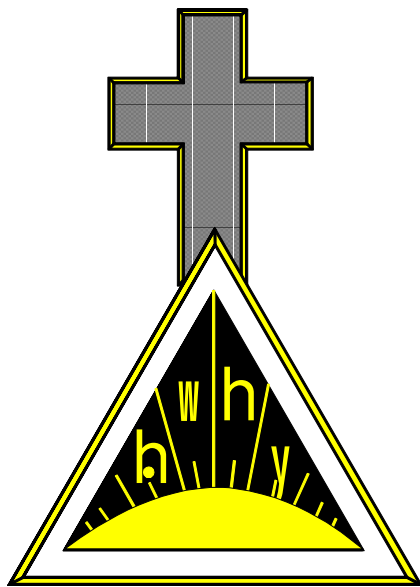


The Hermetic Order Of The  
**GOLDEN DAWN** Intl.

**ESTABLISHING A TEMPLE  
IN j x n**



**PHILOSOPHUS 4=7**

The literal meaning of jxn is victory. It refers to love and desire, and it implies feelings and instinct. It also relates to the group mind, nature, sensitivity, and to the

arts. The symbols or tools of the sephira of  $j_{xn}$  are the girdle, rose, and lamp. The planet is Venus, and its color in the Queen scale is green. It is Occult Intelligence.

By now, it becomes apparent to the Philosophus that each of the sephiroth on the Pillar of Mercy begin a sequence. That is why they are on the masculine pillar, because they are starting something.  $hmkj$ , for example, is the basic force toward manifestation in the Supernal triangle.  $dsj$ , known as Cohesive Intelligence, is the organizing or cohesive force, the first form as well as the first sephira on the Ethical Triangle. It is the first sephira to begin the creation and formulation of the human personality.  $j_{xn}$  is where the Astral Triangle begins. This in itself may answer many of the questions for the Philosophus. Often times, we become confused when we look at the nature of the sephiroth, and we wonder why  $j_{xn}$ , which is desire and feelings, belongs on the masculine pillar, whereas  $dwh$ , which is intellect, is found on the feminine pillar. Often times, it seems that it should be the opposite. But what we are talking about, in this case, is beginnings, and it is through the masculine side of the Tree that beginnings take place in each of the triangles, the Ethical Triangle and the Astral Triangle.  $j_{xn}$  is a form of the lower  $\gamma$  energy of the Tetragrammaton, just as  $hmkj$  is a form of  $\gamma$  energy. The element of  $j_{xn}$  is Fire. We think of the personality as being composed of four elements, and each one of these elements is represented by one of the lower sephiroth on the Qabalistic Tree of Life. That's why it is absolutely critical for the new initiate in the Neophyte grade to begin his process in assimilating these elements through the grade process, Zelator being the Earth grade, Theoricus being the Air grade, etc.. And so the initiate, in a sense, is assimilating the positive aspects of these elements into his personality, but at the same time, he is learning through the trial by Fire the process of overcoming the negative aspects of each element.

The Hermetic Order of the Golden Dawn, in the tradition of the Golden Dawn system, attempts to introduce its Order members to the various elements through the use of Tattwa exercises. This can be considered a controlled daydream or pathworking experience that is intended to bring the student into contact with the subtle elemental realms. These elemental realms are underlined in all things and are hidden behind the material sphere of sensation. Originally, this method was considered preparatory to more advanced techniques of skrying with the Tarot. The Golden Dawn uses it in conjunction with working with the Tarot. Later on, the aspirant will begin the more advanced technique that is dangerous indeed, and that is working with the Enochian tablets of the Enochian system. It is up to the Philosophus to work with the Tattwas, to understand their elemental nature and to learn to separate illusion, or Maya, from reality. Remember that the astral plane serves not only to illuminate us, but also to deceive us, therefore, all things must be tested sufficiently in order that one may find rewarding and growing experiences from working in the astral.

It becomes very difficult to consider  $j_{xn}$  without looking at  $dwh$  because it is a balance of opposites. Just as  $j_{xn}$  could be said to represent love, desire, instinct, and emotions,  $dwh$  represents intellect. So, the two represent the balancing force. Feelings, emotions, and desire running rampant and unchecked by reason can become very dangerous, just as being locked in the intellectual and locking away and denying feelings can also be very destructive to the personality. It is only through the proper

balancing of reason and feelings that one is really able to rise on the Middle Pillar of consciousness; the Christ/Buddha center of *trapt*.

Often times when we think of the sephira of *jxn*, in addition to desire, passion, and love, we think of the soul of mankind or the "group mind." So the spark of our individual minds are really part of that group consciousness or group mind from which it evolves. It is in this light that it becomes self comprehending. As it becomes more self comprehending, we are also able to comprehend the whole. Examples of this are some of the qualities and attributes that come out of *jxn* consciousness: painting, poetry, arts, music, romance, decorating, creative baking, and very important occult studies. As we open ourselves up to these qualities and begin to express them and allow them to come forth within our lives, it not only illuminates our own minds, but it illuminates us to the group mind, or to the great unconscious mind that we have originated from and that we are all a part of. Every artist, no matter what his field may be, whether he be a writer, sculptor, philosopher or anything else, uses *jxn* energy. It should always be tempered by the discipline of *dwh*. It is through this balancing process that one is able to prepare oneself for the illumination of *trapt*. Thus, *jxn* equals feelings, instinct, and group mind, whereas *dwh* equals intellect and beginnings of the individual mind.

In lieu of what we have been talking about, it is obvious that *jxn* is also attributed to the forces of *Nnature*. The Angels of *jxn* are the beautiful *\yhl a*. They are also called "gods." In essence, the *\yhl a* are the gods of the lower sequences of the Tetragrammaton. *jxn* is also the sphere of Venus and Aphrodite, the goddesses of love. As we call *jxn* victory, it should be understood that victory is achieved through unconditional love. Many times what we call love, particularly as it relates to the gods and to religious systems, is often misunderstood and taken out of context. This misunderstanding has to do with the very nature of the deities themselves. This is why it is extremely important that we spend an ample amount of time studying the nature of these archetypes, for the gods, or these archetypes as they are called, are the creations of the created. The gods are the emanations of the group mind of races. They are the emanations of *hyha*, the one and Eternal God. So, if we look at the symbol of Venus, we realize that it is the only symbol that touches all of the sephiroth on the Tree of Life, from *t\kl m* all the way up to *r tk*. All of the gods, no matter where they fit on the Tree of Life, from whichever pantheon, have some relationship to *jxn*, because *jxn* is the emanation of these gods which originate from the group mind. These are what Jung would call Archetypal images. The lesson that we learn from these Divine images or gods is that we are the gods, that they are emanations from the group mind, and that they are the Archetypal images. One of S.L. MacGregor Mathers favorite sayings was, "There is no part of me that is not of the gods." We are the "above" and the "below" of the Emerald Tablet, we are the all, and we are the one, we are all that is, though we may draw our strength and our life from the Divine manifest which is naught. This indicates and highlights an important reason why Golden Dawn members must continually show good behavior to each other and to all mankind. This is because the love of one's fellow man, the love of God, and the love of any sexual relationship assist us all in the Great Work, the Great Work of uniting with the Divine, the returning to the principle state from which we evolved; the oneness.

The Archangel of  $j_{x\eta}$  is  $l_{aynah}$  and the Divine name is  $t_{wabx} h_{why}$ , the God of Hosts and of Armies. The key symbols as stated earlier are the rose, girdle, and lamp. The rose is the most perfect of flowers as well as the attribute of Venus, the planet which is also attributed to  $j_{x\eta}$  and associated with love. The girdle is a traditional Venus attribute and one of the reasons for this is that we must learn the secret of the knot in the girdle of Venus or Aphrodite. Another symbol is the lamp, the bearer of Fire relating to  $j_{x\eta}$ ,  $h_{rwbg}$ , and the powerful warring forces of Mars. At the level of  $j_{x\eta}$  however, it burns as the light of the temple of the Lower Self and of desire. The primary element is Fire.

The Philosophus should, before leaving this grade, attempt establish a temple in  $j_{x\eta}$ . One must truly quell one's mind to a bare minimum in order to enter that sephira. The Divine name, Archangelic name, and the Choir of Angels would be necessary to enter that sephira. It is important that after working  $d_{wh}$  or  $j_{x\eta}$  that we balance ourselves by the use of the Middle Pillar Ritual, or at least the B.R.H.. We do not want to leave ourselves in that area for too long, either in the intellect of  $d_{wh}$  or in the desires of  $j_{x\eta}$ . It would be a good idea for the Philosophus, before leaving the grade, to attempt to enter  $j_{x\eta}$  and to plunge his or herself in the energies of that particular sephira to see how eminent and powerful the energies of this sephira are and how infinitely powerful these desires are within one's own body as well as within one's own mind. After learning how powerful they are, attempt to control and focus them. This will lead to more magical power as well as self mastery.

