

# Manipulation Through Astral Correspondences

How to Define, Create and use Telesmatic Images in Ritual MagicK

By Frater AHYHHGYG

Introduction -

Part 1 -

Part 2 -

Part 3 -

Part 4 -

Part 5 -

Introduction

-  
Angelic Images shows how to formulate the image of any entity, angel, demon, elemental or person based on its name in Hebrew.

Angelic Images helps one identify the proper Astral Images for identification for Invocation, Evocation and Astral of the entities and information on their Offices, Provinces, Control and Powers real or created

“Chaldaean Oracles” (Section 109). For he assimilateth the images to himself, casting them around his own form

Hidden, deep within the pages of Dr. Israel Regardie’s monumental 4-volume work, “The Golden Dawn”, lie two rare gems; 2 papers intended for circulation among the Adepti Minores of The Hermetic Order Of The Golden Dawn, namely: “Telesmatic Figures” and “Further on Telesmatic Figures”.

As the sapphire is drawn from the earth, rugged and of crude appearance, so do we find these 2 Papers, archaically written, disjointed, seeming in places to be almost worthless; as the gem is cut and polished to a gleaming splendor so do these papers, when studied and worked upon, synthesize into a gleaming gem, a radiant sapphire, the reflected Light through which may serve to illuminate the dark pathways of the Cosmos.

Telesmatic Imagery isn’t found in many places outside of The Hermetic Order Of The Golden Dawn to the public.

This may seem strange, that a technique such as this has received no further commentary - yet this appears to be the case.

Therefore, if one does not own, or have access to a copy of “The Golden Dawn”, one remains ignorant of the technique.

Such a device should be available to all MagicK and Occult people who would care to make use of it.

“MagicK In Theory And Practice”, (Aleister Crowley) “MAGICK IS FOR ALL”.

This technique is too important and relevant to the Western and Kabbalistic MagicKal Traditions to remain hidden and obscure.

This technique is universal, manifested in the physical through the Kabbalah and its relation to the Hebrew language and Names.

The descriptive symbols of the Telesmatic Attributions being derived from the attributions allocated to each of the 22 Hebrew Letters as found in “Sepher Yetzirah” (The Book Of Formation), one of the oldest known Kabbalistic treatise, in which a Elemental then Planetary or Zodiacal potency is attributed to each of the Letters

The Letter ALEPH א has the attribution of AIR, from this we arrive at the Telesmatic Attribution of ALEPH א as being “Winged” and “Spiritual”.

The same method applies to the other Letters of the Hebrew Alphabet.

This should not deter one from applying it to their system and language, a example is the image of Diana given later in Chapter 3.

As a MagicKal Device it's value lies in flexibility and the ability to formulate a workable Image from any Name, Word or abstract idea.

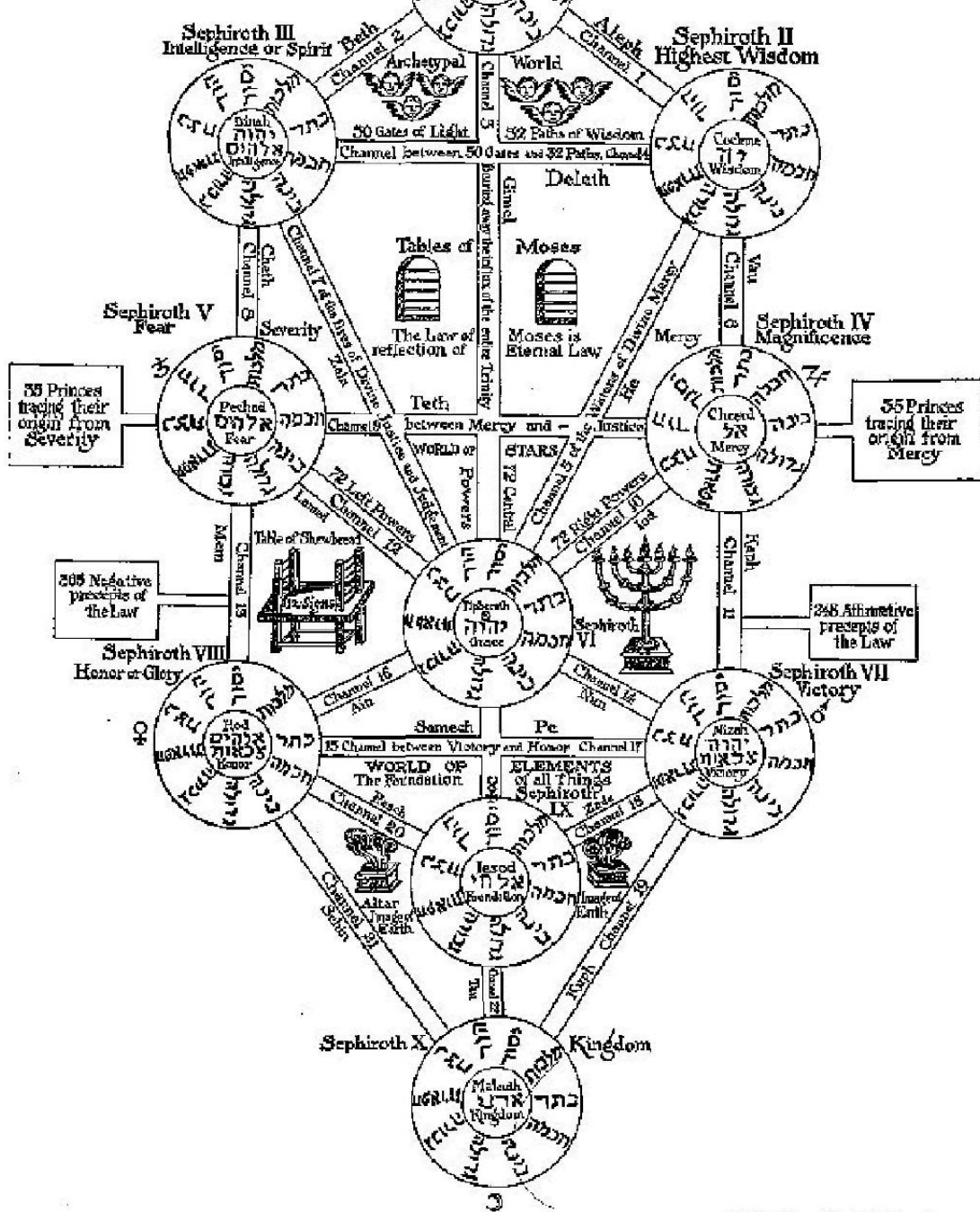
The true value however lies in the hands of the person who utilises the method (a shoddy workman usually blames his tools).

Magicians of Divers Paths may benefit may benefit from this seemingly forgotten symbolism.

HORIZON OF SEPHIROTH ETERNITY  
First

Highest Crown

SEPHIROTHIC SYSTEM OF TEN DIVINE NAMES



Translated from Kircher's *Œdipus Ægyptiacus*.

THE SEPHIROTHIC TREE OF THE LATER QABBALISTS.

PART I

A Telesmatic Image is a pictorial formulation of a Force which can be built up by combining the descriptive attributions of the Hebrew letters composing the Name of the Force, the colors attributed thereto and other traditional symbolism; the synthesis of the devices producing a composite Image representative of the inherent nature of the Force, symbolically correct and MagicKaly potent.

In formulating such an Image, care should be taken to construct it as perfectly as possible, for dealing with Angelic and higher Potencies one should bear in mind the Holy and Divine Nature of their Offices, and by using an incorrect Image would initiate a current of imperfection onto that particular Plane of existence and therefor cast contamination onto the Higher Planes. (Not to forget also, the uselessness to the Magician if the symbolism

be incorrect, for results other than those intended would ensue).

When formulating a Telesmatic Image one must take into account the particular Force's traditional place in the scheme of Creation. Deities are allocated to the Archetypal World of ATZILUTH.

Great Cosmic Forces, known as Archangels, belong to the creative world of BRIA'AH.

Formative potencies, termed as Angels, are allocated to the Formative World of YETZIRAH.

Expressive Forces, example: Planetary Powers, Elemental Spirits and human beings, exist in the World of Action known as ASSIAH.

Telesmatic Images therefore correlate to the World of YETZIRAH (Angelic Orders, the formulative aspect).

A Telesmatic Image can only apply to the World of Briah in a restricted shadowy sense, and hardly at all to the Deific World of ATZILUTH.

Thus a Telesmatic Image of an Archangelic Force would possess a shadowy barely visible form, the head being concealed hidden in vapour or luminosity.

It is impossible to formulate a Telesmatic Image of a God Name (ATZILUTH), for it would more properly represent the Form of that God correlated into the World of YETZIRAH.

In such a case one would visualise the Form along the same lines as a BRI'AT'IC Image, shadowy etc., not forgetting that it is its correlation in YETZIRAH and 'not' a genuine ATZILUTHIC Image.

It must also be remembered that a symbol is a 'representation' of a concept, Force, idea or whatever, also in using these symbols the Magician 'must strive to attain to the TRUTH behind the symbol'. One can use these Images as a tool, a device, to attain the truth.

The sex of the Image depends upon the predominance of Masculine or Feminine tendencies of the letters comprising the Names of the Forces; also any traditional or other knowledge one has regarding its nature.

A mixture of the sexes in an Image is to be avoided, always taking into account the inherent balance and equilibrium of Divine Forces.

Certain Names are traditionally masculine, some feminine, and this to be heeded, irrespective of the testimony put forth by the total gender of the letters.

For instance, the Archangel SANDALPHON סנדלפון (attributed to the Sephirah MALKUTH and in the World BRIA'AH) is traditionally regarded as the Feminine Kerub.

The Archangel METETRON מטטרון is attributed to the Sephirah KETHER, is the Masculine Kerub, another example of the close relationship between these two Sephiroth. We must take note that it relates to the World BRIA'AH (see above).

The testimony of the letters comprising the Name of SANDALPHON סנדלפון would point to the Image being formulated as Masculine:

Samekh - Masculine  
Nun - Masculine  
Daleth - Feminine  
Lamed - Feminine  
Peh - Feminine  
Vau - Masculine  
Nun - Masculine

4 Male letters. 3 Female letters

Gender = Masculine.

For the reasons given above, this is an exception to the rule and is formulated as being feminine (an example of the Telesmatic Images of SANDALPHON סנדלפון is given in



chapter 3).

SANDALPHON סַנְדַּלְפּוֹן is also named 'YETZER יֵצֶר', meaning 'Left', whose letters are:

י Yod - Feminine

צ Tzaddi - Feminine

ר Resh - Masculine

Here the Feminine gender is clearly alluded to.

On the Subject of Sex and gender, it must be borne in mind that these 'Radiating Forces of Divine Light', which we shall term 'Angelic Forces', do not ascribe to any particular gender in the common, material sense of the word, though they can be classed accordingly into a Masculine or Feminine 'nature'

To clarify this point, taking the human figure as an illustration, sex is not so obviously apparent in the head as it is in the body

Facially some men look Feminine and some women look Masculine, this not disputing that the countenance can actually be classed under the general heading of Male or Female.

It is only when we look at the torso that we can surely differentiate between the sexes.

This epicene quality of the Angelic Forces is further demonstrated by the fact that many

Angelic Names terminate with AL or EL אֶל (Aleph Lamed)

The letter Aleph carries a Masculine gender and the letter Lamed a Feminine, thus showing the inherent 'balance' of the sexes therein.

No man is 100% Male, and no Woman is 100% Female, and upon departing from the Material Plane sex becomes even less identifiable, it is appreciable in a different fashion;

To us human being who operate for most of the time upon the Material Plane of MALKUTH of ASSIAH, the distinction between Masculine and Feminine remains.

When mankind in the symbolical guise of Adam and Eve, resided in Paradise, the Garden of Eden, their forms were co-joined and as one - a Spiritual , epicene Force.

It was only upon the event known as "The Fall" that the Spiritual Adam-Eve were separated into the two sexes and banished from their Supernal Paradise into the Material World .

The 'different fashion' of ascertaining gender upon the Higher Planes is a reference to the point that Tradition ascribes to any Force that is of a vehement and rushing nature a MASCULINE gender, and any Force that manifests or operates in a firm and steady fashion is regarded as FEMININE.

To illustrate this point the Archangel KHAMAEL כַּמַּאֵל (attributed to the Sephirah of GEBURAH and the World of BRIAH) represents the vehement force that breaks things down when their usefulness is finished (example: the human body after Death) is traditionally Masculine.

It's opposite Archangel TZADQIEL צַדְקִיָּאל (attributed to the Sephirah of CHESED), patiently and steadily rebuilds things and restores Order to the Cosmos, is regarded as Feminine. {NOTE: HANIEL IS CONSIDERED THE OPPOSITE ARCHANGEL BEING IN NETZACH AND TZADQIEL THE BALANCING BEING IN CHESED - FRA. I.}

The example given above may also be used to demonstrate the 'dual' nature of concepts upon the Tree of Life; for TZADQIEL צַדְקִיָּאל, Feminine, is situated upon the

Right-Hand MASCULINE Pillar, and KHAMAEL **כחמאל**, Masculine, upon the Left-Hand FEMININE Pillar.

This is another example of the inherent balance and equilibrium of the Tree of Life. The question of the gender of a Telematic Image is a fairly complex one, but practice and increasing knowledge will be a sure guide, as long one's understanding of the nature of sex on the Higher Planes is not forgotten; for convenience in the formulation of 'ordinary' Occult Names and Words, the letter attribution of gender is sufficient to rely on.

When constructing a Telematic Image, the first letter of the Name shall represent the features of the HEAD of the figure, and the final letter shall describe the FEET; the middle letters representing the torso and members.

For example; the Archangel HANIEL **האניאל** (Netzach of BRIA) would be formulated as a Telematic Image in the following manner:

**ה** Heh - Head

**א** Aleph - Neck

**נ** Nun - Arms and Shoulders

**י** Yod - Torso

**א** Aleph - Legs

**ל** Lamed - Feet

In this case we must take into account that this Force is of an Archangelic Nature, and the Name Terminates in -AL **אל** (this point shall be covered later), also we must bear in mind that it is the Archangel of the Sephirah NETZACH.

These observations must be taken into account when formulating the Image.

The Telematic Image of HANIEL **האניאל** when formulated would be as a tall, slim, yet extremely powerful looking Force.

The face would give the impression of a great, inner strength, a determined countenance showing fierce valour.

Large blue wings sweep from the figure's back, encircling the legs and partly obscuring them.

The body should be muscular and the arms lean and strong, a large sword in the right hand.

The feet are slightly apart, suggesting a sure-footed stance; before the figure stand the Scales of Justice Colored brilliant emerald-green.

The Image would be of a very dark, purplish complexion, yet should radiate a vibrant, vivifying atmosphere.

Although the letters of the Name are 3 Masculine and 3 Feminine, the total symbolism surrounding this Force suggests a feminine gender.

To complete the imagery, the Sigil of the Name should be emblazoned upon the figure's chest, and the Name of the Force (in this case HANIEL **האניאל**) should be emblazoned upon a large belt or girdle around the waist that bears the Name in Hebrew letters, and place clouds below the feet

\*All Images should have the Sigil on their chest, the Name of the Force in Hebrew on a Girdle, and standing on clouds

Regarding the terminations -AL or -EL **אל** and YAH **יה**; the Divine Name AL (EL) **אל** is the Name of God operating in the Sephirah CHESED and represents a good, powerful and mighty force, ever bearing the Sword and Scales, (the symbols of Divine Justice) yet it is of milder operation than the Name of YAH **יה**, which is the Name of God operating in the Supernal Sephirah of CHOKMAH. This point, regarding these terminations, is rather in the nature of an incidental attribution and should not be considered too highly in the formation of a Telematic Image, but must be included here as being part of the

symbolism involved in the process.

\*The Ending AL (EL) אֵל always gives to Angelic Forms the Wings and Symbols of Justice.

\*The ending YAH יְהוָה will make the Figures like enthroned Kings or Queens, and with flaming glory at their feet.

## PART 2

### TABULATED INFORMATION

#### Including:

- The Hebrew Alphabet
- Telesmatic and Yetziratic Attributions
- Sephirothic Attributions
- The Four Colour Scales\*

#### \*Note:

The presentation of the Color Scales has been given in the standard Kabbalistic manner of naming each Scale by it's Kabbalistic title.

King Scale refers to the World of ATZILUTH

Queen Scale refers to the World of BRIAH

Emperor Scale refers to the World of YETZIRAH

Empress Scale refers to the World of ASSIAH

{NOTE: SHOULD NOTE THE COLOUR SCALES WERE FORMULATED BY GD USING ASTRAL VISION - FRA. I}

It should be noted that the Four Worlds themselves formulate the Law involved in the building up or expression of any material thing

The World of ATZILUTH is purely archetypal and primordial and allotted Deific Names

The World of BRIAH is creative and originative, and to it certain Great Gods called Archangels are allotted

The World of YETZIRAH is formative and Angelic Orders are allotted

The World of ASSIAH is the material world that consists of the great Kingdoms of the Elements, Planets, Humans, Sephiroth and sometimes the Qlipoth, though these latter really occupy the planes below ASSIAH

THE HEBREW ALPHABET

Hebrew Letter	Latin Letter	Name	Value	Final	Meaning	Attributes
א	A	Aleph	1		Ox	♈ Primal Air
ב	B	Beth	2		House	☿ Mercury
ג	G	Gimmel	3		Camel	☾ Moon
ד	D	Daleth	4		Door	♀ Venus
ה	H	He	5		Window	♈ Aries
ו	V	Vau	6		Pin or Hook	♉ Taurus
ז	Z	Zayin	7		Sword or Armour	♊ Gemini
ח	Ch	Chet	8		Fence, Enclosure	♋ Cancer
ט	t,th	teth	9		Snake	♌ Leo
י	Y	Yod	10		Hand	♍ Virgo
כ	K	Kaph	20,500		Fist	♃ Jupiter
ל	L	Lamed	30		Ox Goad	♎ Libra
מ	M	Mem	40,600		Water	♊ Primal Water
נ	N	Nun	50,700		Fish	♏ Scorpio
ס	s	samekh	60		Prop	♐ Sagittarius
ע	H,Aa,Ngh	Ayin	70		Eye	♑ Capricorn
פ	P,Ph	Pe	80,800		Mouth	♂ Mars
צ	Tz	Tzaddi	90,900		Fish-Hook	♒ Aquarius
ק	Q	Koph	100		Ear, Back of Head	♓ Pisces
ר	R	Resh	200		Head	☼ Sol (Sun)
ש	S,Sh	Shin	300		Tooth	♌ Primal Fire
ת	T	Tau	400		Cross	♄ Saturn

THE DIVINE NAMES ATTRIBUTED TO THE SEPHIROTH

Sephirah (Assiah)	Divine Name ( Atziluth )	Archangelic Name ( Briah )	Choir of Angels ( Yetzirah )
-------------------	--------------------------	----------------------------	------------------------------

1) Kether	Eheieh	Metatron	Chayoth ha-Qadesh
כתר	אהיה	משטרין	חיות הקדש
2) Chokmah	Yah	Raziel	Auphanim
חכמה	יה	רזיאל	אופנים
3) Binah	Yhvh Elohim	Tzaphqiel	Aralim
בינה	יהיה אלהים	צפקיאל	אראלים
4) Chesed	El	Tzadqiel	Chashmalim
חסד	אל	צדקיאל	חשמלים
5) Geburah	Elohim Gibor	Kamael	Seraphim
גבורה	אלהים גבור	כמאל	שרפים
6) Tiphareth	Yhvh Eloah Vedaath	Raphael	Melekim
תפארת	רפאל יהוה אלוה ודעת	רפאל	מלכים
7) Netzach	Yhvh Tzabaoth	Haniel	Elohim
נצח	יהוה צבאות	האניאל	אלהים
8) Hod	Elohim Tzabaoth	Michael	Beni Elohim
הוד	אלהים צבאות	מיכאל	בני אלהים
9) Yeshod	Shaddai El Chai	Gabriel	Kerubim
יסוד	שדי אל חי	גבריאל	כרובים
10. Malkuth	Adonai ha-Aretz	Sandalphon	Ashim
מלכות	אדני הארץ	סנדלפון	אשים

### Telesmatic and Yetziratic Attributions of the Hebrew Alphabet

א/A	♁	Epicene, More Male than Female, Spiritual, Winged, Slender appearance
ב/B	♂	Male, Active, Athletic and Slight
ג/G	♀	Female both Facially and bodily, Grey, Beautiful yet changeful, Full features
ד/D	♀	Feminine, Very beautiful and attractive, Full features
ה/H	♁	Female, Fierce, Strong, Rather fiery
ו/V	♂	Masculine, Steady, Firm and strong, Heavy and clumsy
ז/Z	♁	Male, Thin, Intelligent
ח/Ch	♀	Female, Fully-faced, little expression
ט/t,th	♀	Female, Strong and fiery
י/Y	♀	Feminine, Very white and delicate
כ/K	♂	Male, Large, Strong

- ל/L Ω Female, Well-proportioned
- מ/M ∇ Epicene, More Female than Male, Reflective, dream-like
- נ/N ׄ Masculine, Square, Determined face, Rather dark
- ס/s ⚔ Male, Thin, Expressive features
- ע/H,Aa ⚡ Male, Rather mechanical
- פ/P,Ph ♂ Female, Fierce, Strong, resolute
- צ/Tz ⚔ Female, Thoughtful, Intellectual
- ק/Q ⚔ Male, Full faced, Full featured
- ר/R ⊙ Masculine, Proud and dominant
- ש/S,Sh △ Epicene, More Masculine than Feminine, Fierce, Active
- ת/T ♄ Epicene, More Male than Female, Dark, Grey

	Atziluth World	Briah World	Yetzirah World	Assiah World
Letter	King Scale	Queen Scale	Emperor Scale	Empress Scale
א/A א	Light PaleYellow	Sky-blue	Blue-Emerald green	Emerald Flecked gold
ב/B ב	Yellow	Purple	Grey	Indigo rayed violet
ג/G ג	Blue	Silver	Cold pale blue	Silver rayed sky-blue
ד/D ד	Emerald green	Sky-blue	Early spring green	Bright rose or cerise rayed yellow
ה/H ה	Scarlet	Red	Brilliant flame	Glowing Red
ו/V ו	Red Orange	Deep Indigo	Deep warm olive	Rich brown
ז/Z ז	Orange	Pale Mauve	New Yellow	Reddish grey inclined to mauve
ח/Ch ח	Amber	Maroon	Rich bright russet	Dark greenish-brown
ט/t,th ט	Greenish-yellow	Deep Purple	Grey	Reddish-amber
י/Y י	Yellowish-green	Slate Grey	Green Grey	Plum colour
כ/K כ	Violet	Blue	Rich Purple	Bright blue rayed yellow
ל/L ל	Emerald-green	Blue	Deep Blue-green	Pale Green
מ/M מ	Deep Blue	Sea-Green	Deep Olive Green	White flecked Purple (Like mother of pearl)
נ/N נ	Green-blue	Dull Brown	Very dark Brown	Livid Indigo Brown (Like a black beetle)
ס/s ס	Blue	Yellow	Green	Dark vivid Blue
ע/H,Aa ע	Indigo	Black	Blue-Black	Cold-dark-Grey (Nearly Black)



Ⲕ/P,Ph♂ Scarlet	Red	Venetian Red	Bright Red rayed Azure or Emerald
ⲛ/Tz ⚘ Violet	Sky Blue	Bluish Mauve	White tinged Purple
ⲡ/Q ⚘ Ultra-Violet Crimson	Buff flecked Silver-White	Light translucent Pinkish-Brown	Granite Grey Stone
Ⲛ/R ⚘ Orange	Gold Yellow	Rich Amber	Amber rayed Red
ⲛ/S,Sh△ Glowing Scarlet Orange	Vermillion	Scarlet flecked Gold	Vermillion flecked Crimson and Emerald
Ⲛ/T ⚘ Indigo	Black	Blue Black	Black rayed Blue

### PART 3

#### 1) Telesmatic Image of an Angelic Force of the Order of SERAPHIM שרפים Yetziratic World

- ⲛ SHIN ⚠ Epicene, Rather Masculine, Fierce, Active. Scarlet flecked Gold
- Ⲛ RESH ⚘ Masculine, Proud and dominant. Rich Amber
- Ⲕ PEH ♂ Female, Fierce, Strong, resolute. Venetian Red
- ⲙ YOD ⚘ Feminine, Very white and delicate. Green Grey
- Ⲕ MEM ⚏ Epicene, Rather Feminine, Reflective, dream-like. Deep Olive Green

Other Information: Corresponded to the Sephirah GEBURAH, whose Planetary attribution is MARS, Elemental attribution - FIRE. Seraphim in Hebrew means 'Fiery Beings'.

Here we can see that the symbolism is fairly constant in relating to a Fiery' aspect. This must be taken into consideration when constructing the Telesmatic Image. The Image will therefore be formulated as a huge Warriress standing amidst flames, Her countenance glorious and brilliant as the SUN . Lightning flashes around her, and beneath her feet are the stormy sea and mighty thunder clouds. Upon her head she wears a triangular headdress of living FIRE, this radiating around her, filling the atmosphere with her mighty Force.

#### 2) Telesmatic Image of the Archangel SANDALPHON סנדלפון Braitic World

- Ⲕ SAMEKH ♂ Male, Thin, Expressive features. Yellow
- Ⲛ NUN ⚘ Masculine, Square, Determined face, Rather dark. Dull Brown
- Ⲛ DALETH ♀ Feminine, Very beautiful and attractive, Full features. Sky-blue
- Ⲛ LAMED ⚘ Female, Well-proportioned. Blue
- Ⲕ PEH ♂ Female, Fierce, Strong, resolute. Red
- Ⲛ VAU ♂ Masculine, Steady, Firm and strong, Heavy and clumsy. Deep Indigo
- Ⲛ NUN ⚘ Masculine, Square, Determined face, Rather dark. Dull Brown

Other Information: Corresponded to the Sephirah MALKUTH, attribution - the Elements. The name Sandalphon is reputed to be of Greek origin, meaning 'the sound of sandals'. Thought to be an enormously tall Angel. The FEMININE KERUB.

Remembering what has previously been stated upon the nature of Telesmatic Images belongs to Planes other than that of Yetzirah



We must relate this to this Image, which is of an Archangelic (Briatic) nature, which would be formulated as a vast figure, the head partly concealed in cloud, the feet resting upon the Earth.

The body would be like that of beautiful, well-proportioned, mature woman, with strong, full maternal hips

The overall color should be of a dark russet, vibrant and full of life force

While formulating this Image in the imagination, a good aid could be to formulate the sound of footsteps approaching, each footstep causing the Earth to shudder and quake.

3) To try a different approach from the traditional Kabbalistic Hierarchy, let's test the efficacy of this Formula in the confines of a different tradition, the Telesmatic Image of the Goddess DIANA **דנאנ**

One can see the viability of this Formula by taking the transliteration of the letters of DIANA **דנאנ** into Hebrew equivalents, and see the resulting imagery is forthcoming, because this is a formulation of a God Form, we must work along the symbolism as it is related into the World of Yetzirah

**ד** DALETH ♀ Feminine, Very beautiful and attractive, Full features. Emerald Green

**נ** YOD ♂ Feminine, Very white and delicate. Yellowish-green

**א** ALEPH ♂ Epicene, Rather Male, Spiritual, Winged, Slender appearance. Light Pale Yellow

**נ** NUN ♂ Masculine, Square, Determined face, Rather dark. Green-blue

**א** ALEPH ♂ Epicene, Rather Male, Spiritual, Winged, Slender appearance. Light Pale Yellow

Other Information: DIANA **דנאנ** is a Goddess associated with the Moon, which is related Kabbalistically to the Element AIR

Commonly depicted as a Huntress, a Goddess of great beauty

The Telesmatic Image here would be of a vast, towering form of an Amazonian-type woman, sparsely dressed, wearing only a light, translucent skirt

The parts of the body left uncovered should be of a dark citrine pallor, with delicate white wings on Her back and smaller ones on her heels

The whole body should be wrapped in mist, with the head barely discernible and the complete Image should be luminously bathed in shimmering Moonlight

As can be seen, the above Image is very similar to the traditional Form of this Goddess. One point must be clarified, although the gender of the letters suggest a Masculine form, the traditional nature of the Force being Feminine must be adhered to, the Masculine aspect being represented by the symbolism of the 'Hunter', a traditionally Masculine occupation

4) Telesmatic Image of the Archangel Raphael **רפאל**, Briatic World

**ר** RESH ♂ Masculine, Proud and dominant. Gold-yellow

**פ** PEH ♀ Female, Fierce, Strong, resolute. Red

**א** ALEPH ♂ Epicene, Rather Male, Spiritual, Winged, Slender appearance. Sky-blue

**ל** LAMED ♀ Female, Well-proportioned. Blue

Other Information: Archangel of the Sephirah Tiphareth, situated upon the Middle Pillar of the Tree of Life

Symbol of Balance and Equilibrium, Tiphareth is the 'Mediating Intelligence'

The Element of Air is attributed to this Sephirah, and Raphael **רפאל** is Traditionally the Archangelic Ruler of AIR

The Planet SOL is the main attribution of the Sephirah Tiphareth

The Image would be of a well proportioned being, though not overly muscular, having a

proud and dominant countenance, giving the impression that once this Force has been initiated into action it would fulfill its task with fierce resolution

Large Golden Wings rise majestically from Raphael's **רפאל** back and they fall to lie along his calves

The Image stands firm, constantly guarding the balance between the Great Cosmic Forces

The head is crowned with flowing Golden hair which flows slightly in a gentle breeze

Although an awesome Image, it should not radiate an sense of fear but should rather represent a tremendous Power that is 'harnessed' to its Cosmic function

The Form should be epicene neither Male nor Female, to reflect its station as a Middle Pillar Entity

Standing before the dawn sky this mighty Archangel radiates an extremely vibrant, brilliant Golden aura tinged with Red rays

It is obvious how the various attributions fall into direct line with both the Stations attributed to this Archangel (Tiphareth and Air)

These examples have been given as a guide with the techniques and Formula for creating, visualising imagery, and forming in the Astral, Telesmatic Images

There is enough information in this writing to formulate a Telesmatic Image of any Force, or Word that is desired

When visualising such an Image one should not see a flat picture, but should visualize it as three dimensional as possible both physical and Astraly, vibrant with living Force, its power radiating and vibrating throughout all space and Astraly

All names including Demonic (Qlippothic) Images can be formed in this same manner

Demonic Images tend to be of a lower, debased character

The gender of the Image would be of a more sexual and bestial nature

The Genitalia exposed and exaggerated, distorted out of all proportion

The result of this type of Imagery would bear a resemblance to the Goetia Demons as illustrated in some of the Grimoires

It is to be remembered that there are Angels of Death and Disease, that may reflect into its Image, and that there are Demons of Love and agriculture

Not all angels are beautiful beings, also not all Demons are hideous or sexual

## PART 4

Telesmatic Imagery is a Kabbalistic technique, one can see it's usefulness in all systems of MagicK

In the processes of Talismanic MagicK, Telesmatic Images may be used to great effect, heighting the corpus of the Ritual and visually expanding the Invocations, concentrating the Forces more effectively

There are two methods of incorporating these Images into the Ritual: Firstly, as various Invocations are uttered and the telesmatic Images formulated, visualise the Image emitting a Ray of Light [of the appropriate color(s)] down onto the Talisman

As the Ritual, and the Invocations progress, one would culminate with the splendor of several Mighty Forces of Cosmic Energy *firing* Rays of Divine Light and Power into the Talisman

Secondly as each Invocation is performed, visualise the Image 'standing' upon the talisman, towering away into space

With the progression of the invocation, visualise the Image becoming more vibrant and pulsating with power, until at the close of the Invocation contracted and condense the Image into the Talisman

This should 'not' be formulated as though the Image is 'shrinking', thereby symbolizing a decrease in power, but more as though the Talisman were the focus of the Force, into which it is flowing and concentrating the Talisman should then be envisaged as beaming with light, and as each Image is concentration

The Talisman should then be envisaged as beaming with Light, and as each Image is concentrated into it, so should this brightness intensify until it is unbearable to look upon. As the Ritual is brought to a close, with whatever Banishing one uses, so should one gradually fade this Light 'into' the Talisman

These Images are also employed in the process known as Path Working, in which one mentally travels along the Paths of the Tree of Life

Telesmatic Images may be used here to enrich the symbolism involved by translating it into personified forms

This does not only relate to Path Working upon the Tree of Life, subjective workings of all kinds it will be found to be relevant

Here we are not meaning to refer to 'Rising on the Planes', which is quite different to the technique under consideration

When attempting to attain contact with an Angelic Force, a Sefirah etc., this can be aided by the formulation and utilisation of a Telesmatic Image; the Magician forming the Image before him and Basking in it's radiance, being receptive for impressions and knowledge that may ensue

When striving toward subjective contact with a Sefirah during meditational work, try formulating a Telesmatic Image of the particular Sefirah instead of using the Traditional MagicKal Image - the resulting imagery is quite surprising

This is done by merely working from the Name of the Sefirah

An example KETHER's Image would be formed by the letters KAPH, TAU, and RESH

This not decrying the potency of the Traditional MagicKal Images

Along similar lines as this, one may 'assume the forms' of a Telesmatic Image, in exactly the same manner as when 'Assuming the God Forms'

This method may be incorporated into nearly all types of Ritual, both personal and group

workings, and could be of great value in Initiatory Ceremonies

When working with only one Telesmatic Image, it is useful to make an incense corresponding to the Name of the Image, this is done by mixing the herbs and perfumes that corresponding to the Hebrew letters comprised in the Name of the Image in equal amounts per letter

א/A	△ Galbanum
ב/B	☿ Mastic, White Sandal, Mace, Storax, all Fugitive Odors
ג/G	☽ Camphor, Aloes, all Sweet Virginal Odors, Menstrual Blood
ד/D	♀ Sandalwood, Myrtle, all Soft Voluptuous Odors
ה/H	♁ Dragon's Blood
ו/V	♄ Storax
ז/Z	♁ Wormwood
ח/Ch	♁ Onycha
ט/t,th	♁ Frankincence
י/Y	♁ Narcissus
כ/K	♁ Saffron, all Generous Odors
ל/L	♁ Galbanum
מ/M	▽ Onycha, Myrrh
נ/N	♁ Sumatra/Siamese Benzion, Opoponax
ס/s	♁ Lignum Aloes
ע/H,Aa	♁ Musk, Civet, Indigo
פ/P,Ph	♁ Pepper, Dragon's Blood, all Hot Pungent Odors
צ/Tz	♁ Galbanum
ק/Q	♁ Ambergris
ר/R	☉ Cinnamon, Frankincence, all Glorious Odors
ש/S,Sh	△ Frankincence, all Fiery Odors
ת/T	♁ Assafoetida, Scammony, Indigo, Sulfur, all Evil Odors

Let us suppose that we were to formulate a Telesmatic Image of the Archangel סנדלפון Sandalphon (See example of this in Chapter 3), we could then make an incense to use in the Ritual which would consist of:

ס/s	♁ Lignum Aloes
נ/N	♁ Sumatra/Siamese Benzion, Opoponax
ד/D	♀ Sandalwood, Myrtle
ל/L	♁ Galbanum
פ/P,Ph	♁ Pepper, Dragon's Blood
ו/V	♄ Storax
נ/N	♁ Sumatra/Siamese Benzion, Opoponax

Each ingredient being of equal proportion, the recipe would then be:

- 1 Part Lignum Aloes
- 2 Parts Sumatra/Siamese Benzion
- 1 Part Sandalwood or Myrtle
- 1 Part Galbanum

1 Part Dragon's Blood or Pepper

1 Part Storax

A drawback to this is that some of the herbs or perfumes corresponding to the letters of the Hebrew Alphabet are of a somewhat repulsive fragrance, an example Asafoetida attributed to TAU

These are not all the uses to which this technique may be applied, It is to be hoped that the Magician shall devise others from their own ingenium

## PART 5

How to extract a Sigil of any name using the Hermetic Rose

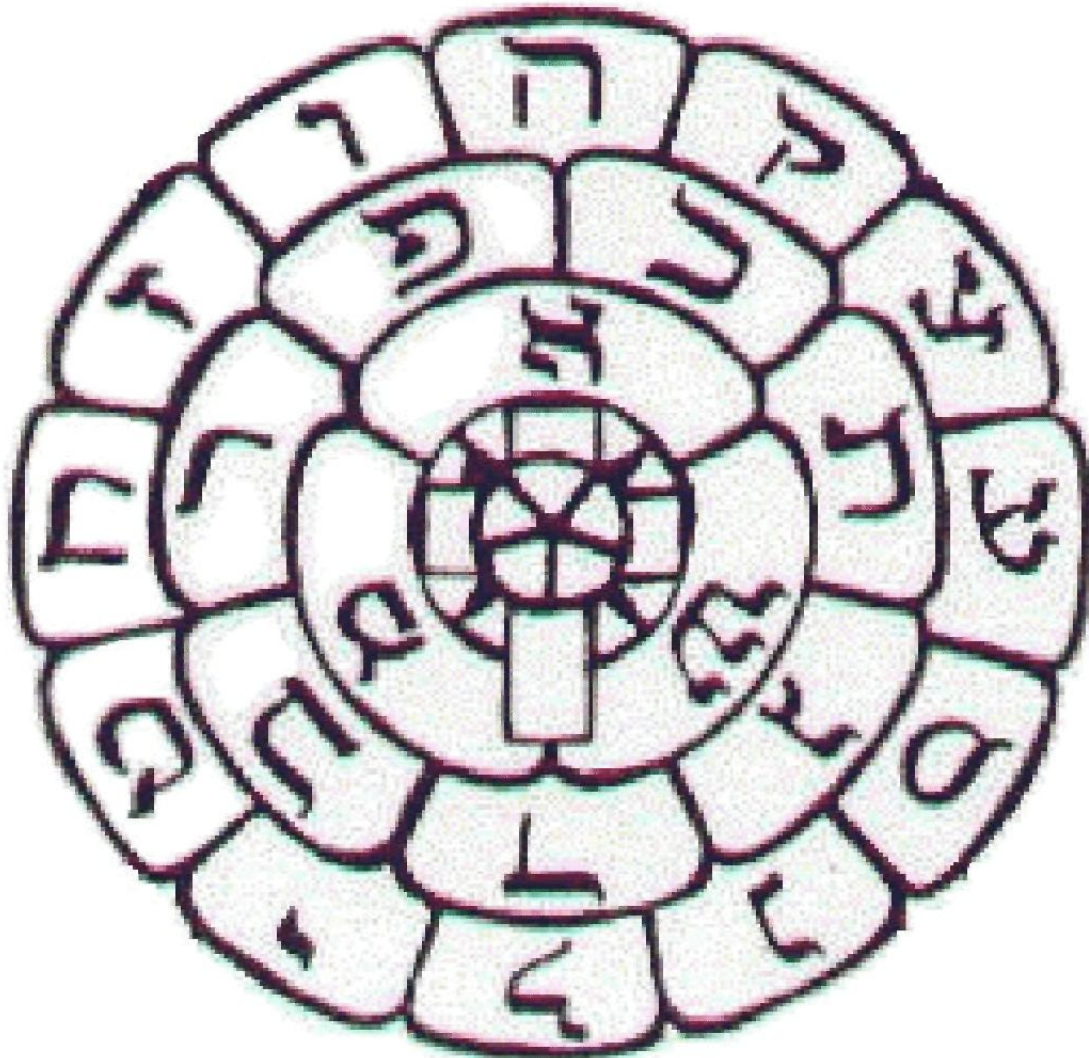
Every Sigil has a Primary Sigil and a Secondary Sigil

Most works on MagicK have the Primary Sigil of any Angel, try to use these if you have them

If you can not find the Primary Sigil and have to create one, it is done by this method

\*Note: I will not be listing how to extract a Planetary Sigil from the Planetary Squares

The Hermetic Rose is used in this method, with the 22 Hebrew Letters





<b>𐌆/A</b>	⚡ Epicene, More Male than Female, Spiritual, Winged, Slender appearance
<b>𐌇/B</b>	♂ Male, Active, Athletic and Slight
<b>𐌈/G</b>	♀ Female both Facially and bodily, Grey, Beautiful yet changeful, Full features
<b>𐌉/D</b>	♀ Feminine, Very beautiful and attractive, Full features
<b>𐌊/H</b>	♀ Female, Fierce, Strong, Rather fiery
<b>𐌋/V</b>	♂ Masculine, Steady, Firm and strong, Heavy and clumsy
<b>𐌌/Z</b>	♂ Male, Thin, Intelligent
<b>𐌍/Ch</b>	♀ Female, Fully-faced, little expression
<b>𐌎/t,th</b>	♀ Female, Strong and fiery
<b>𐌏/Y</b>	♀ Feminine, Very white and delicate
<b>𐌐/K</b>	♂ Male, Large, Strong
<b>𐌑/L</b>	♀ Female, Well-proportioned
<b>𐌒/M</b>	♀ Epicene, More Female than Male, Reflective, dream-like
<b>𐌓/N</b>	♂ Masculine, Square, Determined face, Rather dark
<b>𐌔/s</b>	♂ Male, Thin, Expressive features
<b>𐌕/H,Aa</b>	♂ Male, Rather mechanical
<b>𐌖/P,Ph</b>	♀ Female, Fierce, Strong, resolute
<b>𐌗/Tz</b>	♀ Female, Thoughtful, Intellectual



- ⌘/Q ⌘ Male, Full faced, Full featured
- ⌘/R ⌘ Masculine, Proud and dominant
- ⌘/S,Sh ⌘ Epicene, More Masculine than Feminine, Fierce, Active
- ⌘/T ⌘ Epicene, More Male than Female, Dark, Grey

VHV  
 YLY  
 sYT  
 OLM  
 MHS  
 LLH  
 AKA  
 KHT  
 HZY  
 ALD  
 LAV  
 HHO  
 YZL  
 MBH  
 HRY  
 HQM  
 LAV  
 KLI  
 LVV  
 PHL  
 NLK  
 YYY  
 MLH  
 ChHV  
 NTH  
 HAA  
 YRT  
 SAH  
 RYY  
 AVM  
 LKB  
 VSR  
 IchV  
 LHCh  
 KVQ  
 MND  
 ANY  
 ChOM  
 RHO  
 IIR  
 HHH  
 MYK  
 VVL  
 ILH  
 sAL  
 ORI  
 OSL  
 MYH  
 VHV  
 DNI  
 HChS  
 OMM  
 NNA

NIT  
MBH  
PVY  
NMM  
YYL  
HRCh  
MTR  
VMB  
IHH  
ONV  
MChY  
DMB  
MNQ  
AIO  
ChBV  
RAH  
IBM  
HYY  
MVM













diver/scryer/evoker

telesmantic/sympathetic

also read *The Book Of Celestial Images* (Aquarian 1984) by A. Highfield

Chapter titles

In vibrating the Divine Names, the Operator should first of all rise as high as possible towards the idea of the Divine White Brilliance in KETHER-keeping the mind raised to the plane of loftiest aspiration. Unless this is done, it is dangerous to vibrate only with the astral forces, because the vibration attracts a certain force to the operator, and the nature of the force attracted rests largely on the condition of mind in which the operator is.

The ordinary mode of vibrating is as follows: Take a deep and full inspiration and concentrate your consciousness in your heart, which answers to Tiphareth. (Having first, as already said, ascended to your Kether, you should endeavour to bring down the white Brilliance into your heart, prior to centering your consciousness there.)

Then formulate the letters of the Name required in your heart, in white, and feel them written there. Be sure to formulate the letters in brilliant white light, not merely in dull whiteness as the colour of the Apas Tattwa. Then, emitting the breath, slowly pronounce the Letters so that the sound vibrates within you, and imagine that the breath, while quitting the body, swells you so as to fill up space. Pronounce the Name as if you were vibrating it through the whole Universe, and as if it did not stop until it reached the further limits.

All practical occult work which is of any use, tires the operator or withdraws some magnetism, and therefore, if you wish to do anything that is at all important, you must be in perfect magnetic and nervous condition, or else you will do evil instead of good.

When you are using a Name and drawing a Sigil from the Rose, you must remember that the Sephirah to which the Rose and Cross are referred, is Tiphareth, whose position answers to the position of the heart, as if the Rose were therein. It is not always necessary to formulate before you in space the telesmatic angelic figure of the Name. As a general rule, pronounce the Name as many times as there are letters in it.

## SUMMARY

In the vibration of Names concentrate first upon the highest aspirations and upon the whiteness of Kether. Astral vibrations and material alone are dangerous. Concentrate then upon your Tiphareth, 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 Air 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 Tiphareth, 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 ADONAI HA-ARETZ.

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, saying IAO and LVX, making the symbol of the Rose-Cross as taught in the paper describing the Rose-Cross Ritual.

Pass to the centre 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

PIX

Formulate the perception of Kether above you, and draw down the White Light about this cross. Then, taking a deep inspiration, pronounce and vibrate the Letters of the Name. Flashing brilliant White Light should hover round them. This is the Expanding Whirl in the Aura.

Having gained the whiteness, then form the Telesmatic Image, not in your heart but before you, extending it and encouraging the ideal figure to expand and fill the Universe. Then immerse yourself in its rays and absorbing, also be absorbed by, the brightness of that Light, until your Aura radiates with its brightness.

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

ADNI makes the figure from head to waist; HA-ARTZ from waist to feet. The whole Name is related to Malkuth, Matter, and Zelatorship.

**ALEPH.** Winged, white, brilliant, radiant Crown.

**DALETH.** Head and neck of a woman, beautiful but firm, hair long, dark and waving.

**NUN.** 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.

**YOD.** Deep yellow-green robe covering a strong chest on which is a square lamén of gold with a scarlet Greek Cross - in the angles four smaller red crosses.

In addition a broad gold belt on which ADONAI HA - ARETZ is written in Enochian or Hebrew characters.

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

Schemhamphorasch.

72 Fold Name of God& Angels of the Quinaries

---

K L H H M I H L A H K A L M O S I V  
(I) 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 T A H Sh M T I V

18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

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 A I K L V

36 35 34 33 32 31 30 29 28 27 26 25 24 23 22 21 20 19

N N O H D V M O O S I 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 Z O M I

54 53 52 51 50 49 48 47 46 45 44 43 42 41 40 39 38 37

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 V P  
 M I M H V O Q B I V H B R Ch L M I H

72 71 70 69 68 67 66 65 64 63 62 61 60 59 58 57 56 55

Pronunciation (Mathers style)

H (Asiah)	V (Yetzirah)	H (Briah)	I (Aztiloth)
55 MabeH	37 Ani	19 Levo	1 Vehu
56 Poi	38 Chaum	20 Pah	2 Yeli
57 Nemem	39 Rehau	21 Nelak	3 Sit
58 Yeil	40 Yeiz	22 Yiai	4 Aulem
59 Harach	41 Hahah	23 Melah	5 Mahash
60 Metzger	42 Mik	24 Chaho	6 Lelah
61 Vamet	43 Veval	25 Nethah	7 Aka
62 Yehah	44 Yelah	26 Haa	8 Kahath
63 Aunu	45 Sael	27 Yereth	9 Hezi
64 Mechi	46 Auri	28 Shaah	10 Elad
65 Dameb	47 Aushal	29 Riyi	11 Lav
66 Menaq	48 Miah	30 Aum	12 Hahau
67 Aiau	49 Vaho	31 Lekab	13 Yezel
68 Chebo	50 Doni	32 Veshar	14 Mebah
69 Raah	51 Hachash	33 Yecho	15 Heri
70 Yebem	52 Aumem	34 Lehach	16 Haqem
71 Haiiai	53 Nena	35 Keveq	17 Lau
72 Moum	54 Neith	36 Menad	18 Keli

OK, So now by adding AL or IH (Masc, Severity, Justice aspect of God), EL or AH (Fem, Mercy, aspect), we get the names of the Angels of the decans of the Zodiac. There are 2 for each 10 degrees. If you have noticed none of the God names contain Gimel (G),(3), this is because of the grouping in 3's. These angels also rule the 36 minor arcana of Tarot.

72 Angels

Say	Means	Decave	Ruler	Minor Arcana
1 Vehuah	Exalter	1 Leo	Saturn	5 of Wands
2 Yeliel	Strength			
3 Sitel	Refuge, Confidence	2 Leo	Jupiter	6 of Wands
4 Aulemah	Concealed, Strong			
5 Mahashah	Seeks saftey	3 Leo	Mars	7 of Wands
6 Lelahel	Praiseworthy			
7 Akaah	Long suffering	1 Virgo	Sun	8 of Pentacles
8 Kahathel	Adorable			
9 Heziel	Merciful	2 Virgo	Venus	9 of Pentacles
10 Eladah	Profitable			

11	Lavah	To be exalted	3 Virgo	Mercury	10 of Pentacles
12	Hahauyah	Refuge			
13	Yezelel	Rejoicing	1 Libra	Moon	2 of Swords
14	Mebahel	Guardian			
15	Heriel	Aid	2 Libra	Saturn	3 of Swords
16	Haqemah	Raise up, praying night & day			
17	Lauah	Wonderful	3 Libra	Jupiter	4 of Swords
18	Kelial	Worthy to be invoked			
19	Levoyah	Hastening to hear	1 Scorp.	Mars	5 of Cups
20	Pahyah	Redeemer, liberator			
21	Nelakel	Thou alone	2 Scorp.	Sun	6 of Cups
22	Yiaiel	Thy right hand			
23	Melahel	Turning away evil	3 Scorp.	Venus	7 of Cups
24	Chahoah	Goodness in himself			
25	Nethah	Wide, wonderful, the enlarger	1 Sag.	Mercury	8 of Wands
26	Haaih	Heaven in secret			
27	Yerethel	Deliverer	2 Sag.	Moon	9 of Wands
28	Shaahih	Taker away of evils			
29	Riyiel	Expectation	3 Sag.	Saturn	10 of Wands
30	Aumel	Patient			
31	Lekabel	Teacher	1 Cap.	Jupiter	2 of Pentacles
32	Vesherah	Upright			
33	Yechoah	Knower of all	2 Cap.	Mars	3 of Pentacles
34	Lehachah	Merciful, clement			
35	Keveqah	To be rejoiced in	3 Cap.	Sun	4 of Pentacles
36	Menadal	Honourable			
37	Aniel	Lord of virtues	1 Aqu.	Venus	5 of Swords
38	Chaumah	The hope of all the ends of the earth			
39	Rehauel	Swift to condone	2 Aqu.	Mercury	6 of Swords
40	Yeizeel	Making joyful			
41	Hahahel	Triune	3 Aqu.	Moon	7 of Swords
42	Mikel	Who is like unto him			
43	Vealah	King and ruler	1 Pisces	Saturn	8 of Cups
44	Yelahah	Abiding forever			
45	Saelah	Mover of all	2 Pisces	Jupiter	9 of Cups
46	Auriel	Revealer			
47	Aushalah	Just judge	3 Pisces	Mars	10 of Cups
48	Miahal	Sending forth as a Father			
49	Vahoel	Great and lofty	1 Aries	Mars	2 of Wands
50	Doniel	Merciful judge			
51	Hachashyah	Secret, Impenetrable	2 Aries	Sun	3 of Wands
52	Aumemah	Covered in darkness			

- 53 Nenael Caster down of the proud 3 Aries Venus 4 of Wands  
 54 Neithel Celestial king
- 55 Mabehah Eternal 1 Taurus Mercury 5 of Pentacles  
 56 Poiel Supporting all things
- 57 Nememah Lovable 2 Taurus Moon 6 of Pentacles  
 58 Yeilel Hearer of cries
- 59 Harachel Permeating all 3 Taurus Saturn 7 of Pentacles  
 60 Metzeral Raising up the oppressed
- 61 Vametel The name which is over all 1 Gemini Jupiter 8 of Swords  
 62 Yehahel The supreme end or essence
- 63 Aunual Rejoicing 2 Gemini Mars 9 of Swords  
 64 Mechiel Vivifying
- 65 Damebyah Fountain of wisdom 3 Gemini Sun 10 of Swords  
 66 Menaqel Nourishing all
- 67 Aiauel Delights of the sons of men 1 Cancer Venus 2 of Cups  
 68 Cheboyah Most liberal giver
- 69 Raahel Beholding all 2 Cancer Mercury 3 of Cups  
 70 Yebemyah Producing by his word
- 71 Haiaiel Lord of the universe 3 Cancer Moon 4 of Cups  
 72 Moumyah End of the universe

It was either Solomon or Moses, that wrote this down.... I am not sure which. The names are arrived at by writing (in Hebrew) the 19th, 20th and 21st verses of Exodus 14, right to left, left to right, and right to left again, (Masoretic style) in 3 lines. Each line contains 72 characters, relating to 72 rungs of Jacobs ladder, the 78th Psalm has 72 verses, referring to the divided name. There are many other references to 72, and divisions thereof, in the old books.

Gematria is foolishness to some, understood by few, I think it is a way to express ideas in a universally understood medium.  
 At any rate I compiled this info. from The Kabbalah Unveiled by Mathers, Intro to Golden Dawn Tarot by Wang, and The Complete GD System by Regardie.

AHBH, Soror N.  
 Modem (619)447-5010

---

[Sign Guestbook](#) OR [View Guestbook](#)

---

---

Last updated on the 27.June.99