

The Hermetic Order Of The  
GOLDEN DAWN<sup>Intl.</sup>

**HIGHLIGHTS OF THE FIFTH  
KNOWLEDGE LECTURE**



**PHILOSOPHUS 4=7**

Some of the material in the Fifth Knowledge Lecture will come as review material to the Philosophus as it has been covered in other grade material in this grade and previous grades. However, it is essential for the Philosophus to have a good working knowledge of the material, therefore, most of it will be reviewed. In addition, some material may appear for the first time.

If we take the languages of Greek, Latin and Hebrew, we come up with the three beginnings, A and Z, a and t, and Alpha and Omega. By using these three languages together, we can form a word, based on the beginning and ending of each language, called Azoth. It is used with a number of different meanings, but it generally refers to essence.

The following is a review from other material, however it is covered in Knowledge Lecture Five so we will review it again, and that is Ain - the negative (no-thing or naught) םיא, Ain Soph (limitless) ןש םיא, Ain Soph Aur (the limitless or boundless Light) ריא ןש םיא. You will note and remember from an earlier lesson that these are the Veils of Negative Existence.

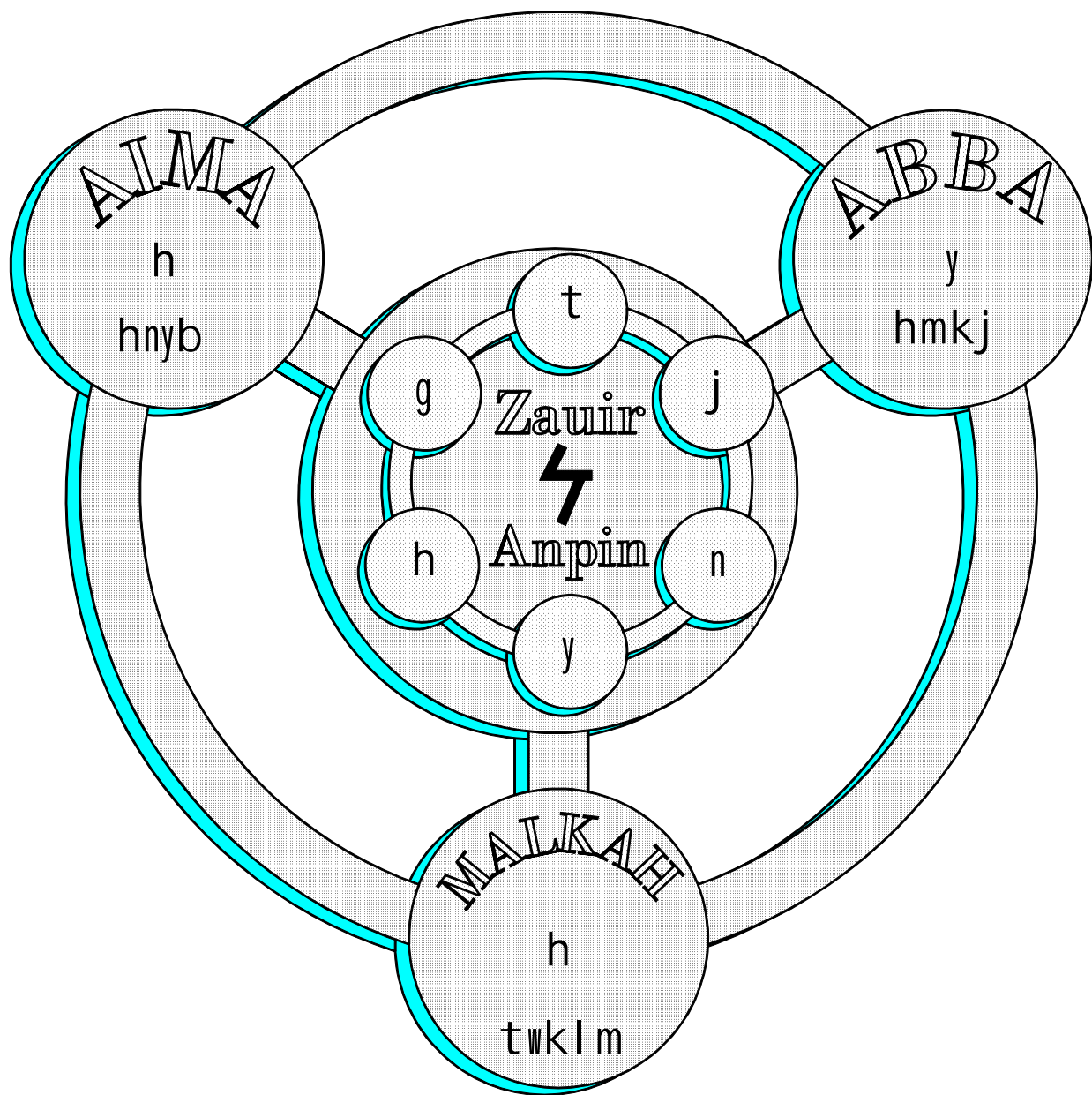
Arik Anpin equals the Macroprosopus, otherwise known as the Vast Countenance. This is a title given to רתק. Another one of its titles is Atik Yomin. רתק, or the Vast Countenance, emanates first as Abba, known as the Supernal Father. It is the masculine energy portrayed in חמק׳. Aima is the feminine energy shown in חנ׳ב. Together, we have Atik Yomin, Aima and Abba. The three of them equal the Supernals or the Divine Self; the Higher Self.

Abba, the Supernal Father, is referred to ׳ in the Tetragrammaton. Aima, the Supernal Mother, is referred to as ה in the Tetragrammaton. ׳חל א is the name given to the two persons united, both Aima and Abba. Therefore, when we talk about the ׳חל א, we are talking about the masculine and feminine energy combined as one. The ׳חל א become the parents of the Sun, and the Sun is referred to as the Lesser Countenance, the Microprosopus or Zair Anpin.

You will recall that Abba is referred to ׳ and the sephira of חמק׳. Aima is referred to the letter ה in the Tetragrammaton and the sephira of חנ׳ב. To Zair Anpin is referred the six sephiroth from ד׳׳ to ד׳׳׳, but of these especially is the sephira תר׳׳׳.

Malkah is referred to as the Queen; this is the Queen of the Microprosopus. Kalah is the Bride. These are various titles of ת׳׳׳ל מ, and ת׳׳׳ל מ is considered the spouse of Zair Anpin, otherwise referred to as to the Microprosopus.

You will recall that there are four worlds as per the lesson of the Four Worlds of the Qabalah. ׳ refers to Atziluth, ה to Briah, ׳ to Yetzirah, and ה (final) to Assiah. Each of these four worlds contains the ten sephiroth, and each of those contains ten sephiroth unto itself, thus, yielding a total of four hundred sephiroth. Four hundred is appropriate because it is the letter ת, which is the final path into manifestation, the cross, the Universe card, and the completion of all things.



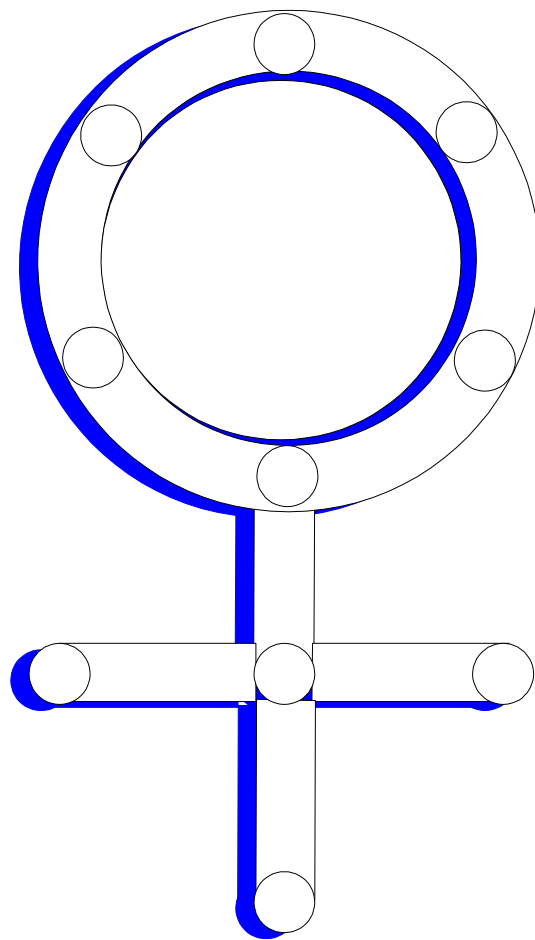
## TETRAGRAMATON ON THE TREE

The Tarot is ascribed to the Tree of Life in the following manner: the four Aces are to the throne of rtk; these are beginnings. The remaining small cards of the

various suits are attributed to the sephiroth, so, an example of this would be twos to hmkj , threes to hnyb, fours to dsj , etc.. The twenty-two Major Arcana are arranged on the paths between them. The Kings and Queens of the various suits are placed beside hmkj and hnyb respectively. The Knights and Princesses or Knaves are by trapt and twkl m respectively.

The admission badges in the grade of Philosophus are the Calvary Cross, the Pyramid of the Four Elements, the Calvary Cross of Ten Squares, and the Cross of the Hegemon (please refer to the separate lessons that are provided for each of these).

The symbol of Venus, which refers to the sephira of j xii, grade of Philosophus 4=7, is a symbol that embraces all of the ten sephiroth. It is a fitting emblem of the Isis of Nature, as it contains all of the sephiroth. Its circle should be drawn much larger than that of Mercury.



The following are the names that are especially connected to the four elements:

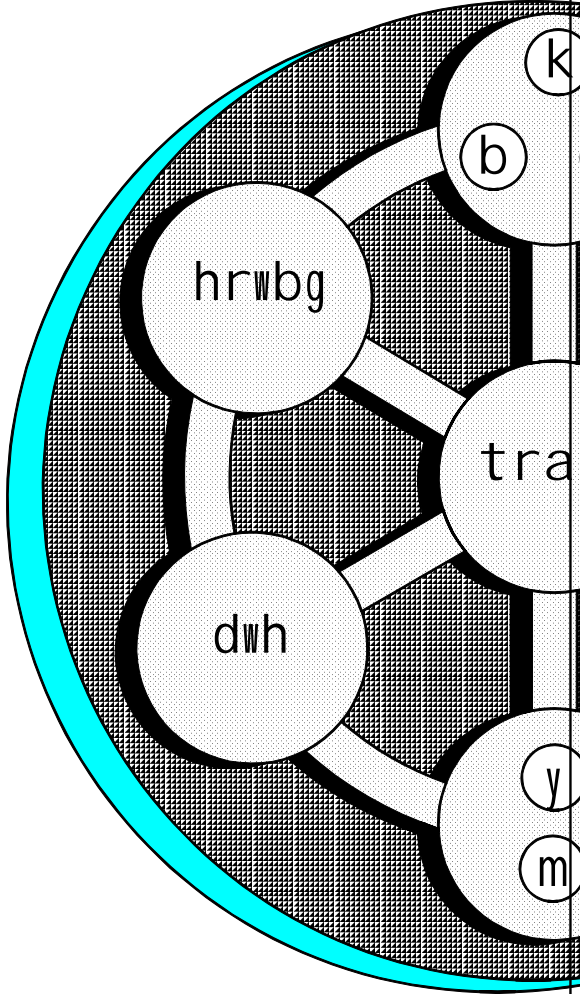
<b>Earth</b>	<b>Aretz</b>	<b>xra</b>
Grand Name	Adonai ha-Aretz	xrah ynda
Cardinal Point of the North	Tzaphon	}wp̄x
Archangel	Auriel	l ayra
Angel	Phorlakh	]al rwp̄
Ruler	Kerub	bwrk
King	Ghob	
Elementals	Gnomes	

<b>Air</b>	<b>Ruach</b>	<b>jrr</b>
Grand Name	Shaddai El Chai	yj l a ydc
Cardinal Point of the East	Mizrach	j rzm
Archangel	Raphael	l apr
Angel	Chassan	}cj
Ruler	Ariel	l ayra
King	Paralda	
Elementals	Sylphs	

<b>Water</b>	<b>Mayim</b>	<b>\ym</b>
Grand Name	Elohim Tzabaoth	t wbx \yhl a
Cardinal Point of the West	Maarab	brum
Archangel	Gabriel	l ayrbg
Angel	Taliahad	dhyl f
Ruler	Tharsis	syct
King	Nichsa	
Elementals	Undines	

<b>Fire</b>	<b>Aesch</b>	<b>ca</b>
Grand Name	YHVH Tzabaoth	t wabx hwhy
Cardinal Point of the South	Darom	\wrd
Archangel	Michael	l akym
Angel	Aral	l ara
Ruler	Seraph	[rc
King	Djinn	
Elementals	Salammanders	

Special Note\*\* - It is not necessary to memorize various names and Cardinal Points in this lesson for reference, particularly in the area of talisman



## THE SEVEN PALACES ATTRIBUTED TO THE TEN SEPHIROTH

The alchemical attributions to the Qabalistic Tree of Life and the Qlippoth on the Tree of Life will not be covered in this section, though they were originally an addition to Knowledge Lecture Five in the 4=7 grade of the Golden Dawn. They are covered in the Practicus grade in the Golden Dawn.

## Astrological Symbols of the Planets

The astrological symbols of the planets are derived from three primary symbols that are found in antiquity. Symbol number one is the cross, symbol number two is the crescent, and symbol number three is the circle. These three primary symbols, alone or in combination, help to make up the symbols of the planets. For example, the circle denotes the symbol of the Sun, and it is also a symbol of the metal gold which is attributed to Sol. By simply placing a dot in the center of the circle, we have the actual planetary symbol of the Sun. The crescent is a symbol that alludes to the metal silver and to the Moon. It also is analogous to the white alchemical nature. The cross becomes a symbol of corrosion. Now, metal usually corrodes in the complementary color to the color of the metal itself. Thus, copper which is reddish in nature will usually corrode in a greenish color. Again, in the process of corrosion and transformation, we see the essence of opposites working together to create perfect balance, which is another reason why the cross is the symbol of corrosion.

Mercury is the only planetary symbol which unites all of these symbols, the cross, crescent and the circle, into one unified symbol. Saturn has a symbol using the cross and the crescent, but excluding the circle. This alludes that lead is corrosive internally and that Luna is corrosive externally. Jupiter is the reverse of that. Mars is solar externally, but it is corrosive externally as well. Venus is the opposite of Mars, copper is externally that of the nature of gold but it is internally corrosive. This is one reason that Venus is called Nogah, denoting external splendor but internal corruption. When we relate this to our understanding of the human personality of Venus, desire, we can see how this is exemplified in the modern world. Today's world seems to thrive on external splendor but internal corruption.

When Moses was leading the children of Israel through the wilderness, it will be recalled that they were bitten by serpents of Fire. In response to this, Moses made the serpent Nehushtan, and it was called the Serpent of the Paths of the Tree. This is the Tree of Life, not the Tree of Good and Evil. He set the serpent on a pole, that is, symbolically he twined it around the Middle Pillar of the Tree. The words used to describe fiery serpents in the Old Testament from the Book of Numbers, chapter twenty-one, is the same as the name of the Angels or the Choir of Angels of  $\text{hrwbg}$ . These serpents have the same spelling as the  $\text{\pprc}$ . The serpent Nehushtan wraps around the Middle Pillar of the sephiroth because that is the reconciler between the fires or severity of  $\text{hrwbg}$  and the waters of  $\text{dsj}$ , which are mercy. This is referred to in the New Testament as a type of Christ, or the reconciler.

The serpent itself is of brass, the metal of Venus, and of course, Venus is referred to the sphere of Nogah, or external splendor as mentioned earlier in this lesson. This is also exemplified by the alchemical symbol of Venus. In the alchemical symbol of Venus, the circle of the Sun is exalted above the cross of corrosion. By this, the Zohar, one of the ancient Qabalistic documents, says, "Alone of the shell is the serpent Nogah found in holiness." He is called the balance of justice. The question we

must now ask ourselves is why then is he called "False Splendor or External." The answer to this question is because he, the balancer of justice, the serpent Nogah, uniteth all of the paths on the Qabalistic Tree of Life, but never touches the actual sephiroth. In other words, he comprehendeth them not.

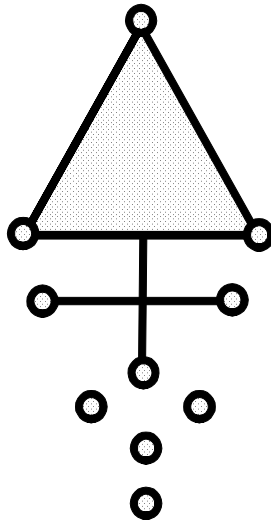
None the less, we refer to this as the Celestial Serpent of Wisdom, but remember not to confuse the Serpent of Wisdom with the Serpent of Temptation. The Serpent of Temptation is the serpent around the Tree of Knowledge of Good and Evil, not the Tree of Life.

The following is a method of writing Hebrew words, using their Yetziratic attributions as they relate to the various heavens of Assiah, in a hieroglyphic type of symbolism that will allow you to deeper understand the nature of a particular word. Let's take the Tetragrammaton, for example. The Tetragrammaton is written by Virgo, Aries, Taurus, Aries. The word  $\text{hyha}$  would be written by Air, Aries, Virgo, Aries. The word  $\text{h}\text{w}\text{ch}\text{y}$ , which is a Qabalistic method of spelling the word Jesus, is simply the Tetragrammaton with the letter  $\text{c}$  placed in the center of it, creating the Pentagrammaton. Thus, it would be spelled Virgo, Aries, Fire, Taurus, Aries. Let's take a closer look at this word  $\text{h}\text{w}\text{ch}\text{y}$  and see esoterically, using this hieroglyphic symbolism, what it means: Virgo means born of a virgin, Aries refers to the sacrificial lamb, Fire is the Fire of the Holy Spirit, Taurus would mean the ox of the Earth in whose manger the young child Jesus was laid, and lastly we have Aries, now referring to the sheep whose herdsmen came to worship him. For practice sake, why don't you spell, using this hieroglyphic symbolism, the word  $\text{y}\text{h}\text{w}\text{h}$ . This particular method of symbolism should be mastered and well understood. Let's review briefly exactly how it works. Each letter of the Hebrew alphabet on the Qabalistic Tree of Life is assigned a path, and that path also corresponds to a Yetziratic heaven of Assiah. Take the word that you are attempting to spell, break it down into Hebrew, and then assign the Heaven of Assiah to it. This will tell you how the word is spelled through the hieroglyph. For the Adept, this could provide extra meaning and insight into a particular word. Words and their understanding are absolutely essential in Qabalistic work.

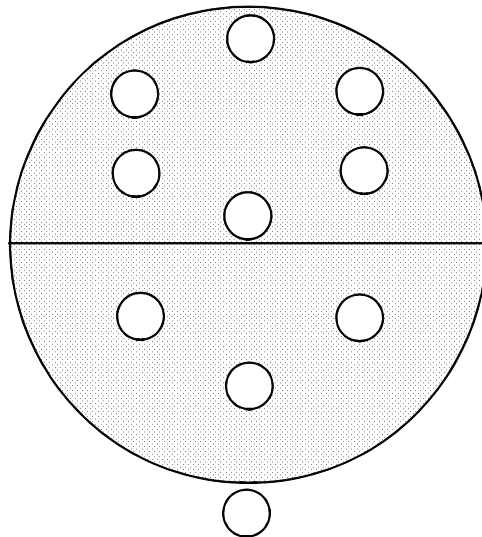
The various alchemical terms that are given in the addendum to Highlights of Knowledge Lecture Five will not be discussed here as they were discussed indepth in the Practicus grade under the lesson of alchemical terminology.

The following is the alchemical symbol of sulphur on the Qabalistic Tree of Life. On the Qabalistic Tree of Life, you'll notice in looking at the symbol that it does not touch the four lower sephiroth, and that the cross actually terminates in the sephira of trapt. This alludes to the fact that the grade of Adeptus Minor, 5=6, which is attributed to trapt, or the purified man having undergone transformation through the four lower sephiroth of the Tree of Life, and that the other two full grades above him, that of Adeptus Major, 6=5, and Adeptus Exemptus, 7=4, are the highest grades that he can achieve in the Second Order. From there he must stretch beyond the abyss and touch the Supernals which would be inclusion into the Third Order.





The next diagram is the symbol of salt on the Qabalistic Tree of Life. Notice that the symbol of salt embraces all of the sephiroth except one, that being  $\text{t\textbackslash kl m}$ . It is interesting that it does not embrace  $\text{t\textbackslash kl m}$  because often times we think of salt in regards to physical manifestation. Salt, however, is the physical manifestation between sulphur and mercury, or more accurately put, it is the reconciler. The horizontal line which is drawn across the symbol indicates the precept of Hermes which is, "As above, so below."



The next drawing represents the Trinity operating through the sephiroth and reflected downward in the four triangles of the elements. Here, you will notice that the element of Air is reflected downward from  $\text{rtk}$  to  $\text{trapt}$  to  $\text{d\textbackslash sy}$ . Water is reflected from  $\text{hnyb}$  through  $\text{dsj}$  and back to  $\text{d\textbackslash h}$ . Fire is reflected from  $\text{hmkj}$  through  $\text{hr\textbackslash bg}$  to  $\text{j xn}$ . Earth is the receptacle of all three.

