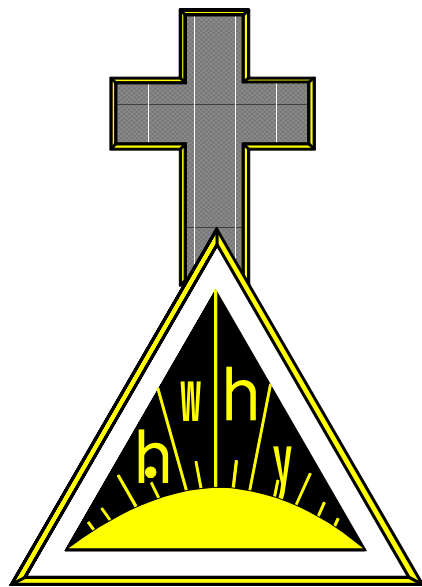


The Hermetic Order Of The
GOLDEN DAWN^{Intl.}

ESTABLISHING A TEMPLE
IN dwsy



THEORICUS 2=9

דַּוְּסָי literally means foundation. It deals with the astral light. It is the store-house of images. It is the cyclic energies underlying matter. We have the beams of energy of דַּסְי and הַרְוֵבֵג both meeting in דַּוְּסָי. Of course, the Queen scale of color for דַּסְי is blue and for הַרְוֵבֵג it is scarlet. Thus, we have a deep violet purple or puce in דַּוְּסָי. Also, the sphere of operation is that of Levanah, the Lunar beam. With the Lunar beam comes flux and reflux, change, increase and decrease. In דַּוְּסָי, the Divine name is Shaddai El Chai, the Archangel is Gabriel, the Prince of Change and Alterations, and the Choir of Angels is the Ashim, the Fiery Ones. This relates to the fact that we find דַּוְּסָי to be the area related to the Nephesch and the Ruach Elohim.

We find very specialized energies in דַּוְּסָי, directly underlying the material world. These energies can be manipulated in various forms and in many ways, through meditation and other practices in what we call magic. As the Emerald Tablets states, "The things that are above are a reflection of the things that are below." So, as we create in the astral of דַּוְּסָי we manifest in the physical of תְּוֹכְלָמ.

We refer to these currents of energy as astral light or Akashic fluid. Because דַּוְּסָי is so close to the physical presence of תְּוֹכְלָמ, all of us on this Earth from time to time feel the presence of astral light, though many of us dismiss it. This astral light may be felt as an overall tingling sensation, or as a pervasive warmth that seems to cover the entire body. Many times this results from heavy, prolonged prayer, or even from sexual stimulation. Mystics, of course, know that this feeling or this astral light can be intensified and actually moved to various parts of the body at will.

This force oftentimes as stated is very sexual. If we look at where דַּוְּסָי fits on the physical body, it fits over the reproductive organs of the body. Mystics have often said, in general terms, that God is sex. The records of the static union with God by various mystics at different times in history point to this revelation. When this astral light of דַּוְּסָי, the sexual forces, are directly and consciously circulated throughout the body as in the Qabalistic ritual of the Middle Pillar, we find that the effects can many times be dizzying and overwhelming. It is not uncommon for beginners to literally pass out from this energy.

Each of us has an astral body, or etheric body, which leaves the physical body generally during sleep or long unconscious periods. This can consciously be projected very specifically and at will by the Adept. This body is formed of astral light. The energy of this astral light in the East is called Kundalini, often referred to as the serpent. It is called by Qabalists the coiled serpent in דַּוְּסָי. One particular and perhaps interesting aspect of the simple symbolism of the serpent is that it moves by undulation. This is very similar to the astral light that seems to move and weave itself back and forth. Of course, this pulsation or expansion of astral light and then decrease of astral light as through undulation can be directly attributed to the Moon's influence over it. That is why the planet of the Moon is attributed to the sephira of דַּוְּסָי. The ancients determined that the Moon is in fact a planet and as it waxes and wanes it controls the motion of the tides and, of course, from the term Luna we have the word lunatic, which seems to be connected to strange behavior on a full Moon. So, on one hand we often conceptualize the Moon as belonging to that of the insane, but, on the other hand, the Moon belonging to lovers, with midnight walks on a dark beach, under a starry night and

a full Moon. The Moon is both the Wiccan goddess Hecate in her Darkness, and Diana the Moon goddess in her brightness.

Both *hnyb* and *dwsy* suggest some kind of control over waters. However, all the sephiroth of the Middle Pillar are the element of Air. It is Air that moves the Water. *hnyb* is the Great Sea and Isis Mighty Mother. So *hnyb* is the universal unconsciousness and it is from *hnyb* that all forms ultimately develop. We could say that *hnyb* is the will to form. However, *dwsy* is more of a storehouse of formal images, images that have been formed and lie directly behind our conscious experience.

So, at the lowest level, *dwsy* is the astral world and the realm of images. It contains kind of an astral record which is both a combination of the history of the races and a kind of individual mental thought of each man.

The images then that we find in *dwsy* are exciting, beautiful and fabulous. They are extremely seductive. However, they can also be hideous and frightening. In essence they are the dreams, longings and fears of humanity. They have existed since the beginning of time. *dwsy* is a great, huge body of water on which every little thought that has existed in mankind floats. *dwsy* is elusive and the astral plane has a warning to all who seek to improve their astral ability; *it seeks to deceive*. Let us remember that the Moon itself has no light of its own. It is a mere reflection of the Sun. *dwsy* can only reflect the light of Christ, Osiris, Buddha, center of *trapt*, the Logos, the Light of the world. This reflection of light found in *dwsy* is of great importance, especially for the developing magician in the Hermetic Order of the Golden Dawn, for at this stage of development we cannot look directly into the Sun.

The lower astral plane is also called Maya, or illusion. The powers that exist in the astral plane many times are excited to create false images for us and let us believe whatever amuses us. Through this giant storehouse of thought and images they will provide visions of the most absurd notions, while at the same time they will be inflating our egos. This is very dangerous and it is a common result of working in the astral plane on this level.

A good and formal understanding of this cosmic tide, so to speak, under the influences of Levanah can confer power. You see, the true Adept really understands the motions of this astral light and how it fluxes and also how it deceives. They see behind the flux within their own life. They see behind the deception of their own thoughts. They move beyond the deception, beyond the fluctuation, and eventually find themselves standing in the pure glowing light of *trapt*.

The symbols of *dwsy* are the sandals and perfumes, both relating to practical magic. Thus, we have the consecrated sandals worn by the one who stands within the mystic circle. It is in this mystic circle that we have a neutral ground, and if you will, holy ground or sacred ground. Thus, we need consecrated sandals to walk on it, and that is the energy of the Earth below and the Sun above. *dwsy* then is the intermediary between *t\klm* below and *trapt* above, kind of a two-sided mirror. Perfumes would suggest that it has etheric qualities. We know that incense floats through the air of the Holy Temple and subtly affects the minds of all who participate, for by images are all powers awakened and reawakened. The perfumes, incenses and scents are fleeting and illusionary which is, in fact, the nature of *dwsy*. The nines of the Tarot cards are

attributed to d̄isy and should be looked at by the Theoricus at least briefly. Of course, more information will be given on that in a future grade.

Some additional correspondences for the sephira of d̄isy. The translation as stated earlier is foundation, the queen scale of color is violet, the Archangel is Gabriel. It deals directly with the Nephesch, which is the producer of the Ruach Elohim. Nephesch translates into lower self. One of the scents that might be burnt or utilized while you are meditating and working on establishing contact in d̄isy is the scent of jasmine. The chakra is the root chakra which is actually the base of the spine. The body part is the genitals. The metal is silver. The stone is quartz. So, in pathworking d̄isy we will probably want a lot of quartz-types of images, perhaps an altar of quartz or even a temple of quartz. The creature is the elephant. It is interesting to note that in my personal temple there are two elephants that stand on either side of the temple to the entrance, that the pillars on the side of the altar are erected from elephants, and that any exploring I do is with a guide, that has been well tested, usually on the back of an elephant. It is also interesting to note that these symbols were utilized by me in my own pathworking of d̄isy long before I knew that the elephant was the animal. The tools as mentioned earlier are perfumes or scent, and sandals. The plant is comfrey.

I will strictly warn you utilizing whatever fear tactics are necessary, that d̄isy is the sephira of the astral light as pointed out earlier, kind of a collective storehouse of images, and as such it seeks to deceive the aspirant as well as to help enlighten. I would seriously advise all students of the Hermetic Order of the Golden Dawn to exercise strong banishing after working any energy in d̄isy, and to keep a very close diary of all revelations and inspirations that come from d̄isy. Remember to test all things for Light using the Banner of the East, the Banner of the West, the pentagram, and of course the Divine name Shaddai El Chai. Do not immediately come out of d̄isy and embark on a whole new lifestyle after doing so. Any change within consciousness or lifestyle should be done only after an extended period of thought and extended trips into d̄isy. Everything should be tested thoroughly. One of the dangers is that people will work d̄isy once or twice and immediately change their name, their hair color, their identity, and everything else because they are working from some kind of astral inspiration. That is not necessary for your growth.

