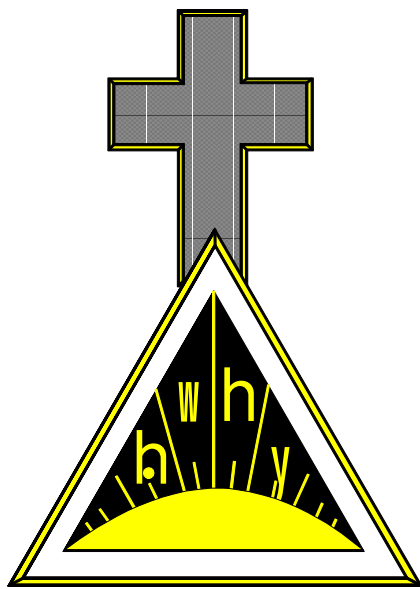


The Hermetic Order Of The  
GOLDEN DAWN<sup>Intl.</sup>

**SYMBOLISM OF THE  
THEORICUS GRADE**



**THEORICUS 2=9**

The grade of Theoricus is attributed to the element of Air. This is exclaimed during the Theoricus grade ritual by the Hegemon. The planet that this grade refers to is the Moon, and it is the Hieres who exclaims this during the grade ritual. The Hieres states that it is the thirty-second path of  $t$ , the Universe, as composed of the four elements as well as the Kerubim, the Qlipoth, the astral plane and the reflection of the sphere of Saturn. The invocation of Air is important in the preparation of this ceremony, and as such the Hierophant of the Temple invokes Shaddai El Chai. In the ceremony, the Archangel of Air is also called upon, Raphael. Lastly, the energies of the Divine names that rule over the Watchtower of the East, ORO IBAH AOZPI, as well as the great King of the East, Bataivah are invoked. All of this is done under the auspices of Shaddai El Chai.

The Theoricus will remember that in the Zelator grade, the Grand Word or Divine name is Adonai Ha Aretz. The mystic title is "Periclinus de Faustis." The mystical number of Zelator is fifty-five. The mystic password is hm. It is here in the grade of Theoricus that the Grand Word changes to Shaddai El Chai, which means Almighty and Ever Living One. The mystic number is forty-five which is formed from the password hm, which is the secret name of the world of Formation. This overall correspondence of the grade of Theoricus falls under the sephira of  $\text{dwsy}$ . It is called "The Pure and Clear Intelligence", and so called because it purifies and makes clear the sephiroth. It also harmonizes all the sephiroth while removing division. In this grade the Theoricus now adds to his/her Zelator sash the symbol of Theoricus. This is the violet cross with the  $2=9$  symbol in a circle and a square. In addition the Theoricus adds to his or her sash a colored strip of ribbon indication that he or she is Lord or Lady of the Thirty-second Path of  $t$ .

The entrance badge for the path of  $t$  in the grade of Theoricus is the Greek Cubical Cross. The Zelator, upon entering the Temple, is instructed by the Hierophant to take the Cubical Cross in his left hand and the Banner of Light, the Banner of the East, in his right hand while following his guide Anubis, who will lead him from the material into the spiritual.

The elements are now portrayed and infused in a balanced manner much in the same way that they are portrayed in the path of  $t$ . You must remember that in your studies of the path of  $t$ , that  $t$  is the only path that is self balancing. So, the ritual naturally takes a direction that portrays this naturally balancing path. The Zelator, as he goes through the Theoricus ritual, is faced with these elements. First is the Hieres who says that he is the synthesis of the elemental forces. Also, that he is a symbol of man and a symbol of life and death. This should be equated with the esoteric title of the path of  $t$  which is, "The Great One of the Night of Time." But here the Hieres states that he is the "Child of the Night of Time", meaning that he is the offspring of "The Great One of the Night of Time."

So, the aspirant on his journey throughout the Temple first meets Osiris, who bars him from passing through the gate of the eastern heavens unless he can exclaim the secret name. This is said by the Kerux who says, "Thou art Nu, Goddess of the Firmament of Air, thou art Hormaku, Lord of the eastern Sun." The Hierophant then responds, "In what signs and symbols do you come?" The Kerux answers for the aspirant saying, "In the letter a, in the Banner of Light, in the symbol of equated forces."

It is very important to understand that each element is penetrated in the Theoricus grade through the equated forces of balance as exemplified through the Cubical Cross. Here the aspirant is holding fast to the Banner of Light, the banner of his higher aspirations, the synthesis of balance, if you will, and the symbol of his Higher Genius. At the same time, he is holding on to the Cubical Cross, which is also the synthesis of elemental balance. He is then saying that I can enter this way because I can balance myself and therefore I deserve to have the availability to enter this path and this element of Air.

On the elemental journey, the aspirant runs into Fire, which is the priest with the mask of the Lion. Again, the Kerux exclaims the name of the lion, Mau, Lord of Fire, Ra, the Sun in his strength. Afterward, the Kerux exclaims for the candidate that he comes in the letter c, the Banner of the East, and the symbol of the Cubical Cross. Again, the penetration of Fire takes place, but through a balanced vehicle. This vehicle is the higher aspiration of the candidate and the symbol of the Cubical Cross.

Now the candidate faces the priest with the mask of the eagle. This time the Hegemon responds for the candidate and says that he is, "Heka, mistress of Hesur, ruler of Water is thy name, thou art Toum, the setting Sun." Here the Hegemon states for the candidate that he comes in the letter m, the banner of Light as well as the symbol of the twenty-two letters which are portrayed on the Cubical Cross. It is at this point that the candidate enters the element of Water through the balanced forces of all the elements.

Finally, the candidate faces the priest with the mask of the Ox. This is the Kerubic emblem of Earth. "Thou cannot pass the gate of the northern heaven unless thou can tell me my name," is proclaimed aloud as the aspirant arrives at the north. The Hegemon responds for the candidate, "Satem, in the abode of Shu, the Bull of Earth is thy name, thou art Kephra, the Sun at night." The Hegemon goes on to say that he comes in the letters a, m and c and in the symbol of the Banner and the Cross. So now at this point, all three of the Mother letters have been invoked into the candidate. The candidate has been passed through with the keys to understanding this grade. So, it is through these energies that the final element of Earth is portrayed, or as could be exemplified through final h of the Tetragrammaton. This is actually a portrayal of the letter t, the four elements in balance.

The Cubical Cross is a wonderful emblem to exemplify these balanced forces coming together in the letter and the path of t, which is also the Universe card of the Tarot. It is composed of twenty-two squares externally.

This refers to the twenty-two letters that are placed on it. Here we see in the ceremony that the Hierophant says, "Twenty-two are the letters of the Eternal Voice, in the Vault of Heaven, in the depths of Earth, in the abyss of Water, in the all presence of Fire. Heaven cannot speak their fullness and Earth cannot utter it." The path of t is called the "Administrative Intelligence" because it directs and associates all the operations of the seven planets in their due course. Thusly to it is attributed the knowledge of the seven abodes of Assiah, the material world, which can also be symbolized in the Apocalypse by the seven churches. In addition, the thirty-second path can also refer to the Universe as composed of four elements, to the Kerubim or the kerubic energies, to the Qlipoth, and to the astral plane as well. It is a reflection of

the sphere of Saturn and the heaven of Assiah attributed to the path of t is Saturn. It is a linked path and the way it works is that it connects the material world in the formative world of Assiah with Yetzirah. In so doing, what passes through the astral plane is the abodes of the elementals as well as the shells of the dead. In other words, it can be stated that it is the passing through the gate of Eden.

The next point of consideration is the actual depiction of the Tarot card of the Universe. Some of the highlights of this path are: The seventy-two small circles referring to the Schemhamporesch or the seventy-two fold name of God. These are depicted on the card many times as little dots or stars in an oval form. The twelve large circles form the zodiac. At the four angles of the card are the Kerubim, which verifies the power of the Tetragrammaton operating through the elements on this path. This is a path of all the elements in perfect balance and harmony. They are the Sylphs, Undines, Salamanders and Gnomes.

The final exhortation from the Hierophant to the candidate is for him to be prompt and active as the Sylphs but avoid frivolity and caprice. This is very important, for as we learn the element of Air, we must also learn to manage the Air. Consequently, we must learn to act swiftly and without hesitation. However, we must also learn to manage in our lives the unnecessary frivolity and caprice so that we can squeeze out the most of our potential.

Be energetic and strong like the Salamanders, but again, Salamanders are represented by Fire and we must avoid irritability and ferocity. Next, we must be flexible and attentive to images like the Undines but avoid idleness and changeability. The final word of caution is to be laborious and patient like the Gnomes but avoid grossness and avarice.

It is at this point that the Hierophant confers the title of Lord or Lady of the Thirty-second Path upon the recipient. The Temple is rearranged and the candidate quits the Temple for a short period of time only to be brought back to the Temple for the second half of the initiation. Upon his return, the Zelator carries with him a different admission badge. He is asked upon entering, "By what symbol do ye enter?" The Hegemon responds for him: "By this symbol of the Caduceus of Hermes." This is the entrance badge into dmsy. It is important to understand that the Tree of Life in combination with the three Mother letters are really the key to understanding and unlocking the secrets of the Caduceus of Hermes. The upper point of the Caduceus Wand rests upon rtk, the wings stretch out to hmkj and hnyb, which combine the three Supernals. The lower seven sephiroth are embraced by the serpents whose heads fall directly upon hrwbg and dsj. They are called the Twin Serpents of Egypt. They are the currents of astral light. Many mystical groups spend most of their time in idol worship of these serpents or astral light, but it is really the wings on the Caduceus that we must aspire to, for they govern the serpents. In other words, the Higher Nature must govern the lower nature. We are not Christianizing or preaching any form of morals by any means; let us make this clear. What we are saying is that we must always act with our Higher Nature and our True Will in our most profound interest. For unless we do so, we fall prey to the serpents who would swallow and devour us and consequently never attain the true freedom that the wings of the Caduceus can bring us through the light of the Supernals. In addition, the wings at the top of the Caduceus form the letter c, which is the symbol

of Fire. The heads in the upper halves of the serpents form the letter a, which is the symbol of Air. The tail which intertwines, forms the letter m, which is the symbol of Water. Thus we have the Fire of life above, the Water of creation below, and the Air symbol vibrating between them.

Next we are introduced directly to the Tree of Life which is formed of the sephiroth and the connecting paths in a complete symbolism. This includes the Hebrew symbols, Divine names, the names of the Archangels and Angels. In the study of the Hebrew letters as they are placed on the paths, we see that they form the symbol of the Serpent of Wisdom. While on the other hand the natural succession of the sephiroth form the Flaming Sword of Creation, the course of the lightening flash. In addition, there is depicted the two pillars on the right and left side of the Tree symbolizing the active and passive energies, the Yin and Yang, the Male and Female. They allude to the pillars of Fire and Cloud, which is stated in the initiation itself that the pillars guided the Israelites into the wilderness. The pillars further represent the two Kerubim of the Ark of the Covenant. The one to the right is Metatron, male, and the one to the left is Sandalphon, female.

The next important symbolism given is the Theoricus Grade Sign. There is a separate lesson regarding the concepts of this, so time will not be spent on it in this lesson other than to say that it represents the path of *clwy* supporting the pillars of Severity and Mercy. It is the sign made by the Greek god Atlas. It is also portrayed as the Isis of Nature supporting the heavens. In addition, in the Theoricus grade we introduce the new Theoricus to the three secret names of God borne upon the Banners of the East, which are ORO IBAH AOZPI. Also introduced is the Kamea of the Moon and its mystical square. It is interesting to note that when the Moon is increasing, it is on the side of Mercy, while in its decrease it is on the side of Severity. When the Moon is full it reflects the Sun of *trapt*. This should be kept in mind for later serious magical workings.

The Theoricus is given the mystical title *Poraio de Rejectis*, which means brought from among the rejected.

The final adoration is very succinct and should be repeated from time to time, at least on a weekly basis by the Theoricus, as he passes through the element of Air.

It is as follows:

"Spirit of Life, spirit of Wisdom whose breath giveth forth and withdraweth the form of all things. Thou before whom the life of beings is but a shadow which changeth and a vapor which passeth. Thou who mountest upon the clouds and who walkest upon the wings of the wind. Thou who breathes forth thy breath and endless space is peopled. Thou who draws in thy breath and all that cometh from thee returneth unto thee. Ceaseless motion in eternal stability, be Thou eternally blessed. We praise Thee and we bless Thee in the changeless empire of created light, of shades and reflections, and of images. We aspire without cessation unto Thy immutable and imperishable brilliance. Let the ray of Thine intelligence and warmth of Thy love penetrate even unto us. Then that which is volatile shall be fixed, the shadow shall be a body, the spirit of Air shall be a soul, the dream shall be a thought, and no more shall we be swept away by

the tempest, but we shall hold the bridles of the winged steeds of dawn. We shall direct the course of the evening breeze to fly before Thee. O Spirit of spirits. O eternal Soul of souls. O imperishable Breath of Life. O Creative Sigh. O mouth which breathes forth and withdraws the life of all beings in the flux and reflux of Thine eternal word, which is the Divine ocean of movement and of truth. Amen."

The above is the Golden Dawn's prayer of the Sylphs, the Air spirits.