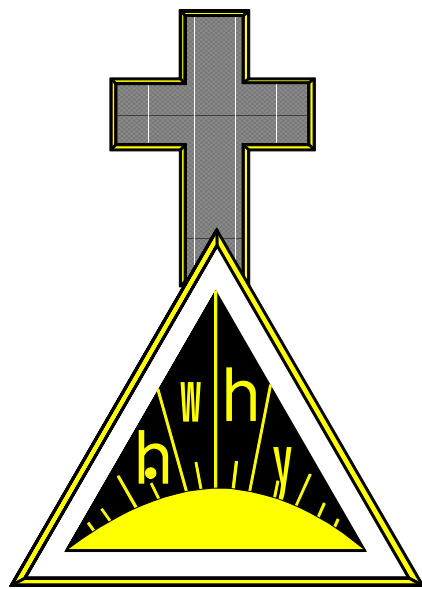


The Hermetic Order Of The
GOLDEN DAWN^{Intl.}

**POLYGONS AND
POLYGRAMS**



THEORICUS 2=9

A basic understanding of polygons and polygrams is essential for the magical work of the Theoricus. In higher grades, you may or may not decide to work with these figures, but if you work at all in the area of talismanic work, you will be using polygons and polygrams.

The point within the circle, the Primordial Point, is a representation of rtk . Really not much can be said about this Primordial Point, for in it is the potential of all things and of no thing. All things emanate from the Primordial Point. All things end at the Primordial Point.

The cross within the circle is attributed to hmkj . Here we have the Root of Wisdom according to the *Sepher Yetzirah*. So the cross within the circle is a representation of all things and no thing in perfect harmony and balance as well as unity.

hnyb is represented by the triangle inside the circle. The triangle is the only lineal figure in which all the surfaces can be reduced. What we are saying here is that every polygon can be divided into triangles by simply drawing lines from its angles to its center. The triangle is the simplest of all lineal figures, therefore it is the first of all lineal figures. In the Neophyte Initiation of the Hermetic Order of the Golden Dawn, we state that in all things there are two opposing forces and a third force uniting them. This would refer to the triad which operates in all things, especially the Supernals. It would also refer to hnyb , the third sephira. We see clearly that hnyb is an amalgamation of the top three Supernals. This is emphasized in the lesson, "Understanding of the Human Personality in the World of the Qabalah."

The top three sephiroth are referred to as the Greater Neschamah, whereas hnyb is referred to as the Lesser Neschamah. The triangle would also refer to the planet of Saturn and to the element of Fire. The color of Saturn is black and that of Fire is red. Therefore, the black triangle would represent Saturn and a red triangle would represent the element of Fire. Note also that a White Triangle represents the Supernals. We also have another triad, the three principles of nature: Salt, Mercury, and Sulfur. All of these symbols can be exemplified in the triangle which would give reference to hnyb .

The square is another lineal figure that is generally understood to represent equation and stability. Within the symbol of the square is included the idea of surface and superficial measurement. The square refers to the quaternary of all things and to the tetrad of the holy name YHVH which operates through the four elements. The square is attributed to dsj , the fourth sephira. It would equally correspond to the planet Jupiter. It is also a fitting representative of the four elements that will eventually take on manifestation.

The next figure is the pentangle. This refers to the sephira of hrwbg and the planet Mars. The pentangle can be traced in two different ways. When it is reflected from every second point it is called the pentagon, which is referred to hrwbg and Mars. The same figure, when reflected from every third point, is called the pentagram.

The pentagon is a fitting symbol that naturally represents the power and essence of the pentad. This operates through nature by the dispersal of the spirit and the four elements through it.

The pentagram is called the Signet Star of the Microcosm. It is a good and holy symbol, it is a positive symbol that represents man with his arms and legs extended,

adoring the Lord of the Universe. It also represents the domination of the Higher Will of the Spirit ruling over the elements. Another way of putting this is mind over matter.

When the pentagram has a single point pointing downward it is then known to be a negative or evil symbol. It becomes representative of a goat's head or a demon's head. This is a representation of the abasement of reason, the lack of reason, and the loss of reason beneath the blind force of matter. Notice that we didn't say beneath the blind force of Spirit. It is beneath the blind force of gross matter. The inverted pentagram is also a representation of the elevation or adoration of anarchy above order. It is also the elevation of conflicting forces driven simply by chance or haphazardness above the elevation of the Divine Unknowable One.

The upright pentagram represents the force of spirit and the four elements governed by the five letters of the name of the Restorer of all things. The element of spirit the letter *c* is fused between the masculine and the feminine, forming the Pentagrammaton out of the Tetragrammaton. With a circle drawn around the pentagram it represents the Kerubim and the Wheel of Spirit. One final point of symbolism of the pentagram is that it becomes a tremendous force for the letter *h*, the feminine aspect, the letter of the great Supernal mother, Aima Elohim.

If we reflect from every second point of the symbol of the hexangle, it would then be titled a hexagon. When it is reflected from every third point, it then takes on the form of the hexagram. This symbol, the hexagram, directly refers to the sephira *trapt*. The hexangle is a fitting representative for the powers of the hexad which operates through Nature. The hexad does this by the dispersal of rays of the various planets and the zodiacal emanations penetrating through the Sun. Those who wish to pursue will understand that a sextile is both powerful and good. If we take the number of degrees of the great circle and cut it off at sixty degree angles, we form this astrological sextile aspect. It is not quite as related to the Sun nature as is the hexagram. It should be remembered that the suffix "-gon" really relates to the dispersion of energy, the distribution of energy, and a radiation of force. When a hexagram is used as the diagram it represents concentrated force. Both are applicable, the hexagon would be for spreading of energies and the hexagram would be for specific or concentration of energies, as well as the sealing of energies. You should remember that at times in magical workings both of them may be employed, but the hexagon always initiates the whirl.

We call the hexagram the Signet Star of the Macrocosm. It is the sign of the Macrocosm, the greater or outer world. The six angles easily represent the six-day period of creation as depicted in Genesis, while its synthesis can be akin to the seventh day, a period of rest. This is summed up by its hexagonal center.

Let us divert a moment to the subject of the Unicursal Hexagram. For years it was thought and propoorted by followers of Aleister Crowley that he had invented this particular hexagram. After studies of early Order Documents, it was determined that the Unicursal Hexagram was used by S.L. MacGregor Mathers and was invented by the mathematician Pascal. For specific Enochian workings, a hexagram that could be drawn in one single line was needed. There are some specific workings where John Dee and Kelly were commanded by angelic forces to use a hexagram that was not drawn in two strokes of the pen or wand, but by a single stroke. This, however, was not widely employed by our founders, but used for those specific Enochian workings.

The Unicursal Hexagram employs or denotes the rulership of presidency of the Sun and Moon over the four elements. All of these are united in spirit as they come together. There is some information about the Unicursal Hexagram in various books which will be covered in higher grades for those of you who would wish to pursue this hexagram and its workings.

In regards to the traditional hexagram, often times called the Hebrew or Jewish star, it represents the force of the planets acting through the various signs of the zodiac. This is very powerful and effective in sealing the astral image of Nature under the presidency of the sephiroth, as well as the seven palaces. The hexagram is especially attributed to the Sun. This symbol is one of great power, a symbol of great strength. In it are both the combination of the pentagram and the cross, thus forming a very potent and positive triad which are in harmony with each other.

The heptangle refers to the seventh sephira of $j \text{ xii}$. As we disperse the power of the seven planets through the week and the year, we have the creation of the heptagon. It also alludes to the seven colors of the rainbow. The heptagram is the star of Venus and is applicable to her nature. The lineal figure of the seven planets is the heptagram representative of Venus' gates or entrances. It is also a fitting symbol of the Isis of Nature, as well as the seven lower sephiroth of the Bride. This is a powerful symbol when Venus or $j \text{ xii}$ energy needs to be employed. It is extremely effective in the use of talismans for those who are overly intellectual in their thinking. It becomes a fitting symbol for concentration and meditation for those who are overly influenced by Mercury.

The eighth sephira of $d \text{ iiii}$ is represented by the octangle. The power of the ogdoad and the octagon are naturally represented in the octangle. It is this symbol that naturally shows the dispersal of the rays of the elements in their dual aspects. Remember that there is a dual aspect to everything under the leadership and presidency of the eight letters of the name. The octagram, when it is reflected from each third point, yields eight triangles. These eight triangles become representative of the triad operating within each element in its dual form. Thus, we have the positive and the negative under the power of the third aspect of the triad which becomes YHVH Adonai, but is written as if it is bound together as IAHDONHI. If we take the Octagram and reflect it from every fourth point, we have the star of Mercury, and this certainly is akin to the nature of Mercury. It is a further potent symbol representing the binding together of concentrated positive and negative forces of nature and of the elements, under the name of IAHDONHI (Remember that it is a combination of the Tetragrammaton and Adonai together). We must always remember that Adonai is the key of YHVH.

The Enneangle is referred to the ninth sephira of $d \text{ iiii sy}$. It is representative of the power of the ennead and the enneagon. It also shows the operating power of nature by the dispersal of the rays of the seven planets and of the Head and Tail of the Dragon of the Moon, otherwise known as Cauda and Caput Draconis.

When we reflect on the enneagram from every third point, we find that we arrive at the triple ternary operating both in the seven planets with the Cauda and Caput Draconis of the Moon and also with the alchemical principles counterchanged and interwoven. It is not akin much to the nature of Luna as it is to the sphere of $d \text{ iiii sy}$. It is only when the enneagram is reflected from every fifth point that it becomes consonant

with the nature of Luna. The Enneagram is the star of the Moon, the star of Luna. It is a fitting representation of the Moon's administration to the Earth through the virtues of the solar system under the presidency of the sephiroth. When the enneagram is reflected from every fourth point, it is composed of the three triangles united with a circle which alludes to the triple ternary of the three alchemical principles, sulfur, mercury and salt. When reflected from every fourth point, it is not so much in harmony with the nature of Luna as when the enneagram is reflected from the fifth point.

The dekangle represents the power of the dekad and the dekadon. The dekadon shows the power of the dekad operating in nature by the dispersal of the rays of the ten sephiroth. The number of degrees of the great circle cut off between its angles is thirty-six.

The dekagram reflected from every third point is especially in harmony with t\`wklm . This shows the triad operating through the angle of two pentagons with a circle. It also alludes to the three alchemical principles, plus spirit, plus the four elements in their positive and negative form all under the presidency of the ten sephiroth. The dekagram, reflected from the fifth point, is composed of two pentagrams within a circle. It alludes to the operation of the duplicated h of the Tetragrammaton, as you know there is a first and final h. It also refers to the concentration of positive and negative forces of Spirit and of the four elements under the presidency of hnyb , the convolution and revolution of forces under Aimah.

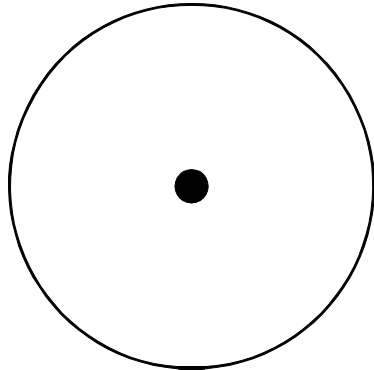
As a general rule, the endekagram refers to the Qlippoth. When it is reflected from every fourth point, it represents their restriction. However, from other reflections, it indicates the Qlippoth's operation through nature. Thus, we can say that the endekangle naturally represents the evil and imperfect nature of the endekad and the endekagon. This is highlighted by the dispersal of the eleven curses of Mount Ebal through the Universe.

The dodekangle refers to the aspect that we call the zodiac. It represents the power of the dodekad. The dodekagon represents the influences of the zodiac through Nature. However, the dodekagram represents its constriction. The number of degrees of the great circle cut off between its angles is thirty. This forms a weak astrological semi-sextile.

One final note is that when using these lineal figures later in the forming of talismans under the directions of the sephiroth, we must remember that all of the sephiroth below the point of hmkj should have a double, triple, or quadruple form of their lineal figures bound together in their talismans. For example, let's take the heptangle of j x\`n , the heptagon and the two forms of the heptagram. They should all be united in the same talisman with the extremities of the angles coinciding.

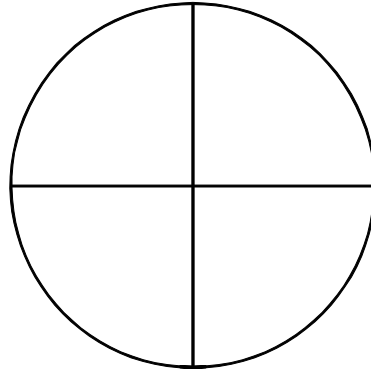
Later, in the higher grades and in talismanic work, you will be utilizing these figures for potent and powerful planetary, zodiacal, and sephirotic work. It is not necessary in this grade to have every aspect of every figure memorized, but you should have a working knowledge of each figure and how it applies to every sephiroth and every planet. This will give you a basic understanding and allow the information to seep into your mind and thus be easily utilized later for potent, powerful workings.

The Point within a circle



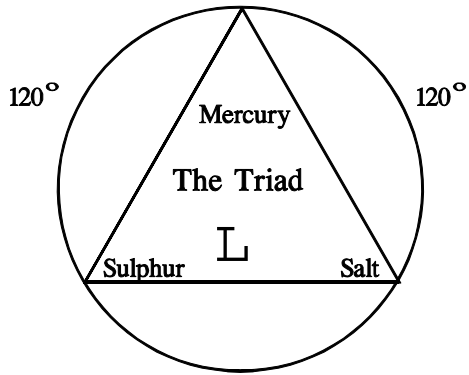
rtk

The Cross



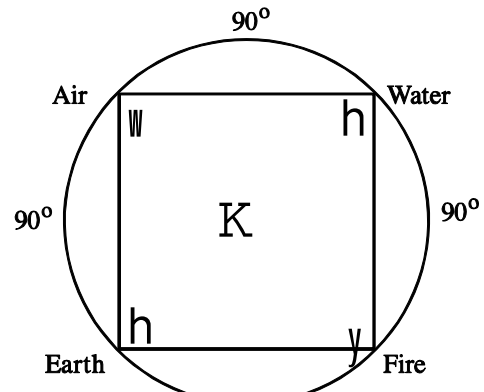
hmkj

The Triangle



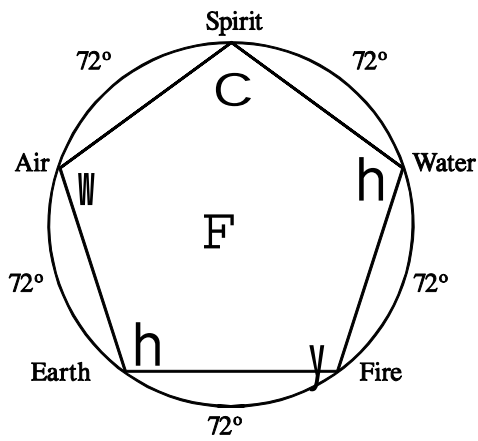
hnyb

The Square



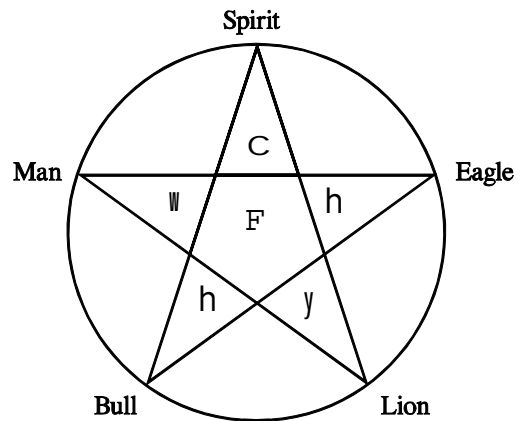
dsj

The Pentagon

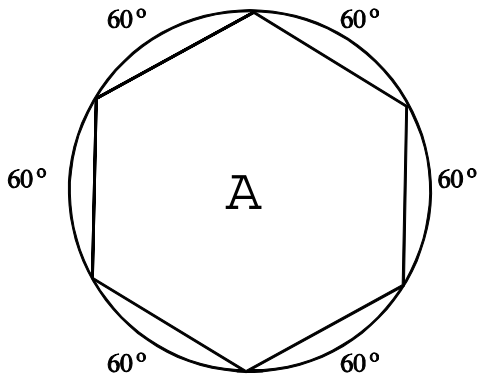


hrwbg

The Pentagram

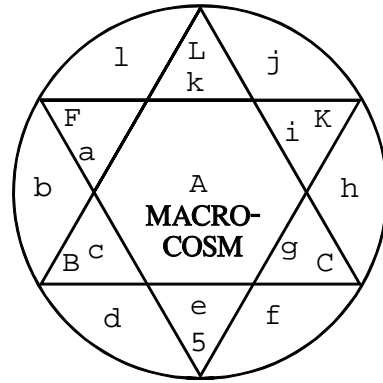


The Hexagon

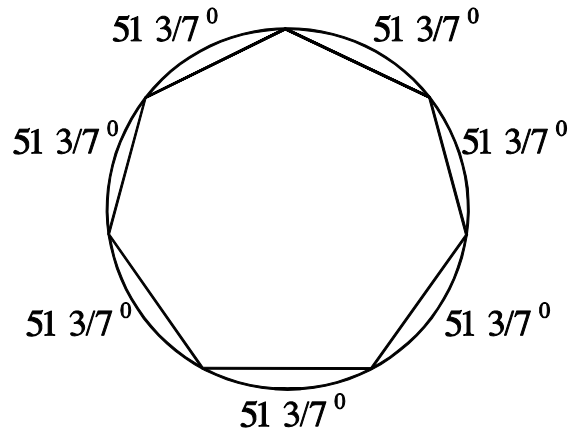


trapt

The Hexagram

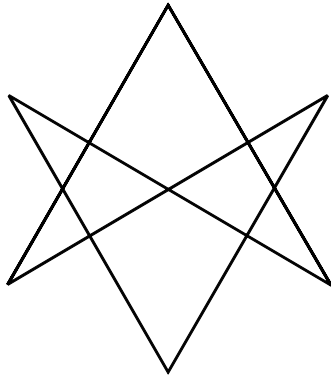


The Heptagon

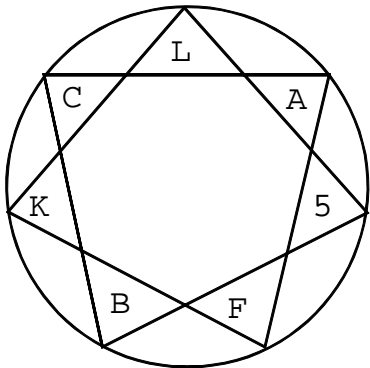


j xn

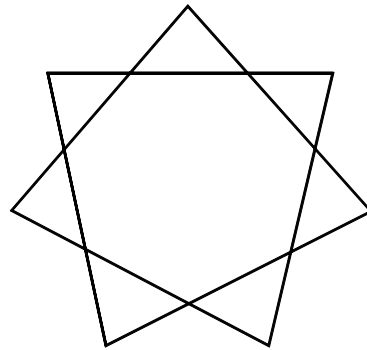
Unicursal Hexagram

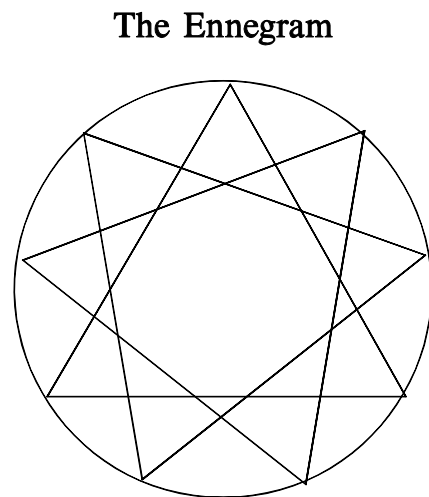
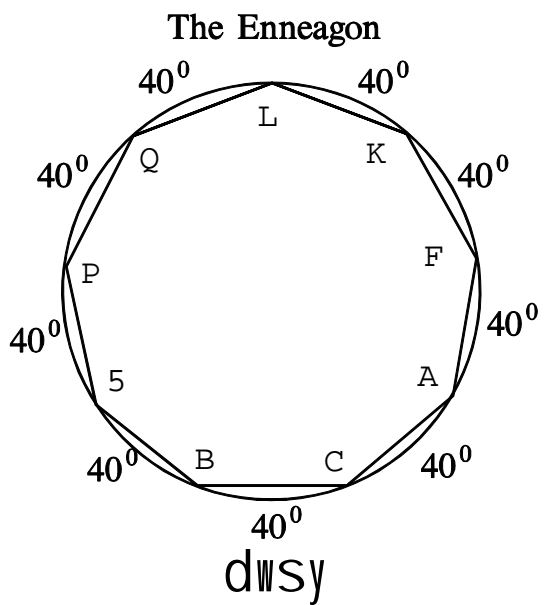
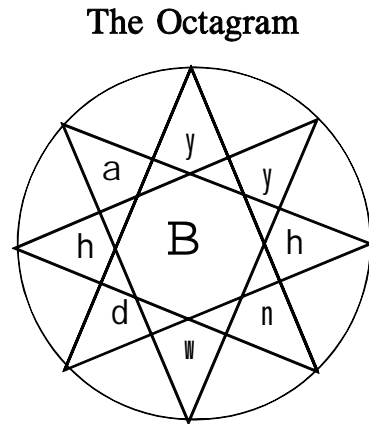
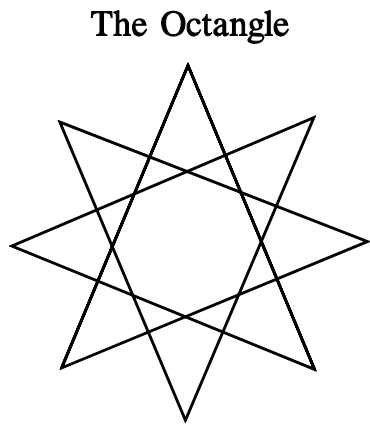
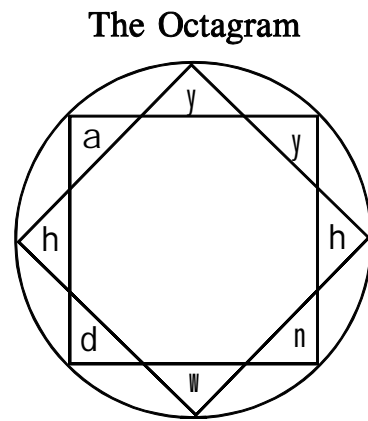
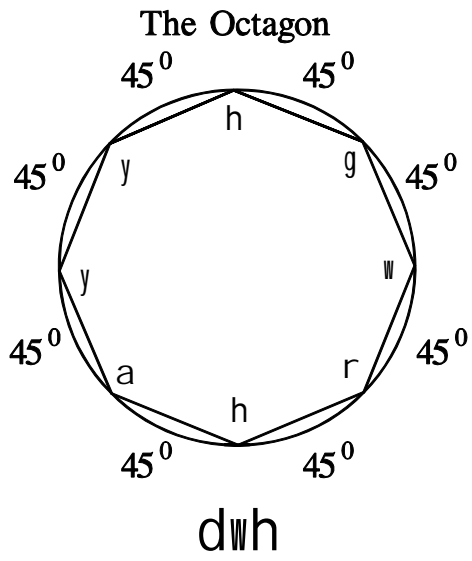


The Heptagram

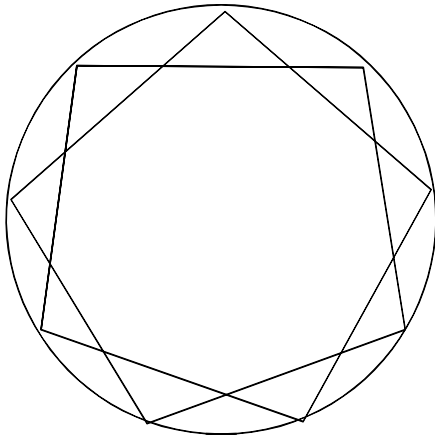


The Heptangle

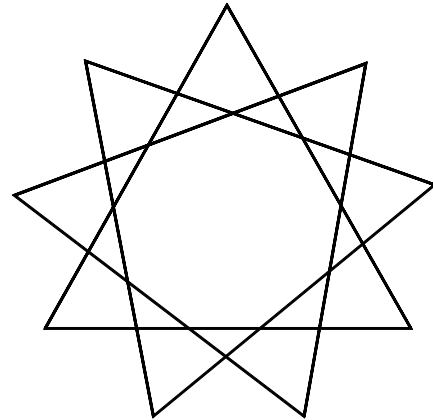




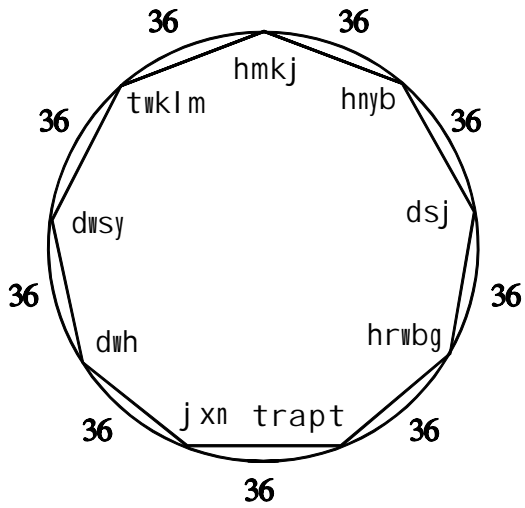
The Enneagram



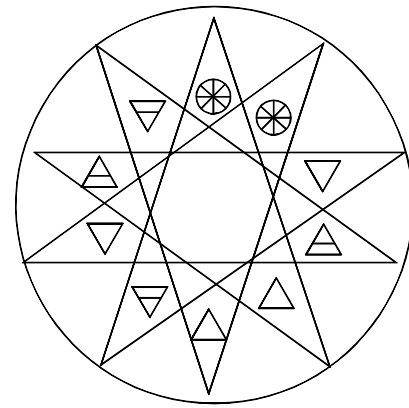
The Enangle



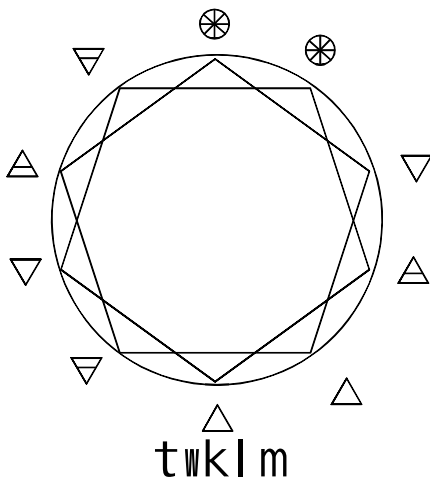
The Dekagon



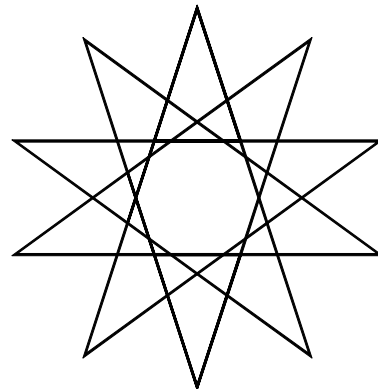
The Dekagram



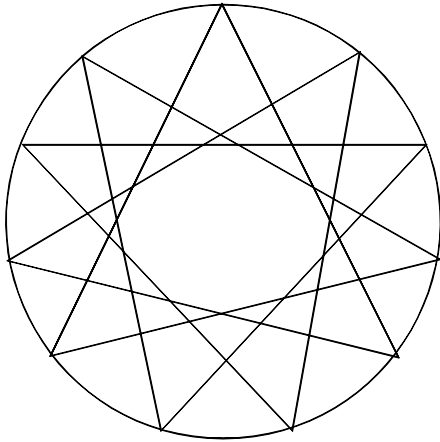
The Dekagon



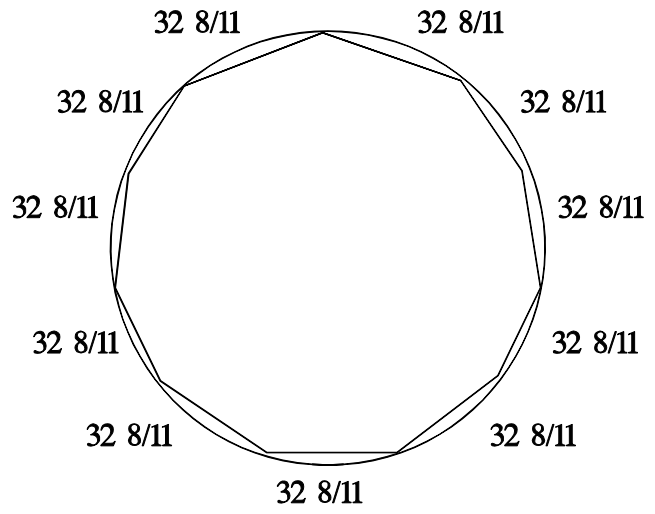
The Dekangle



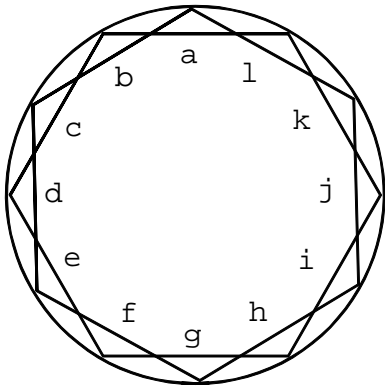
The Endekagram



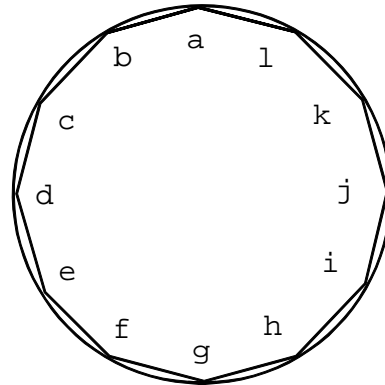
The Endekagon



The Dodekagram



The Dodekagon



The Dodekangle

