-'brel* (TIB). *Pratitya-Samutpada* (SKT). Dependent co-origination. The convergence of factors in a given moment. The Tibetan word also has the connotation of auspiciousness. Coincidence gives rise to appropriate situations from the view of sacred outlook. See SAMA; SYNCHRONICITY.

AVALOKITESVARA (SKT) *Spyan-ras-gzigs-dbang-phyug* (TIB). The bodhisattva of compassion. The Dalai Lama is considered to be an incarnation of this bodhisattva, as is the Gyalwa Karmapa. See AVATARA; TULKU.

AVATARA (SKT) From *ava* (away) and *tarati* (he crosses over) The physical incarnation of a deity, angel, demon, or other entity (pattern) whose soul is not in the normal process of evolution and reincarnation. Many people believe that avatars appear at pivotal points in world history when the cyclic course of events requires a change. Jesus Christ can be thought of as an avatar of the Godhead. In formal Hinduism, Krishna is considered the 14th avatar of Vishnu. See BODHISATTVA; TULKU.

AXIS MUNDI The axis of the world, sometimes symbolized by the world tree. It is sometimes symbolized by the "Great Spear" or staff placed upright in the center of the magic circle. See MERUDANDA; SEPHIROTH; YGGDRASIL.

AZOTH The Universal Medicine of Alchemy, to which all things are alike. It is said to contain within itself all other medicines. Some consider Azoth to be a living spirit, endowed with a soul.

Azoth is also an alchemical term for the Mercury of any Metallic Body.

In the production of the Philosopher's Stone (the Great Work), when the Laton is whitened, it is sometimes called Azoth.

Some consider Azoth to be the watery form of spirit. See LATON; MODEL 5 (SPIRIT).

BA'AL SHEM (HEB) A phrase meaning "Master of the Divine Name," used by Hasdim and scholars of qabalah to describe someone who possessed knowledge of the Lost Word, the Secret Name of God. See TETRAGRAMMATON.

BANDHA (SKT) A ritual hand position used to focus, channel, or retain prana or various vital airs. Probably the best known bandha is the formation of a circle with the thumb and index or middle finger. Bandhas are frequently used in conjunction with asana, mantra, and pranayama. See MUDRA.

BANISHING A ritual to ground, dissipate, neutralize, or otherwise get rid of unwanted spiritual energies or forces, in general or specific. Frequently used as a part or stage in larger rituals. See EXORCISM.

BAPTISM From the Greek *baptein,* "to dip." Ritual immersion in water, usually used to symbolize purification, repentance of sins, and rebirth. See LUSTRATION.

BARAKAH (ARB) Soul power. A blessing bestowed by a holy person. See MANA; PRANA.

BARBAROUS NAMES The so-called "Barbarous Names of Invocation" are words or names of power which appear frequently in medieval grimoires. Many people believe these words were originally names of deities in ancient languages, but centuries of dogmatic use and mistranslation have stripped them of nearly all meaning and trace of origin.

Some ceremonial magicians theorize that it is exactly this lack of meaning and context which imbues the barbarous names with power, that they cause a deep subconscious reaction because they cannot be shunted aside by the normal/verbal self.

Still others believe that the Barbarous Names have accumulated magical potency through years of ritual and consecrated use, obtaining a sort of inertia or resonance. See GOETIA.

BHAKTI YOGA (SKT) The yoga of devotion and worship. Krishna devotees and members of some Christian sects could be said to be bhakti-yoga practitioners. The best exposition of this approach is found in the *Bhagavad Gita.*

BHUMI (SKT) *Sa* (TIB). Literally "stage." The phases of a bodhisattva on the way to the attainment of Buddhahood. Generally, each bhumi is associated with a *paramita* (transcendental activity). The number of bhumis and paramitas differs according to the source.

The Ten Bhumis

TIBETAN PRONUNCIATION	TIBETAN SPELLING	SANSKRIT	ENGLISH	ASSOCIATED PARAMITA
Raptu gawa	Rab tu dga' ba	Paramudita	Very joyful	Dana
Trima mepa	Dri ma med pa	Vimala	Stainless	Sila
O jepa	`Od byed pa	Prabhakari	Luminous	Ksanti
O trowa	`Od `phro ba	Arcismati	Radiant	Virya
Shintu jang kawa	Shin tu sbyang dka'ba	Sudur jaya	Difficult to conquer	Dhyana
Ngontu gyurpa	Mngon du gynr pa	Abhimukhi	Face to face	Prajna
Ringtu songwa	Ring du song ba	Durangama	Far going	Upaya
Mi yowa	Mi g.yo ba	Acala	Immovable	Pranidhana
Legpe lotro	Legs pa'i blo gros	Sadhumati	Having good intellect	Bala
Chokyi trin	Chos kyi sprin	Dharmamegha	Cloud of dharma	Jnana

See PARAMITA.

BIJA MANTRA (SKT) Seed or Root Mantra. The sound or word connected with the material principal of a chakra or laya center.

Some people define bija mantra as the original or basic vibration of a mantra.

See MANTRA.

BINDU (SKT) *Thig-le* (TIB). Literally, "drop," "dot," or "point." See NADI; PRANA.

BODHI (SKT) *Byang-chub* (TIB). Enlightenment. Illumination, in Buddhist terminology. Transcendent understanding.

BODHISATTVA (SKT) *Byang-chub-sems-dpa'* (TIB). In Mahayana Buddhism, one who has taken a vow to relinquish personal enlightenment to work for the enlightenment of all sentient beings. Formally, this vow is continuously renewed in order to maintain resonance with the "Mahayana mind of bodhicitta." Bodhisattva deities represent the qualities of bodhicitta (the enlightened mind) active in our lives.

See ASCENDED MASTER; GREAT WORK

BODY OF LIGHT The astral body. Often used to refer to a ritually constructed vehicle for astral travel. See ASTRAL PROJECTION, SIMULACRUM.

BRAHMARANDHRA (SKT) *tshans.bu* (TIB). The "Gate of Purity." A spot at the top of the head described as a hidden aperture. According to some, this spot is the exit

for the enlightened soul upon the death of the body. The Hopis also believe that the soul leaves via the top of the back of the head.

Many sources give this spot as one of the main exits for the astral body during projection. The other spot most frequently mentioned is the solar plexus.

See ASTRAL PROJECTION; SOUL.

BUDDHA (SKT) The Awakened One. Usually used to refer to the historical Gautama Buddha. See BODHI; BODHISATTVA.

BUDDHI (SKT) Wisdom independent of knowledge or learning.

See NESHAMAH; MODEL 10 (SUBTLE ANATOMY).

BULL-ROARER A flat piece of wood attached to a string. A bull-roarer produces a humming noise when spun around. It was used by Native Americans and is still used by Australian Aborigines in rituals. It is sometimes referred to as a "spirit catcher."

See NADA.

CABALA (HEB) See QABALAH.

CANDALI (SKT) *Gtum-mo* (TIB). Literally, "fierce" or "wrathful." A Vajrayana word for a kind of heat generated and experienced during certain types of meditation practices. This heat burns through impurities and confusion. See KUNDALINI.

CENTERING A meditation technique involving focus upon one's center of gravity and realization of Self as microcosm, the center of all space and time (the Here and Now).

The concept of centering appears in the practices of many different cultures. In Zen Buddhism, students meditate on the hara point in order to gain access to the "Ocean of Ch'i" surrounding and flowing through all of us. See CIRCLE; KIKAI.

CHAKRA (SKT) *'khor-lo* (TIB). Literally, "wheel." Also called *padmas* (lotuses).

The chakras are centers or nodes of energy said to exist along the spine. Each center relates to a particular state of mind, nerve plexus, glandular system, etc. Many attributions have been worked out. Some systems use five chakras, others as many as nine. Plus, there are a wide variety of subchakras or lesser centers, depending on whom you believe.

The general concept pervades the Tibetan, Hindu, Taoist, and Hopi systems.

See IDA; KUNDALINI; LAYA YOGA; NADI; PINGALA; SHUSHUMNA; MODEL 7 (CHAKRAS).

CHALICE The cup used in ritual magic. Usually associated in the Western tradition with elemental Water. Frequently the chalice is also associated with cleansing, skrying, healing, the womb, the cauldron, and the Holy Grail. See LIBATION; LUSTRATION.

CH'AN (CHI) The Chinese form of Zen Buddhism, The term also refers to the trance state of thought-free consciousness, Dhyana. See DHYANA; ZEN.

CHAYOT (HEB) The "lightning flash" described by Ezekiel. It is sometimes used to describe states of spiritual ecstasy. See HAYYOTH; MERKABAH.

CHERUBIM (HEB) The four angels of light who sing "Holy, Holy, Holy, Lord God Almighty, who was, and is, and is to come" eternally around the heavenly throne. One resembles a man, one a lion, one an eagle, and one an ox. See HAYYOTH; MODEL 4

CH'I (CHI) Literally "breath" or "wind." The Chinese name for the vital force in all things. This doctrine is central to acupuncture and to many styles of martial arts, most notably Tai-Ch'i and Aikido. See KI; ODIC FORCE; ORGONE; PRANA.

CHIAH (HEB) The part of the soul corresponding to the will or creative impulse. The direct spiritual vehicle of the *yechidah*. The Causal Body.
See MODEL 10 (SUBTLE ANATOMY).

CH'I-KUNG (CHI) The skillful manipulation of *ch'i*. Usually used to refer to internal operations of Taoist alchemy, or *wai tai*. See CH'I; WAI TAI.

CHIT (SKT) Consciousness or Knowing, with respect to the noumenal or one reality.
See SAT-CHIT-ANANDA.

CHITTA OR CITTA (SKT) The Lower Mind. One of four parts making up the *antahkarana*, the Whole Mind. It is the part which collects and stores mental images and is immersed in the world. See ANTAHKARANA; MODEL 10 (SUBTLE ANATOMY).

CIRCLE A circle divides the inside from the outside. Circles are traditionally used in most rituals to form a boundary, or to create a void (or clean-slate) free of outside influences. Each circle can be said to represent the intersection of all planes and modes of existence. The circle symbolizes what Mircea Eliade called sacred space and sacred time, the *here* and *now*. See CENTERING; CIRCLING; MANDALA.

CIRCLING In most Western systems, circles are drawn facing east, rotating deosil (clockwise, towards the Sun). A circle is erased by rotating widdershins (counterclockwise). Circles are usually drawn using the more active ritual tools, the rod, the staff, the sword, or the athame. Many ritualists place some type of symbol at each quarter and invoke the archangels or some other direction guardian spirit when casting a circle. See CIRCLE; MANDALA.

CONE OF POWER A "cone of energy" visualized during a ritual and directed towards a given act or purpose. It is generally used in the group workings of modern Witchcraft.

CONSECRATION To make sacred. Essentially, the ritual dedication of some person or thing to a specific office or purpose. A good example of a consecrated item would be the host (wafer) used in the Christian eucharist.

COSMIC EPOCHS Periods of approximately 2,000 years which relate to different signs of the Zodiac. The Age of Pisces is considered to be linked to Christ and the Christian era. It is followed by the Aquarian Age, but opinions differ as to when the new age began or will begin. See AEON.

CROMLECH A circle made of vertical stones, associated with Celtic worship of the Sun. Usually, such a circle will surround one or more dolmens. See DOLMEN.

CROSSROADS A traditional meeting place in Witchcraft. Supposedly, many old roads are built along ley lines (channels of earth energy), so that some crossroads act as a focus of these forces. Some people believe that the odds of encountering UFOs or various supernatural beings (particularly fairies and trickster spirits) are increased at old crossroads. See LEY LINES.

CTHONIAN (GRK) Something associated with the earth and the underworld.

CTHULHU MYTHOS This phrase originally referred to a cycle of stories by the writer H. P. Lovecraft concerning a pantheon of prehuman elder gods who once ruled the world and will again after the stars are once again in correct alignment. Writing in a style much like that of Edgar Allan Poe, Lovecraft produced dozens of gloomy tales of inbred backwoods New England villages, hideous cults, and the awful things that happen to those who read the dread book of the mythos, the Necronomicon, or Book of Dead Names.

These stories were so successful that many of Lovecraft's fellow pulp writers began to add to the original works, producing hundreds of related stories and novels. So many "practical jokes" have been played by various fans, booksellers, and occultists that it is becoming difficult to determine whether the Necronomicon and other books mentioned in these stories truly are fictional. Indeed, at present there are three published books that I know of claiming to be translations or reconstructions of the original Necronomicon.

There are five principal deities of the mythos:

Cthulhu—The negative aspect of the primeval waters (the Chaos Ocean), somewhat equivalent to Tiamat, or the Midgard Serpent. He awaits, dreaming in the depths of the ocean, influencing the world via dreams. Cthulhu is sometimes called the "Sleeping Serpent who cannot be summoned."

Azathoth—The "blind nuclear chaos at the center of the universe." Unseeing, unknowing, and without purpose, Azathoth was the personification of Lovecraft's horror at the breakdown of the Newtonian universe and seeming indeterminacy of relativity and quantum physics.

Nylarlathotep—The Crawling Chaos, the messenger of the elder gods. Somewhat akin to a malevolent Thoth or Mercury, Nyarlathotep is the sardonic servant of the idiot god, Azathoth. He is the god of destructive knowledge. Some people consider nuclear weapons as an incarnation of Nyarlathotep.

Hastur (the Unspeakable)—Connected with air, wind, and the sky.

Shub-Niggurath (the Black Goat with a Thousand Young)—Sort of an inhuman Pan, representing the natural mutation/evolution process of nature gone berserk.

Though originally confined to fiction, the Cthulhu mythos seems to be a rapidly evolving coherent and powerful magical system. This should give practitioners pause for thought when working with serendipitous symbol systems. It does not matter where a magical system came from if it is believable and elegant in form. As to the intent of the writers and occultists who created and collected the present editions of the Necronomicon, I cannot say. See ABYSS; MODEL 0.

CULT A system of religious or magical beliefs and practices. Frequently used by adherents of one religion to describe another religion of which they do not approve. Often associated with fanaticism or false religion. Sometimes used to describe an obscure or small religion with few followers. Christianity was a cult 1,900 years ago.

CURRENT 93 A term coined by Aleister Crowley to denote the magical energies at work in the Aeon of Horus. These magical energies supposedly manifested as the doctrine of Thelema or "Love under Will." The Greek words *thelema* (will) and *agape* (love), and Aiwaz (the messenger from the Secret Chiefs who dictated Crowley's *Book of the Law),* all have a numerical value of 93. See SECRET CHIEFS.

DAATH (HEB) Sometimes called Knowledge, Daath lies in the center of the veil or Abyss of the Sephiroth (Tree of Life), formed by the interaction of the sphere of Binah (wisdom) and the sphere of Chokmah (understanding). The Daath point is the interface between these two spheres (the male and female principles of the Supernal Triad) and so is occasionally called the false or 11th Sephira.

In Aleister Crowley's system of magic the Daath point was considered a gateway to the path crossing the Abyss (which must be crossed by the adept in order to transcend illusion). This gateway is guarded by Choronzon, the Breaker-down of All Thought and Form (a "demon" or being originating with the Enochian system but given sparse mention in Dr. Dee's manuscripts). This could be taken to mean that the seeker must in the end transcend even knowledge itself in order to overcome duality. Choronzon can be considered as equivalent to Nyarlathotep in the Cthulhu Mythos.

Some people believe the Daath point to be a "hole" in the Sephiroth which permits access to nonhuman or undiscovered universes.

See ABYSS; SEPHIROTH; MODEL 10; MODEL 22.

DAKÁ (SKT) Literally, "one who goes into the sky." *Dpa'-bo* (TIB). Literally, "hero" or "warrior." Formally, a masculine Yidam of semiwrathful appearance. Generally, a type of protector or messenger. See YIDAM.

DAKINI (SKT) *Mkha'-'gro-ma* (TIB). Literally, "one who goes up into the sky." A female Yidam of wrathful or semiwrathful appearance. Dakinis embody compassion, emptiness, and Prajna. Traditionally tricky and playful beings, they represent also the fertility or receptivity which allows the play of samsara and nirvana. Generally, a type of protector or messenger. See YIDAM.

DARK NIGHT OF THE SOUL A phrase used by St. John of the Cross to describe the depression, isolation, and alienation which afflicts some mystics just prior to the realization of transcendence. Hence the saying, "It is always darkest before the dawn."
See ABYSS.

DARSHAN (SKT) "Sight" or "vision." The act of seeing a saint or guru which confers a spiritual blessing. Supposedly, eye contact with a saint or guru establishes a permanent and important psychic link. This is often done formally, in the case of vowed disciples or chelas.

DECANATE A division of the Zodiac consisting of 10 degrees. Hence, there are 36 decanates. See QUINANCE; MODEL 36; MODEL 72.

DEITY The personification of some force or concept of great magnitude. A being embodying the essence or entirety of an aspect of existence.
See ELDER GOD; GOD; GODDESS; GODHEAD; PANTHEON.

DEMON From *daimon* (GRK), a spirit. A term usually used to refer to the personification of something we consider evil or unpleasant. Sometimes used to describe ungoverned passions or desires. A demon may also be thought of as a spirit of entropy, or the embodiment of some force or concept moving backwards in time in relation to us.

The phrase "personal demon" has been used to refer to both the source of genius and inspiration of individuals and to their fatal flaws. See SPIRIT; QLIPPOTH.

DEVA (SKT) A celestial being. The term *deva* is applied both to various classes of spirits and to a number of gods in Hinduism. Devas seem analogous to angels in the Hebrew qabalah. See SPIRIT.

DHARANA (SKT) The act of concentration, or the ability to focus on an object or image without becoming distracted. One of the eight limbs of yoga.
See ANGAS; YOGA.

DHARMA (SKT) *Chos* (TIB), "Truth" or "Law." To maintain or support. Rectitude or righteousness. A way of life which consolidates one's mental, moral, and ethical gains. The correct understanding of one's place in the present incarnation (self, family, society, and so on).

Lower dharma is how things work in the material world. Higher dharma is understanding of self and the cycle of samsara.

Dharma is that which burns away, purifies, or minimizes karma. Formally, dharma is the transmission of Buddhist doctrine and teachings. See TRUE WILL.

DHARMACHAKKA (SKT) *Chos-kyi-`khor-lo* (TIB). Wheel of Dharma. A title of the heart chakra. See ANAHATA; CHAKRA; DHARMA.

DHARMAKAYA (SKT) Literally, "body of the law." A body or vehicle of higher consciousness representing enlightenment itself. Dharmakaya is part of the *trikaya,* or three bodies of Buddhahood. The *rupakaya,* or "form-body" (made up of the *sambhogakaya,* or "enjoyment body," and the *nirmanakaya,* or "emanation body"), is the dharmakaya's means of communication. The sambhogakaya is considered the environment of compassion and communication. The nirmanakaya is the Buddha that actually takes form and lives life as a human being. The trikaya is sometimes said to correspond to mind, speech, and body. See BUDDHA; BODHISATTVA; DHARMA.

DHARMAPALA (SKT) *Chos-skyong* (TIB). Literally, "protector of the dharma." In Vajrayana Buddhism, a type of deity who protects the practitioner from deceptions and sidetracks. Dharmapalas are part of the fabric of the dharma and are not part of the "six realms" (discussed in Model 6).

Dharmapalas serve and protect the integrity of the teachings and practice (of the Vajrayana transmission) via the four karmas of pacifying, enriching, magnetizing, and destroying. See AUGOEIDES; HOLY GUARDIAN ANGEL; MODEL 6.

DHYANA (SKT) Meditation. The second stage of concentration, following dharana. The state of clear attention or consciousness unbroken by separate thoughts. Dhyana precedes samadhi.

The words *Ch'an* and *Zen* both mean dhyana. See ANGAS; CH'AN; ZEN.

DISTILLATION An alchemical operation wherein a liquid is boiled until it vaporizes and is then recondensed by cooling. Distillation was an alchemical symbol of purification. The resulting vapor was considered to be the spirit of the substance distilled. See ALCHEMY; SPAGYRIC ART.

DIVINATION From the Latin *divinatio,* the faculty of foreseeing. Any of the various methods for generating omens, such as cartomancy (divination using cards), rhabdomancy (divination using rods), or geomancy (divination using earth).

See GEOMANCY; I CHING; MANTIC ARTS; PROPHECY; TAROT.

DIVINE NAME A name or formula representing an aspect of the entirety of God. Usually resonated or chanted during a ritual.

Probably the best known divine name in the West is YHUH, a Hebrew word meaning "He is," used to represent the God-aspect of Kether (the first Sephirah or emanation of the Tree of Life). This is the name which was mistranslated in the King James Bible as Jehovah. The Gnostic term IAO and the Hindu word AUM are also well known divine names. See MANTRA; TETRAGRAMMATON.

DO (JAP) Way. See TAO.

DOLMEN A Breton word meaning "table of stone," describing a large unhewn stone resting on two or more supports. Such megaliths were often placed on sites which acted as foci of earth energies. See CROMLECH.

DRACONIAN CURRENT A phrase used by Kenneth Grant (head of the British O.T.O.) to denote the magical tradition behind his system of tantra. Supposedly of ancient Egyptian origin, the Draconian Current is named after Draco, the son of Typhon (the Primeval Mother). See KUNDALINI; TIAMAT.

DRACONTIA Many temples and sacred sites have been associated with dragons, probably because of their connection with primeval earth forces. This is particularly true of megalithic sites such as Carnac in Brittany. See DRAGON TRACKS.

DRAGON Originally associated with water, lightning, and earth energies. Generally, a symbol of great primeval power.
See DRACONIAN CURRENT, DRACONTIA, DRAGON TRACKS; TIAMAT.

DRAGON TRACKS A Chinese term for the lines of flow of earth energies.
See LEY LINES; MODEL 64; MODEL 81.

DRYADS (GRK) In Greek mythology, nymphs living in and ruling over woods and trees. See DEVAS.

DUMO (TIB) See TUMO.

DWELLER ON THE THRESHOLD A hostile spirit or being peculiar to each individual, comprised of the accumulated "bad karma" of that individual. Such a being could be thought of as the personification of all that holds the seeker back from enlightenment. In this sense, it is like a negative Holy Guardian Angel. In some systems, the occultist must confront the Dweller on the astral planes and overcome it.

This concept may have originated in the novel *Zanoni* by Sir Edward Bulwer-Lytton. Compare also with "The Lurker on the Threshold" by H. P. Lovecraft.
See ASTRAL PROJECTION.

DZO A West African term approximately equivalent to the Polynesian word *mana*.
See MANA.

ECSTASY From *ex-histanai* (GRK), "to cause to stand out." A state beyond or outside reason and rationality. This is the trance state or transcendence of self central to many forms of shamanism and charismatic religious practice. Speaking in tongues may be thought of as an ecstatic trance.

EGRIGOR A thought form created by will and visualization.

EHYEH ASHER EHYEH (HEB) Existence of Existences. "I Am What Am." A title of Kether. See MODEL 1; MODEL 10; MODEL 22.

EKAGRATWA (SKT) "One-pointedness." In meditation, the act of concentrating the mind on a single thought or image. See DHARANA.

ELAN VITAL A term originating with the French philosopher Henri Bergson and later used widely to refer to the power responsible for universal and human evolution.
See VRIL.

ELDER GOD A deity having no relationship to humanity or human activities. The personalization of a pattern existing prior to people. The Aztec creation deity Ometecutii is a good example of an elder god. The Aztecs built few temples and rarely worshiped this god because he was considered simply too remote from humanity.
See CTHULHU MYTHOS.

ELECTRUM An alchemical term. A metal containing all the metals attributed to the seven planets. The word electrum is also used to refer to an alloy of one part silver and five parts gold. Sometimes also used to refer to amber.

ELEMENT The substances or forces (Earth, Air, Fire, and Water) whose interactions compose the physical universe. The bread and wine used in the eucharist are also known as elements. See TATTWA; MODEL 4; MODEL 5.

ELEMENTAL A personification of one of the four or five elements. In the West, Earth elementals are known as gnomes, Water elementals as undines, Air elementals as sylphs, and Fire elementals as salamanders. The elementals of Spirit (akasha or ether) are called sprites.

Some Western systems have hierarchies of elementals set up in much the same fashion as the arrangements of archangels and angelic choirs in the Hebrew qabalah. Elementals are usually considered to be mindless or at least innocent in regard to the human world. See SPIRIT; MODEL 4.

ELEMENTAL, ARTIFICIAL A term used by some Western practitioners to refer to a spirit of embodied pattern "created" ritually by a magician to fulfill a specific purpose. Usually considered to be a relatively simplistic construct. See SPIRIT HELPER.

ELEMENTAL, NATURE Minor nature spirits such as those inhabiting or associated with trees, streams, mountains, storms, etc. Each of these elementals would be considered to be the spirit of a specific tree, river, mountain, or whatever, rather than being the personification of Mountain (the set of all mountains or mountain-ness). A entity so inclusive would be better thought of as an Elder God.

Dryads, neriads, nymphs, and many of the Celtic faeries are nature elementals.
See SPIRIT.

ELEMENTAL PLANES The first planes above the "lower astral." The realms of elemental spirits. See PLANES.

ELIXIR OF LIFE An alchemical term. The Elixir was said to confer immortality and restore youth. It is derived from the Philosopher's Stone. Fulcanelli and the Comte de Saint Germain are two alchemists who are said to have discovered the Elixir of Life. See PHILOSOPHER'S STONE.

ENOCHIAN Enochian is a language, an alphabet, and a system of ceremonial magic. Enochian was received and developed by Dr. John Dee (1527-1608). Dee was a talented mathematician, scientist, philosopher, cartographer, physician, secret agent, and occultist. He is probably best known, however, as Queen Elizabeth's astrologer.

Enochian was received through the crystal-gazing abilities of Edward Kelley, enigmatic and ne'er-do-well assistant to Dee's scrying experiments. The Enochian magical system is a complex arrangement of elemental hierarchies culminating in the four "Supreme Elemental Kings." According to the visions reported by Kelley, Enochian is the secret language of the angels (i.e., the language of Enoch). Kelley described an angelic figure which appeared in his "shew-stone" and pointed to letters on different tables which Kelley and Dee had constructed. Much of Enochian was supposedly dictated backwards because of its extreme magical potency. There is some evidence that Dee was performing espionage for the British Crown during this period and may have sent messages disguised as "angelic conversations." Since Dee was highly expert in cryptography (particularly the forms used by Abbot Trithemius), it is very difficult to tell whether Enochian is a cryptographic system masquerading as a magical revelation or vice-versa. It does not seem to matter much, as it will fill either role.

The most thorough and detailed work on the magical aspects of Enochian has been done by the Hermetic Order of the Golden Dawn and the Aurum Solis.

See MODEL 4; MODEL 21; MODEL 30; MODEL 91.

EPIPHANY From *epiphainein* (GRK), "to manifest." The appearance of a deity at a particular place. A moment of divine revelation. The burning bush appearing to Moses is an example of epiphany.

ERH (CHI) The fulfillment or flowering of the Tao into the "ten thousand things." Yin and yang. See TAO.

ERODINIUM An omen, hidden until after the fact, then a presage signifying a recurrence of the event. A ripple or node of synchronicity. See SYNCHRONICITY.

ESH (HEB) The Hebrew word for elemental Fire, symbolic strength, courage, energy, and will. One of the four elements. See MODEL 4.

ESH MEZAREPH (HEB) A phrase meaning "purifying fire." Perhaps akin to *candali* in the Vajrayana tradition. This is the name of one of the books contained in the *Kabbala Denudata,* one of the first important translations of the *Zohar.*

See SECRET FIRE.

ETERNITY From the Latin *aeternitas.* An immeasurable length of time without beginning or end.

ETHER An archaic Western term usually used to refer to Spirit or akasha.

See AKASHA; MODEL 5

ETHEREAL PROJECTION An out-of-the-body experience similar to astral projection except that one is traveling through (or perceives) the material world rather than the more subjective astral planes. Supposedly, one who has mastered this practice may obtain valid information concerning events in the physical world. Some people refer to this skill as remove viewing. Many systems include the belief that it is possible to effect changes in the world with the ethereal body, particularly healing. The "dreaming-double" discussed in Carlos Castaneda' s works is a good example of ethereal projection.

EUCHARIST From a Greek word meaning "gratefulness" or "thanksgiving." The sacrament of the Lord's Supper; the communion. Also, the consecrated elements of the Lord's Supper, especially the bread. See HOST; THEURGY.

EVESTRUM The Eternal Substance of Heaven. The spirit or essence of prophecy. Similar to the Sanskrit concept of *purusha* and the Hebrew Adam Kadmon.
See ADAM KADMON; PURUSHA.

EVOCATION A ritual intended to manifest (establish communication with) an entity seemingly outside yourself. The summoning of a spirit.

EXCOMMUNICATION A ritual performed by a priest to sever the link between God and an individual (accused of heresy or total nonrepentance). Formally, a malediction is read, a bell tolled for the dead, and a candle extinguished (symbolizing the offending soul being cast forth from the sight of God). Hence the phrase "bell, book, and candle." Excommunication could be considered as a form of black magic.

EXORCISM Just as banishing is an attempt to sever connection and communication with some entity, force, or pattern seen as inhabiting or saturating a place or thing, exorcism is an attempt to sever connection with a being or force perceived as being inside a person. See BANISHING; POSSESSION.

EXTERNALIZATION The manifestation of spirit or thought-form in the external world. Supposedly, this occurs during seances when astral images imprint on ectoplasm. This is similar to the practice of summoning spirits to visibly manifest in the smoke of ritual incense. See EVOCATION.

FANA (ARB) A Sufi term meaning "becoming absorbed in God."
See SAMADHI; SAMAYA.

FLYING OINTMENTS Lotion or cremes used to facilitate astral or etheric projection. These mixtures usually contain potent psychedelic agents such as belladonna, henbane, and mandrake.

GEMATRIA Considered part of the "literal qabalah," gematria is the technique of converting names or words into numbers in order to find meaning in their mathemati-

cal relationships, working from the premise that words or phrases which add up to the same number are somehow related. This technique can be viewed as a form of meditation, since the aim is not so much to discover the "true" meanings of words but rather to discern as many patterns and connections as possible.

Gematria was originally practiced with the Hebrew language, but the approach can be applied to any set of letters. The practice of gematria formed the early beginnings of numerology. See TEMURAH; LITERAL QABALAH (article).

GENII (ARB) In Islamic tradition, the genii are an intermediate race of spirits between angels and people, who ruled the earth before Adam. Also known as djinn, genn, or ginn. See SPIRIT.

GENIUS (LTN) From *gignere* (LTN), "to beget." (1) An attendant spirit of a person or place. (2) A strong leaning or inclination. (3) Extraordinary intellectual power manifested in creative activity. See INSPIRATION.

GENIUS LOCI (LTN)

1. The tutelary deity of a place or city.
2. The pervading spirit of a place or locale.

GHARB I MUTLAQ (ARB) The Absolute Void. The plane beyond manifestation. See SUNYATA; MODEL 0.

GHOST From the Old High German word *geist,* meaning spirit. Usually used to refer to the manifestation of a dead human. Many systems describe the soul as made of differing parts or layers. The "lower" or outer parts are responsible for daily habits, memories, and verbal thought. Indeed, the word "habit" comes from two Egyptian words for parts of the soul, *khabit,* meaning "something doubled."

When the body dies, the higher part of the soul (the *atma,* or "true self") continues its existence and spiritual journey while the lower parts usually disintegrate. Sometimes, however, these "shells" are inhabited by an elemental or other spiritual entity. It could be said that a ghost remains where it is and does what it does out of habit.

Most ghosts are not malevolent and generally disintegrate and fade away over a period of time unless provided with additional energy by some circumstance.

Some spiritualists claim that many ghosts are not aware that they have died. By many accounts, all that is required to banish such entities is to kindly but firmly tell them that their bodies have passed on and the rest of them can leave any time it is ready, thank you. Considering the fragmentary and nonconscious nature of such beings, this is not very difficult to believe.

See KAMA-RUPA; QLIPPOTH; SHELL.

GLYPH From *glyphe* (GRK), meaning "carved work." A symbolic figure or character usually incised or carved in relief.

GOD The Supreme Being. God is consistently said to be sexless (or both sexes) and without attribute, being within and without, apart from and a part of all things. Hence,

the prohibitions in many religions against idolatry since any image which can be made is not the true image of God. The word "God" is also used to mean a deity of masculine aspect. See ADONAI; DEITY; IAO; TAO; TETRAGRAMMATON; MODEL 1.

GODDESS A deity of feminine aspect.

Many Neopagans and practitioners of modern Witchcraft now use the word "Goddess" to refer to the Supreme Being. Some do this in an attempt to mend the estrangement of flesh and spirit, of humanity and nature, which many believe to be a result of patriarchal, dualistic, hierarchical Western world views. Of course, like the word "God," "Goddess" means different things to different people. See DEITY.

GOD-FORM The practice of building up an archetypal image and personality of a deity on the astral plane and assuming it ritually. This is done in an attempt to form a vessel for (to resonate with) whatever aspect of divine nature is being worked with. It is hoped that this will result in the gradual transmutation of the initiate's soul into the elements of the eternal. See INVOCATION.

GODHEAD Divine Nature or Essence. The source of all emanation and manifestation, of which all deities are but aspects or facets. Godness. The *atma* of Vedantic philosophy. See MODEL 1.

GOETIA Originally derived from words meaning "howling" or "crying." Sometimes used to refer to the general class of medieval grimoires. Most of these books were oriented towards summoning or calling various spirits and demons, hence the resemblance to howling. See BARBAROUS NAMES; ECSTACY; INVOCATION.

GOLDEN DAWN The Hermetic Order of the Golden Dawn was a Masonic/ Rosicrucian-style initiatory order devoted to Western ceremonial magic. While very active around the turn of the century (particularly in Britain), it later fragmented due to doctrinal differences and squabbles over leadership. Algernon Blackwood, W. B. Yeats, S. L. MacGregor Mathers, Austin Spare, Dion Fortune, Israel Regardie, and, of course, Aleister Crowley were all members of the Golden Dawn at one time or another.

GRANTHI (SKT) Literally "knot." There are three granthis or knots which the kundalini must break or burn through as it travels up the spine. The first block is at the muladhara chakra at the base of the spine. It is sometimes called the knot of Brahma. The second block is at the anahata chakra or heart center and is attributed to Vishnu. The third block is at the ajna chakra or brow center and is often called the knot of Shiva. Untying the knot of Shiva is equivalent to crossing the Abyss in the Hebrew system of the qabalah. Both of these stages are metaphors for transcending dualistic consciousness and attaining the Real Self.

See CHAKRA; SEPHIROTH; MODEL 7 (CHAKRAS); MODEL 10 (SUBTLE ANATOMY).

GREAT WORK The Great Work is a term Aleister Crowley borrowed from alchemy to refer to the next stage of human development, which he called "the solar-

ization of consciousness." Essentially, the Great Work is the path of human evolution. Hopefully, we are all adding our labor, each in his or her own fashion.

See MAGNUM OPUS, PHILOSOPHER'S STONE; SECRET CHIEFS.

GRIMOIRE Generally any book of spells. Usually used to refer to a medieval work such as *The Key of Solomon the King* or *The Sworn Book of Honorius.* Most of these contain ragged spells (to do things such as hide treasures or insure success in battle); rituals for summoning; and lengthy lists of angels, demons, and miscellaneous spirits.

Most grimoires are characterized by gross mistranslations from earlier Greek and Hebrew works. Few are worth more than a glance unless you are really into summoning and coercing service out of the spirit world.

The term grimoire is sometimes used to denote the personal workbook of a magician. Sometimes also called a "Book of Shadows."

GROUNDING A ritual or segment of a ritual intended to return the mind to the material world and normal state of consciousness. Any energy in a ritual must be raised, focused, brought to a peak, and then returned to its source. All phenomena is cyclic. The spaces in music are as important as the notes themselves. To ignore this in ritual magic, to journey without return, invites exhaustion and obsession.

Grounding is sometimes applied to negative or unwanted forces already present. It implies a great sinking deep into the earth where a natural cleansing and recycling process occurs.

See BANISHING.

GUNA (SKT) The three gunas are qualities or principles which, together, comprise the universe. The three are *tamas* (stability), *rajas* (restlessness or motion), and *sattwa* (orderliness). The gunas are considered to be in constant flux, each being dominant during one phase of the cycle. The gunas are also thought to be a model for the development of the individual. First there is sluggishness and neglect; this results in pain and excessive motion, which finally settles into thoughtful action and moderation.

The gunas are very similar to the three alchemical principles of Salt, Sulfur, and Mercury.

See TRIBINDU; MODEL 3; MODEL 81.

GUPH (HEB) The name for the physical body in the qabalah.

See KOSHA; MODEL 10 (SUBTLE ANATOMY).

GURU (SKT) From the root *gur,* "to raise." A spiritual teacher or guide. Some say that a guru could be anyone or anything which teaches you at a given time. Hence, you may need a different guru at different times.

A *gurudeva* is a divine being or spirit guide.

The *param-guru* is the Guru Beyond, or Supreme Guru-ness.

See ASCENDED MASTER; MASTER.

HAIDIT (EGY) Shadow. One of the five bodies of a human being. The haidit is somewhat equivalent to the unconscious mind. Sometimes called "khaibit."

See KHAIB.

HATHA YOGA (SKT) A form of yoga concerned primarily with breathing and the discipline of the body. *Ha* is the action of the in breath while *tha* is the action of the out breath. These are also referred to as the Sun and the Moon breaths, respectively. Hatha is also used to indicate the cycle of *prana* and *apana* (two of the vital airs or *vayns).* Hatha Yoga is frequently thought of as a preparation for other yogas since it is necessary to still the body and emotions before one can see beyond them. Patanjali stated that the body should be brought to perfection and then forgotten.

See ANGAS, ASANA, PRANAYAMA, YOGA.

HAYYOTH (HEB) The four angelic beings in the vision of Ezekiel who carry the Throne of Glory. The hayyoth are the source of the four directions and the four elements.

The hayyoth are also viewed as the four lightning flashes from the merkabah (the Throne of Glory in motion, in its aspect as chariot).

See CHAYOT; CHERUBIM; MERKABAH; MODEL 4.

HERESY From the Greek *hairesis,* meaning "choice." A religious teaching in opposition to, or in deviation from, the established, mainline doctrine of a religion. The term heresy is most often associated with the Christian Church's suppression of various unorthodox groups such as the Albigenses, Cathars, and assorted Gnostic sects.

Heresy is anything the heads of an established religion disagree with.

HERMETICISM The occult in general. Formally the magical, astrological, and alchemical doctrines deriving from Western (particularly Hebrew and Egyptian) sources.

The term Hermeticism comes from the name Hermes Trismegistos or "Hermes Thrice Greatest," the legendary author of various treatises and originator of the Hermetic axiom, "As above so below." Many consider Hermes Trismegistos to be a legend of the god Thoth.

HEXAGRAM

1. A figure made up of six broken or unbroken lines representing the interplay of yin and yang, the archetypal opposites. There are 64 possible combinations of lines. These figures were used by the ancient Chinese in divination rituals. This technique is still very much alive all over the world. See I CHING; TRIGRAM; MODEL 8; MODEL 64.

2. A six-pointed star, usually used in Western magic to represent the seven planets (the sun being in the center of the star). The hexagram (or variations of it) is also used to symbolize the heart center (the anahata chakra) See MODEL 7.

HIGHER SELF A personification of the spiritual or transcendental self. Within this model each individual functions (to some degree or another) on four different levels.

LEVEL	FUNCTION	RELATED ELEMENT
Higher Self	Spiritual evolution, "connectedness"	Fire
Talking Self (Older Self)	Talking Memory Logic Thinking about the past and future	Air
Younger Self	Feeling Emotion Desire Survival instinct Momentary, here and now consciousness	Earth
Deep Self	Subconscious Dreams Suppressed memory	Water

See AUGOEIDES; HOLY GUARDIAN ANGEL; MODEL 10 (SUBTLE ANATOMY).

HOLY GUARDIAN ANGEL A being attached to or part of each person which acts as a spiritual guide or guardian. It is considered by some to be a personification of the Higher Self. See AUGOEIDES; HIGHER SELF; YIDAM.

HOST From the Latin *hostia,* meaning "a sacrificial victim." In Christianity, the host is the consecrated bread that is the "body" of Christ in the communion service.
See EUCHARIST.

HSIN (CHI) The intuition. The original mind. The pure and distilled essence of the vital force, *ch'i.* See ALCHEMY; CH'I; NESHAMAH.

HSU (CHI) An important Taoist concept meaning "emptiness" or "nonexistence," in the sense of stillness and receptivity.

HSUAN (CHI) Ultimate mystery. The gate of experience. That which is mysterious or supremely profound. See TAO; MODEL 81.

HSUAN TE (CHI) Virtue through emptiness. The cultivation of one's original nature.

HSUAN TSUNG (CHI) One of the names of Taoism. Hsuan Tsung means "religion of mystery."

HUN (CHI) The yang aspect or part of the human soul. The spirit which ascends to Heaven. See KUEI.

HYLE (GRK) An alchemical term for the "first matter" or primal substance from which the entire universe is created. Hyle is a fusion of the four elements and is considered to be synonymous with the Philosopher's Stone.

See PHILOSOPHER'S STONE; PRIMA MATERIA.

IAO A Gnostic term equivalent to the Tetragrammaton of the qabalah. Sometimes interpreted as *Iota* (eternal present), *Alpha* (creation), and *Omega* (destruction).

See DIVINE NAME; MODEL 3.

I CHING (CHI) The Chinese Book of Changes. An ancient text detailing the method and interpretation of a sortilege divination system using dried yarrow stalks or coins to randomly generate one of 64 permutations of "hexagrams." Each hexagram represents a particular combination of yin and yang, the dual cosmic principles, and is considered to be symbolic of various physical and psychic situations.

Various parables and comments are included in the text of the I Ching to aid in the interpretation of the hexagrams.

The I Ching has fascinated many Western scholars, the most notable being Carl Jung, the psychologist. Many translations of the I Ching are currently available.

See HEXAGRAM; TRIGRAM; MODEL 8; MODEL 64.

ICON From the Greek *eikon,* meaning "an image." Usually used to refer to a pictorial image of Christ, the Virgin Mary, or a saint. Loosely used to mean any sacred image.

IDA (SKT) The Moon Channel. A *nadi* (subtle pathway) beginning at the muladhara chakra (base of the spine) and spiraling counterclockwise around the spine *(sushumna),* passing through the ajna chakra (brow) and ending at the left nostril. The ida nadi is complemented by the pingala nadi. The two nadis together are sometimes represented by the caduceus of Mercury.

See CHAKRA; NADI; PINGALA; VAYU; MODEL 7.

IDEOGRAM A picture or symbol used in a system of writing to represent a thing or idea, but not necessarily a particular word or phrase for it. A true ideogram conveys its meaning without preconditioning or cultural context. No one has ever discovered or created a true ideographic language. See PICTOGRAPH.

IDOL An object or image, frequently consecrated, considered to actually be the god or spirit represented and possessed of divine or magical power.

IGNIS ELEMENTARIS Alchemical Sulfur. See PRINCIPIA CHYMIA.

IGNIS LEONIS Elemental Fire. Also called Fire of the Lion, Aether, Pyr, Aethos, and Jupiter Argos. See ESH; SECRET FIRE; MODEL 4.

ILEIDOS (also **ILIADES** or **ILEIDUS)** The word ileidos was created by Paracelsus to denote the "incorporeal elements." Ileidos includes elemental Air, spirit, the firmament, and heaven. It is that which permeates everything. See RUACH.

ILIASTER (also **ELIASTER** or **ILLIADUM)** The occult virtue of Nature. Life force. There are four "iliastri" of human beings.

ILIASTER	ELEMENT	DESCRIPTION	PHASE OF LIFE
Primus	Earth	The Implanted Iliaster	The span of life
Secundus	Water	The Prepared Iliaster	The life itself, derived from the four elements
Tertius	Air	The Distilled or Refined Iliaster The Astral Power	Extended longevity The Spark of Life derived from the quintessence of things
Quartus (Magnus)	Fire	The Great Iliaster Eternal Life	The passage of the soul to heaven while still embodied, as in the examples of Enoch and Elias (hence "Eliaster") The "translation' of the dense body

Iliaster is described as "the first chaos of the matter of all things, constituted of Sulfur, Salt, and Mercury." See GUNA; PRANA; PRINCIPIA CHYMIA.

INCOMMUNICABLE AXIOM See INEFFABLE NAME; LOST WORD.

INEFFABLE NAME A name for God which either must not or cannot be spoken. See TETRAGRAMMATON.

INITIATE

1. Someone possessed of a secret or interior knowledge gained through experience.

2. Someone who has approached the occult through systematic training, usually through a lodge or other organization. See ADEPT.

INITIATION

1. An intense personal experience resulting in an integration or validation of previous personal development.

2. A ritual used to signify entrance or progression in a magical or religious organization, frequently intended to bring about such an intense personal experience.

Used informally to mean the knowledge or access to secret or occult information. Also used to refer to any rite of passage.

INRI One of the most pervasive acronyms in religion and the occult. INRI appears on innumerable churches, paintings, and crucifixes, and is used in almost as many Hermetic orders.

One interpretation is *Igni Natura Renovatur Integra,* or "all of nature is restored by fire." A less lofty but equally common version is "Iron Nails Ran In."

The Hermetic Order of the Golden Dawn attributed the cycle of the resurrection of Osiris to the word:

Letter	Hebrew Letter	Deity	Astrological Correspondence	Concept
I	Yod	Isis (I)	Virgo	Creation
N	Nun	Apophis (A)	Scorpio	Destruction
R	Resh	Osiris (O)	Sol	The God Slain and Risen
I	Yod	Isis, Apophis, and Osiris (IAO)	—	The Trinity

See NOTARIQON.

INSPIRATION From *in-spirare* (LTN) "to breathe."

1. The drawing of air into the lungs.
2. The act or power of moving the intellect or emotions.

See GENIUS; SPIRIT.

INSUFFLATION To blow or breathe upon. Frequently used in healing to transmit the life force. Some practitioners recommend alternating cold and warm breath. Many shamanic healers also use the technique of drawing out harmful energy or spirits using the breath. See *ch'i; prana.*

INTELLIGENCE In magic, a force or power (usually discarnate) that serves as guide or informant to a magician or magical order. See SPIRIT.

INVOCATION A ritual or segment of a ritual to establish communication with some entity seemingly inside one's self. See EVOCATION; GOD-FORM; POSSESSION.

I SHIN DEN SHIN (JAP) "From my soul to your soul." Direct transmission without words. See SHIN; ZEN

JNANA (SKT) *Ye-shes* (TIB), literally "primordial knowing." Wisdom. The activity of enlightenment. Knowing which transcends all dualistic conception. Perfect intuition. See NESHAMAH; PRAJNA.

JOY OF THE PHILOSOPHERS An alchemical phrase referring to the stage of the Great Work (the production of the Philosopher's Stone) just prior to success, when

the Stone or Matter is at the perfect White Stage. Sometimes also referred to as "beholding Diana unveiled" or "Philosophical White Gold." At this stage the Alchemist may rely on the quality of all previous efforts for, supposedly, only the greatest clumsiness will now prevent the attainment of the Red Stage.

> "Whiten the Laton, and then destroy your books,
> for then have they become useless to you."

See GREAT WORK; LATON; PHILOSOPHER'S STONE.

JYOTIS (SKT) The solar light which is both physical and material. It manifests in the light of fire, lightning, and in intelligence.

KA (or **KHAT**) The ancient Egyptian word for the etheric double or body of habits. Supposedly the ka lived on in the tomb after the death of the body. Provisions were left in the tombs by the relatives of the deceased, particularly since the ka might haunt them if it were displeased.

Some consider the ka to be equivalent to the astral body, the part of the soul sometimes used as a vehicle for the consciousness in the astral or mental planes.

See ASTRAL PLANES; ASTRAL PROJECTION; GHOST; KAMA-RUPA; MODEL 10 (SUBTLE ANATOMY)

KABBALAH (HEB) See QABALAH.

KALPA (SKT) The longest describable span of time. A day and a night of Brahma, constituting a *manvantara* (cycle of manifestation and universal activity) and a *pralaya* (absence of manifestation and cycle of universal inactivity) together.

See AGE; YUGA.

KAMA (SKT) Desire. Kama is the memory or impression of experiences, pleasant or unpleasant, which generate emotion. The memories of pleasures and pains previously experienced in connection with an act or object recur as feeling of liking or disliking when the act or object is again encountered. Kama is the foundation of habits.

See NEPHESH.

KAMA-RUPA (SKT) A body of habits or desires. An "astral shell" or eidolon which persists after the death of the physical body, but slowly breaks up and fades away unless given energy by the desires of those who wish to preserve it or are otherwise attached to it. See GHOST; KA; SHELL.

KAMEA (HEB) A "magic square" used in talismanic magic to produce sigils. Sigils are produced by converting a word or name into numbers and then tracing the numbers on the kamea appropriate to the force being channeled.

See MAGIC SQUARE; SIGIL; TALISMAN; TALISMANS (article).

KANDA (SKT) The dwelling place of the fire-serpent, kundalini, at the base of the spine. See CHAKRA; KUNDALINI; MODEL 7.

KARMA (SKT) Literally "action" or "doing." Any action may be called a karma if there is intention in the act (even if your intention was not what you thought it was).

When a person builds a house, that is a karma. When a rock rolls down a hill, however, we do not say that it acts, but simply that it moves. Of course, there are some people who would argue that a rock intends to roll. This is perhaps the reason it is still a rock. Karmas are formally thought to be of three varieties: wholesome, tending towards liberation and enlightenment; unwholesome, tending towards the maintenance of confusion and pain; and neutral.

Karma is frequently thought of (informally) as guilt or responsibility which one carries from one incarnation to the next that must be worked off like a penance. This is true only to the extent that any intention tends towards attachment.

I prefer to think of karma as everything I encounter which I do not fully comprehend or integrate into myself. Karma requires me to repeat those experience I did not learn the first time. Karma is reduced by adhering to dharma.

See DHARMA; TRUE WILL.

KARMA YOGA (SKT) Union through right livelihood. Karma yoga is work actuated by unselfishness, contributing to the welfare of others and the world as a whole. There have been many wealthy or titled people who have regarded themselves as trustees rather than owners. An industrialist who is concerned with the continuing welfare of customers and employees, the impact of manufacturing on the environment, and the long-term benefit to society rather than immediate profit and the short-term goal could be said to be practicing karma yoga. Karma yoga may be practiced in all walks of life, regardless of wealth or station. See ANGAS; KARMA; YOGA.

KARREZZA A technique used in sexual tantra and magic to focus energy. Karrezza involves extended ritual erotic stimulation without orgasm. Supposedly the sexual energies can be redirected to cause higher states of consciousness. The technique may also be used for other ritual purposes. Some say that the rerouted energy gives birth to magical forms on other planes. See KUNDALINI; TANTRA.

KERUB Composite elemental spirits built up into Egyptian-style telesmatic images by the members of the Golden Dawn for use with the Enochian magical system. They are primarily based on the four elemental symbolic creatures: man, lion, eagle, and ox.

See CHERUBIM.

KHABA An ancient Egyptian word for a part of the soul of a human being. The astral body. See KA.

KHABS AM PEKHT An Egyptian-derived magical phrase used by the Hermetic Order of the Golden Dawn translating as "Light in Extension."

KHAIB The shadow. An ancient Egyptian term for the Body of Habits, the part of the human soul which leaves the body at death and may continue an independent existence. The khaib is symbolized by a shadow cast in sunlight.

See KA; MODEL 10 (SUBTLE ANATOMY).

KHAIBIT (EGY) The shadow. One of the five bodies of a human being. See HAIDIT.

KHANDAS A Buddhist term for the Sanskrit word *skandhas*, the five attributes. See SKANDHUS.

KHU Literally "clear" or "luminous." The ancient Egyptian word for the immortal part of the soul. The causal body. Symbolized by a plume of flame.
See MODEL 10 (SUBTLE ANATOMY).

KI (JAP) The ocean of energy. The invisible activity of the cosmos. Ki is the Japanese form of the Chinese word *Ch'i*. It is also used by some parapsychologists to refer to the human aura and mesmeric emanations (animal magnetism).
See CH'I; MANA; PRANA.

KIA A term used by Austin Osman Spare to refer to the atmospheric "I," symbolized by the eye. It is the complement of the ZOS. See ZOS.

KIBRIC An alchemical term for the First Matter of Mercury and all fluids. The Father. That from which Mercury comes. The Philosopher's Stone. Some use the word Kibric to denote the Airy form of Spirit (Aether).
See LAPIS PHILOSOPHORUM; MERCURY; PRIMA MATERIA; MODEL 5 (SPIRIT).

KIKAI (JAP) Literally "Ocean of Energy." The lower abdominal area, particularly the hara point. See CH'I; KI; MODEL 9.

KILAS A Buddhist term for Kleshas. See KLESHAS.

KISCHUPH (heb) The higher magical influence. Material kischuph involves the use of various substances to control the elements of nature. See MAGIC.

KLESHAS (SKT) *Dug* (TIB), literally "poison." The five kleshas are the root poisons or five sources of trouble. They are considered to be the root causes of embodiment, stemming initially from ignorance. The kleshas are said to be weakened by the practice of daily virtues (kriya yoga) and destroyed by the constant practice of meditation (dhyana). The five kleshas are:

Sanskrit	Tibetan	English
Avidya (Moha)	Gti-mug	Ignorance (delusion)
Asmita	Nga-rgyal	Self personality (egoism)
Raga	`Dod-chags	Desire or passion
Dwesha	Zhe-sdang	Aversion or aggression
Abhinivesha	Phrag-dog	Possessiveness (fear of death)

See KRIYA YOGA.

KOL (HEB) Literally "all." A voice. The Voice of God.

KONX OM PAX A magical phrase derived from ancient Greek. It was used by the Hermetic Order of the Golden Dawn to mean "Light in Extension." The phrase Konx Om Pax was also used in the initiations of the mysteries of Eleusis.

KOSHA (SKT) A kosha is a vessel in which something is stored or contained like a sheath. People are described as having five koshas which together comprise three shariras or bodies (sometimes also called dehas or upadhis).

Kosha	English	Upadhi
Annamayakosha	The Vessel Composed of Food (The Physical Body)	Sthula-upadhi
Pranamayakosha	The Vessel Composed of Prana	Sukshma-upadhi
Manomayakosha	The Vessel Composed of Mind (Manas, Chitta, and Hama)	Sukshma-upadhi
Vijnanamayakosha	The Vessel Composed of Wisdom	Sukshma-upadhi (Buddhi)
Anandamayakosha	The Vessel Composed of Joy (The Ahankara)	Karana-upadhi

See SHARIRA; MODEL 10 (SUBTLE ANATOMY).

KRIYA YOGA (SKT) *Bya-ba* (TIB), meaning "action." Hriya derives from the root *kri* (SKT), meaning to act or react. Kriya yoga was divided by Patanjali into three practices: *tapas* (bodily self-government), *swadhyaya* (mental study), and *ishwara-pranidhana* (an emotional attitude of attentiveness to God). Kriya yoga emphasizes purification, ritual action, and the understanding that all phenomena are inherently pure and naturally sacred. Considered by many to be a yoga for daily life, it is also regarded as a preliminary yoga to be undertaken prior to systematic meditation. Faithful practice of kriya yoga is said to weaken the kleshas (five sources of trouble).

See KLESHA; SACRED OUTLOOK; YOGA.

KSHANA (SKT) The smallest unit of time. The least amount of time taken by anything to manifest a change.

See KALPA.

KUEI (CHI) The yin aspect of the human soul. Also the part considered by the Chinese to remain following death. Sometimes used to denote any earthly spirit.

See HUN; SHELL.

KUNDALINI (SKT) Literally "serpent power." The kundalini or fire snake is described as sleeping coiled at the base of the spine. This power can be made to awaken and rise, revivifying and transforming the power centers (chakras) as it ascends. Aleister Crowley thought that kundalini was equivalent to the magical power or current.

See CHAKRA; LAYA YOGA; SHUSHUMNA; MODEL 7 (CHAKRAS).

LAC VIRGINIS Virgin's Milk. An alchemical term for Mercurial Water. Also called the Dragon's Tail or the Mercury of the Philosopher's.

LALANA (SKT) *Rkyang-ma* (TIB). The main left *nadi*. See IDA; NADI; PRANA; VAYU.

LAPIS PHILOSOPHICUS The primary aim of alchemy. The Stone of the Wise whereby imperfect metals are improved. That Universal Medicine by which age is renewed in youth, metals are transmuted, and all diseases cured. Outwardly, it is a tincture. It is the most potent virtue concentrated by art in the center.

There are, traditionally, three or four distinct stages in the production of the Stone. The author Trevisan describes the stages thus:

Saturn clothes the King in Black
Luna clothes in White Linen
Mars clothes him in Red
The Sun completes it

The Blackness of the Stone is a sign of corruption, consumption, and reception. There appears an island in the sea, which gradually becomes smaller until the White prevails. In the Black Stage the Stone is called the Raven's Head, Black Ore, Alkali Mortali, the Dragon Who Devours His Tail, Earth, Lead, Black Sulfur, the Husband, and by the names of all things that are black.

When the Water covers the Earth, then the White is over the Black. When the Air arises in the Yellow Stage and the Earth sinks to the floor, the Mercury conducts the Soul of the Sun into the heights, and the body of the King lies in the grave.

In the White Stage the Stone is called the Water of Life, Spirit, Soul, White Ore, White Stone, White Gold, the Full Moon, White Fruitful Earth, Living Sulfur, Living Earth, the Calcined Body, Metallic Salt, and by all the names of things that are white.

In the Yellow Stage the Stone is elevated, thin, and subtle and is called Air, or Red Olitet.

In the Red Stage the Stone is called Heaven, Gold, Red Sulfur, the Pure Body, Hibric, Incombustible Sulfur, Fixed Sulfur, Ferment of the Sun, Red Orpiment of the Philosophers, and by the names of all red things.

See ALCHEMY; PHILOSOPHER'S STONE; SECRET FIRE; SPAGYRIC ART.

LATIFAH (ARB) An Islamic mystical term meaning "subtlety," referring to inner spiritual faculties which may be awakened. There are seven latifah, which are roughly comparable to the chakras, though they are not exactly equivalent.

See CHAKRAS; MODEL 7 (LATIFAH).

LATON (or **LATEN**) An alchemical term for the Matter of the Great Work (production of the Philosopher's Stone) at the White Stage. The word "Laton" is sometimes used to refer to other stages of the Stone, but it always denotes the Matter of the Work. "It is the first blackness when it leaves off being red and then becomes red again. Then it is called Laton, and is composed out of the Sun and the Moon; so there are two Latons. And if it does not become White, it is of no use."

See JOY OF THE PHILOSOPHERS; LAPIS PHILOSOPHICUS; LEUCOSIS; PHILOSOPHER'S STONE.

LAYA YOGA (SKT) Literally "merging." A yoga which emphasizes the awakening of the kundalini (a latent power said to sleep at the base of the spine). Laya yoga is considered by many to be an extension of raja yoga, both of which are in the general category of tantric yoga. See CHAKRA; KUNDALINI; MODEL 7.

LEFT-HAND PATH Defined by some as the path of black magic. Defined by others as the paths which stress doing and action over being and stillness. The Western world could be thought of as the product of various left-hand philosophies, since the urge to act upon one's environment (and indeed the awareness of separateness from that environment) helped to bring about Western technology. Most magic systems tend towards the left-hand path. Most religions tend towards the right-hand path. Nearly all systems contain some elements of both the right- and left-hand approaches to the world.

LEO RUBEUS An alchemical term. The Red Lion. Red Sulfur that is dissolved in Mercury. Lion's Blood. Male Gold.

LEO VIRDIS An alchemical term. The Ore of Hermes. The Blood from Sulfur. The first Mercury of Gold, altered by means of the Lunar Body. Sometimes also used to refer to Green Water. "The green is that which is perfect upon the Stone, and can easily be made into Gold. All growing things are green, as also our Stone. It is called a plant. The Stone cannot be prepared without green." Leo Virdis is sometimes used as a name for Vitriol. See VITRIOL.

LEUCOSIS The alchemical operation in which the Laton is whitened. According to some sources, Leucosis is performed by the circulation of Azoth in the Vase of the Philosophers. See AZOTH; LATON.

LEY LINES A term used by Alfred Watkins to denote lines of earth energies. Supposedly ley lines connect nearly all ancient megalithic sites, forming "power grids" that may be tapped for magical purposes. The most important sites such as Stonehenge and Avebury are built above the conjunction of several ley lines. Ley lines were also studied in ancient China, where they were called "dragon tracks," with regard to geomancy and weather divination. See DRAGON TRACKS.

LIBATION The act of pouring a liquid on a symbolic figure of a deity, or on the ground.

LIMBUS The four elements combined in the Universal World as indivisible seed. Matter. See MODEL 10 (SUBTLE ANATOMY).

LINGA SHARIRA (SKT) Sometimes used to refer to the entire sukshma-upadhi, but usually used to mean just the subtle body or etheric double. See KOSHA.

LIPIKAS (SKT) The "Lords of Karma" who embody the law. They are considered by some to be gods or higher devas concerned with the judgment of humanity. See DHARMAPALA; DEVA; KARMA.

LOGOGRAM A letter, symbol, or sign used to represent an entire word.

LOGOS (GRK) "Word" or "thought." A Gnostic term for deity in the manifested universe. Generally, the fabric of the universe as pattern, as spell, as Word.

See DIVINE NAME; LOST WORD; TETRAGRAMMATON; VAC.

LOKA (SKT) Place, locality, world, or plane. There are rupa-lokas (material spheres) and arupa-lokas (spiritual spheres). See PLANE.

LOKAPALAS (SKT) The guardian deities described in the Vedas who protect the divisions of the world. They are also known as the dikpalas, or "Guardians of the Heavenly Quarters". The Lokapalas are usually given as follows:

East—	Indra	West—	Varuna
Southeast—	Agni	Northwest—	Vayu
South—	Yama	North—	Kubera
Southwest—	Surya	Northeast—	Soma
Zenith—	Brahma	Nadir—	Vishnu

LOST WORD Some qabalists and Freemasons believe that a "word" was once in existence that revealed all the secrets of creation and conferred the understanding of all magic. Supposedly, this word will reappear or be rediscovered in the future. Various occult writers have thought that the proper arrangement of the letters of the Tetragrammaton would recreate the lost word. Others have made this claim about the motto INRI. See INEFFABLE NAME; INRI; TETRAGRAMMATON.

LOWER ASTRAL Common term for the planes nearest the material world. The lower astral is considered by many to be the realm of ghosts, phantasms, and poltergeist phenomena. See ASTRAL PLANES; PLANES.

LOWER SPIRITS A general term encompassing elementals, lesser devas, fairies, imps, nature spirits, and assorted similar inhabitants of the "lower planes."

LUSTRATION From *lustratus* (LTN), p.p. of *lustrare,* "to brighten." A ritual purification using water. Rituals involving baptism or holy water are examples of lustration. Cleansing and purification are attributes of elemental Water.

MAGGID (HEB) A spiritual entity which guides and communicates through an adept during trance. A person of high spiritual attainment is sometimes also called a maggid. The root of the word, *mag,* means "magus."

See HIGHER SELF; HOLY GUARDIAN ANGEL.

MAGIA (Persian), *sapientia* (LTN) Wisdom. The Mother of True Medicine, the secret lore of Nature, hidden and concealed in the very center. The Gift of God.

See MAGIC.

MAGIC Defined by Aleister Crowley as the art of making changes in reality by acts of will and imagination. Usually used to refer to a rule-of-thumb technology for changing mental and physical states by conscious intent and the philosophies and symbol systems used to apply those techniques. Most of what people do every day might be said to be magic.

MAGICAL ALPHABET A magical alphabet differs from a normal alphabet chiefly in two respects:

1. It is not the alphabet which one uses for daily life and nonmagical activities.

2. Each letter represents a fully developed concept or force.

A magical alphabet may have many correspondences and attributions added to the main concept over years of use. Within the qabalah, each of the 22 letters of the Hebrew alphabet has been assigned a numerical value, an image, a color, etc. The 22 letters correspond to three of the four elements, seven planets, and the 12 signs of the Zodiac.

A well-developed magical alphabet should encompass all the facets of existence in the universe it describes. William Gray has suggested assigning consonants to matter and vowels to spirit, showing the vowels, in effect, breathing life into the word.

Enochian and Norse runes are both well-known examples of magical alphabets.

See GLYPH; SIGN; SYMBOL; VARNA; MAGICAL ALPHABETS (section).

MAGICAL NAME or **MOTTO** A special name taken for use within a lodge, coven, or other magical order. Frequently, a new name is taken to symbolize rebirth or the attainment of a new level of initiation or revelation (such as the motto V.V.V.V.V., which Crowley assumed upon taking the grade of Ipsissimus). Below are some magical names used by some of the better known members of the Hermetic Order of the Golden Dawn.

Aleister Crowley—Perdurabo
Dion Fortune (Violet Firth)—Deo Non Fortuna
Arthur Machen—Avallaunius
MacGregor Mathers—Deo Duce Comite Ferro
William Butler Yeats—Daemon Est Deus Inversus

See OCTINOMOS.

MAGIC SQUARE An arrangement of numbers in a square so that each row, column, and diagonal adds up to the same sum. Each number from one through the number of divisions in the square is used. Hence, magic squares which are attributed to the seven planets have 9, 16, 25, 36, 49, 64, or 81 divisions. The number of squares to the side determines which planet is attributed to a given square.

The square of Saturn has three divisions to the side because Saturn is attributed to Binah (the third Sephirah of the Tree of Life). Magic squares are used in the production of sigils in talismanic magic.

See KAMEA; SIGIL; TALISMAN; LITERAL QABALAH (article).

MAGISTERIUM In alchemy an attribute treated as a substance, or an operation to refine, bring out, or accentuate an attribute.

"A chemical state which follows the process of extraction, and in which matter is developed and exalted by the separation of its external impurities."

Thus, there are many types of magisteries:

Magisterium of Quality	(Elaboration of form)
Magisterium of Substance	
Magisterium of Consistency	(Altering the consistency to a nobler kind)
Magisterium of Odor	(To exalt by odor)
Magisterium of Weight	(To exalt in weight)
Magisterium of Color	(To fix and make constant)
Magisterium of Powders	(Calcination)
Magisterium of Principles	(Separation)
Magisterium of Occult Quality	(Permeation)
Magisterium of Manifest Quality	(Outward form)
Magisterium of Fixed Substances	
Magisterium of Savor	(Exaltation of flavor)
Magisterium of Sound	

The list of Magisteries could be continued forever. See ALCHEMY; SPAGYRIC ART.

MAGNUM OPUS (LAT) The Great Work. An alchemical term for the transmutation of gold and spiritual transformation. Illumination. The attainment of the Philosopher's Stone. See ALCHEMICAL MARRIAGE; GREAT WORK; PHILOSOPHER'S STONE.

MAHASUNYA (SKT) The Great Void. That which is beyond all manifestation and is eternal. See SUNYA; MODEL 0.

MANA A Polynesian term for a magical force in nature capable of inhering in objects or people. See CH'I; PRANA.

MANAS (SKT) Sometimes called the Higher Mind, manas is the thinking function in people. It is the instrument of action in the mind which produces and modifies objective manifestation (things). It is distinct from chitta, which is more involved with pure sensation. See ANTHAKARANA; CHITTA; MODEL L0 (SUBTLE ANATOMY).

MANDALA (SKT) Literally "circle." *Dyyii-'khor* (TIB), meaning "circle and periphery." A graphic symbol of the cosmos. Usually mandalas are oriented to the four directions with a central deity portrayed. Often there are subsidiary deities or aspects of the central deity assigned to the sides or angles of the mandala, each with its own mantra and ritual form. In ritual use, a mandala is considered to be the ultimate center of the circle with limitless circumference. See CIRCLE; PENTACLE; YANTRA.

MANIA A Roman goddess of the dead who ruled over the lares and manes in the underworld. She is sometimes called the "Mother of Ghosts."

See GHOST; KAMA-RUPA.

MANIPURA OR MANIPURAHA CHAKRA (SKT) The third power center, or chakra, situated between the navel and the solar plexus (depending on whom you listen to). The manipura is the center of fire and will. It governs aggression, territoriality, and all actions having to do with power and control.

See CHAKRA; MODEL 7 (CHAKRAS).

MANNA As used in alchemy, Dew Fallen from Heaven. The product of Air. A sweetness extracted from many substances. See PRANA.

MANSIONS OF THE MOON The 28 days of the lunar cycle, each day being attributed to a portion of the 360 degrees of the Zodiac. The Mansions begin at 0 degrees Aries (the First House). See MODEL 28.

MANTIC ARTS The various practices of divination. The I Ching, Tarot cards, and Geomancy are all examples of mantic systems. There are vast numbers of lesser-known procedures for divination.

MANTRA (SKT) *Sngags* (TIB). The transformation of energy through sound, expressed by speech, breathing, and movement. A sound or word connected with a force or concept, intended to bring about changes in inner or outer reality when chanted. By constant reverberation (repetition) the subtle-body of the chanter is said to be altered, supposedly attuning it to the plane of the energy which is inherent in the mantra. In formal tantrik practices, the mantra is always used in conjunction with a yantra (visualization) and mudra (body position). Probably the most famous mantra is the Sanskrit word *Om.* See DIVINE NAME; MUDRA; OM; VARNA; YANTRA.

MANTRIKA SHAKTI (SKT) The inherent power of sounds, numbers, and letters, particularly those in the Vedic mantras, since all these are transmissions or intelligible essences of the atman. See VARNA.

MAQAM (ARB) The continual awareness of the presence of God. Grace.

See SAMAYA.

MARGA (SKT) Literally "path." Generally spoken of as pravritta marga (the outgoing path), wherein the evolving soul descends into the material world and undergoes its various incarnations, and the nivritti marga (the path of return), wherein the soul begins to return to the Godhead. Some people relate this model of human evolution to the concepts of the left-hand and right-hand paths.

MASTER An initiate who has reached the highest degree of attainment in a particular path possible while still in physical form. Sometimes called a perfect master. Supposedly various masters inhabit remote sanctuaries and see to the world's spiritual progress by radiating the vibrations of their advanced state and influence over distant disciples. Informally, anyone who is given total authority as a teacher and guide by the student. See ADEPT; ASCENDED MASTER.

MATER METALLORUM The Mother of Metals. An alchemical term. Also called Living Silver.

MATERIA PRIMA The alchemical Primal or First Matter. These are some of the names of Materia Prima as given by Martin Ruland: Microcosmos, Philosophical Stone, Water of Life (resurrects the King), Venom (destroys the King), Spirit, the Universal Medicine, Permanent Water, Fiery or Burning Water, the Pure Virgin, the Virgin of the World, the Serpent, the Dragon, the True Quintessence of Metals, the Matter of All Forms, the Heart of the Sun, Chaos (as it is in the beginning), and the Son of the Sun and the Moon.

See ALCHEMY; HYLE; LAPIS PHILOSOPHICUS; PHILOSOPHER'S STONE; SPAGYRIC ART.

MENSTRUUM An alchemical term for that from which all metals are derived. Also mercury wherein gold is dissolved. "Our Water is a fire and a salt. This fire is the true Universal Menstruum of Vegetables, stronger than the fire of wood, since it transmutes the physical gold into a spirit."

The Water of the King of the Philosophers.

As in the quoted text, menstruum is usually used to describe a solvent in the physical process of the purification of gold, but is also used to describe a stage in the metallic nature.

MERCURY The Roman version of Hermes, God of Thought.

A symbol of magic and intelligence.

The planet closest to the Sun.

A planetary force, related to the Sephirah Hod.

Quicksilver, the element mercury.

One of the Three Principles of Alchemy.

"The Mercury of the Philosophers is formed from the Universal Spirit (the Messenger of the Gods)."

"When the Sages speak of metals, they do not in most cases refer to those which are used in ordinary life and in the commercial world. Their metals are nothing else but the several states of Mercury during operation of the Magisterium. Just as there are seven planets, so are these states seven in number, and so we speak commonly of seven metals. For the same reason, the Philosophers ascribe the regime of their work to the planet which dominates each state."

Each planetary state is associated with a color and metal.

PLANET	METAL	COLOR
Mercury	Mercury	"Peacock's Tail"
Sun	Gold	Red or Purple
Moon	Silver	White
Mars	Iron	Red
Jupiter	Tin	Gray
Venus	Copper	Yellow (Saffron)
Saturn	Lead	Black

As Raymund Lully says, "Ordinary Mercury cannot be the Mercury of the Philosophers, no matter how prepared."

"You must always be careful to distinguish what is generally and particularly stated concerning Mercury, as to whether it be about ordinary Mercury, or about our Mercury. Do not make a mistake; otherwise the information will be useless."

Mercury is equally male and female, yin and yang, partaking of both the solar and lunar natures. This, of course, was the origin of the word hermaphroditic.

As a deity, Mercury is generally considered to have invented (or taught to mankind) writing, mathematics, magic, and science (all the fruits of the intellect).

Mercury is roughly equivalent to Enoch (creator of the qabalah), Thoth, Odin (inventor of runes), Nebo, Hermes, Hanuman, and Hermes Trismegistos (author of the Emerald Tablet, the first alchemist).

See HERMETICISM; PRINCIPIA CHYMIA; MODEL 3, MODEL 7 (PLANETS); MODEL 81.

MERKABAH (HEB) The Throne-Chariot of God in the vision of Ezekiel. The merkabah is also the name of a tradition of meditation wherein the mystic ascends through seven heavenly halls or palaces (called *hekeloth),* presenting the proper "holy seal" and pronouncing the necessary divine name to each archangel who guards the entrance to each *hekel.* Just before the last palace is entered, the journeyer mounts the merkabah and rises into ecstatic realization of the Glory of God. This type of astral projection is sometimes called "rising on the planes."

The Greater Merkabah has been published in English in *Meditation and Kabbalah* by Aryeh Kaplan.

See CHAYOT; SEVEN WORLDS.

MOERAE (GRK) The Three Fates. The daughters of Zeus and Themis who determined the destiny of all mortals. Clotho spun the thread of life and ruled over all births; Lachesis decreed the length of each life; and Atropos cut the thread with her shears.

See NORNS.

MOTHER OF THE ELEMENTS An alchemical term equivalent to chaos or hyle. The first matter of the elements.

See HYLE; PRIMA MATERIA.

MOTHER OF THE STONE An alchemical term for the Matter of the Stone at the White Stage. Also used to refer to Mercurial Water, since the Matter of the Stone is formed from it.

See LAPIS PHILOSOPHICUS; LATON.

MUDRA (SKT) *Phyag-rgya* (TIB), sign, symbol, or gesture. Physical gestures or body positions used to channel or retain prana during hatha yoga. Often a mudra is used in conjunction with a yantra and a mantra, forming a set of ritual actions (tantra).

The ritual positions used by the Hermetic Order of the Golden Dawn and other lodges could be considered mudras. The kuji-kiri (ritual hand positions) of the Japanese ninjas are classic examples. Each of the nine hand positions relates to one of the nine power zones or centers of Taoist yoga. One of the meanings of mudra is "seal" or "know."

See BANDHA.

MUKTI (SKT) OR MOKSHA Liberation. Freedom from the cycle of death and rebirth. The freedom of enlightenment.

MULAPRAKRITI (SKT) The "root of nature." The feminine principle which underlies the manifested universe. Mulaprakriti is considered to be the cause or origin of maya.

MUSES (GRK) The personifications of creative inspiration in Greek mythology. There were nine muses, all daughters of Zeus and Mnemosyne, each with her own branch of the arts.

Calliope—epic poetry
Clio—history
Erato—love poetry
Euterpe— music and lyric poetry
Melpomene—tragedy
Polyhymnia—hymns and sacred music
Terpsichore—dance
Thalia—comedy
Urania—astronomy

MUSHIN (JAP) Literally, "No-Mind." A Zen Buddhist term meaning action or consciousness without cerebration or intellection. See SATORI; ZEN.

MYSTERIUM The Essence or Extract of the Interior Nature. Supposedly there are two types of mysterium:

1. Quintessence (general mysterium)
2. Specific Arcanum (mysterium specific to a given thing)
   a. The Material Specific Arcanum
   b. The Astral Specific Arcanum

See QUINTESSENCE.

MYSTERIUM MAGNUM The First Matter of All Things. Mother of All the Corruptible Creatures of God. See MATERIA PRIMA; MOTHER OF THE ELEMENTS.

MYSTERY From *mystos* (GRK), "keeping silence," from *myein* (GRK), "to be closed (of eyes and lips)." The doctrine of an initiatory school is often called a mystery, as in the Eleusinian Mysteries. See INITIATION; OCCULT.

NADAS (SKT) The internal noises. The nadas are encountered during different stages of meditation, as sounds arising out of internal silence prior to hearing the "voice of the silence."

Some authorities list five nadas, others seven, or even ten.

Few sources agree as to which sounds comprise the nadas or their order. The list includes cymbals, bells, thunder, bamboo flutes, the sound of a shell, a conch, trumpets, the song of a nightingale, and tinkling ornaments.

Nada is also described as the prolongation of sound as when chanting *Om* (Aumgn). The *gn* is denoted by the dot in the *Om* character. This dot is also called Bindu. See OM.

NADIS (SKT) The "nerves" of the subtle body. The nadis are channels for prana and the various other *vayus* (vital airs). Perhaps hundreds of nadis have been mapped out, but there are 14 main channels most often discussed in yogic literature. These are: (1) shushumna, (2) ida, (3) pingala, (4) gandhari, (5) hasthajihva, (6) kuhu, (7) saraswati, (8) pusha, (9) sankhini, (10) paysawini, (11) varuni, (12) alambhusa, (13) vishvodhara, and (14) yasavini.

See CHAKRA; IDA; PINGALA; PRANA; SHUSHUMNA; VAYU; MODEL 7 (CHAKRAS).

NAGAS (SKT) Serpent spirits in Hindu mythology who lived in vast and beautiful temples and palaces beneath the earth. According to Buddhist tradition, Gautama Buddha taught the doctrine of the absolute void *(sunyata)* to the nagas because it would not be understood by the people of his time. The nagas gave this teaching to Nagarjuna (Arjuna of the nagas) seven centuries later. See SUNYATA.

NAIADS (GRK) Nymphs of rivers, streams, or fountains in Greek mythology.

See DEVAS.

NARA (SKT) Literally "man." The original eternal archetypal mold for humanity. Equivalent to the Hebrew term Adam Kadmon (the Heavenly Man).

See ADAM KADMON; NARAYANA; PURUSHA.

NARAYANA (SKT) The Son of Nara. The most sacred name of Vishnu (Hindu god of preservation), sometimes translated as "Moving on the Waters" because Narayana was born from the Primordial Egg which floated upon the waters before creation. The Universe coalesced into existence because of Narayana's will. Some sources also relate Narayana to Brahma because of this role in creation. See NARA.

NECESSITAS The mother of the Three Fates in Roman mythology. Necessitas is the equivalent of the Greek goddess Themis. See PARCAE.

NECROMANCY Generally applied to any form of magic performed in connection with either the body or spirit of a dead person. In specific, the practice of summoning the spirits of the dead for purposes of divination.

Many rites are performed to give aid to the souls of the deceased such as Egyptian mummification, the Catholic mass for the dead, and the Buddhist banquet for hungry ghosts (pretas). However, necromancy usually refers to the use of the dead for the magician's own purposes without the dead person's permission. For this reason (among others) necromancy is considered to be immoral (as well as inadvisable).

See QLIPPOTH; SHELL.

NEO-PAGANISM A general term for the nature-oriented Witchcraft cults which have revived, sprung up, and surfaced in the last several decades. Most Neo-pagans practice some form of Nature/Goddess worship and/or magic, frequently in the Celtic or Saxon traditions. Many spiritually inclined feminists have gravitated towards Neo-paganism as a vehicle of women's mysteries. See GODDESS; WICCA.

NEPHESH (HEB) The ethereal double. The subtle body linked to the physical body by prana (SKT). The astral body. The animal soul. The nephesh forms a link between the physical body *(guph)* and the *ruach.*

See LINGA SHARIRA; MODEL 10 (SUBTLE ANATOMY).

NESHAMAH (HEB) Intuition. The faculty of understanding. The Higher Manas (SKT). Sometimes called the "real ego." See MODEL 10 (SUBTLE ANATOMY).

NETI, NETI (SKT) Literally, "not this, not that." It refers to the idea that the supreme godhead is transcendent and cannot be described or understood.

NICHUSH (HEB) A prophetic sign or omen. Any event or being may emerge as as omen, becoming a nichush at that time. This doctrine assumes that all things and all events are connected. See KOL; PROPHECY.

NIRVANA (SKT) From *nir-va,* "to blow out." Cessation. *Mya-ngan-las' das-pa* (TIB). Liberation as described by Buddhist philosophy. Freedom from samsara. Union with sat-chit-ananda as one in Brahman. Usually considered to be equivalent to samadhi.

See MUKTI; SAMADHI; SAMSARA.

NIYAMA (SKT) Observances. Right conduct. Niyama is considered to be the third of the eight angas or limbs of yoga. There are usually said to be five observances.

NIYAMA	ENGLISH
Santhosha	Contentment
Tapas	Conditioning and purifying the body
Swadhyaya	Study of self
Prasadana	Attentiveness or purity of mind
Shaucha	Cleanliness
Ishwara	Pradihana Attentiveness to God

See ANGAS.

NORNS The three goddesses of fate who guard the world-tree, Yggdrasil. They are Urd (the past), Verdandi (the present), and Skuld (the future). See MOERAE; PARCAE.

NOTARIQON (HEB) From the Latin word *notarius,* or "shorthand writer." A qabalistic technique for deriving meaning by viewing words as acronyms of phrases and vice-versa.

As an example, if I take the Hebrew phrase *Oreb Zaraq* (The Raven of Dispersion, Qlippoth of Netzach) and write the first letter of each word, I obtain the Hebrew word

oz (strength, violence, or glory). Though notariqon is most often practiced with Hebrew or Latin, it may be applied to any language. Temurah and gematria are similar techniques for permutating words. Both they and notariqon are usually considered to be part of the "literal qabalah." See AGLA; ARARITA; INRI; LITERAL QABALAH (ARTICLE).

NOUS (GRK) A term used by Aristotle to denote Divine Mind or Soul. Nous is equivalent to the Sanskrit *manas*.

OCCULT From *occuiere* (LTN), "to cover up." Not revealed. Secret. Mysterious.
See MYSTERY.

OCTINOMOS (GRK) A Greek expression meaning "he who has an eight-lettered name," referring to a tradition that a master magician will have an eight-lettered name. This was one of the reasons why Aleister Crowley assumed the magical name Baphomet when he became head of the Ordo Templi Orientis.
See MAGICAL NAME OR MOTTO; OGDOAD.

ODIC FORCE The name given by Baron Reichenbach to a force given off by magnets, certain types of crystals, chemical reactions, and arrangements of shapes. This "force" was detectable only by sensitive individuals whom the baron sought out for his research. Named after the Norse god Odin, Odic force could be said to be an aspect of the universal force or unified field which some think pervades all of existence.
See CH'I; MANA; ORGONE; PRANA.

OGDOAD A pantheon of eight deities. Frequently used to refer to the ancient Egyptian pantheon: Nun and Naunet, Huh and Hauhet, Kuk and Kauket, and Amon and Amaunet.

The Gnostic Valentinius used the term Ogdoad to describe eight emanations, each having a polarity and grouped in pairs, beginning with the Abyss (masculine), from which came Silence (feminine). Silence and the Abyss united to produce Mind (masculine) and Truth (feminine). Mind and Truth created Word (masculine) and Life (feminine), who gave birth to Man (masculine) and Church (feminine). The Aurum Solis is said to be an extension of the Ogdoadic Mysteries.

OLYMPICUS SPIRITUS The Star in Man. The astral body which sends forth doubles.
See ASTRAL BODY.

OM (SKT) The mahamantra, or root-sound of creation. The primordial vibration. The word is attributed to the Trimurti and embodies the entire cycle of creation (Brahma), preservation (Vishnu), and Destruction (Shiva). The word Om is the root of the Hebrew word *Amen,* the Egyptian *Amon,* the Tibetan *Hum,* and such English words as "omnipotent."
See MANTRA.

ORGONE A term coined by Dr. Wilhelm Reich to describe an energy which he thought was vital to proper health and was involved in the sexual process and the emotions. Reich-also believed that cancer is caused by a blockage or lack of orgones. Reich's

research (which got him thrown out of Nazi Germany and imprisoned in the United States) is thought by many to be an interface between Western psychology and the occult. Various sorts of mystics, yoga practitioners, and researchers have long linked the life force with sexual energy and activity. The retention or redirection of this energy is the basis of Tibetan and Hindu sexual tantras. See KUNDALINI; PRANA; SWADISTHANA CHAKRA.

OTZ CHAIM (HEB) The Tree of Life.
See SEPHIROTH; YGGDRASIL; MODEL 10 (SUBTLE ANATOMY); MODEL 22.

OUROBOROS The snake devouring its own tail. A Gnostic and alchemical symbol of cyclical nature, eternity, or the transcendence of duality. It is sometimes also used to symbolize the world of illusion. Compare with Tiamat, the Chaos Serpent of Assyrian mythology, and the Midgard serpent of Norse mythology. See TIAMAT.

PANTHEON From *pantheios* (GRK), "of all gods." The arrangement or hierarchy of deities and spirits within a particular system.

PARAMITA (SKT): "Perfection" or "transcendental activity." *Pha-rol-tu-phyin-pa* (TIB). The activities or actions by which the Bodhisattva attains Buddhahood. Some sources give six paramitas, other sources give ten. Each paramita is associated with a *bhumi* (stage) of enlightenment. The ten paramitas are:

TIBETAN PRONUNCIATION	TIBETAN SPELLING	SANSKRIT	ENGLISH	ASSOCIATED BHUMI
jinpa	sbyin pa	dana	generosity	paramudita
tsultim	tshul khrims	sila	discipline	vimala
sopa	bzod pa	ksanti	patience	prabhakari
tsondru	brtson `grus	virya	exertion	arcismati
samten	bsam gtan	dhyana	meditation	sudurjaya
sherab	shes rag	prajna	knowledge	abhimukhi
thap	thabs	upaya	skillful means	durangama
monlam	smon lam	pranidhana	vision	acala
top	stobs	bala	power	sadhumati
yeshe	ye shes	jnana	wisdom	dharmamegha

See BHUMI.

PARCAE (LTN) The three Fates of Roman mythology. See MOERAE; NORNS

PATER ET MATER REGIS (LTN) The Father and Mother of the King. An alchemical term for the fusion of opposites involved in the production of the Philosopher's Stone.

Father	Mother
Sun	Moon
Sulfur	Mercury
Calcination	Solution

See LAPIS PHILOSOPHORUM; PHILOSOPHER'S STONE.

PENTACLE Generally, a five- or six-pointed star used as a magical symbol, usually engraved on a disc or platter. Pentacles are frequently made of clay, glass, metal, or wood. They are often used in the West as a talisman or symbol of elemental Earth (or the material world).

In the Golden Dawn, the initiate was required to create a pentacle which embodied the student's conception of the structure of the universe. These pentacles were complex arrangements of stars and other geometric designs. Often each angle or point would be marked with a symbol or divine name encompassing one aspect of reality. In Tarot the suit of pentacles is also called discs or coins. See MANDALA.

PHANTASMATA A thought-form capable of communication.

See SIMULACRUM; THOUGHT-FORM.

PHILOSOPHER'S STONE The Prima Materia. The Powder of Projection. The First Substance from which all other metals derived. Supposedly the Philosopher's Stone could be used to transmute base metals into gold or silver, cure disease, and prolong life. It is associated with the Elixir of Life. The Philosopher's Stone is often used as a symbol of illumination.

See ALCHEMICAL MARRIAGE; HYLE; LAPIS PHILOSOPHICUS; SPAGYRIC ART.

PHISON An alchemical term for the Sulfur of the Philosophers. Also referred to as the Magisterium at the Red Stage. See MAGISTERIUM; PRINCIPIA CHYMIA.

PHOENIX A mythical bird of incredible beauty. The phoenix is the only one of its kind, living in the deepest desert, until at the end of its 500-year span it dies and is consumed in the funeral pyre of its own nest. Then it rises from the ashes in the freshness of youth. The Phoenix has been associated with the Bennu Bird of Egyptian mythology, the Feng Bird of Chinese myth, the Quintessence of Fire, and the Philosopher's Stone. It is generally considered to be a symbol of resurrection, immortality, and spiritual transformation. See PHILOSOPHER'S STONE.

PICTOGRAPH A symbol conveying one or more concepts as a pictorial glyph. Many pictographic languages are nonlinear and tend to form into gestalt blocks of meaning.

Both modern Chinese and ancient Egyptian are pictographic alphabets.

See GLYPH; IDEOGRAM,

PINGALA (SKT) The "Sun Channel." A *nadi* (subtle channel) beginning at the muladhara chakra (base of the spine) and spiraling clockwise around the spinal channel *(shushumna),* passing through the ajna chakra (brow center), and ending at the right nostril. The pingala nadi is complemented by the ida nadi. The two nadis together are often represented by the caduceus of Mercury.

See CHAKRA; IDA; NADI, VAYU; MODEL 7 (CHAKRAS).

PLANE A concept, quality, or force perceived as a place wherein all manifestations (sky, ground, plants, animals, objects, everything) are harmonious with said concept, quality, or force. Thus, many occultists talk of the astral planes, the elemental planes, the material plane, etc.

The concept of multiple planes is really a convenience, since in the magical world view you are always *here* and *now*. Travel through the planes could be compared with tuning a radio or changing channels on television. You are changing your "rate of vibration" so that you perceive a different band in the spectrum. When you move from one plane to another, you also change what you resonate (are in harmony) with. You change your frequency. Diagrams such as the Sephiroth (the Tree of Life) can be thought of as "road-maps" for shifting one's consciousness (awareness) between planes. There are many different maps. See ASTRAL PLANES.

PLANETARY AGES OF MAN Various traditions have attributed the different stages of life to the seven planets. These are sometimes called the Seven Ages of Man.

Planet	Phase	Age
Moon	personal growth	birth to 4 years
Mercury	education	5 to 14 years
Venus	emotional growth	15 to 22 years
Sun	virility or fertility	23 to 42 years
Mars	ambition	43 to 57 years
Jupiter	reflection	58 to 69 years
Saturn	resignation	70 years and older

See MODEL 7 (PLANETS).

POINT OR PUNCTURE An alchemical term for the Magisterium at the White Stage. It is so called because the success of the entire work depends upon this point.
See LATON; LEUCOSIS; MAGISTERIUM.

POLTERGEIST (German) From *polter,* "a noise," and *geist,* "a spirit." An entity or force which causes inexplicable noises, raps, whispers, and singing; throws stones or small objects; breaks dishes; sets small fires; etc. Most poltergeists seem primarily mischievous, with few injuries or instances of real harm reported.

Many occultists and parapsychologists believe that poltergeist activity is connected to children who are undergoing or about to undergo puberty. There is considerable evidence that many outbreaks of poltergeist phenomena can be attributed to the release of emotional energies, resulting in unconscious paranormal abilities, rather than the intervention of a discarnate entity. Most instances cease after a few months.

Some researchers have shown that flying objects in cases of poltergeist activity frequently follow odd trajectories, as if affected by a centered vortex of energy. Often these objects are hot to the touch. See GHOST.

POSSESSION A psychological state in which an individual's "normal" personality is replaced by another. In magical terms, the body is dominated or inhabited by an external and alien entity or spirit.

Speaking in tongues, automatic writing, or even the assumption of god-forms might be considered as controlled forms of possession. Voodoun, and most forms of shamanism, rely heavily upon possession by deities and spirits during ritual. Usually, however, possession implies that the host is unwilling. See EXORCISM; INVOCATION.

POWDER OF PROJECTION An alchemical term. "The goal of the Hermetic Work, which being projected upon metals transforms them into Gold or Silver, depending on whether the work has been developed to the White or Red Stage."

See LAPIS PHILOSOPHICUS.

POWER ANIMAL A creature that appears during the spirit journey of a shaman. The power animal may resemble a real creature or a mythical one. It is considered to be a personification of magical or personal power. Usually the shaman will attempt to bring the power animal back from the spirit journey. Once this is done, the shaman can summon the power animal to assist in various rituals and workings.

See SHAMANISM; SPIRIT HELPER.

PRAJNA (SKT) Wisdom. *Shes-rab* (TIB), "knowledge." Spiritual or transcendent understanding.

Prajna is attained by mastery of the first six perfections or *paramitas*. Successful attainment of prajna leads to *sunyata* (awareness of the absolute void).

Lower prajna is worldly understanding (such as how to repair a car) while higher prajna leads to sunyata (emptiness) and a direct knowledge of things as they are.

See NESHAMAH; PARAMITA; SAMADHI; SUNYATA; MODEL 10 (SUBTLE ANATOMY).

PRAKRITI (SKT) Nature or physical reality. Prakriti consists of the combination of the three gunas. It is considered to be the direct opposite of *purusha* (spirit).

See GUNAS; MULAPRAKRITI; PURUSHA.

PRANA (SKT) Primordial or undifferentiated energy. *Rlung* (TIB), literally "wind." Respiration or breath. Prana is *elan vital*, the life force. Prana is also the name of the vital air or *vayu* associated with the anahata chakra. Prana is involved in health, strength, and the general well being of body and mind. See BINDU; CH'I; NADI; VAYU.

PRANA PRASTISTHA (SKT) The ritual consecration of an image or idol for worship. Prayers and mantras are used to summon the deity into the idol or image. Prana prastistha is similar in concept to *yantra-puja*. See CONSECRATION; IDOL.

PRANAYAMA (SKT) The knowledge and discipline of *prana*, or breath control. Various yogic exercises have been developed to increase the student's capacity to intake and process oxygen, thus changing the pH level of the blood. Steady practice of pranayama results in new health, vigor, and the settling of discordant emotions.

In formal terms, pranayama involves meditating upon the subtle body of *nadi*, *prana*, and *bindu* in order to synchronize mind and body. Pranayama is one of the eight *angas* or limbs of yoga and is often considered a preliminary practice.

See ANGAS; NADI; PRANA.

PRASAD (SKT) The practice of offering sweets, fruit, or other food to a saint or deity. After the ritual offering (which often involves the handling of the food by the saint or priest) the food is eaten by the worshippers or followers as a religious blessing. It is thought by some that the handling of the food by a holy person changes its vibrational rate and charges it with *prana*. See BARAKAH; MANA.

PRATYAHARA (SKT) The withdrawal of the senses. Pratyahara is practiced unconsciously by nearly everyone when we block out some irritating background noise-or ignore any outside distraction. Pratyahara may be practiced by listening to any given sound (such as the dripping of a faucet) and then deliberately turning one's attention to some other subject. Pratyahara is one of the eight *angas* or limbs of yoga and is often considered a preliminary practice for *dharana* and *dhyana*. See ANGAS.

PRETAS The "hungry ghosts" of Buddhist and Hindu mythology. They are the ghosts of those who died burdened with great desire and are generally considered to be malevolent. Supposedly they are continuously thirsty and hungry, but are unable to eat or drink. They are described as having huge distended bellies and pencil-thin necks.
See GHOST; KAMA-RUPA.

PRINCIPIA CHYMIA The Three Principles of the alchemists which generate all things:

	SULFUR	MERCURY	SALT
	Soul	Spirit	Body
	Yang	Yin and Yang	Yin
	Fire	Air/Water	Earth
	Solar	Hermaphroditic	Lunar
	Energy	Organization (pattern)	Matter
(GUNAS)	Rajas	Sattva	Tamas

See GUNA; MERCURY; MODEL 3; MODEL 81.

PROPHECY From the Greek *pro* (before) and *phanai* (to speak). A prediction of the future uttered (often during trance) via intuition or "divine inspiration."

In many systems, each person is considered to be or contain a perfect image of the cosmos, the body of God. This is the relation of the macrocosm and the microcosm. Supposedly, some people are able to somehow place themselves in harmony (resonance) with the macrocosm so as to catch a glimpse of its movements in relation to them or a subject they are focusing on.

Both prophecy and divination may be applied so as to gain a "slice" of the Absolute, revealing a possible future. The chief difference is that prophecy does not involve any intervening mantic system (such as sortilege; i.e., dice, cards, yarrow stalks, etc.) in order to reflect the macrocosm.

One point to remember is that the probability of an event changes as soon as a prophecy (or divination) exists. Many myths and folktales have instances of prophecies and curses reaching fulfillment due to the efforts of those involved to avoid their predicted fate.

The accuracy or outcome of any prophecy is altered by the desires and attachments of the seer and those who hear the prophecy. See MANTIC ARTS.

PSYCHEDELIC From the Greek *psyche,* meaning "soul" or "mind," and *delos,* meaning "evident." The term was first used by Dr. Humphrey Osmond in a letter to Aldous Huxley to denote a substance or stimulus that causes the contents of the unconscious mind to become manifest.

During their correspondence, Aldous Huxley made a case for *his* choice of word in the couplet below.

To make this trivial world sublime
Take half a gramme of phanerothyme.

Osmond felt that "phanerothyme" (derived from *phanes,* light) was too pretty, so he replied with his own selection

To fathom hell or soar angelic
Take just a pinch of psychedelic.

The word "psychedelic" is usually used in reference to hallucinogenic drugs such as LSD, psilocybin, or mescaline.

PURUSHA (SKT) Literally "person." Purusha is used both to denote Spirit and the Archetypal or Heavenly Man (similar to the concept of Adam Kadmon in the qabalah). The soul of the universe. Purusha is also a name of Brahma.

See ADAM KADMON; PRAKRITI.

QABALAH (HEB) Tradition. Sometimes translated as "collected teachings." The word is spelled "cabala" in the Merriam-Webster dictionary. Waite and Mathers used "kabbalah." Crowley used "qabalah," the correct transliteration of the Hebrew. Alternate spellings abound.

While rooted in Jewish mysticism, the qabalah has absorbed elements of Gnosticism, Neo-Platonism, and various oriental philosophies. It has many interpretations and has been put to philosophical, theurgical, and thaumaturgical uses. The *Zohar* (probably the central book of the qabalah) was written by Moses de Leon in the 13th century.

Qabalah is usually divided into four sections:

1. Practical qabalah	Techniques of talismanic and ceremonial magic
2. Literal qabalah	Techniques of the altering of words, consisting of gematria, notariqon, and temurah
3. The unwritten qabalah	Knowledge which is transmitted orally and never committed to writing
4. Dogmatic qabalah	The published doctrines and treatises of the qabalah

Four important texts constitute the bulk of the dogmatic qabalah.These are the *Sepher ha-Zohar* (Book of splendor), the *Sepher Sephiroth* (Book of emanations), the

Sepher Yetzirah (Book of formation), and the *Esh Mezareph* (Purifying fire).

Qabalah stems from the Hebrew root *qab,* meaning "to measure."

See SEPHIROTH; MODEL 10; MODEL 22; MODEL 42; MODEL 72; LITERAL QABALAH (article).

QLIPPOTH (HEB) Literally "shells." Usually described as a plane or planes containing demons, negative or disintegrating spirits, elementals, and the degenerating shells of the dead. These shells are considered to be soulless automata consisting of only the lower parts of the subtle-body (which contain the habits, verbal patterns, desires, obsessions, and memories of the dead person, if only in fragmentary form).

The Qlippoth can be viewed as a negative reflection or counterbalance to the Sephiroth (the Tree of Life). Just as the Sephiroth depict progressive evolution and eventual reunion with God, the Qlippoth symbolize progressive degeneration, entropy, and disintegration. Some occultists say that the Qlippoth are, in effect, God's garbage disposal. In any case, the arrangement of the Qlippoth parallels that of the Sephiroth:

PLANET	PATH OR SPHERE	QLIPPOTHIC ORDER	ENGLISH OF QLIPPOTH
	Ain	Qemetiel	The Crowd of Gods
	Ain Soph	Belial	Without God
	Ain Soph Aur	Athiel	Uncertainty
	Kether	Thaumiel	Twins of God
	Chokmah	Ogiel	The Hinderers
Saturn	Binah	Satariel	The Concealers
Jupiter	Chesed	Gasheklah	The Smiters
Mars	Geburah	Golachab	The Arsonists
The Sun	Tiphareth	Tageriron	The Hagglers
Venus	Netzach	Oreb Zaraq	The Raven of Dispersion
Mercury	Hod	Samael	Poison of God
The Moon	Yesod	Gamaliel	The Obscene Ones
	Malkuth	Lilith	Queen of the Night
	Aries	Beiriron	The Herd
	Taurus	Adimiron	The Bloody Ones
	Gemini	Tzelilimiron	The Clangers
	Cancer	Shichiriron	The Black Ones
	Leo	Shalhebiron	The Flaming Ones
	Virgo	Tzaphiriron	The Scratchers
	Libra	Abiriron	The Clayish Ones
	Scorpio	Necheshthiron	The Brazen Ones
	Sagittarius	Nachashiron	The Snaky Ones
	Capricorn	Dagdagiron	The Fishy Ones
	Aquarius	Bahimiron	The Bestial Ones
	Pisces	Nashimiron	Malignant Women

The above table is derived from material in *Godwin's Cabalistic Encyclopedia* by David Godwin.

See DEMON; GHOST; SHELL.

QUEEN Sometimes used in alchemy to refer to Mercurial Water of the Philosophers, so called because they have used the word "King" to designate their Sulfur, which must be married to the Mercurial Water.

See ALCHEMICAL MARRIAGE; PATER ET MATER REGIS.

QUINANCE A five-degree division of the Zodiac, each Zodiacal sign ruling six quinances. A quinance is half a decanate. See DECANATE; MODEL 72.

QUINTESSENCE OR QUINTA ESSENTIA The fifth element of Pythagorean mysticism which gives life and vitality to the universe. The Pure Essence. The Astral Light. It is also called Nature, Potency, Virtue, Tincture, and Life. Quintessence is the quality of substances separated by Art from the Body. If removed from its special form, it reverts to its general form, and progresses higher, until it rests in the center. It is associated with the Philosopher's Stone.

See AKASA; PHILOSOPHER'S STONE; SPIRIT (ETHER); MODEL 5 (SPIRIT).

RAPPORT Resonance. An interface relationship involving energy exchange such as the relationship between hypnotist and subject, control and medium, or object and psychometrist.

RASANA (SKT) *Ro-ma* (TIB). The main right nadi.

See NADI; PINGALA; PRANA; VAYU.

RECTIFICATION An alchemical operation to impart a greater degree of perfection to or to exalt the Matter of the Work. Sublimation. See SUBLIMATION.

REEZON An alchemical term for the Sulfur of the Philosophers when perfected at the Red Stage.

REINCARNATION The doctrine of death and rebirth, usually expressed as the migration of an evolving soul from one body to another (the next life being determined by the type and amount of karma adhering to the migrating soul). However, different incarnations of a soul can be viewed as different points (vectors) along a line (wave). Seen this way, past and future incarnations are patterns you are connected to (resonate with) rather than places you are going. See ASCENDED MASTER; AVATARA; KARMA; SOUL; TULKU.

RESURRECTION An alchemical term referring to the passage from the Black to the White Stage in the operation of the Great Work. The Black Stage is Putrefaction, also called the Sign of Death. See LAPIS PHILOSOPHICUS.

ROD In the West, a symbol or talisman for elemental Fire (will and energy). Some occultists also use the rod to symbolize yang/solar phallic forces. See MODEL 4.

RUACH (HEB) Breath, wind, or spirit. Ruach represents the part of the soul which is the rational mind and the powers of reason. It is also the Hebrew word for elemental Air.

Ruach is also used to refer to God's ineffable soul which He breathed into man at creation, thus making man in His image. In this way, Ruach is also synonymous with the Shekinah (the presence of God), a title of Malkuth. The Shekinah is the soul which God breathed into the material world as a whole. Indeed, "the soul is the daughter of God." See SHEKINAH; MODEL 4 (THE ELEMENTS).

RUNE From *runa* (old Norse), meaning "mist," "mystery," or "secret." Actually several different but related alphabets which changed considerably during their long period of widespread use. These alphabets include Old Danish, Old Icelandic, and Old Germanic. The runic alphabets are sometimes referred to as the *Futhark,* after the first six letters.

Runes were used primarily for magic, monuments, and poetry (all of which were interrelated in Norse culture). They were frequently carved on wood blocks and "thrown" as a form of divination. Each rune was attributed to a different concept and force.

Odin was the god of rune wisdom. In Norse mythology, Odin hung on the Tree of Life (Yggdrasil) for nine days in order to gain knowledge of the runes and rune magic.
See MODEL 24; MAGICAL ALPHABET.

SACRAMENT From the Latin *sacrarer,* "to consecrate," or from the Latin *sacrementum,* a military oath of allegiance. In Christianity, any of certain rites ordained by Jesus. The seven sacraments are (in the Roman Catholic and Orthodox Eastern churches) baptism, confirmation, the eucharist, penance, extreme unction, holy orders, and matrimony. Protestants generally acknowledge only baptism and the Lord's Supper. The Anglican catechism defines the term as "an outward and visible sign of an inward and spiritual grace."

Sometimes used to mean something regarded as having a sacred character or mysterious meaning. A symbol, sign, or token. In tribal cultures, the mushroom or other sacred plant eaten by the shaman to bring about communion with the spirit world is considered a sacrament, as it is identified with the divine. See EUCHARIST; HOST.

SACRED OUTLOOK In Tibetan Buddhism, it is thought that awareness and compassion lead the practitioner to experience *sunyata* (the clear light). This produces luminosity and allows the perception of the sacredness of the phenomenal world. This state results in a dialogue with the world that could be said to facilitate synchronicity.
See SAMAYA; SYNCHRONICITY.

SAHASRARA CHAKRA (SKT) The Thousand Petal Lotus, sometimes called the "Seat of Shiva," is located just above the crown of the head at the spot the Hopi believe is the doorway of the soul at death.

The petals contain the entire Sanskrit alphabet repeated 20 times and are colored with all possible hues. The center is attributed to the unmanifested Shiva, who is beyond all the other deities of the lower six chakras. The sahasrara chakra is the goal of the aroused *kundalini* (fire-serpent) as she travels up the spine from the *muladhara* (base of spine). All the chakras are restored, revivified, and imbued with new qualities when kundalini achieves union with Shiva at the sahasrara chakra. This is the center of self-realization *(samadhi).*
See CHAKRA; NADI; MODEL 7 (CHAKRAS); MODEL 10 (SUBTLE ANATOMY).

SAHU (EGY) The spiritual body. The highest of the five bodies of a human being. The body of spiritual transformation through which the gods are perceived.

See MODEL 10 (SUBTLE ANATOMY).

SAINT Someone known for unusual spiritual development and enlightenment during their lifetime whose surviving influence seems to have miraculous power.

Formally in Catholicism, one who is canonized by the church and approved for invocation. Loosely applied to any person considered by others to be holy.

See ASCENDED MASTER.

SAMADHI (SKT) Literally "together with" *(sam)* "the Lord" *(adhi). Ting-nge-'dzin* (TIB), "fixing the mind." Sometimes called contemplation. The highest of the eight *angas* or limbs of yoga.

Samadhi is a state of total involvement, unwavering awareness, and complete stillness of mind. The content of the meditation and the meditator are one. There are many different kinds and levels of samadhi. The meditation may be developed with a mental image, concentration upon a specific principle, or with consciousness itself as the object of meditation.

Samadhi is the principle of total absorption in meditation. Terms such as *prajna* and *vispa'syana* refer to specific degrees of insight. The culmination of samadhi is *sahaja-samadhi,* which is not a trance state but a condition of permanent awareness.

See NIRVANA; PRAJNA.

SAMAYA (SKT) "Coming together." *Dam-tshig* (TIB), "sacred word" or "vow." A formal vow taken by a disciple during the Vajrayana Abhiseka ritual. During this ceremony the disciple vows to regard the master as an embodiment of enlightenment and to constantly maintain sacred outlook in all of life henceforth. See SACRED OUTLOOK.

SAMSARA (OR SANSARA) (SKT) The cycle of death and rebirth. The world of sorrow and ignorance. The karmic stream which is only destroyed by cessation of desire and attachment. The wheel of karma, the original vicious circle.

See KARMA; REINCARNATION.

SAMSKARA (OR SANKHARA) (SKT) Habit-mold. The sensation or trace of an experience which is stored in the lower mind *(chitta).* Many actions (even mental actions, such as concentration) may be performed without attention once a person is familiar with how the action feels.

See ANTAHKARANA; CHITTA; MODEL 10 (SUBTLE ANATOMY).

SANDARACE An alchemical term for the fiery form of Spirit.

See MODEL 5 (SPIRIT).

SANGRAHA-VASTUNI (SKT) *Bsdu-ba-rnam-bzhi* (TIB). The Four Ways of Magnetizing. The four ways a bodhisattva gathers students and spreads the dharma:

1. Generosity in providing necessities so that students will be attracted to the dharma.

2. Being kind and pleasing and generous with praise.
3. Acting in harmony with local customs, so that students will understand the actions of the bodhisattva.
4. Actions which actually benefit students. See BODHISATTVA; DHARMA; MASTER.

SANYAMA (SKT) Posing the mind. The attainment and combination of concentration *(dharana),* meditation *(dhyana),* and contemplation *(samadhi)* in regard to any one thing or idea, approached in succession. Supposedly the practice of sanyama results in the acquisition of special powers or knowledge.

See DHARANA; DHYANA; SAMADHI.

SAT-CHIT-ANANDA (SKT) The three characteristics of the Absolute (Brahman): *sat* (being), *chit* (awareness), and *ananda* (joy or bliss). Each of these qualities contains the other two in itself. They are not to be thought of as separate qualities but as a seamless whole since that is the essential nature of Brahman. See MODEL 3.

SCRYING Divination through use of mirrors, crystals, speculi, or other gazing devices. A scrying device may be as simple as a bowl of water, or it can be as valuable and crafted as the gold-mounted obsidian "shew stone" used by Dr. John Dee. Seemingly, anything which one can focus the sight upon, yet does not produce a definite image, may be used as a blank matrix in which the mind may impose its own order. In this sense, the scrying device is no more than an aid to concentration.

Some practitioners scry upon streams or ponds where sunlight refracts on the moving surface of the water. The most important point is to still the conscious mind so that one's thoughts, desires, and assumptions do not interfere with or overly distort the vision. See SPECULUM.

SECRET CHIEFS The superphysical council of ascended masters. The chakra or laya center for the evolution of mankind. See ASCENDED MASTER.

SECRET FIRE An alchemical term for the hidden or elemental Fire. There are said to be four grades of the Secret Fire, each related to Zodiacal signs.

Sun of Aries	
Sun of Taurus	(Black Stage)
Sun of Gemini	(White Stage)
Sun of Leo	(Red Stage)

See ESH; ESH MEZAREPH; LAPIS PHILOSOPHICUS; MODEL 4.

SENSATION BODY Equivalent to the etheric body, which supposedly produces awareness through the senses when united with the physical body.

See KOSHA; MODEL 10 (SUBTLE ANATOMY).

SEPHIRAH (HEB) Number, sphere, or emanation. An irreducible aspect of God. An entire world view or state of being. A "quantum packet" of existence. In a sense, each

Sephirah could be considered like a chakra (in yogic models), or a resonant node (as on an antenna). See CHAKRA; LOKA; SEPHIROTH; MODEL 10.

SEPHIROTH (HEB) Numbers, spheres, or emanations. The plural form of *Sephirah.* The word *Sephiroth* is frequently used to refer to the Tree of Life, a symbolic arrangement of the ten spheres (or emanations of God) and the 22 paths between the Sephiroth (which represent their interaction). The Sephiroth are sometimes also called "stations." The descent of God into matter (creation) is symbolized by the "Lightning Flash," the movement from *Kether Elyon* (Supreme Crown) to *Malkuth* (the Kingdom). The ascent of humanity back up the Tree towards Godhead (evolution) is often called "the Serpent of Wisdom." The Sephiroth are undoubtedly the most versatile and developed model of the cosmos to appear in the West. The tree of the Sephiroth is the primary glyph of the qabalah. See QABALAH; MODEL 10; MODEL 22.

SEVEN WORLDS In qabalistic tradition, there are seven earths, seven heavens, seven hells, and seven "heavenly mansions" *(hekeloth).* Each of these is associated with a Sephirah on the Tree of Life (see table overleaf).

Cheled is the world in which we live. *Arqa* contains Gehenna *(ge-Hinnom)* and its seven layers, each with its own storehouse of darkness. The other earths supposedly are inhabited by people who do not have Adam as their ancestor. The seven earths are separated by intervals of whirlwind.

The seven heavens and seven earths are held together by immense iron hooks attached to the rim of each heaven, linking it with the rim of the corresponding earth. The uppermost earth, however, is linked to the rim of the second heaven, the second earth is linked to the third heaven, and so on. At the very top, the seventh heaven is described as a veil hanging on God's arm. Alternatively, some sources say that God holds up the heavens with His right hand and the earths with His left.

The *hekeloth* (meaning temples, palaces, or mansions) are said to be the original home of Adam. After the Fall, the hekeloth became the abode of saints. They are called "the Palaces of Briah" by Crowley. (See chart on following page.)

See MERKABAH; QABALAH; MODEL 7 (THE LATIFAH); MODEL 10 (THE SEPHIROTH); MODEL 42 (THE 42-LETTER NAME OF GOD).

SEXUAL MAGIC A significant percentage of magical and religious practices from all over the world have involved containing, cultivating, and/or redirecting sexual energies. These practices range from the primitive fertility rituals practiced by early cultures to the extremely sophisticated techniques and rituals employed by tantric yogis and Taoist alchemists. Sexual magic and ritual is also found in both ancient and modern Goddess worship. Some magicians consider the sexual current (the libido) to be equivalent to the yogic prana. Certainly, sex is a vast source of magical energy as it pervades so much of human motivation. Sex and death (the human aspects of creation and destruction) constitute the two main poles of magical initiation and power.

See KARREZZA; ORGONE; TANTRA.

The Seven Worlds of the Qabala

Seven Earths	Seven Earths	Seven Heavens	Heavenly Mansion	Islamic Equivalent	Seven Hells	Islamic Equivalent	Associated Sephirah
Eretz (earth)	Eretz (earth)	Arabhoth (plains)	Hekel Qadosh Qadeshim(palace of the holy of holies)	Dar al-Jalal (house of glory)	Sheol (abyss) (the lowest)	Ha'wijah (reserved for hypocrites)	Supernals
Adamah (earth)	Adamah (earth)	Makhon (emplacement)	Hekel Ahbah (palace of love)	Dar as-Salaam (house of rest or peace)	Abaddon (destruction)	Jahim (reserved for pagans and idolaters)	Chesed
Charabhah (parched land)	Gaye (valley)	Maon (residence)	Hekel Zakoth (palace of merit)	Jannat al-Maawa (garden of mansions)	Bar Shachath (pit of ruin)	Sakar (reserved for Gabars)	Geburah
Tziah (dryness)	Neshiah (oblivion)	Zebhul (dwelling)	Hekel Ratzon (palace of delight)	Jannat al-Khuld (garden of eternity)	Tit-ha-yawen (mire of mud)	Sa'ir (reserved for Sabians)	Tiphareth
Yabbashah (dry land)	Tziah (dryness)	Shechaqim (clouds)	Hekel Etzem Shamaim (palace of the body of heaven)	Jannat al-Naim (garden of delights)	Shaare-Maweth (gates of death)	Hutamah (reserved for Jews)	Netzach
Arqa (earth)	Arqa (earth)	Raqia (firmament)	Hekel Gonah (palace of serenity)	Jannat al-Firdus (garden of paradise)	Tzal-Maweth (shadow of death)	Laza (reserved for Christians)	Hod
Tebhel (world) & Cheled (world)	Tebhel (world) & Cheled (world)	Tebel Wilon Shamaim (veil of the firmament)	Hekel Lebanoth ha-Saphir (palace of the pavement of sapphire stone)	Jannat al-'Adin (garden of Eden) or al-Karar (everlasting abode)	Ge-Hinnom (valley of Hinnom[3])	Jehannim (reserved for damned Moslems)	Yesod and Malkuth

[1]Crowley
[2]Midrash Konen
[3]Ancient Jerusalem's garbage dump and crematorium for criminals and the poor.
Note: The material in the table is primarily derived from *Godwin's Cabalistic Encyclopedia* by David Godwin and *Hebrew Myths* by Robert Graves and Raphael Patai.

SHAKTI (SKT) Literally "power" or "ability." The fundamental force or creative power of the manifested universe. Shakti is frequently personified as goddess or sometimes several goddesses.

Shakti has three major aspects, each of whom could be said to be an aspect of one of the Trimurti:

GODDESS (SHAKTI)	FUNCTION	COMPANION GOD
Saraswati	Goddess of the Arts	Brahma
Lakshmi	Goddess of Prosperity and Welfare	Vishnu
Parvati (or Kali)	Goddess of Birth and Death	Shiva

See MODEL 3.

SHAMAN This term originally referred to a Siberian medicine man. "Shaman" is usually used to mean a medicine man or sorcerer in any primitive society.

Most shamanistic practices involve astral projection (sometimes in animal form) and the search for spirit guides or helpers. Much of shamanism consists of techniques to induce visions and ecstatic states, ranging from prolonged fasts and vigils to the ritual use of hallucinogenic drugs. See SPELL; SPIRIT HELPER.

SHARIRA (SKT) The body. People are said to have three shariras (also called *upadhis):*

Karana-Sharira	The Causal Body
Suksham-Sharira	The Subtle Body
Sthula-Sharira	The Static or Dense Body

The five *koshas* are subdivisions of the three shariras.

See KOSHA; MODEL 10 (SUBTLE ANATOMY).

SHEDIM (HEB) Demons who confuse and distract the mind of the mystic during meditation.

SHEKINAH (HEB) The visible presence of God. A title of Malkuth (the material world). Personified as a radiant goddess, the lower reflection of Binah (the Great Mother). See ALCHEMICAL MARRIAGE; RUACH; MODEL 10.

SHELL Sometimes used to refer to the lower parts of the soul (subtle body) which contain the memories, verbal patterns, and habits which may remain in the world after the death of the physical body. Usually, these layers disintegrate rapidly after death since they are not part of the True Self *(atma).* Sometimes, however, an elemental spirit or some other source of energy will attach itself to these patterns. Such a "shell" would not be conscious in the way the original person was, but would be more like a machine that was left running. Since such structures continue to disintegrate, a "shell" will absorb any available energy, sometimes to the point of vampirism.

See GHOST; KAMA-RUPA; QLIPPOTH.

SHEM HA-MEPHORASH (HEB) The 72-Part Name of God. A divine name of 216 letters derived from Exodus 14:19-21. Each of the three verses used contains 72 letters which are then arranged in boustrophedon to produce the 72 syllables of the Name. Eventually the Shem Ha-Mephorash was condensed to YHWH (the Tetragrammaton).

See DIVINE NAME; TETRAGRAMMATON; MODEL 72.

SHIN (JAP) Spirit-mind-inspiration-wind-breath-intuition-soul-attitude. A Zen term for spirit. Shin is also the Hebrew letter attributed to Fire and Spirit. See SPIRIT.

SHUSHUMNA (SKT) The principal nadi of the subtle body. A channel going straight up the center of the spine from the muladhara chakra (basal center) to the interior of the skull. Inside the shushumna is a smaller channel, the *vajrini nadi.* Inside that is a still finer channel called the *chitrini,* said to be as thin as a thousandth of the width of a hair. This is the channel used by the awakened kundalini on her way to union with Shiva at the sahasrara chakra above the crown of the head. The chakras could be thought of as resonant nodes on the chitrini, like nodal points on an antenna.

See CHAKRA; KUNDALINI; NADI; MODEL 7 (CHAKRAS).

SIGIL Seal or sign. An analogic representation of a word or a name. Any word or name made into a single glyph.

Most of the traditional Western methods of producing sigils involve converting the name or word in numerals (using a chart such as the *Aiq Bekar)* and tracing it on a numbered grid such as a magic square. Sigils are frequently used in talismanic magic, since a considerable amount of information can thus be placed on a small object.

Austin Osman Spare compressed and combined English letters in order to create his sigils. To him, the important quality of a sigil was that it could combine many concepts or compress a complex concept until it became a glyph which could be held in the mind as a single point during visualization.

See MAGIC SQUARE; TALISMAN; MAGIC SQUARES AND SIGILS (article).

SIGN A visual pattern or movement meant to convey information.

See GLYPH; IDEOGRAM; SYMBOL.

SIMULACRUM (LTN) An image used in sympathetic (imitative) magic that is considered to be the magical double of the thing represented. A "voodoo doll" would be an example of a crude simulacrum. In ancient Egypt, simulacra of slaves, animals, and other possibly helpful beings were entombed with their deceased owner. The term is also used by some to describe the visualized vehicle or "body of light" used in astral projection.

SKANDHA (SKT) Tendencies. *Phung-po* (TIB), "heap." Aggregates of dharmas, which make up the individual and his or her experience.

In Vajrayana Buddhism, they are correlated with the five Buddhas of the mandala:

SKANDHA (SANSKRIT)	Rupa	Vedana	Samjna	Samskara	Vijana
TIBETAN	Gzugs	Tshor-ba	'Du-shes	'Du-byed	Rnam-par-shes-pa
ENGLISH	Form	Feeling	Perception	Formation	Consciousness
ELEMENT	Earth	Water	Fire	Air	Spirit
PART OF SOUL (IN QABALISM)	Nephesh	Neshamah	Chiah	Ruach	Yechidah

See MODEL 5.

SOUL The immaterial essence, animating principle, or ultimate pattern of an individual life.

Usually used to mean an immaterial entity distinguishable and superior to the body. Spirit. The part of a human considered to be eternal.

See ATMA; SPIRIT; MODEL 10 (SUBTLE ANATOMY).

SPAGIRUS "A person who can separate the true from the false, the good from the bad, the pure from the impure, yet reject duality and cleave to unity." See SPAGYRIC ART.

SPAGYRIC ART A term for alchemy. Literally "the separative art," so called because of the primary aim of dividing the *Primum Ens* (First Essence) from the *Prima Materia* (First Matter) which acts as the vehicle for the Primum Ens in the physical universe. This is also referred to as "separating the Volatile from the Fixed." The fusion of duality is a recurring theme in alchemy. Some of the symbols and concepts commonly used are shown below.

Sulfur	Salt
Acid	Alcali
Spirit	Body
Father	Mother
Male Seed	Female Seed
Active Principle	Passive Principle
Heaven	Earth
Red Man	White Woman
Blood of the Lion	Virgin's Milk (Gluten of the Eagle)
Mars	Venus
Sun	Moon
Gold	Silver
King	Queen
Hammer	Anvil
Steel	Magnet
Subtle	Coarse
Clear	Dark
Volatile	Fixed

The Snake Ouroboros is sometimes used as an alchemical symbol of the fusion of yin and yang. See ALCHEMY; LAPIS PHILOSOPHICUS; MODEL 2.

SPECULUM Any light refracting or shiny surface which can provide a focus for the attention. Mirrors, bowls of water, and crystal balls have all been commonly used as speculi. See SCRYING.

SPELL An arrangement of words and/or objects meant to alter reality (yours, mine, or ours) in some fashion. Usually an incantation. In many cultures a spell was always sung or chanted. This is particularly strong in the Norse and Finnish traditions. In Old English, "spell" means story or discourse. The word is also related to the present day slang, "spiel." See MAGIC; MANTRA; MANTRIKA-SHAKTI.

SPIRIT From the Latin *spiritus,* meaning "breath".

1. A Western term for ether or *akasha.* The most rarefied of the five elements. Pattern or essence. See AKASHA; QUINTESSENCE; MODEL 5.

2. An immaterial being or entity. Any concept, force, event, object, place, pattern, or person can be thought of as having a spirit.

See SOUL; MODEL 10 (SUBTLE ANATOMY).

Spirit can also be thought of as information perceived as existing distinct from its medium.

SPIRIT HELPER A spirit which has become (or one which has been created to be) the servant or ally of a shaman.

Frequently, a spirit helper is obtained (or won) during astral journeys.

Shamans in many tribal societies gave young adults undergoing initiation an animal spirit (or totem) to guide and protect them. It was common practice in many cultures to charge a guardian spirit to watch over a child until it reached adolescence. Many children in modern society have "imaginary playmates."

Spirits as a whole can be viewed as exteriorized fragments of one's mind or personality. In this sense, a spirit helper or ally could be viewed as a very carefully trained and conditioned part of the subconscious. See SHAMAN; SPIRIT.

SUBLIMATION An alchemical term. The Laton (or White Azoth of the Philosophers) must be washed free of all gross terrestrial portions and impurities of the Matter of the Black Stage (sometimes called the Uncleanness of Death). This operation is known as "sublimation" and supposedly includes all the other operations of alchemy.

The sublimed Mercury of the Adepts is the Matter when it has reached the White Stage.

See AZOTH; LAPIS PHILOSOPHICUS; LATON; MAGISTERIUM; RECTIFICATION; SPAGYRIC ART.

SUNYA (SKT) The Void. Zero, which represents both everything and nothing. Roughly equivalent to nirvana. See NIRVANA; SUNYATA; MODEL 0.

SUNYATA (SKT) The Universal Void of Mahayana Buddhism. The Supreme Reality beyond manifestation.

According to the teachings of Nagarjuna, "Nothing comes into existence, nor does anything disappear. Nothing is eternal, nor has anything an end. Nothing is identical, nor is anything differentiated. Nothing moves in one direction, nor in any other." By transcending paradox, one may attain awareness of sunyata. Realization of sunyata grows out of the awakening of *prajna.* See NAGA; SUNYA; MODEL 0.

SUPERNAL TRIAD A term sometimes used to refer to the top three Sephiroth (or spheres) upon the Tree of Life. The Supernal Triad is called such because the three spheres (Kether, Binah, and Chokmah) are across the Abyss or veil on the Tree of Life, signifying their relation to the Absolute and separation from the worldly, planetary forces of the lower seven spheres.

Kether symbolizes the indivisible unity of God, while Binah is the Great Mother (yin) and Chokmah the Heavenly Father (yang).

See ABYSS; SEPHIROTH; MODEL 3; MODEL 10; MODEL 22.

SUPERNATURAL This is one of the most abused and meaningless words I know. I have heard only one really good definition: Something which is supernatural is perfectly natural, only *super!* The word comes from Latin roots meaning "above nature."

SWADISTHANA CHAKRA (SKT) The second chakra, located just below the navel. It is attributed to the element Water and governs sensation and sensuality, sex, and general vigor. The swadisthana chakra is roughly equivalent to Yesod on the qabalistic Tree of Life. See CHAKRA; MODEL 7 (CHAKRAS); MODEL 10 (SUBTLE ANATOMY).

SWORD Frequently used in Western rituals as the ritual tool attributed to elemental Air, symbolizing the defining, dividing, analyzing, catabolic qualities of the intellect. Sometimes the sword is used as the ritual symbol or tool of the planetary power of Mars. In this aspect, it symbolizes the severing, scourging, cleansing natures of strength and severity. See RUACH; MANAS.

SYMBOL A sign with an idea or concept attached.

SYNCHRONICITY A term coined by Carl Jung to denote meaningful coincidence. Events bound by synchronicity are connected by similarity, by meaning, by resonance rather than by causality.

The author William Burroughs described an incident of synchronicity which occurred to him as a boy in Tangiers. He had been conversing with Captain Clark, who piloted the Tangiers ferry. Clark told Burroughs that he had piloted the ferry for 23 years to the day and had never had an accident.

That afternoon the ferry sank with all aboard. Later the same day Burroughs heard on the radio that Flight 23 out of Miami piloted by a Captain Clark had also crashed, killing all on board.

This was the beginning of Burroughs' interest in synchronicity and the number 23.

See AUSPICIOUS COINCIDENCE; SAMAYA.

TALISMAN An object (stone, metal, paper, etc.) which is meant to attract, channel, or act as a battery for some type of force or energy in order to perform a specific function.

A formally made talisman is created and "charged" ritually, often under special conditions (time of day, astrological influence, and so on). However, a talisman can be any object which has assumed special significance or seems to produce miraculous results.

Many talismans are said to function by the power of a spirit (often bound to the talisman) or the beneficence of a deity.

An amulet is a talisman hung from a necklace. See TALISMANS (article).

TAN-TIEN (CHI) A series of cavities where (internal) alchemical operations are performed in the development of Chi-Kung. See CHI-KUNG; WAI TAI.

TANTRA (SKT) *Rgyud* (TIB), "continuity."

1. In general, tantra may refer to different kinds of texts describing ritual or codified practices. In specific, tantras refer to various texts relating to the practices of laya yoga detailing ritual worship of deities with an emphasis on developing magical powers and abilities.

2. Tantra also refers to continuity of practice while on the path of enlightenment. The seeker must realize that the basic nature, the Suchness which gives birth to *samsara,* is also the cause of the path of Buddhahood. Everything is part of this continuity. For the seeker, this means that body, speech, mind—indeed, everything, however seemingly impure or confused—is included in the path. This is why tantric practices span every conceivable form of human endeavor.

The word tantra originally meant a loom, or the long threads on it.

In the West, tantra is usually associated with sexual yoga. Most sexual yoga consists of techniques for retaining and channeling sexual energies (related in most cultures to health, regeneration, and longevity). These primarily physical techniques may also be combined with various ritual practices used to consecrate the sexual act and to aid in viewing one's sexual partner as a god or goddess, transforming sex into a conscious embodiment of cosmic process. See MAGIC; SEXUAL MAGIC; YOGA.

TAO (CHI) Literally "way." The Absolute, or noumenal reality. The One which brought forth the Ten Thousand Things. The union of yin and yang. Beyond attribute, the Tao is described, at best, in mysterious terms. Lao Tze (a possibly mythical Chinese sage) is credited with writing the main text of Taoism, the *Tao Te Ching,* or "Way of Changes."

In the *Tao Te Ching* it is written, "The Tao which can be spoken is not the true Tao." This probably applies to glossaries, also.

See MODEL 0; MODEL 1; MODEL 3; MODEL 64.

TAO SHU (CHI) The essence of Tao. The point at which all attributes and distinctions (the Ten Thousand Things") disappear.

TAROT A mantic system of divination using cards.

The "standard" tarot deck consists of 22 trump cards, each card being attributed to one of the 22 Hebrew letters, and 72 cards divided into four suits. Each suit corresponds to one of the four elements, the four qabalistic worlds, and the four letters of the Tetragrammaton.

The 72 cards as a whole are also attributed to the 72 quinances of the Zodiac. The pictorial interpretations differ wildly, as do the order and meanings assigned to various cards.

Though tarot cannot be traced with certainty until towards the end of the Middle Ages, many authorities (Crowley among them) believe the tarot to be a remnant of the Egyptian Book of Thoth.

The term "tarot" is now used informally to refer to any deck of cards used for divination. There are now many new decks available using nearly every conceivable mythos and cultural context. Many of these decks have no relation to traditional tarot structure, being without trump cards or suits. Others differ in the number of cards or suits.

See MODEL 4; MODEL 22; MODEL 72.

TATHAGATAS (SKT) *De-bzhin-gshegs-pa* (TIB), "thus come" or "thus gone." In general, "tathagata" is a term for a Buddha. Often used to refer to the five tathagatas, or the five Buddhas who are attributed to the five worlds and states of enlightenment. In some systems, each of these Buddhas is pictured in eternal union *(yab-yum)* with a female counterpart. See ASCENDED MASTER; BODDHISATVA; MODEL 5.

TATTWAS (SKT) Literally "That-ness." Usually used to refer to the five elements Prithivi (Earth), Apas (Water), Vayu (Air), Tejas or Agni (Fire), and Akasha (ether). However, in samkhya yoga, there are 25 tattwas (or categories) which arise out of the three gunas and comprise a cycle of evolution.

	1. Purusha	Pure consciousness
	2. Prakriti	Basic substance (the undifferentiated Gunas)
	3. Mahat, or Buddhi	Cosmic consciousness resulting from the action of purusha upon the gunas
	4. Ahankara	The "I" maker, archetypal ego
THE SIX SENSES	5. Sight	
	6. Hearing	Dominated by Sattva-Guna
	7. Smell	
	8. Taste	
	9. Touch	
	10. Manas (mind as organizing faculty)	
THE FIVE MOTOR ORGANS	11. Hands	
	12. Feet	Dominated by Rajas-Guna
	13. Speech organs	
	14. Excretory organs	
	15. Generative organs	
THE FIVE POTENTIALS (TANMATRAS)	16. Light	
	17. Sound	Dominated by Tamas-Guna
	18. Smell	
	19. Taste	
	20. Touch	
THE FIVE ATOMS	21. Earth	
	22. Water	The reflection of the tanmatras in matter
	23. Fire	
	24. Air	
	25. Ether	

See GUNA; MODEL 3; MODEL 4; MODEL 5; MODEL 6.

TEMURAH (HEB) Permutation. The practice in qabalah of using pre-established codes and tables for the permutation of the letters of words or names in order to find meaning in the relationship of one word to another. This is most often practiced upon Hebrew scripture.

The *Aiq Bekar* is an example of one of the tables used for temurah. Temurah is considered part of the "literal qabalah."

See AIQ BEKAR; QABALAH; LITERAL QABALAH (article).

TETRAGRAMMATON The Holy Ineffable Name of God, YHWH, or Yahweh (the divine name which was mistranslated by the King James translators as "Jehovah"). The name YHWH means literally "He is."

The term Tetragrammaton means "the name of four letters." The term was used, except during ritual, so as not to profane the Name. The title Adonai, meaning Lord, is substituted for YHWH by devout Jews. Various concepts have been attributed to the four letters:

LETTER	ELEMENT	WORLD	PERSONIFICATION
Yod	Fire	Atziluth (origination)	Father
He	Water	Briah (creation)	Mother
Vau	Air	Yetzirah (formation)	Son
He	Earth	Assiah (materialization)	Daughter

See INEFFABLE NAME; LOGOS; LOST WORD; MODEL 4; MODEL 10.

THAUMATURGY Miracle working. Magic used to make overt changes in the material world. See KISCHUPH; MAGIC.

THEMIS The daughter of Uranus (the heavens) and Gaea (earth), and the mother of the Three Fates in Greek Mythology. Themis was one of the 12 Titans.

See MOERAE; TITANS.

THEURGY From the Greek words *theos,* "god," and *ergon,* "work." Magic used to grow closer to God or become more godlike, to make changes for personal evolution and spiritual growth. The sacrament of the host could be considered a form of theurgy.

See MAGIC.

THIRD EYE The organ of spiritual perception. The brow center or ajna chakra. Above and behind the eyes, the third eye is frequently thought to be or to be part of the pineal gland. The pineal gland is connected to the visual cortex, so this is not unreasonable. See AJNA; CHAKRA; MODEL 7 (CHAKRAS).

THOUGHT-FORM A mental image solidified in astral substance by will applied to visualization.

Supposedly, an adept may build up an objective image through intense concentration, producing seeming actualities. A thought-form may also be made into a "magical body" as a vehicle for the consciousness during astral projection. Some say that thought-forms can also embody the collective will of a magical group.

See ASTRAL PROJECTION; EGRIGOR; PHASTASMATA; SIMULACRUM.

THUNDERBOLT OF JUPITER The Fire of the Philosophers. See IGNIS LEONIS.

TIAMAT The Babylonian goddess of the primeval chaos ocean, usually described as an immense dragon. She was eventually slain by Marduk and split in two, one half becoming heaven and the other half becoming earth. This myth is reflected in the Norse myth of Odin and the giant Ymir, and the Christian tradition of Michael's defeat of the Great Serpent. Cthulhu, the elder god of H. P. Lovecraft's fiction, is based on the archetype of Tiamat. See CTHULHU MYTHOS; OUROBOROS; MODEL 0.

TITAN The "first race" to rule earth in Greek mythology, before the rise of the 12 great Olympians.

The 12 Titans represented the primeval forces of nature. They can be grouped roughly into male and female pairs:

MALE	FEMALE	ASPECT
Oceanus	Tethys	The Sea
Hyperion	Thia	The Sun
Crius	Eurybia (Mnemosyne)	Memory
Coeus	Phoebe	The Moon
Kronos	Rhea	Time and Harvests
Iapetus	Themis	Fate and Justice

See ELDER GOD.

TOTEM An animal, mythic creature, or object that symbolizes or embodies the unity of a clan or family group, and is considered sacred. See ICON; IDOL.

TRIBINDU (SKT) The three seeds or essences:

BINDU	Shonabindu	Sitabindu	Misrabindu
COLOR	Red	White	Mixed
GUNA	Rajas	Tamas	Sattva
WESTERN ALCHEMICAL PRINCIPLE	Sulfur	Salt	Mercury

See GUNA; MODEL 3.

TRIGRAMS Eight figures representing mixtures of the archetypal opposites, yin and yang, each comprised of three broken or unbroken lines. These figures are used in the Chinese work, *I Ching,* to form the basis of the 64 hexagrams.

See I CHING; HEXAGRAM; MODEL 2; MODEL 8; MODEL 64.

TRUE WILL A term used by Aleister Crowley for the quality of being in harmony with the will of the Higher Self. In other terms, it could be said that your true will is that which combines your will with the will of God.

One can also think of true will in terms of destiny. The place or task in life which one is born most fitted to. This does not necessarily mean the task you have been trained the most for, or the social place others see as most appropriate.

True will transcends fear, hesitancy, indecision, impedance, and even morality. One who does his or her true will may seem good or may seem evil, but will have the quality of momentum and seeming inevitability to his or her actions.

See AUGOEIDES; HIGHER SELF; DHARMA.

TSELEM (HEB) The astral body. In some systems, the tselem has a divine half or duplicate in the archetypal world, Atziluth. Through application of the magical will the lower tselem may be transmuted into the higher and eternal teslem.

See ADAM KADMON; AUGOEIDES.

TULKU (TIB) A Tulku is an incarnation (manifesting the spiritual qualities) of a previous enlightened being or teacher.

Power over the circumstances of rebirth is thought to be one of the attainments of a Bodhisattva upon reaching the eighth *bhumi* (stage). The most common form of tulku is said to be a "blessed" tulku. This occurs when a realized being transfers his or her spiritual energy to the karmic stream of another advanced but not yet enlightened individual. However, the energy of a previous teacher may supposedly be divided into multiple incarnations. The five tulkus of Jamgon Kongtrul Lodro Thaye were said to embody that teacher's body, speech, mind, quality, and action.

See AVATARA; REINCARNATION.

TUMO = *gTum.Mo* (TIB); *Candali* (SKT). A meditation technique used by the Tibetan Buddhists to channel the secret fire or heat produced in the navel center. Mastery of tumo enables the adept to remain warm without fire or clothing.

Milarepa was one of the Tibetan masters most famous for use of tumo. The Tibetan word *repa* means "cotton clad" and refers to the small amount of plain cotton clothing worn by the sage, even in winter. Supposedly, a tumo practitioner can melt snow within a ten-foot circle. See CANDALI.

TUN WU (CHI) A Ch'an Buddhist term for satori. See SATORI.

TZU HUA (CHI) The following of a thing's own principle of being. Harmony. The Tao. See TAO.

UNCTION Ceremonial anointment with oil. Unction is sometimes performed as an act of consecration. It is also used in rites for the severely ill or dying, as in the case of extreme unction.

In ceremonial magic, unction is often used as a symbol of the quest for initiation, or the dedication (consecration) of the magician to enlightenment.

See CONSECRATION; THEURGY.

VAC (SKT) Literally "speech" or "word." Cosmic reason or pattern, somewhat similar to the Greek idea of Logos. See LOGOS.

VAJRAYANA (SKT) *Rdo-r je-theg-pa* (TIB). The Diamond Vehicle. Also called the Indestructible or Thunderbolt Vehicle. One of the purest of the Buddhist lines of transmission. See YANA.

VARNA (SKT) The principle that vibration is eternal and alive; hence, each letter of the alphabet is a deity (or can be viewed as one). See MANTRA; MANTRIKA-SHAKTI.

VAYU (SKT) Vital airs. These are the forces which flow through the nadis of the subtle body and are channeled through the chakras to vitalize various automatic functions of the physical body.

These life forces flow between the dense body and the etheric double. The etheric body stores the habits *(sanskaras),* which control the unconscious functions of the dense body. The vital airs flow most strongly when there is harmony between the various organs and their counterparts in the etheric double.

FIVE MAJOR VITAL AIRS:

VAYU	FUNCTION	CENTER	COLOR
Prana	Strength and circulation	Heart	Yellow or coral
Apana	Elimination of waste	Anus	Red or orange
Samana	Digestion	Navel	Green or clouded milk
Udana	Respiration	Throat	Whitish-blue
Uyana	General health and vitality	Genitals	Pale rose

FIVE MINOR VITAL AIRS:

VAYU	FUNCTION
Naga	Vomiting
Kurma	Blinking
Krikala	Gastric secretion
Devadatta	Yawning
Dhanajaya	Distributing nourishment

Vayu is also the word for the airy tattwa, or elemental Air.

See CHAKRA; KOSHA; NADI; PRANA.

VEDANTA (SKT) Literally "the end of the Vedas," meaning the highest point or end development of the teachings of the Vedas.

Vedantic philosophy is based on the concept that the physical universe is an illusion *(maya)* and that the only true reality is Brahma, the Absolute.

The teachings of Vedanta are drawn primarily from the Upanishads. See VEDAS.

VEDAS (SKT) Veda means "knowledge." The Vedas are the main source books of Hinduism. They consist primarily of five works:

Rig-Veda	Prayers and hymns in verse praising the soma-fire-nature deities
Yajur-Veda	Prayers in prose and various sacrificial formulas
Sama-Veda	Songs and prayers for chanting
Athara-Veda	Formulas for consecration, purification, spells, and assorted divination methods
The Upanishads	Mystical and philosophical commentary

The Brahmanas (rules and explanations of the ritual sacrifices) are also usually considered part of the Vedas.

The Vedas form the basis of Vedantic jnana yoga and bhakti yoga practices.

See VEDANTA; YOGA.

VISHUDDHA CHAKRA (SKT) The throat center. The vishuddha chakra has 16 petals of violet color (some say the color of fire seen through smoke), each containing one of the 16 Sanskrit vowels. The center governs creativity and intellectual thought. It is attributed to ether, or spirit. See CHAKRA; MODEL 7 (CHAKRAS).

VITRIOL Any of certain metallic sulfates of glassy appearance, as of copper (blue vitriol), of iron (green vitriol), or of zinc (white vitriol).

Sulfuric acid is sometimes called oil of vitriol. Oil of vitriol is traditionally used to etch divine names or symbols into ritual weapons (such as the athame or sword) because of its alchemical associations. The word "vitriol" has also been made into this alchemical example of notariqon:

Visita Interiora Terrae, Recificando Invenies Occultem Lapidem

or

Visit the interior parts of the earth; by rectification thou shalt find the hidden stone.

VRIL A mysterious, universal force responsible for evolution and spiritual transformation. The fire of the gods.

The term was used by Bulwer-Lytton in some of his occult novels. The concept influenced Wagner's operas and eventually was used in the quasi-Masonic lodges which flourished in Germany just prior to the rise of Nazism. Vril was part of the doctrine of Aryan superiority and was the force supposed to create the New Man, the *Übermensch.* Aspects of these doctrines still survive in the present-day German revival of *Pranasophie,* a cult mixing Odinism and Aryan Sun worship.

See ELAN VITAL; PRANA.

WAI TAI (CHI) External alchemy. The arts of nourishing life. These arts were said to include transmutation of metals, the secrets of medicine, invisibility, and the techniques of changing shape. The primary direction of wai tai, however, is the attainment of the Tao and physical immortality. See ALCHEMY; TAO.

WAKAN An American Indian term for the force which suffuses the world and maintains cosmic order. It is the force behind magic and reveals itself in visions and prophecies. See CHI; MANA.

WIC An Old English word meaning "to bend, to twist, or to wiggle." A very old term for the practice of magic. I have also heard *wic* translated as "to weave, or to know."

WICCA "Wicce" in the female form. The Old English root words for a male or female witch.

WICCAN The plural form of Wicca (or Wicce). Often used by modern practitioners to refer to the Neo-paganist Witchcraft movement in general.

See NEO-PAGANISM; MODEL 8 (WICCA AND THE EIGHT-SPOKED WHEEL OF THE YEAR).

WU (CHI) Eternal nonbeing. The essence of Tao. See SUNYA; MODEL 0.

WU-HSING (CHI) Elemental activities: Wood, Fire, Metal, Earth, and Water. The Taoist equivalent of the four elements of Western philosophy. The wu-hsing are best thought of as modes of manifestation. See MODEL 5 (CHINESE ELEMENTS); MODEL 81.

WU WEI (CHI) No-activity. Spontaneity. Noninterference with the Tao. See TAO.

XENI NEPHIDEI Spirits who delight to reveal to people the hidden properties of nature. See SPIRIT.

YAKSHA (SKT) A nature spirit which resides in a tree, usually regarded as female. Yakshas are said to accompany Kubera, the god of wealth. See DRYAD.

YAMA (SKT) Abstinence. In yoga, there are considered to be five abstinences:

Ahimsa	Abstinence from injury (nonviolence)
Satya	Abstinence from lies (truthfulness)
Asteya	Abstinence from theft (absence of envy)
Brahmacharya	Abstinence from sensual indulgence (chastity)
Aparigraha	Abstinence from greed (nonattachment)

Yama is the second of the eight angas or limbs of yoga. See ANGAS.

YANA (SKT) *Theg-pa* (TIB), meaning "vehicle."

YANTRA (SKT) A diagram, usually geometric, used to focus concentration during ritual meditation. The act of consecrating and charging a yantra is known as yantra-puja.

Frequently, a written mantra and a drawing of a deity will accompany the geometric form. Sometimes yantras are worn in amulets for luck or protection.

It could be said that a yantra is focus through visual form while a mantra is focus through vibration and tantra is focus through ritual action or method.

See MANDALA; TALISMAN.

YECHIDAH (HEB) Literally "Only One" or "Unique One." The part of the soul corresponding to the *atma* (SKT). It is attributed to Kether, the first Sephirah of the Tree of Life. Equivalent to the sahasrara chakra. See MODEL 10.

YGGDRASIL (Norse) The Tree of Life in Scandinavian mythology. Yggdrasil is the sacred ash tree comprising the cosmos. Its roots lay in Hel (the underworld), the trunk rises through Midgard (the material world), and the branches ascend into the sky through the mountain, Asgard. The clouds in the sky are said to be Yggdrasil's leaves; the stars are said to be its fruit.

The world-tree, Yggdrasil, emerged from the body of Ymir (the frost giant whose body formed from the mists of Niflheim when the universe originated). Ymir represents primordial chaos, destroyed by Odin, just as Tiamat was slain by Marduk in Assyrian mythology. Like the qabalistic Tree of Life, the cosmic pattern of Yggdrasil springs from the soil of the ultimate void. See AXIS MUNDI; TREE OF LIFE.

YIDAM (TIB) In Vajrayana Buddhism, the Yidam is a personal deity, the embodiment of the student's awakened nature.

The word "Yidam" derives from *Yid-Kyi-Dam-Tshig,* or "samaya of mind."

A Yidam is "built up" through devotion to the student's guru and identification with the particular line of transmission.

The Yidam is the personification of one's characteristic expression of Buddha nature, free of distortion. Through total understanding of one's basic nature, all aspects of it are transmuted into the wisdom *(prajna)* of the spiritual path. This promotes skillful and lucid compassionate action which cuts through hesitation and illusion.

The process of identification with a Yidam is extremely similar to gaining "the knowledge and conversation of the Holy Guardian Angel," the attainment of what Aleister Crowley called "the true will."

Yidams appear in male and female form and are classed as peaceful, semiwrathful, and wrathful:

	MALE (symbol of awakened energy, skillful means, and bliss)	**FEMALE** (symbol of compassion, emptiness, and Prajna)
PEACEFUL (inspiring gentleness)	Bhagavat	Bhagavati
SEMIWRATHFUL (union of passion and anger)	Daka	Dakini
WRATHFUL (dynamic energy of *vajra* anger)	Heruka	Dakini

See HOLY GUARDIAN ANGEL; SAMAYA; TRUE WILL.

YOGA (SKT) Literally "union." The word "yoke" comes from the same root. Yoga refers to the various paths toward harmony with the root source of being. As such, there are as many types of yoga as there are different types of people. Some of the main paths are listed below:

Atma yoga	Union with the true self
Buddhi yoga	Union with wisdom
Hatha yoga	Union through breathing and physical postures or practices
Jnana yoga	Union through knowledge
Karma yoga	Union through action or work in daily life
Kriya yoga	Union through purification, ritual action, and sacred outlook
Laya yoga	Union through raising the spinal forces (kundalini)
Mantra yoga	Union by incantations and correct recitations

Raja yoga	Union by control through meditation and contemplation
Sankhya yoga	Union through science (knowledge of the 25 *tattwas*, or modes of existence)

See ANGAS.

YUGA (SKT) One of the four ages of the world as reckoned by Vedantic cosmology. The four ages have been krita-yuga (the golden age), treta-yuga (the silver age), dvapara-yuga (the copper age), and kali-yuga (the iron age). We are presently in the kali-yuga.

The four ages collectively make up a *mahayuga* or *manvantara*. See AGE; KALPA.

ZEN (JAP) A system of mental stillness originating in India, where it was known as *dhyana*. It was carried to China by the Buddhist monk Bodidharma, where it was called *ch'an*. From China it traveled to Japan as Zen. Styles of Zen differ, but there are primarily three means used to attain release from attachment to the objective world: *zazen* (wall gazing), the *mondo* (a sudden illogical question demanding spontaneous answer), and the **koan** (a riddle or paradox requiring an intuitional leap beyond rationality). The goal of Zen is to permit experience by direct perception or intuition. This lightning-flash sort of awareness is called *satori* and is said to be equivalent to *prajna* or *samadhi*. See DHYANA.

ZOS The body considered as a whole. The term "Zos" was used by Austin Osman Spare to refer to the total field of sensation and awareness. The Zos is symbolized by the hand. It is the complement of the Kia. See KIA.

A Selected List of Reference Works

A Guide to the Gods—Richard Carylon
Dictionary of Mysticism and the Occult—Nevill Drury
Dictionary of All Scriptures and Myths—G. A. Gaskell
Godwin's Cabalistic Encyclopedia—David Godwin
The New Steinerbooks Dictionary of the Paranormal—George Riland
An Encyclopedia of Occultism—Lewis Spence
A Dictionary of Yoga—Ernest Wood
Webster's Unabridged Dictionary

APPENDICES

Contacts—Groups, Periodicals, and Publishers

Groups: Organizations, Orders, and Networks

A.·. A.·.
P.O. Box 27106
Albuquerque, NM 87125

A group claiming genuine transmission from Aleister Crowley's A.·.A.·. through Karl Germer to the present day. Write for information.

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Tempe, Arizona 85285-2040

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AURUM SOLIS
(Order of the Sacred Word)
BCM Tessera
London WC1N 3XX, England

The O.·.S.·.V.·. or Aurum Solis was founded in 1897 by Charles Kingold and George Stanton as a practical school of ceremonial magick rooted in the Western esoteric tradition. It is similar in it qabalistic structure to other ceremonial orders such the Hermetic Order of the Golden Dawn, but with a greater emphasis on Greek/Gnostic influences and Neo-Platonism. The order was reconstituted in 1971 and is now a private magical group, membership being by invitation only. Groups studying *The Magical Philosophy* (by Melita Denning and Osborne Phillips, published by Llewellyn) and desirous of pursuing the practical Way of the Mysteries of Light in spiritual association with the Aurum Solis can receive guidance from the Order if they have a minimum of 15 members of integrity, determination, and perseverance.

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Elsmere, NY 12054

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SCHOOL OF WICCA
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Offers a series of correspondence course in basic witchcraft, astral travel, healing, and related arts. The School of Wicca also maintains a lending library and facilitates networking among students and members.

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THE CAULDRON
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SA43 2LB, Wales U.K.

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THE CINCINNATI JOURNAL OF MAGICK
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San Francisco, CA 94117-0217

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Adam McClean
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656 Broadway
New York, NY 10012-9824

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The last catalog (#19) offered over 150 Tarot, Tarocchi, and other miscellaneous divination card decks. They also distribute books on Tarot, including the excellent works of Stuart R. Kaplan.

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Model 4: The Four Worlds of the Hopi Indians

Waters, Frank. *The Book of the Hopis.* New York: Viking Press, 1972.

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Sivapriyananda, Swami. *The Secret Power of Tantrik Breathing.* India: Abhinav Publications, 1983.

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Model 5: The Five Tibetan Elements

Evans-Wentz, W.Y. *Tibetan Yoga and Secret Doctrines*. New York: Oxford University Press, 1967.
Lauf, Detlef Ingo. *The Secret Doctrines of the Tibetan Book of the Dead*. Boulder: Shambhala, 1977.

Model 5: The Chinese Wu-Hsing

Blofeld, John. *Taoism: The Road to Immortality*. Boulder: Shambhala, 1978.
Walters, Derek. *Chinese Astrology*. Wellingborough: Aquarian Press, 1987.

Model 6: The Six Realms of Existence

Lauf, Detlef Ingo. *The Secret Doctrines of the Tibetan Book of the Dead*. Boulder: Shambhala, 1977.
Evans-Wentz, W.Y. *Tibetan Yoga and Secret Doctrines*. New York: Oxford University Press, 1967.
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The Equinox & Solstice Ceremonies of the Golden Dawn is a valuable contribution to magical literature. It defines and explains the Equinox and Solstice, along with the Golden Dawn concept of them. It presents a scientific evaluation of the magnetic fields they produce, along with the astrological data connecting them and how they relate to spiritual development. It investigates myths and festivals from the time of the Egyptians and how the theology of that time related specifically to the Sun and the change of the seasons. Jewish, Christian, Celtic and Norse festivals are also explored along with the different timing of these ceremonies in different climatic conditions. The authors then present the full Golden Dawn rituals and give their expert commentary, which reveals many unpublished teachings associated with the ceremonies.

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AN ADVANCED GUIDE TO ENOCHIAN MAGICK
A Complete Manual of Angelic Magick
by Gerald J. Schueler

This is a sequel to *Enochian Magic: A Practical Manual.* In this book, Schueler provides everything for the serious practitioner of the Enochian system—a system that is complete in itself, and yet easily related to other systems of Qabalistic or Shamanistic magick. All students of the Golden Dawn, Aurum Solis and other mainstream systems of Western practice will find this work a practical "working manual" combining theory with exercises, complete rituals and outlines for multilevel magical operations. New students will find the Enochian system particularly modern, reflective of the new physics; others will be attracted to the feeling of working at the frontiers of the New Age.

The book includes information not only on Enochian Magick, but also on Enochian Meditation and Enochian Healing. It is an ideal book for beginning, intermediate or advanced students of magick and a vital resource and guidebook for occult Orders and Lodges.

0-87542-711-1, 448 pgs., 5 1/4 x 8, illus., softcover **$12.95**

ARCHETYPES ON THE TREE OF LIFE
The Tarot as Pathwork
by Madonna Compton

The "Tree" is the Kabbalistic Tree of Life, the ageless mystical map to the secrets of the Universe. By working with its 10 circular paths and 22 linear ones, you can find answers to life's most profound questions. By mapping archetypes on the Tree, you can trace mythological and religious themes as well as those symbols that stir the psyche on deep inner levels. It can help you bring out your latent powers and develop your full potential.

Archetypes on the Tree of Life symbolically examines the meanings and uses of the 22 paths based upon their correspondences with the Tarot trumps and Hebrew letters. The first half of the book is a scholarly approach to deciphering the archetypal symbols behind the etiology of the Hebrew letters, names and numbers. The second half is designed to enhance creativity and intuition through meditations and exercises that bring the material alive in the reader's subconscious.

Along the way, you will investigate the mystical and allegorical interpretations of the Old and New Testaments and compare these and other mythologies worldwide to the Tarot archetypes.

0-87542-104-0, 336 pgs., 6 x 9, illus., softcover **$12.95**

THE BOOK OF GODDESSES & HEROINES
by Patricia Monaghan

The Book of Goddesses & Heroines is an historical landmark, a must for everyone interested in Goddesses and Goddess worship. It is not an effort to trivialize the beliefs of matriarchal cultures. It is not a collection of Goddess descriptions penned by biased male historians throughout the ages. It is the complete, non-biased account of Goddesses of every cultural and geographic area, including African, Egyptian, Japanese, Korean, Persian, Australian, Pacific, Latin American, British, Irish, Scottish, Welsh, Chinese, Greek, Icelandic, Italian, Finnish, German, Scandinavian, Indian, Tibetan, Mesopotamian, North American, Semitic and Slavic Goddesses!

Unlike some of the male historians before her, Patricia Monaghan eliminates as much bias as possible from her Goddess stories. Envisioning herself as a woman who might have revered each of these Goddesses, she has done away with language that referred to the deities in relation to their male counterparts, as well as with culturally relative terms such as "married" or "fertility cult." The beliefs of the cultures and the attributes of the Goddesses have been left intact.

Plus, this book has a new, complete index. If you are more concerned about finding a Goddess of war than you are a Goddess of a given country, this index will lead you to the right page. This is especially useful for anyone seeking to do Goddess rituals. Your work will be twice as efficient and effective with this detailed and easy-to-use book.

0-87542-573-9, 456 pgs., 6 x 9, photos, softcover **$17.95**

THE COMPLETE BOOK OF INCENSE, OILS AND BREWS
by Scott Cunningham

For centuries the composition of incenses, the blending of oils, and the mixing of herbs have been used by people to create positive changes in their lives. With this book, the curtains of secrecy have been drawn back, providing you with practical, easy-to-understand information that will allow you to practice these methods of magical cookery.

Scott Cunningham, world-famous expert on magical herbalism, first published *The Magic of Incense, Oils and Brews* in 1986. *The Complete Book of Incense, Oils and Brews* is a revised and expanded version of that book. Scott took readers' suggestions from the first edition and added more than 100 new formulas. Every page has been clarified and rewritten, and new chapters have been added.

There is no special, costly equipment to buy, and ingredients are usually easy to find. The book includes detailed information on a wide variety of herbs, sources for purchasing ingredients, substitutions for hard-to-find herbs, a glossary, and a chapter on creating your own magical recipes.

0-87542-128-8, 288 pgs., 6 x 9, illus., softcover **$12.95**

COMING INTO THE LIGHT
Rituals of Egyptian Magick
by Gerald & Betty Schueler

Coming Into The Light is the name that the ancient Egyptians gave to a series of magickal texts known to us today as *The Book of the Dead. Coming into the Light* provides modern translations of these famous texts, and shows that they are not simply religious prayers or spells to be spoken over the body of a dead king, but rituals to be performed by living magicians who seek to know the truth about themselves and their world. Basic Egyptian philosophical and religious concepts are explained and explored, and ritual texts for a wide variety of magickal use are presented. For example, the Ritual of the Opening of the Mouth, perhaps the most well-known of Egyptian rituals, allows a magician to enter into the higher regions of the Magickal Universe without losing consciousness. Enough of this ancient wisdom has been passed down to us so that today we may gain a unique insight into the workings of those powerful magicians who performed their operations thousands of years ago.

0-87542-713-8, 378 pgs., 6 x 9, 24 color plates, softcover **$14.95**

THE BOOK OF OGHAM
The Celtic Tree Oracle
by Edred Thorsson

Drink deeply from the very source of the Druids' traditional lore. The oghamic Celtic tradition represents an important breakthrough in the practical study of Celtic religion and magick. Within the pages of *The Book of Ogham* you will find the *complete and authentic* system of divination based on the letters of the Celtic ogham alphabet (commonly designated by tree names), and a whole world of experiential Celtic spirituality.

Come to understand the Celtic Way to new depths, discover methodological secrets shared by the Druids and Drightens of old, receive complete instructions for the practice of ogham divination, and find objective inner truths concealed deep within yourself.

The true and inner learning of oghams is a pathway to awakening the deeply rooted structural patterns of the Celtic psyche or soul. Read, study and work with the ogham oracle. . . . open up the mysterious and hidden world within . . . and become part of the eternal stream of tradition that transcends the individual self. Come, and drink directly from the true cauldron of inspiration: the secret lore and practices of the ancient Celtic Druids.

0-87542-783-9, 224 pgs., 6 x 9, illus., glossary, softcover **$12.95**

THE COMPLETE BOOK OF SPELLS, CEREMONIES & MAGIC
by Migene González-Wippler

This book is far more than a historical survey of magical techniques throughout the world. It is the most complete book of spells, ceremonies and magic ever assembled. It is the spiritual record of humanity.

Topics in this book include magical spells and rituals from virtually every continent and every people. The spells described are for love, wealth, success, protection, and health. Also examined are the theories and history of magic, including its evolution, the gods, the elements, the Kabbalah, the astral plane, ceremonial magic, famous books of magic and famous magicians. You will learn about talismanic magic, exorcisms and how to use the *I Ching,* how to interpret dreams, how to construct and interpret a horoscope, how to read Tarot cards, how to read palms, how to do numerology, and much more. Included are explicit instructions for love spells and talismans; spells for riches and money; weight-loss spells; magic for healing; psychic self-defense; spells for luck in gambling; and much more.

No magical library is complete without this classic text of magical history, theory and practical technique. The author is known for her excellent books on magic. Many consider this her best. Includes over 150 rare photos and illustrations.

0-87542-286-1, 400 pgs., 6 x 9, illus., softcover **$12.95**

GOLDEN DAWN ENOCHIAN MAGIC
by Pat Zalewski

Enochian magic is considered by most magicians to be the most powerful system ever created. Aleister Crowley learned this system of magic from the Hermetic Order of the Golden Dawn, which had developed and expanded the concepts and discoveries of Elizabethan magus John Dee. This book picks up where the published versions of the Enochian material of the Golden Dawn leave off.

Based on the research and unpublished papers of MacGregor Mathers, one of the founders of the Golden Dawn, *Golden Dawn Enochian Magic* opens new avenues of use for this system. New insights are given on such topics as the Sigillum Dei Aemeth, the Angels of the Enochian Aires applied to the 12 tribes of Israel and the Kabbalah, the 91 Governors, the Elemental Tablets as applied to the celestial sphere, and more. This book provides a long-sought break from amateurish and inaccurate books on the subject; it is designed to complement such scholarly classics as *Enochian Invocation* and *Heptarchia Mystica.*

0-87542-898-3, 224 pgs., 5 1/4 x 8, illus., softcover **$12.95**

PRACTICAL SIGIL MAGIC
Creating Personal Symbols for Success
by Frater U.·. D.·.
This powerful magical system is right for anyone who has the desire to change his/her life! Frater U.·. D.·. shows you how to create personal sigils (signs) using your unconscious. Artistic skill is not a necessity in drawing sigils, but honest, straightforward, precise intentions are, and this book gives samples of various sigils along with their purpose.

Based on Austin Osman Spare's theory of sigils and the Alphabet of Desire, *Practical Sigil Magic* explores the background of this magical practice as well as specific methods. The last chapter is devoted solely to creating sigils from planetary cameas.

Once you've created your sigil, you'll learn how to internalize or activate it, finally banishing it from your consciousness as it works imperceptibly in the outer world. Let Frater U.·. D.·., a leading magician of Germany, take you on this magical journey to the center of your dreams.
0-87542-774-X, 166 pgs. 5-1/4 x 8, illus., softcover **$8.95**

ROBIN WOOD TAROT DECK
created and illustrated by Robin Wood
Instructions by Robin Wood and Michael Short
Tap into the wisdom of your subconscious with one of the most beautiful Tarot decks on the market today! Reminiscent of the Rider-Waite deck, the Robin Wood Tarot is flavored with nature imagery and luminous energies that will enchant you and the querant. Even the novice reader will find these cards easy and enjoyable to interpret.

Radiant and rich, these cards were illustrated with a unique technique that brings out the resplendent color of the prismacolor pencils. The shining strength of this Tarot deck lies in its depiction of the Minor Arcana. Unlike other Minor Arcana decks, this one springs to pulsating life. The cards are printed in quality card stock and boxed complete with instruction booklet, which provides the upright and reversed meanings of each card, as well as three basic card layouts. Beautiful and brilliant, the Robin Wood Tarot is a must-have deck!
0-87542-894-0, boxed set: 78-cards with booklet **$19.95**

Prices subject to change without notice.

THE NEW GOLDEN DAWN RITUAL TAROT DECK
by Sandra Tabatha Cicero

The original Tarot deck of the Hermetic Order of the Golden Dawn has been copied and interpreted many times. While each deck has its own special flair, The New Golden Dawn Ritual Tarot Deck may well be the most important new Tarot deck for the 1990s and beyond.

From its inception 100 years ago, the Golden Dawn continues to be the authority on the initiatory and meditative teachings of the Tarot. The Golden Dawn used certain cards in their initiation rituals. Now, for the first time ever, a deck incorporates not only the traditional Tarot images but also all of the temple symbolism needed for use in the Golden Dawn rituals. This is the first deck that is perfect both for divination and for ritual work. Meditation on the Major Arcana cards can lead to a lightning flash of enlightenment and spiritual understanding in the Western magickal tradition. The New Golden Dawn Ritual Tarot Deck was encouraged by the late Israel Regardie, and it is for anyone who wants a reliable Tarot deck that follows the Western magickal tradition.

0-87542-138-5, boxed set: 79-card deck with booklet **$19.95**

THE NEW GOLDEN DAWN RITUAL TAROT
Keys to the Rituals, Symbolism, Magic & Divination
by Chic Cicero & Sandra Tabatha Cicero

This is the indispensable companion to Llewellyn's New Golden Dawn Ritual Tarot Deck. It provides a card-by-card analysis of the deck's intricate symbolism, an introduction to the Qabalah, and a section on the use of the deck for practical rituals, meditations and divination procedures. The Tarot newcomer as well as the advanced magician will benefit from this groundbreaking work.

The highlight of the book is the section on rituals. Instructions are included for: ritual baths, Lesser Banishing Ritual of the Pentagram, Tarot deck consecration ritual, using the Tarot for talismans, scrying with the Tarot, dream work with the Tarot, the Golden Dawn method of Tarot divination, and much, much more.

The Golden Dawn is experiencing a widespread revival among New Agers, Wiccans, mystics and ceremonial magicians. This book and companion deck are just what people are looking for: traditional Golden Dawn knowledge with new rituals written by authors with "magickal credentials."

0-87542-139-3, 256 pgs., 6 x 9, illus. **$12.95**

LIGHT IN EXTENSION
Greek Magic from Homer to Modern Times
by David Godwin

Greek magic is the foundation of almost every form of ceremonial magic being practiced today. Elements of Greek philosophy summarize the bulk of modern esoteric thought and occult teachings. Even the cabala contains many features that appear to be Greek in origin. The systems formulated by the direct progenitors of Western culture speak to the modern soul of the Western world.

This book explains in plain, informal language the grand sweep of Greek magic and Greek philosophical and religious concepts from the archaic period of Homer's *Iliad* right down to the present. It begins with the magic and mythology of the days of classical Athens and its antecedent cultures, gives detailed considerations of Gnosticism, early Christianity and Neoplatonism—all phenomena with a Greek foundation—explains the manifestations of Greek thought in the Renaissance, and explores modern times with the Greek elements of the magic of the Golden Dawn, Aleister Crowley and others.

For the practicing magician, rituals are given that incorporate elements from each historical period that is discussed. These ceremonies may be easily adapted for Pagan or Wiccan practice or otherwise altered to suit the individual operator.

From the plains of Troy to the streets of Los Angeles, Greek magic is alive and well. No one who has any interest in magic, occultism, or hermetic thought and who is also a citizen of Western civilization can afford to ignore this heritage.

0-87542-285-3, 272 pgs., 6 x 9, illus., softcover **$12.95**

A PRACTICAL GUIDE TO THE RUNES
Their Uses in Divination and Magick
by Lisa Peschel

At last the world has a beginner's book on the Nordic runes that is written in straightforward and clear language. Each of the 25 runes is elucidated through no-nonsense descriptions and clean graphics. A rune's altered meaning in relation to other runes and its reversed position is also included. The construction of runes and accessories covers such factors as the type of wood to be used, the size of the runes, and the coloration, carving and charging of the runes. With this book the runes can be used in magick to effect desired results. Talismans carved with runescripts or bindrunes allow you to carry your magick in a tangible form, providing foci for your will. Four rune layouts complete with diagrams are presented with examples of specific questions to ask when consulting the runes. Rather than simple fortunetelling devices, the runes are oracular, empowered with the forces of Nature. They present information for you to make choices in your life.

0-87542-593-3, 192 pgs., illus., mass market **$3.95**

Prices subject to change without notice.

PSYCHOLOGY, ASTROLOGY AND WESTERN MAGIC
Image and Myth in Self-Discovery
by Luis Alvarado

Self-development, self-discovery and self-awareness can all be found through the use of "God-images" or archetypes—for it is the stories, or myths, found in the God--images that shape our lives.

Images, the primary data of soul, allow us to know archetypal structures. Archetypes—pre-existent patterns of emotions, behaviors, perceptions, and responses common to all of humanity—are the primary forms that govern the psyche.

Psychology, Astrology and Western Magic is the first scholarly examination of the God-images as they apply to mythology, astrology, archetypal psychology, and Western magic. It explores their psychological implications as well as historical and theoretical applications. It discusses how God-images can also teach us about the non-human "others" who appear in our dreams, fantasies, creative works, and our unique obsessions.

This is a practical and pragmatic book that the reader can use for gaining self-knowledge or for the counseling of others. It explores a psychology based on soul and presents a therapeutic approach based on image. Above all, it is a how-to book that challenges the reader through word, image and a wealth of case materials.
0-87542-006-0, 240 pgs., 6 x 9, illus., softcover **$12.95**

CUNNINGHAM'S ENCYCLOPEDIA OF MAGICAL HERBS
by Scott Cunningham

This is the most comprehensive source of herbal data for magical uses ever printed! Almost every one of the over 400 herbs are illustrated, making this a great source for herb identification. For each herb you will also find: magical properties, planetary rulerships, genders, associated deities, folk and Latin names and much more. To make this book even easier to use, it contains a folk name cross reference, and all of the herbs are fully indexed. There is also a large annotated bibliography, and a list of mail order suppliers so you can find the books and herbs you need. Like all of Cunningham's books, this one does not require you to use complicated rituals or expensive magical paraphernalia. Instead, it shares with you the intrinsic powers of the herbs. Thus, you will be able to discover which herbs, by their very nature, can be used for luck, love, success, money, divination, astral projection, safety, psychic self-defense and much more. Besides being interesting and educational it is also fun, and fully illustrated with unusual woodcuts from old herbals. This book has rapidly become the classic in its field. It enhances books such as *777* and is a must for all Wiccans.
0-87542-122-9, 336 pgs., 6 x 9, illus., softcover **$12.95**

WORDS OF POWER
Sacred Sounds of East and West
by Brian & Esther Crowley

Tune in ... to the hidden "sounds of the soul." Within our human heritage is a vast storehouse of magical words, mantras, invocations and chants handed down from ages past. The ancients used these sacred sounds to still the mind, heal the body, and attain higher states of consciousness. These sounds are their gift to us, and they are revealed at last in this fascinating and instantly usable manual.

Words of Power is the first such work of a universal nature, with a selection of potent sounds in Egyptian, Hebrew, Sanskrit, Tibetan, Arabic, Greek, Latin, English and others. Presented in an easy-to-learn format, *Words of Power* contains simple keys to correct pronunciation, suggested meditations, and detailed explanations of esoteric meanings and functions. This book also explores the origin of the first mantra, the many names of Allah, the important sacred phrase common to all ancient cultures, the meanings of the words of power used by Jesus, and how Moses may have used words of power to part the Red Sea.

0-87542-135-0, 336 pgs., 5 1/4 x 8, illus., softcover **$10.95**

THE INDISPENSABLE GUIDE FOR ANY STUDENT AND PRACTITIONER OF MAGIC

The magical knowledge of our ancestors comprises an intricate and elegant technology of the mind and imagination. This book attempts to make the ancient systems accessible, understandable and useful to modern magicians by categorizing and cross-referencing the major magical symbol systems (i.e., world views on inner and outer levels). Students of religion, mysticism, mythology, symbolic art, literature and even cryptography will find *The Magician's Companion* of infinite value.

- **Consult this single source for complete information on Eastern and Western magical systems of the universe!**
- **Gain access to the great magical systems without apprenticeship to a living master or membership in an initiatory order**
- **Plot an individual course of study**
- **Have more than 35 magical models at your fingertips–the Trinities, Taoist Psychic Centers, Enochian Magic, Qabala, World of the Hopi . . .**
- **Compare and interpret virtually any magical or religious symbol system from the Celtic tree alphabet to Tibetan Buddhism**
- **Discover organizations and periodicals for help in further study**
- **Learn different rituals and magical exercises**

"As the *Physician's Desk Reference* is to the physician, *The Magician's Companion* will be to the magician. This book is a truly ambitious and amazing work. It pulls together a wide range of occult and esoteric materials absolutely indispensable to anyone engaged in the magical arts.

"In this one volume, overflowing with information, we find data on Runes, the Tree of Life, Yoga, Enochian Magic, *I Ching*, Symbology, Magical Alphabets and more. A veritable Baedecker to help the aspiring magician thread his way through obscure techniques. Indeed, the bibliographies and glossaries are more than worth the price of admission. For those who feel that indefinable yet irresistible urge to practice magic, *The Magician's Companion* will relieve one of countless hours of research. Time better spent inside the Magic Circle!"

— Hans W. Nintzel
noted alchemist

". . . There is nothing like one's own experience for the gathering of wisdom, but help along the way from someone who has blazed a trail for you to follow is always a bonus. This book offers the serious student the advantage of what amounts to a library shelf of information in one package."

— Dolores Ashcroft-Nowicki
author of *The Shining Paths*

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