

TRIANGLE OF SOLOMON

Chapter 3 from Transcendental Magic: ITS DOCTRINE

Part I

By Eliphas Levi

A Translation of
Dogme Et Rituel De La Haute Magie
By Arthur Edward Waite

FIRST PUBLISHED IN LONDON
BY GEORGE REDWAY • 1896

With annotations and notes by
Benebell Wen



Magical doctrine of the trinity.

“The magical dogma is also one in three and three in one. . . . The triad is the universal dogma. In Magic—principle, realization, adaptation; in alchemy—azoth, incorporation, transmutation; in theology—God, incarnation, redemption; in the human soul—thought, love and action...”

PLENITUDO * VOCIS * BINAH * PHYSIS

*Manifestation * Voice * Nature*

Note: Physis (νόμος, or *nomos*) is the theological and philosophical concept of one’s physical nature, hence the derivation of the word “physics.” Physis also means “to grow” or “to appear,” as in observable development.





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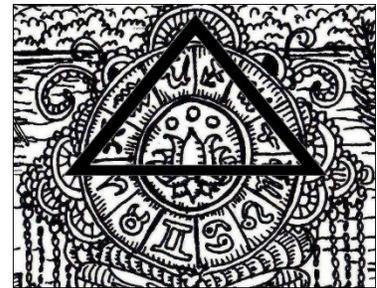
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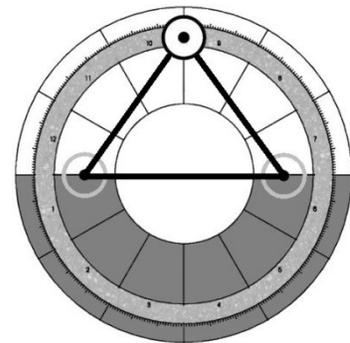
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III. The Triangle of Solomon

THE PERFECT WORD IS THE TRIAD, because it supposes an intelligent principle, a speaking principle, and a principle spoken. The absolute, revealing itself by speech, endows this speech with a sense equivalent to itself, and in the understanding thereof creates itself a third time. Thus, also, the sun manifests itself by its light, and proves or makes this manifestation efficacious by heat.



The triad is traced in space by the heavenly zenith, the infinite height, connected with east and west by two straight diverging lines. With this visible triangle reason compares another which is invisible, but is assumed to be equal in dimension; the abyss is its apex and its reversed base is parallel to the horizontal line stretching from east to west. These two triangles, combined in a single figure, which is the six-pointed star, form the sacred symbol of Solomon's seal, the resplendent star of the Macrocosm. The notion of the infinite and the absolute is expressed by this sign, which is the grand pantacle that is to say, the most simple and complete abridgment of the science of all things.



Triad formed from the ascendant, descendant, and midheaven

Grammar itself attributes three persons to the verb:

1. The first is **that which speaks**,
2. the second **that which is spoken to**, and
3. the third **the object**.

In creating, the Infinite Prince speaks to himself of himself. Such is the explanation of the triad and the origin of the dogma of the Trinity.

The magical dogma is also one in three and three in one. That which is above is like or equal to that which is below.

Thus, two things which resemble one another and the word which signifies their resemblance make three.

The triad is the universal dogma.

In magic:

- principle;
- realisation, and
- adaptation.

In alchemy:

- azoth,
- incorporation, and
- transmutation.

In theology:

- God,
- incarnation, and
- redemption.

In the human soul:

- thought,
- love, and
- action.

The triad is the end and supreme expression of love; we seek one another as two only to become three.

There are three intelligible worlds which correspond one with another by hierarchic analogy:

- the natural or physical,
- the spiritual or metaphysical, and
- the divine or religious worlds.

From this principle follows the hierarchy of spirits, divided into three orders, and again subdivided by the triad in each of these three orders.



Atum, from Egyptian mythology, is a self-created first god. The word itself means “Complete” or “Perfection.” In the Old Kingdom mythos, Atum is both male and female.

A cornerstone principle in transcendental magic is that the triad and the numerology of three is a requisite to creation and manifestation.

“The ternary is the number of creation. God creates Himself eternally, and the infinite which He fills with His works is an incessant and infinite creation. Man also affirms himself and creates himself; he adorns himself with his victories, he enlightens himself with his own conceptions.”

The Key to the Great Mysteries (1861)

Additional notes from Levi’s *Ritual*, Part II, Chapter II, “Magical Equilibrium”:

“The Rites are, therefore, prearranged by the science itself. An un instructed person who is not acquainted with the threefold power is subject to its mysterious fascination; the sage understands it and makes it the instrument of his will. When the work is accomplished with exactitude and faith, it is never ineffectual.”

"Three Parts of the Wisdom of the Whole Universe"

From *Tabula Smaragdina* (The Emerald Tablet)

THE TRINITIES (TRIADS OF SOLOMON)

WORLDS	Natural (Physical)	Spiritual (Metaphysical)	Divine (Religious)
MAGIC	Principle	Realization	Adaptation
ALCHEMY	Azoth	Incorporation	Transmutation
THEOLOGY	God	Incarnation	Redemption
HUMAN SOUL	Thought	Love	Action

All these revelations are logical deductions from the first mathematical notions of being and number.

Unity must multiply itself in order to become active.

An indivisible, motionless, and sterile principle would be unity dead and incomprehensible. Were God only one He would never be creator or father.

Were he two there would be antagonism or division in the infinite, which would mean the division also or death of all possible things.

He is therefore three for the creation by Himself and in His image of the infinite multitude of beings and numbers.

So is He truly one in Himself and triple in our conception, which also brings us to behold him as triple in Himself and one in our intelligence and our love.

This is a mystery for the faithful, and a logical necessity for the initiate into the absolute and real sciences.

The Word manifested by life is realisation or incarnation. The life of the Word accomplishing its cyclic movement is adaptation or redemption. This triple dogma was known in all sanctuaries illuminated by the tradition of the sages.

Do you wish to ascertain which is the true religion?

Revisit John 1:1, "In the beginning was the Word . . . and the Word was God."

The Trivium (*meaning*: "where three roads meet"): The Trinity in Liberal Arts of Grammar, Logic, and Rhetoric—the Word.

Additional notes from Levi's *Ritual*, Part II, *Chapter II*, "Magical Equilibrium":

"Moreover, either one or three persons were required for magical works, because the duad would mean immobility or death in the absence of an equilibrating motor. . . .

"[E]verything is ruled and predetermined by the one and universal dogma of Hermes, that of analogy in the three worlds."

The "true religion," which is to be your chosen Path, is the one true religion for you if:

- Such a Path will bring you closeness to Divinity
- Integrates a doctrine of the

Seek that which realises most in the divine order, which humanises God and makes man divine—

Which preserves the triadic dogma intact—

Which clothes the Word with flesh by making God manifest to the hands and eyes of the most ignorant—

Which finally is, by its doctrine, suitable to all and can adapt itself to all the religion which is hierarchic and having allegories and images for children, an exalted philosophy for grown men, and sublime hopes and sweet consolations for the old.

The primeval sages, when seeking the First of Causes, beheld good and evil in the world; they considered the shadow and the light; they compared winter with spring, age with youth, life with death, and their conclusion was this:

The First Cause is beneficent and severe; it gives and takes away life.

Then are there two contrary principles, the one good and the other evil, exclaimed the disciples of Manes.

No, the two principles of universal equilibrium are not contrary, although contrasted in appearance, for a singular wisdom opposes one to another.

Good is on the right, evil on the left, but the supreme excellence is above both, applying evil to the victory of good and good to the amendment of evil.

The principle of harmony is in unity, and it is this which imparts such power to the uneven number in magic.

Now, the most perfect of the odd numbers is three, because it is the trilogy of unity.

In the trigrams of Fohi, the superior triad is composed of three yang, or masculine figures, because nothing passive can be admitted into the idea of God, considered as the principle of production in the three worlds. For the same

Holy Trinity

- Allows you to see and appreciate Divinity in the physical world around you
- Can be expressed through simple allegories and fables, easy enough for children to understand
- Can be expressed through the most exalted philosophies that scholars and sages struggle to understand
- Endows you with hope and can console the downtrodden

“First Cause” is the philosophical and theological principle of a self-created godhead. Applied to Christianity, God is the First Cause that brought everything else into Being. Plato, Aristotle, and Thomas Aquinas were proponents of First Cause theory. On the other hand, Immanuel Kant was not.

“The trigrams of Fohi”
Ba Gua, Eight Trigrams



reason, the Christian trinity by no means permits the personification of the mother, who is implicitly included in that of the son. For the same reason, also, it is contrary to the laws of hieratic and orthodox symbology to personify the Holy Ghost under the form of a woman.

Woman comes forth from man as nature comes forth from God; so Christ ascends Himself to heaven, and assumes the Virgin Mother: we speak of the ascension of the Saviour, and the assumption of the Mother of God.

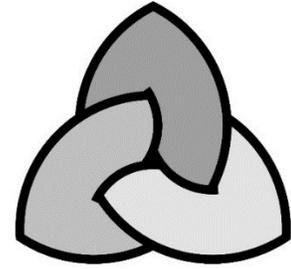
God, considered as Father, has nature for his daughter; as Son, He has the Virgin for His mother and the Church for His bride; as Holy Spirit, He regenerates and fructifies humanity.

Hence, in the trigrams of Fohi, the three inferior yin correspond to the three superior yang for these trigrams constitute a pentacle like that of the two triangles of Solomon, but with a triadic interpretation of the six points of the blazing star.

Dogma is only divine inasmuch as it is truly human that is to say, in so far as it sums up the highest reason of humanity; so also the Master, whom we term the Man-God, called Himself the Son of Man.

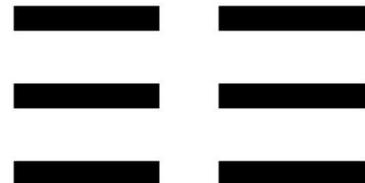
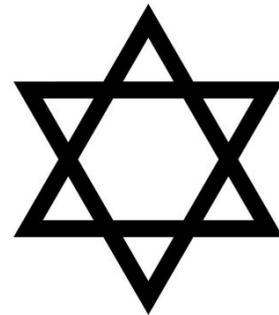
Revelation is the expression of belief accepted and formulated by universal reason in the human word, on which account it is said that the divinity is human and the humanity divine in the Man-God. We affirm all this philosophically, not theologically, without infringing in any way on the teaching of the Church, which condemns, and must always condemn, magic. Paracelsus and Agrippa did not set up altar against altar, but bowed to the ruling religion of their time; to the elect of science, the things of science; to the faithful, the things of faith.

In his hymn to the royal Sun, the Emperor Julian gives a theory of the triad which is almost identical with that of the illuminated Swedenborg. The sun of the divine world is the infinite, spiritual, and uncreated light, which is verbalized, so to speak, in the philosophical world, and becomes the fountain of souls and of truth; then it incorporates and becomes visible light in the sun of the third world, the



“The old sorceresses, when they spent the night at the meeting-place of three cross-roads, yelled three times in honour of triple Hecate.”

Chapter III, Triangle of Pentacles
Levi's Ritual, Transcendental Magic



“[I]n the trigrams of Fohi, the three inferior yin correspond to the three superior yang for these trigrams to constitute a pentacle like . . . the two triangles of Solomon . . . the six points of the blazing star.”

Emanuel Swedenborg (1688 – 1722) Swedish theologian, philosopher, and mystic

central sun of our suns, of which the fixed stars are the ever-living sparkles.

The Kabbalists compare the spirit to a substance which remains fluid in the divine medium, and under the influence of the essential light, its exterior, however, becoming solidified, like wax, when exposed to the air in the colder realms of reasoning or of visible forms.

These shells, envelopes petrified or carnified, were such an expression possible, are the source of errors or of evil which connect with the heaviness and hardness of the animal envelopes. In the book “Zohar,” and in that of the “Revolution of Souls,” perverse spirits or evil demons are never named otherwise than as shells cortices.

The cortices of the world of spirits are transparent, while those of the material world are opaque. Bodies are only temporary shells, whence souls have to be liberated; but those which in this life obey the body compose for themselves an interior body or fluidic shell, which, after death, becomes their prison-house and torment, until the time arrives when they succeed in dissolving it in the warmth of the divine light, towards which, however, the burden of their grossness hinders them from ascending.

Indeed, they can do so only after infinite struggles, and by the mediation of the just, who stretch forth their hands towards them. During the whole period of the process they are devoured by the interior activity of the captive spirit, as in a burning furnace. Those who attain the pyre of expiation burn themselves thereon, like Hercules upon Mount Etna, and so are delivered from their sufferings, but the courage of the majority fails before this ordeal, which seems to them a second death more appalling than the first, and so they remain in hell, which is, rightly and actually, eternal; but therein souls are never precipitated, nor are they ever retained despite themselves.

The three worlds correspond together by means of the thirty-two paths of light which are the steps of the sacred ladder; every true thought corresponds to a divine grace in heaven and a good work on earth; every grace of God manifests a truth, and produces one or many acts;

Zohar (זֹהָר) is a cornerstone text on Jewish mysticism and the Kabbalah. The first known copy of it dates back to the 13th century.

In Chapter III, The Triangle of Pantacles, from Part II, Ritual, Levi quotes from 1 John 5:7-8:

For there are three that bear record in Heaven: the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness on Earth: the Spirit, and the water, and the blood; and these three agree in one.

In Hermetic philosophy, these are: sulfur to Spirit, mercury to Water, and salt to blood (the “menstruum of the earth”).

Finding the occult instruction from that passage, three ingredients combined on earth can produce the miracles of the magus: (1) invocation, evocation, or conjuration of Spirit; (2) water; and (3) blood.

The 32 paths of light or paths of wisdom is a reference to the 32 times that the name “Elohim” is mentioned in Genesis, Chapter One. Adding

reciprocally, every act affects a truth or falsehood in the heavens, a grace or a punishment. When a man pronounces the tetragram say, the Kabbalists the nine heavens sustain a shock, and then all spirits cry out one upon another:

“Who is it thus disturbing the kingdom of heaven?”

Then does the earth communicate unto the first heaven the sins of the rash being who takes the Eternal Name in vain, and the accusing word is transmitted from circle to circle, from star to star, and from hierarchy to hierarchy.

Every speech possesses three senses, every act has a triple bearing, every form a triple idea, for the absolute corresponds from world to world by its forms. **Every determination of human will modifies nature, affects philosophy, and is written in heaven.**

There are therefore two fatalities, the one resulting from the Uncreated Will in its accord with wisdom, the other from created wills according with the necessity of secondary causes in their correspondence with the First Cause.

There is hence nothing indifferent in life, and our apparently most simple resolutions frequently determine an incalculable series of benefits or evils, above all in the affinities of our Diaphane with the great magical agent, as we shall explain elsewhere.

The triad, being the fundamental principle of the whole Kabbalah, or sacred tradition of our fathers, was necessarily the fundamental dogma of Christianity, the apparent dualism of which it explains by the intervention of a harmonious and all-powerful unity.

Christ did not put his teaching into writing, and only revealed it in secret to his favoured disciple, the one Kabbalist, and he a great Kabbalist, among the apostles.

So is The Apocalypse the book of the gnosis or secret doctrine of the first Christians, the key of which doctrine is indicated by an occult versicle of the Lord’s Prayer, which the Vulgate leaves untranslated, while in the Greek rite, which preserves the traditions of St. John, the priests only

the 22 letters of the Hebrew alphabet to the 10 sephirot on the Tree of Life also totals 32.

Three Theological Virtues

- Faith
- Hope
- Charity

Compare: Four cardinal virtues of courage, wisdom, justice, and moderation

The Holy Trinity of Humanity’s Willpower:

1. Modifies Nature
2. Affects Philosophy
3. The Act is Recorded in Heaven

Levi further instructs, in Ritual, Chapter III, The Triangle of Pantacles:

“The triad, being the foundation of magical doctrine must be necessarily observed in evocations; for it is the symbolical number of realization and effect.

“The letter  [Shin] is commonly traced upon Kabbalistic pantacles, which have the fulfilment of a desire for their object.”

“The disciple whom Jesus loved” is referenced six times in the Gospel of John, and thus is believed to be a reference to John the Evangelist. Other schools of thought believe the “favoured disciple” refers to Lazarus of Bethany or was in fact Mary Magdalene.

are permitted to pronounce it.

This versicle, completely Kabbalistic, is found in the text of the Gospel according to St. Matthew, and in several Hebrew copies, as follows:

**Ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ
ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.**

The sacred word Malkuth substituted for Keter, which is its Kabbalistic correspondent, and the balance of Gevurah and Chesed, repeating itself in the circles or heavens called eons by the Gnostics, provide the keystone of the whole Christian temple in this occult versicle.

It has been retained by Protestants in their New Testament, without their recovering its lofty and wonderful meaning, which would have unveiled to them all the mysteries of the apocalypse. But it is a tradition in the Church that the manifestation of these mysteries is held over to the last times.

Malkuth, based upon Gevurah and Chesed, is the temple of Solomon having Jachim and Boaz for its pillars; it is the adamic doctrine founded, for the one part, on the resignation of Abel and, for the other, on the labours and self-reproach of Cain; it is the equilibrium of being established on necessity and liberty, stability and motion; it is the demonstration of the universal lever sought in vain by Archimedes.

A scholar whose whole talents were employed in being obscure, who died without seeking to be understood, resolved this supreme equation, discovered by him in the Kabbalah, and was in dread of its source transpiring if he expressed himself more clearly.

We have seen one of his disciples and admirers most indignant, perhaps in good faith, at the suggestion that his master was a Kabbalist, but we can state notwithstanding, to the glory of the same learned man, that his researches have appreciably shortened our work in the occult sciences, and that the key of the transcendent Kabbalah above all,

“For thine is the kingdom, the power, and the glory of the Ages. Amen.”

THE LORD'S PRAYER

Our Father in Heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done on earth as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive others their trespasses against us. Lead us not into temptation, but deliver us from evil, for thine is the kingdom, the power, and the glory of the Ages. Amen.

Archimedes of Syracuse (287-212 BC): Greek mathematician and physicist; considered greatest scientist of antiquity; calculated π , invented mechanics and hydrostatics; center of gravity, etc.

The passages here will help to explain the meaning and significance of the ritual instructions in the Lesser Banishing Ritual of the Pentagram covered in Chapter V.

Józef Maria Hoené Wronski (1776-1853): A Polish lawyer, mathematician, physicist, and theosophist. Though dismissed as a madman during his time, his writings were posthumously regarded as pioneering in the

indicated in the arcane versicle recently cited, has been skillfully applied to an absolute reform of all the sciences in the books of Hoené Wronski.

The secret virtue of the gospels is therefore contained in three words, and these three words have established three dogmas and three hierarchies. All science reposes upon three principles, as the syllogism upon three terms. There are also three distinct classes, or three original and natural ranks, among men, who are called to advance from the lower to the higher.

The Jews term these three series or degrees in the progress of spirits:

- Asiyah [*Action*],
- Yetzirah [*Formation*], and
- Beriah [*Creation*].

The Gnostics, who were Christian Kabbalists, called them:

- Hyle [*Matter*],
- Psyche [*Soul*], and
- Gnosis [*Spirit, also Pneuma*].

By the Jews the supreme circle was named Atziluth, and by the Gnostics Pleroma. In the tetragram, the triad, taken at the beginning of the Word, expresses the divine copulation; taken at the end, it expresses the female and maternity.

Eve has a name of three letters, but the primitive Adam is signified simply by the letter Yod, whence Jehovah should be pronounced Jeva, and this point takes us to the great and supreme mystery of magic, embodied in the tetrad.



The Triad, being the foundation of magical doctrine, must be necessarily observed in evocations; for it is the symbolical number of realization and effect.

The letter ש (Shin, the 21st letter) is commonly traced upon Kabbalistic pantacles, which have the fulfillment of a desire for their object. [Phoenician equivalent: **W**]

realm of metaphysics.

Four Worlds (sometimes Five) are recognized in Kabbalistic philosophy, forming a chain of descending spiritual worlds from God to material Creation (Seder hishtalshelus). Within each of the Four Worlds contains the attributes of the 10 sephiroth and also the 12 faces of Divinity.

There is Atziluth, the world closest to divine source. Chokhmah (Wisdom) dominates here. Next is Beriah where the sephirah Binah (Understanding) dominates. This is the Higher Garden of Eden. Then comes Yetzirah, the Lower Garden of Eden. Chesed to Yesod dominate. Finally, Asiyah, where creation is complete. Malkuth dominates.

Hyle, Psyche, and Gnosis is a tripartite expression of the cosmos and originates from the Aeon, or Sophia (Divine Wisdom).

יהיה

Divine
Copulation

יתה

The Female
Maternity

חווה

Eve [*Havah*]

EVOCATION & CONJURATION

From Chapter III, “The Triangle of Pantacles”
 In Part II, Ritual of *Transcendental Magic*

In the opening of Chapter III, Levi cites Cornelius Agrippa and Johannes Trithemius (1462 – 1516), a mentor to Agrippa, on distinguishing between “evocation” (the way he’s using the term) and “conjunction.”

“He tells us that to evoke a spirit is **to enter into the dominant thought of that spirit**, and if we raise ourselves morally higher along the same line, **we shall draw the spirit away with us, and it will serve us.** . . .

“We may act individually when evoking a spirit[.]”

“To conjure is **to oppose the resistance of a current and a chain to an isolated spirit-cum-jurare** [*spirit with testimony, or swearing*], to swear together, that is, **to make a common act of faith**. The greater the strength and enthusiasm of this faith, the more efficacious is the conjunction. . . .

“[T]o conjure, we must speak in the name of a circle or an association: this is the significance of the hieroglyphical circle inscribed about the Magus who is operating, and out of which he must not pass unless he wishes at the same moment to be stripped of all his power.”

However, in later passages, Levi seems to use the term “evocation” interchangeably with “conjunction.” See below where he is describing how the Triangle of Solomon (or Triangle of Pantacles) is like the wiring of a two-way switch. How you position the Triangle matters.

“Within the grand circle of Evocations, a Triangle was usually traced, and the side towards which the upper point should be directed was a matter for careful observation. If the spirit were supposed to be from heaven, the operator placed himself at the top, and set the altar of fumigations at the bottom; but if the spirit came from the abyss this method was reversed.”

Evocation

You will often hear 21st century occultists use the term “invocation” to mean what Levi is referring to as “evocation.”

Conjunction

What Levi calls “conjunction” is often referred to among 21st century occultists as “evocation.”

To internally embody a spirit

<i>Eliphas Levi</i>	<i>Today's Usage</i>
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Evocation	Invocation
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To call upon a spirit to be externally present

<i>Eliphas Levi</i>	<i>Today's Usage</i>
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Conjunction	Evocation
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Celestial Spirit

Lower World Spirit

YOU

ALTAR



ALTAR

YOU

“Moreover, the sacred symbol of two interlaced triangles, forming the six-pointed star, known in magic as the Pantacle or Seal of Solomon, must be worn upon the forehead and the breast, and graven in the right hand.”



In certain passages from *Ritual*, Levi emphasizes the Pentagram or Pentacle as the symbol of protection for the magus, though in the passage quoted above, in the context of evocations and conjurations, he makes reference to the Seal of Solomon (the Hexagram) instead.

My own interpretation of the text in totality is to work with the Pentagram or Pentacle in general magical operations, lower magic (forms of spell-crafting to induce measurable material changes in your life), or common witchcraft. However, in ceremonial operations that involve communion with spirit entities for the purpose of making a pact or to receive divine knowledge, i.e., higher or transcendental magic, then work with the Seal of Solomon, i.e., the six-pointed star. Bear in mind that what works for me might not work for you. The path of access to Spirit from your vantage point and position could be very different from the path of access to Spirit from my vantage point.

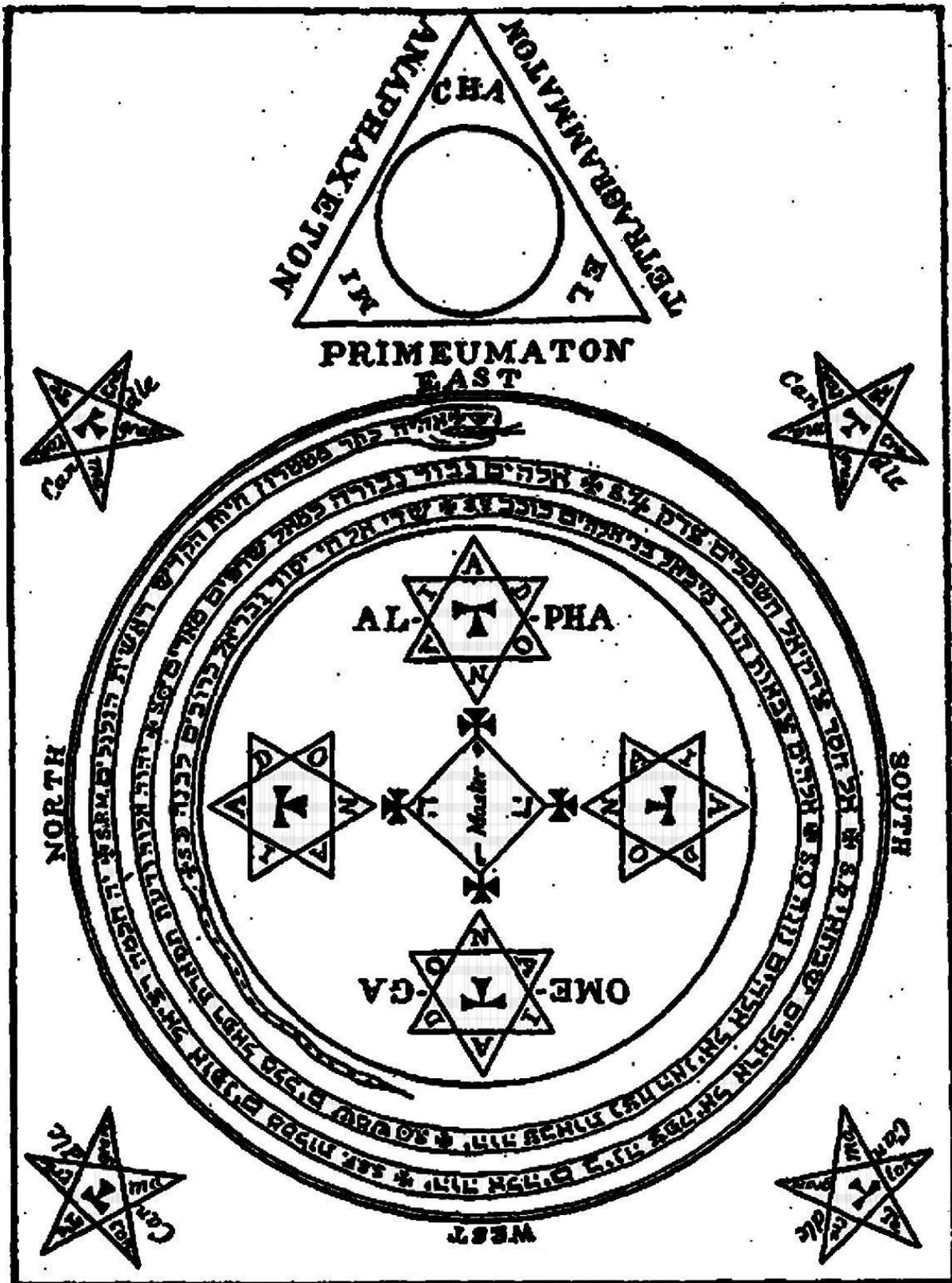
In both the five-pointed star and six-pointed star, you'll find the Triangle of Solomon encoded into its design, and so the magical significance of the Holy Triad is reinforced irrespective of whether you work primarily with the pentagram or the hexagram.



“To those who may assure us that they have scrupulously and boldly fulfilled all the Rites and that there has been no result, we would recommend that they should stay their hand, as it is possibly a warning of Nature, who will not lend herself to them for these anomalous works; but if they persist in their curiosity, they have only to start afresh.”

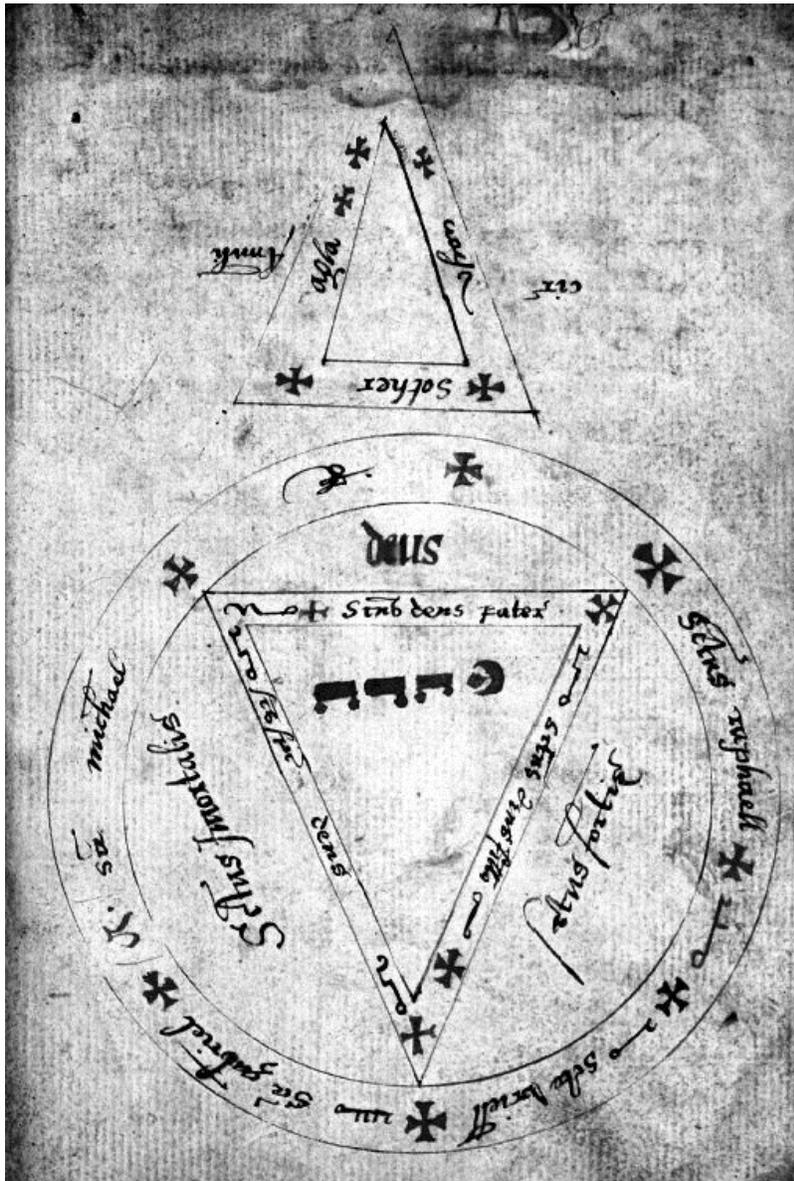
In the event that your experience with ritual magic and spell-crafting has been that it does not work, then Levi suggests to stop, as it might be an omen that in your particular situation, it isn't wise to go against Nature. If, however, you want to persist with the craft anyway, then “start afresh” – try again, but with a new, different approach.





Magic Circle and Triangle of Solomon for Summoning Demons
 From the *Ars Goetia*, or Lesser Key of Solomon, also known as the *Lemegeton Clavicula Salomonis* (1641).

THE TRIANGLE OF SOLOMON



From the *Tractatus de Nigromatia* (16th century)
A grimoire on necromancy

In Solomonic magic, the Triangle of Solomon is a critical feature in ritual summonings of demons. The magical operation of the triangle is used to contain the demon.

The magus would carry out the ritual from within the evocation or conjuring circle. The demon is then commanded to appear within the Triangle of Solomon beyond that circle of protection. The spear of the triangle traditionally points eastward.

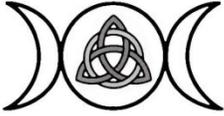
The illustration on the previous page features a circle inside the Triangle of Solomon to indicate the positioning of a dark mirror crafted from obsidian or black onyx, which is where the spirit or demon would appear. The name of Archangel Michael is written at the three inner vertices around the dark mirror, beginning at the ascendant point: MI, CHA, and EL.

In magical theory, the Triangle contains demonic spirits through the power of the Holy Trinity. It is the Holy Triad acting in unison with a force and power that overtakes and therefore subdues the demon's own powers. Logos creates the Universe. The Beginning always begins with The Word. The Perfect Word is the Triad, and so it is through the sacred geometry of the Triad that Logos manifests any and every part of the Universe, including the parts unseen, the dark energy we coexist with. The ritual forms of the circle and the triangle signify what Levi calls the "magical dogma" that there is always "one in three and three in one." The Triangle of Solomon is a sigil designating a magus whose mind, body, and spirit are one in intention.

MOON PHASES

When you are outdoors, seek out the moon to see which phase it's in. When the moon is waxing, reflect on what it is you want to increase, attain, and advance in your life. A waxing moon will resemble the left side of the Triple Goddess sign (i.e., the Maiden). When it's a full moon, reflect on what it is you want to manifest, what you're nurturing into physical, material form (i.e., the Mother). During the waning period of the moon, when it resembles the right side of the Triple Goddess (i.e., the Crone), think about what you seek to release, banish, let go of, and remove from your life.

				
Southern Hemisphere			Northern Hemisphere	
Waxing Crescent		Full Moon	Waning Crescent	

		Waxing Moon <i>Gains, Increase</i>	Full Moon <i>Fruition, Manifestation</i>	Waning Moon <i>Release, Clear Away</i>
Fire	Moon in Aries	Seek to dominate	To dominate	Release selfishness
Earth	Moon in Taurus	Seek to build	To build	Release desires
Air	Moon in Gemini	Seek to strategize	To strategize	Release pride
Water	Moon in Cancer	Seek to intuit	To intuit	Release grief
Fire	Moon in Leo	Seek to create	To create	Release vanity
Earth	Moon in Virgo	Seek to develop	To develop	Release pettiness
Air	Moon in Libra	Seek to embrace	To embrace	Release infatuation
Water	Moon in Scorpio	Seek to attain	To attain	Release greed
Fire	Moon in Sagittarius	Seek to expand	To expand	Release conceit
Earth	Moon in Capricorn	Seek to establish	To establish	Release hesitation
Air	Moon in Aquarius	Seek to envision	To envision	Release doubt
Water	Moon in Pisces	Seek to divine	To divine	Release victimhood

In Chapter IV, we will revisit the moon phases and expand upon the three to address the four. In Chapter VIII, we will expand upon the four to address the eight, and in Chapter IX, we will reveal the hidden ninth phase, the Dark Moon, and its connection to Initiation.

THE HOLY TRIAD

Housed within and between the Pillars of the Temple is the Holy Triad. On your altar, place as the centerpiece and focal point a representation of the Holy Triad.

	The Holy Trinity		
Babylonian Trinity	Ishtar	Enki	Marduk
Hindu Trimurti	Brahma	Vishnu	Shiva
Canaanite Triple Goddess	Qetesh (Asherah)	Astarte	Anat
Egyptian Trinity	Osiris	Isis	Horus
Greek Trinity	Zeus	Hera	Hercules
<i>Papyri Graecae Magicae</i>	Hecate	Persephone	Selene
The Norse Norns (Weavers of the Threads of Fate)	Urd (What Once Was)	Verdandi (What is Coming)	Skuld (What Shall Be)
The Moirai (Three Fates)	Clotho (The Spinner)	Lachesis (Drawer of Lots)	Atropos (The Inevitable)
Zoroastrian Aša	Truth	Righteousness	Order
Divine Order (Daughters of Zeus and Themis)	Eunomia (Law)	Dike (Justice)	Eirene (Peace)
Three Graces (Charites)	Aglaea (Splendor)	Euphrosyne (Cheer)	Thalia (Festivity)
The Three Furies (Erinyes)	Alecto	Megaera	Tisiphone
Three Pure Ones	Jade Pure One	Supreme Pure One	Grand Pure One
Taoist Metaphysics	Heaven	Earth	Man
Taoist Alchemy (Energy Forms)	Jing (Procreation)	Qi (Vitality)	Shen (Divinity)
Western Alchemy (Primes)	Sulfur	Mercury	Salt
Supernal Triad (Kabbalah)	Keter	Chokhmah	Binah
Christianity	Father	Son	Holy Ghost
Postel's <i>Key of Things Kept Secret</i>	Homo (Man)	Rota (Universe)	Deus (God)
Trinity of Humanity	Mind	Body	Spirit
Wicca	Maiden	Mother	Crone

One approach might be a single statue depicting a Triple Goddess. In modern Western witchcraft, the Irish Morrigan, Greek Hecate, or the Roman Diana are often triadic goddesses depicted as One with three aspects. Decide whether you want to work with a specific pantheon or religion's mythological representation or whether you want to work with an abstract, theoretical model (e.g., three stone spheres).

How will you represent the sacred trinity on your personal altar?

CULTIVATING WISDOM

Levi cautions to always discern between divine magic and infernal magic. The only way to discern between the two is through wisdom. Often in both scientific and occult education, teaching how to cultivate wisdom is overlooked and the technical skills of the craft are emphasized. In this course, we are taking a different approach. Do not speed through your occult studies with too much eagerness to get started on ritual, spell-crafting, magical operations, or achieving power. Never let your knowledge of the occult outrun the cultivation of your wisdom. You should never be smarter than you are wise. Always strive to be wiser than you are smart.

LISTENING. Keep a journal dedicated to recording what you hear. Perhaps title it *Book of Voices*. Make a daily practice out of listening to the world around you, whether that is time out in nature to hear the voices of flora and fauna or it is time in your community listening in on the conversations of strangers. Write down everything notable that you hear. In the Digital Age, reading discourses and social engagements online will deepen your understanding of humanity. Also, do not overlook the practice of listening to silence. Record the voices of oracles and the spirit world that you hear when you listen to silence. In your practice of listening, do not participate. Do not insert yourself into the scene. Simply observe and record. While you may not see an immediate and direct causal connection to how listening can advance your occult powers, it will, and when it does finally take effect, those occult powers advance in leaps and bounds.

READING SACRED TEXTS. Every religion and body of mythology has learned wisdom to offer you. Whether you're reading aphorisms (i.e., do this, don't do that), parables, or poetic verses intended to attune you with divine energies, sacred texts instill in you a sense of wonder. They prompt you to think more deeply about the world around you, and to reflect on divine purpose. The more sacred texts from different traditions and civilizations and times in history that you read, the more diversified your knowledge, and diversified knowledge is a key stepping stone to wisdom. Make it a point to read sacred texts and take notes as you read. Keep a record of what you've read and what you're learning from each holy book.

MEDITATION. PRAYER. DIVINATION. Meditation, prayer, and divination are methods of communing with Divinity, with acknowledging a sense of a higher, collective power. Anthropomorphizing the concept of Divinity is one of the easiest ways for the human consciousness to understand Divinity, but for some, especially the skeptical and atheistic, that won't work for you. Oddly enough, keeping the concept of Divinity abstract and figurative will be more beneficial to such personalities. Irrespective of how you express Divinity, make it a habit to connect and integrate yourself with that Divinity, whether that is through meditative practices, daily prayer, or divination.



At this stage of your studies, the practical work that you should be doing is listening, reading, meditation, prayer, and as you see it fit, divination. I do not recommend advancing on to the next chapter until a minimum of three days of just listening, reading, and meditative, divinatory practices has passed. You want to take a short pause here to absorb what you're learning and to solidify it with wisdom.

FOCUSED MEDITATION

Focused meditation, or Samatha, is one of three types of meditation in Eastern metaphysics. The other two are Insight or wisdom meditation (Vipassana) and compassion meditation (Metta). This section will address focused meditation only. Focused meditation typically involves the repeated recitation of a mantra or dharani. In contemporary times and to those who want to keep it non-religious, you can work with an affirmation.

Dedicating ten minutes per day (or even every other day) to repeating an affirmation relating to your goals or ambitions will help you stay focused on your priorities. Writing a book? Conceive of your own affirmation, such as “Creativity flows through me unblocked and I will finish my novel by year’s end.” If you’re budget-conscious because you are trying to increase your financial security, perhaps dedicate time at the start of each week to repetition of an affirmation such as, “I do not impulse-buy and I clear all channels for prosperity to flow my way.”

In Eastern spirituality, focused meditation is used to change and calibrate your personal vibration so it resonates at the same frequency as Divinity, or a particular emanation of Divinity. Vibrating at the same frequency as a particular emanation of Divinity means your petitions to that Divinity are more likely to manifest, will be more powerful.

For example, if your patron divinity is Kuan Yin, then you would commit to focused meditation with a Kuan Yin mantra to strengthen your connection to the pillar of spiritual power that Kuan Yin represents. If you have established a deepened habit of focused meditation with Kuan Yin, then when you petition Kuan Yin in ritual to help you manifest a particular outcome, your petitions will become consistently effective, or at least so goes the Eastern metaphysical theory.

The occultist can take cues from those principles and use focused meditation as a way to attune more powerfully with a particular divine energy. Borrow the foregoing concept of focused meditation and adapt it to your specific religious beliefs. You may need to write your own mantra for calling upon your patron god or goddess, but that may just very well make the mantra even more powerful for you.

For example, if you practice a daily routine of focused meditation that repeats recitations of a short prayer to Archangel Michael, then when you engage in a ritual invoking Archangel Michael, you performing such a ritual will be more powerful and more effective than someone else who has not committed to the focused meditation trying to invoke Michael.

If at present you are single-mindedly focused on achieving one particular objective, then focused meditation affirming your objective will only amplify your power and resolve to succeed. Visualize your objective or aspiration coming true, what that would look like to you as an actual event, and as you visualize that, repeat the same mantra for ten consecutive minutes, minimum.

Oftentimes prayer beads, or mala, are used to help you keep count of your recitations. When you see practitioners meditate while thumbing mala prayer beads, they are most likely engaged in focused meditation, or samatha.

To adapt these concepts to your personal practice, consider to what extent of focused meditation you can commit to as a regular routine. Perhaps daily recitation of 108 mantras (the typical number of beads in a mala) is too ambitious for you at this time. Can you commit to 12?

Source the number of beads you think would be a reasonable number of times you're most likely to commit to the recitation of a particular mantra or affirmation. String the beads together and knot the cord to form a full circle. Thumb the beads daily, repeating your recitation as you touch each bead. When you feel the knot in the cord, you know you've completed the cycle.

You don't have to emulate a monk and meditate for three hours a day, or even three hours a week. Just a couple minutes a day will produce a noticeable difference in your energy.

FOCUSED MEDITATION FOR THE MAGUS

Turn the four directives of the magus (from Chapter I) into four separate focused meditation practices you can integrate into your daily life.

To Harness Fire, To Dare: I am intrepid. I possess willpower that no one and nothing can break.

To Harness Water, To Keep Silent: With a discretion that nothing can corrupt, I am entrusted to see beyond what others can see.

To Harness Air, To Know: I possess an intelligence illuminated by study. I thrive in my studies.

To Harness Earth, To Do: I reach out for and seize opportunity, wherewithal, and prosperity.

Of the four, select the one you want to focus on. Commit to a daily practice of repeating the affirmation at minimum 12 times. Craft for yourself a set of stringed beads and when you tie the knot, send an intense surge of your positive intentions into the knot. The stringed beads don't need to be in a circle, like a bracelet. You can keep it as a strand, knotting the top and bottom. Alternatively, tie 12 thick knots into string, ribbon, or yarn and thumb through the strand for your daily focused meditation practice.

You can even advance your measures further by selecting beads made of a stone that corresponds with the element of your affirmation. The more you thumb through the beads reciting that one meditation, the more you are layering potent magic into the beads, transforming it into a talisman that will come to help you achieve the goal that the affirmation is setting.

At this stage of your studies, choose one of the four affirmations given above, craft your strand of 12, and commit to daily recitation of your selected affirmation. In the mornings, hold the strand in your receiving hand and with your receiving hand, thumb through the knots, repeating the affirmation a total of 12 times for the 12 knots. You can write out the text of the affirmation on a narrow slip of paper, laminate the paper, and tie it to your strand if you're afraid you can't memorize your selected affirmation.