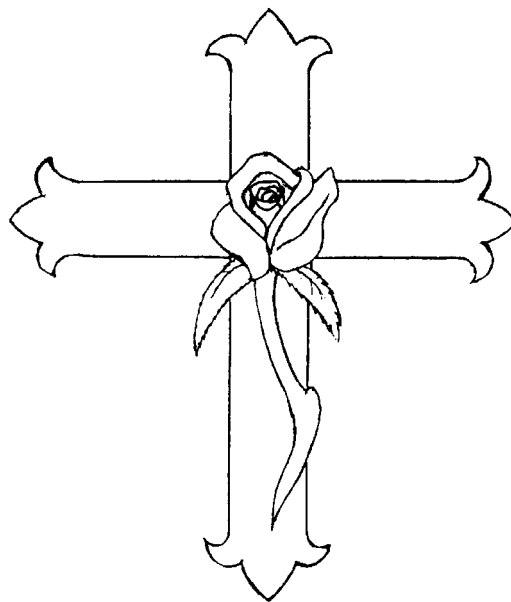


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**Telesmatic Figures  
by G.H. Frater D.D.C.F.**

**R. R. ET A. C.  
ZELATOR ADEPTUS MINOR**

⑤=⑥



THIS MATERIAL IS PRIVATE AND HAS BEEN LENT TO ME ON TRUST, TO RETURN ON DEMAND. IT CONTAINS NOTHING OF PECUNIARY VALUE AND NOTHING PERSONAL TO MYSELF. I HEREBY DIRECT MY LEGAL REPRESENTATIVES WHOMSOEVER, IN CASE OF MY DEATH OR INCAPACITY, TO RETURN THE SAME AT ONCE, UNREAD AND UNOPENED, TO G.H. FRATER P.C.A., AT 14050 CHERRY AVENUE, SUITE R-159, FONTANA, CALIFORNIA, 92337.

## Telesmatic Figures

Thou mayest build up a telesmatic image of force. The sigil shall then be of potent service to thee for the tracing of a current. This current will then call into action a specific elemental force. Know that this is not to be done lightly nor for thy amusement. The forces of the universe were not created for thy plaything.

Thou must perform thy practical magical works with great care and solemnity, ceremony, and reverence. To do less is to bring about destruction upon thyself and danger to those within your sphere of sensation.

Know then, that if thou createst a form in thy imagination to form an astral image, the first letter shall be the head of thy figure or form and the final letter shall be thy feet of the astral form. The remaining letter in the order of thy form shall represent in order the body and member.

See well that the Z.A.M. makest thy image in the astral form as pure and beautiful as is possible. The more impure and common thy form the greater the danger it will be unto thee.

Write upon the breast its sigil as created from the Rose and upon the girdle its name. Place thy figure standing upon clouds.

When the Adept has taken all precaution to create such a form with due solemnity and attention to correctness of symbolism, then thou mayest hear what the figure shall say unto thee.

The termination of the Name I a always gives the form wings and symbols of justice. The ending yh will make the figure like enthroned king or queen and with flaming glory at the feet.

With the exception of the Shemhamphoresch, the names terminating I a will represent a good, powerful and mighty force and of a milder nature than those terminating with yh.

In the case of the Shemhamphoresch, thy images will be opposite as these Angelic beings are more severe terminating with I a.

The termination of the names in both cases terminate with the suffices for different reasons. Therefore an Angel of the Shemhamphoresch that terminates with I a does so for entirely different reasons than an Angel of a sephiroth, planet, or even path.

Let the Adept be reminded that even demons may have their name ending in I a. These beings also draw their power from the Divine energies, therefore, the I a is frequently added to the names of evil spirits.

Thou mayest build up an image astrally before thee or thou mayest construct a painting of the actual resemblance.

Let the Adept be cautious to vibrate the hierarchy pertaining to thy force. Always and especially when working with telesmatic figures, invoke the highest Divine names.

Telesmatic images cannot apply to the World of tylzta. (In only a limited sense into ayrb, a telesmatic image in ayrb would be thou conceded.) Telesmatic forms are thusly attributed unto aryty. Let the Adept be warned not to apply a telesmatic image

to a Divine name in tylzta. The image would be of aryzy, and in aysa, it would be an elemental form.

Thou shall determine the sex of thy form by the predominance of masculine or feminine in the totality of the letters. Thou shall avoid a jumbling of the sexes in the same form.

Divide into as many parts as there are letters commencing from the first letter and the upper part downward in order.

Irrespective of the testimony of the letters, some forms are inherently masculine or feminine based on tradition and sacred writings.

Example: Sandalphon has a predominance of masculine letters but tradition dictates this form to be feminine.

Should thou wish to build up an elemental form of the name, thou will employ the colors of the path to which the letters apply. While this may at first seem awkward to the Adept, thou will soon discover its elemental potency through practice.

## EXAMPLE OF THE LETTER a

- **Briatic Plane** - Rather masculine than feminine, a spiritual figure hardly visible at all. Headdress is winged. Body – clouded, veiled in mist. Legs and feet are not seen.
- **Yeziratic World** - Warrior type with winged helmet, face angelic, yet fierce. Body & arms mailed and child-like. Legs and feet, mailed with buskins, and wings are attached to them.
- **Assiatic Plane** - Lunatic at times given to fits of mania. Evil! Bordering between bird and demon.

Angelic and spiritual forces of Divine Light have no gender in the grosser understanding of the term. Thou mayest classify them according to masculine or feminine sides. Gender is stronger in the lower forms such as Elemental Spirits, Planetary Spirits, Olympic Spirits, Kerubic forms, Fays, etc. Thou wilt observe that in the higher forms, gender is correlated by either steady, firm or rushing. Firmness is of the feminine nature, rushing is of the masculine.

Thou will know that although letters are classified by masculine and feminine, it must be noted that all letters containeth both qualities. Those, then, that are masculine rather than feminine are more rapid in action. Those that are more feminine are more firm and steady. Certain others are epicene, yet inclined rather to one nature than another.

There is another method of assigning gender based upon whether or not the sound of the Hebrew Letter is arrested or prolonged. If the former it is masculine, if the latter it is feminine – as follows:

## **SOUND PROLONGED (MASCULINE)**

**Aleph-broad A**  
**Vau-U,V, OO**  
**Caph-K, Kh**  
**Samekh-S**  
**Qoph-Q, Qh**  
**Shin-Sh, S**

**Beth-B-Bh**  
**Zayin-Z**  
**Nun-N**  
**Ayin-O, Ngh, Au**  
**Resh-R**

## **SOUND ARRESTED (FEMININE)**

**Gimel-G, Gh**  
**Heh-H**  
**Teth-T**  
**Lamed-L**  
**Peh-P, Ph**

**Daleth-D, Dh**  
**Cheth-Ch (gutteral)**  
**Yod-I, J, Y.**  
**Mem-M**  
**Tzaddi-Tz**

## Telesmatic Attributions of the Letters of the Hebrew Alphabet

a	<b>Spiritual. Wings generally, epicene, rather male than female, rather thin type.</b>
b	<b>Active and slight. Male.</b>
g	<b>Grey, beautiful yet changeful. Feminine, rather full face and body.</b>
d	<b>Very beautiful and attractive. Feminine. Rather full face and body.</b>
h	<b>Fierce, strong, rather fiery; feminine.</b>
⚈	<b>Steady and strong. Rather heavy and clumsy, masculine.</b>
z	<b>Thin, intelligent, masculine.</b>
j	<b>Full face, not much expression, feminine.</b>
f	<b>Rather strong and fiery. Feminine.</b>
y	<b>Very white and rather delicate. Feminine.</b>
k	<b>Big and strong, masculine.</b>
l	<b>Well-proportioned; feminine.</b>
m	<b>Reflective, dream-like, epicene, but female rather than male.</b>
n	<b>Square determined face, masculine, rather dark.</b>
s	<b>Thin rather expressive face; masculine.</b>
u	<b>Rather mechanical, masculine.</b>
p	<b>Fierce, strong, resolute, feminine.</b>
x	<b>Thoughtful, intellectual, feminine.</b>
q	<b>Rather full face, masculine.</b>
r	<b>Proud and dominant, masculine.</b>
c	<b>Fierce, active, epicene, rather male than female.</b>
t	<b>Dark, grey, epicene; male rather than female.</b>

(These genders are only given as a convenient guide.)

In the vibration of names, concentrate first upon the highest aspirations and upon the whiteness of rtk. Astral vibrations and material alone are dangerous. Concentrate then upon your trapt, the centre about the heart, and draw down into it the white rays from above. Formulate the letters in white Light in your heart. Inspire deeply, and then pronounce the letters of the name, vibrating each through your whole system – as if setting into vibration the A before you, and as if that vibration spread out into space.

**The whiteness should be brilliant.**

The sigils are drawn from the lettering of the Rose upon the Cross, and these are in trapt, which corresponds to the heart. Draw them as if the Rose were in your heart.

In vibrating any Name, pronounce it as many times as it has letters. This is the invoking whirl.

Example: The vibration of {rah ynda.

Perform the Banishing Ritual of the Pentagram in the four quarters of your room, preceded by the Qabalistic Cross. Then, in each quarter give the signs of the Adeptus Minor, say IAO and LVX, making the symbol of the Rose-Cross as taught in the paper describing the Rose-Cross Ritual.

Pass to the center of the room, and face east. Then formulate before you in brilliant white flashings the letters of the name in the form of a cross – i.e. both perpendicular and horizontal, as seen in the diagram below. That is the expanding whirl:

a  
d  
{ r a h n y n d a  
y  
h  
a  
r  
{

These, then, are two processes: The **INVOKING WHIRL** related to the Heart. The **EXPANDING WHIRL** related to the Aura.

ynda makes the figure from head to waist; {rah from waist to feet. The whole Name is related to tklm, matter, and Zelatorship.

- a. Winged, white, brilliant, radiant crown.
  - d. Head and neck of a woman, beautiful but firm, hair long, dark and waving.
  - n. Arms bare, strong, extended as a cross. In the right hand are ears of corn, and in the left a golden Cup. Large, dark spreading wings.
  - y. Deep yellow-green robe covering a strong chest on which is a square lamen of gold with a scarlet Greek Cross – in the angles four smaller red crosses.
- In addition, a broad gold belt on which {rah ynda is written in Enochian or Hebrew characters.

The feet are shown in flesh color with golden sandals. Long, yellow green drapery rayed with olive reaches to the feet. Beneath are black lurid clouds with patches of color. Around the figure are lightning flashes, red. The crown radiates white Light. A sword is girt at the side of the figure.

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