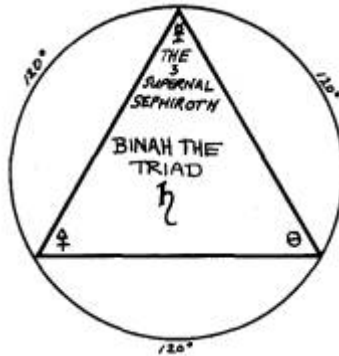


Poligrams and Polygons

THE TRIANGLE

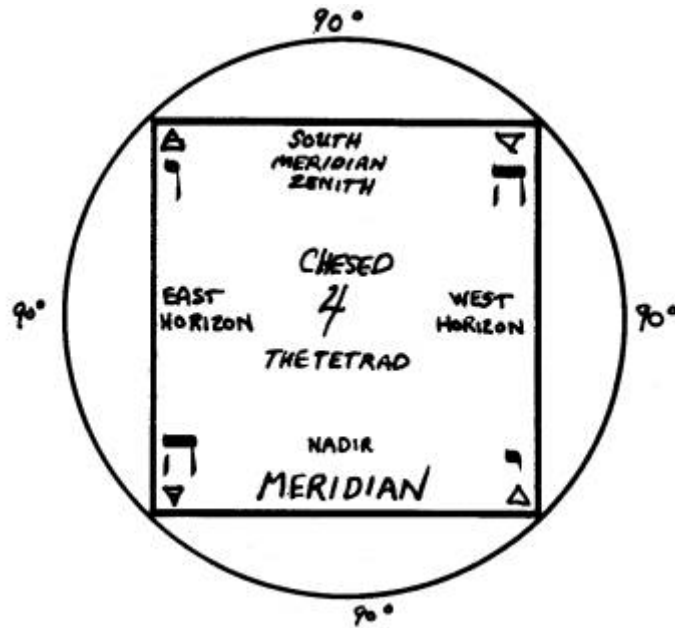


The Triangle is the only Lineal Figure into which all surfaces can be reduced, for every Polygon can be divided into Triangles by drawing lines from its angles to its centre. Thus the Triangle is the first and simplest of all Lineal Figures.

We refer to the Triad operating in all things, to the 3 Supernal Sephiroth, and to Binah the 3rd Sephirah. Among the Planets it is especially referred to Saturn; and among the Elements to Fire. As the colour of Saturn is black and the Triangle that of Fire, the Black Triangle will represent Saturn, and the Red Fire.

The 3 Angles also symbolize the 3 Alchemical Principles of Nature, Mercury, Sulphur, and Salt.

As there are 3600 in every great circle, the number of degrees cut off between its angles when inscribed within a Circle will be 120° , the number forming the astrological Trine inscribing the Trine within a circle, that is, reflected from every second point.



THE SQUARE

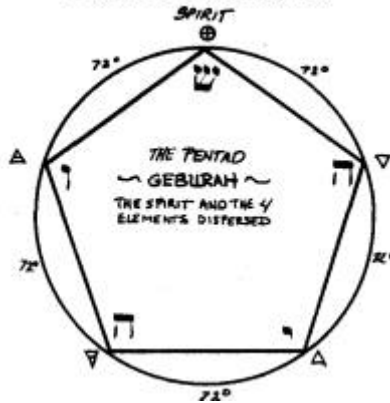
The Square is an important lineal figure which naturally represents stability and equilibrium. It includes the idea of surface and superficial measurement.

It refers to the Quaternary in all things and to the Tetrad of the Letter of the Holy Name Tetragrammaton operating through the four Elements of Fire, Water, Air, and Earth. It is allotted to Chesed, the 4th Sephirah, and among the Planets it is referred to Jupiter. As representing the 4 Elements it represents their ultimatum with the material form. The 4 angles also include the ideas of the 2 extremities of the Horizon, and the 2 extremities of the Median, which latter are usually called the Zenith and the Nadir: also the 4 Cardinal Points.

The number of degrees of a great circle cut off between its angles will be **900** the number forming the astrological Quartile or Square Aspect, potent and evil.

There is only one way of inscribing a Square within a Circle, that is, reflected from every second point.

THE PENTAGON



The Pentagon, first form, reflected from every second point.

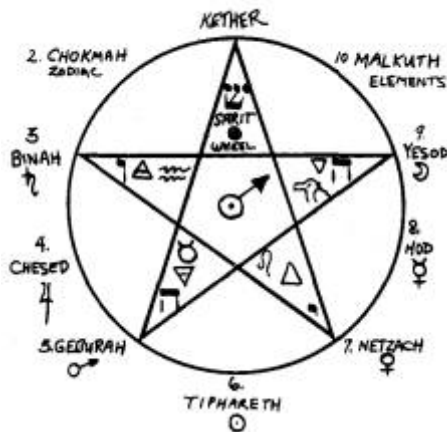
The Pentangle can be traced in two ways: reflected from every second point, when it is called the Pentagon; and reflected from every third point, when it is called the Pentagram.

The Pentangle as a whole is referred to the 5th Sephirah Geburah. The Pentagon naturally represents the power of the Pentad operating in nature by the dispersal of the Spirit and the 4 Elements through it. The number of degrees of a great circle cut off between its Angles is 72° the number forming the astrological Quintile aspect, good in nature and operation.

It also answers to the dispersal force of the 5 letters YEHESHUAH.

It is not so consonant to the Nature of Mars as the Pentagram, and as a general rule the Pentagon is not so powerful a symbol as the Pentagram.

THE PENTANGLE



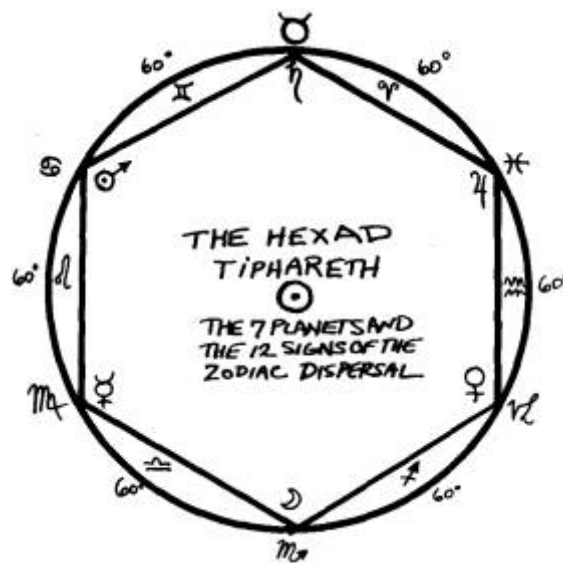
The Pentangle - The Pentagram, second form; reflected from every 3rd point.

The Pentagram with a single point uppermost is called the "Sign of the Microcosm" and is a good symbol representing man with his arms and legs extended adoring his Creator, and especially the dominion of the Spirit over the 4 Elements and consequently of Reason over Matter.

But with the single point downwards it is a very evil symbol, the head of the Goat, or demon's head, representing the abasement of Reason beneath the blind forces of Matter, the elevation of anarchy above order, and of conflicting forces driven by chance above God.

It represents the concentrated force of the Spirit and the 4 Elements governed by the 5 letters of the name of the Restorer of all things YEHESHUAH, and also the ten Sephiroth classified into 5 odd and 5 even numbers. It is especially attributable to the Planet Mars. It also shows the Kerubim and the Wheel of the Spirit. It is a Symbol of tremendous force, and of HEH, the letter of the Great Supernal Mother, AIMAH.

THE HEXANGLE



The Hexagon, first form, reflected from every second point.

The Hexangle can be traced in two ways as a complete symbol: reflected from every second point, when it is called the Hexagon: and reflected from every third point, when it is called the Hexagram. There is also a third form, called the pseudo-Hexagram.

The Hexangle as a whole is referred to the 6th Sephirah, Tiphareth.

The Hexagon naturally represents the power of the Hexad operating in nature by the dispersal of the rays of the Planets and the Zodiac emanating from the central Sun. The number of degrees of a great circle cut off between its Angles is 60° forming the astrological Sextile aspect, powerful for good.

It is not so consonant to the solar nature as the Hexagram. Remember then that the Hexagon signifieth the dispersion, distribution, and radiation of a force but the Hexagram concentration. Hence thou shalt use the Hexagon for the spreading, and the Hexagram for the concentrating and sealing. Thus when there is need, thou canst compare, interpose and combine them; but the "Gon initiateth the whirl."

The nature of the "whirl" is described in a document relating to the Vibratory Formula of the Middle Pillar, and the formation of the Telesmatic Images.

THE HEXANGLE

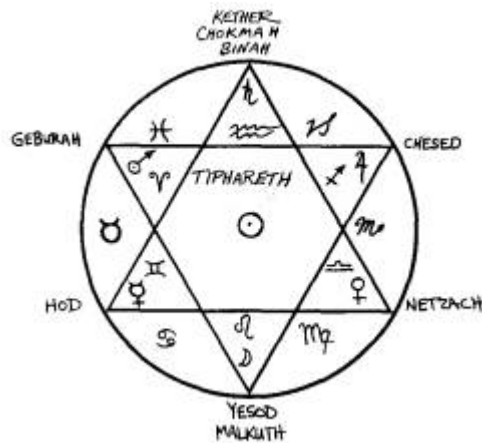


The Hexangle, second form, reflected from every 3rd point.

The Hexagram with a single point uppermost is called the "Sign of the Macrocosm," or greater world, because its six angles fitly represent the six days or periods of creation evolved from the manifestation of the Triune. Its synthesis forms the seventh day or period of rest summed up in the hexagonal centre.

It represents especially the concentrated force of the Planets acting through the Signs of the Zodiac, and thus sealing the Astral Image of nature under the presidency of the Sephiroth; and also the Seven Palaces of the same. It is especially attributable to the Sun. It is a Symbol of great strength and power, forming with the Cross and the Pentagram, a triad of potent and good symbols which are in harmony with each other.

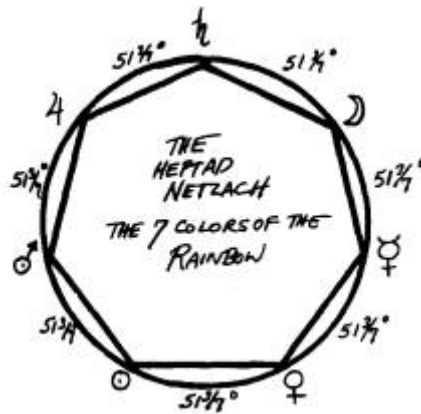
THE HEXANGLE



The Pseudo-Hexagram or irregular third form.

The pseudo-Hexagram an irregular third form, sometimes employed to denote the presidency of the Sun and Moon over the 4 Elements united in and proceeding from the Spirit.

THE HEPTANGLE



The Heptagon, first form, reflected from every second point.

The Heptangle can be traced in three ways reflected from every second point when it is called the Heptagon; and as the Heptagram is reflected from every third point, and from every fourth point.

The Heptangle as a whole is referred to the Seventh Sephirah, Netzach.

The Heptagon naturally represents the dispersal of the powers of the Seven Planets through the week and through the year. The number of degrees of a Great Circle cut off between its angles is $51\text{-}3/7^\circ$.

It further alludes to the power of the Septenary acting through all things, as exemplified by the seven colours of the Rainbow.

It is not so consonant to the nature of Venus as the Heptagram reflected from every fourth point.

THE HEPTANGLE



The Heptagram, second form; reflected from every third point.

The Heptagram reflected from every third point, yieldeth Seven Triangles at the apices thereof; fitly representing the Triad operating in each Planet; and the Planets themselves in the week and in the year.

The weekly order of the Planets is formed from their natural order by following the lines of this Heptagram; as hath been already shown in the 2nd point of the Grade of Zelator. It is not so consonant to the nature of Venus as the next form.

THE HEPTANGLE



The Heptagram, third form; reflected from every fourth point.

This Heptagram is the Star of Venus and is especially applicable to her nature. As the Heptagram is the lineal figure of the Seven Planets, so is Venus, as it were, their Gate or Entrance, the fitting symbol of the Isis of nature, and of the 7 lower Sephiroth of the Bride.

Study this reference in connection with the Venus door of the Vault of the Adepts, described in the Adeptus Minor grade.

THE OCTANGLE



The Octangle, first form; reflected from every second point.

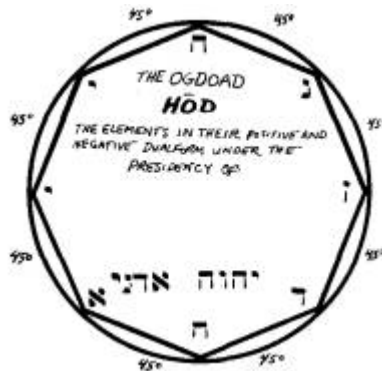
The Octangle can be reflected in three ways; reflected from every second point when it is called the Octagon; and as the Octagram reflected from every third, and from every fourth point.

The Octangle naturally representeth the power of the Ogdoad. The Octagon showeth the Ogdoad operating in nature by the dispersal of the rays of the Elements in their dual aspect under the presidency of the 8 letters of the name Yod Heh Vau Heh and Aleph Daleth Nun Yod.

The number of degrees of a Great Circle cut off between its angles is **450**; forming the astrological weak Semi-Quartile aspect, evil in nature and operation.

The Octagon is not so consonant to the nature of Mercury as the Octagram reflected from every fourth point.

THE OCTANGLE



The Octagram, second form, reflected from every third point.

The Octagram reflected from every third point yieldeth eight Triangles at the apices thereof, fitly representing the Triad operating in each Element in its dual form, i.e., of Positive and Negative, under the powers of the name of Tetragrammaton Adonai: or as it is written bound together, Yod Aleph Heh Daleth Vau Nun Heh Yod.

It is not so consonant to the nature of Mercury as the next form. It is composed of two Squares united within a circle.

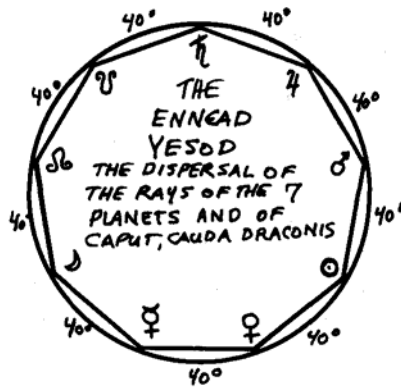
THE OCTANGLE



The Octagram, third form; reflected from every fourth point.

This Octagram is the Star of Mercury, and is especially applicable to his nature. It is further a potent symbol representing the binding together of the concentrated Positive and Negative forces of the Elements under the name of YHVHADNI. And forget not that ADNI is the key of YHVH.

THE ENNEANGLE



The Enneangle, first form, reflected from every second point.

The Enneangle can be traced in four ways reflected from every second point when it is called the Enneagon; and as the Enneagram reflected from every third, every fourth, and every fifth point.

The Enneangle as a whole, is referred to the ninth Sephirah Yesod.

The Enneangle naturally representeth the power of the Ennead. The Enneagram showeth the Ennead operating in nature by the dispersal of the rays of the Seven Planets and of the Head and Tail of the Dragon of the Moon.

The number of degrees of a Great Circle cut off between its angles is 40° . The Enneagon is not so consonant to the nature of the Moon as the Enneagram reflected from every fifth point.

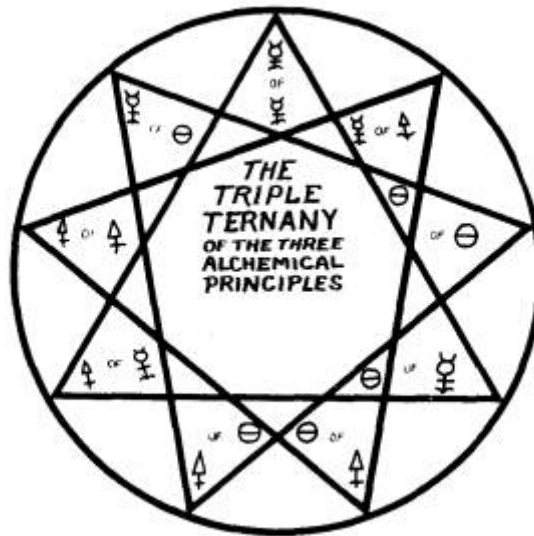
THE ENNEANGLE



The Enneagram, second form; reflected from every third Point. The Enneagram reflected from every third point representeth the Triple Ternary operating both in the Seven Planets with the Head and Tail of the Dragon of the Moon, and with their Alchemical principles countercharged and interwoven.

It is not as consonant to the nature of the Moon as the Enneagram reflected from every fifth point.

THE ENNEANGLE



The Enneagram, third form, reflected from every fourth point.

The Enneagram reflected from every fourth point is composed of three Triangles united within a Circle, and alludes to the Triple Ternary of the Three Alchemical principles themselves. It is not so consonant to the nature of the Moon as the next form.

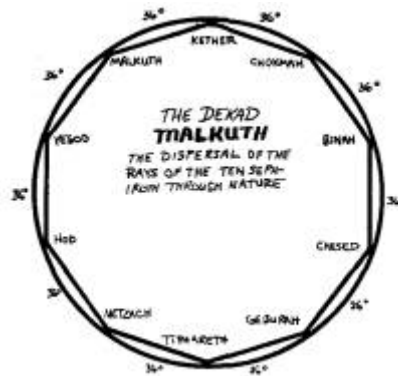
THE ENNEANGLE



The Enneagram, fourth form, reflected from every fifth point.

This Enneagram is the Star of the Moon and is especially applicable to her nature. It represents her as the administrator to the Earth of the virtues of the Solar System under the Sephiroth.

THE DEKANGLE



The Dekagon, first form, reflected from every second point.

The Dekangle can be traced in four ways; reflected from every second point when it is called the Dekagon and as the Dekagram reflected from every third, every fourth, and every fifth point.

The Dekangle as a whole is referred to the Tenth Sephirah, Malkuth.

The Dekangle naturally represents the power of the Dekad. The Dekagon showeth the Dekad operating in nature by the dispersal of the rays of the Ten Sephiroth therein.

The number of degrees of a Great Circle cut off between its angles is 36° ; the half of the Quintile astrological aspect.

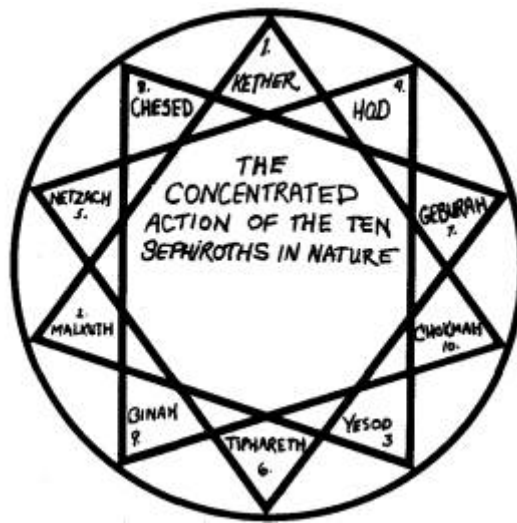
THE DEKANGLE



The Dekagram, second form; reflected from every third point.

The Dekagram reflected from every third point is especially consonant to Malkuth and shows the Triad operating through each angle of the two Pentagons within a circle, of which it is composed. It alludes to the combination of the 3 Alchemical principles with the Spirit and the 4 Elements in their Positive and Negative form, under the presidency of the 10 Sephiroth themselves.

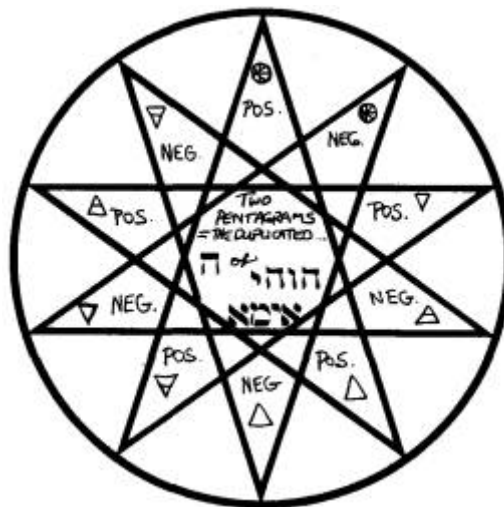
THE DEKANGLE



The Dekagram, third form, reflected from every fourth point.

This form of the Dekagram especially alludes to the concentrated and continuous operations of the Ten Sephiroth in nature. It is continuously reflected from every fourth point.

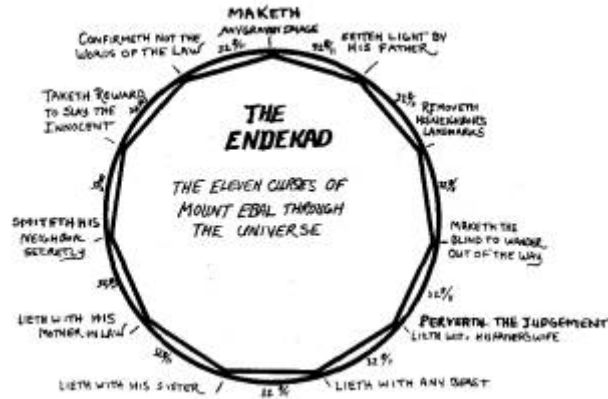
THE DEKANGLE



The Dekagram, fourth form, reflected from every fifth point.

The Dekagram reflected from every fifth point is composed of two Pentagrams within a Circle. It shows the operation of the duplicated HEH of the Tetragrammaton and the concentration of the Positive and Negative forces of the Spirit and the four Elements under the presidency of the Potencies of the Five in Binah, the Revolutions of the forces under ALMA, the Great Mother.

THE ENDEKANGLE



The Endekagram, first form, reflected from every second point.

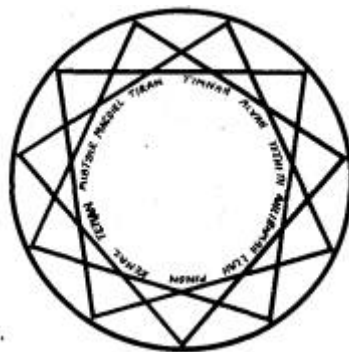
The Endekangle can be traced in five ways: reflected from every second point, when it is called the Endekagon; and as the Endekagram reflected from every third, fourth, fifth, and sixth points.

The Endekangles as a general whole are referred to the Qliphoth. Of its forms, however, the one reflected from every fourth point represents their restriction, and therefore it is not altogether to be classed with those which represent their operation in nature, wherefore it is here separated from them and placed by itself at the end of the book.

The Endekangle naturally represents the evil and imperfect nature of the Endekad. The Endekagon represents the dispersal of the Eleven Curses of Mount Ebal through the Universe. Though they are paragraphed as 12 in the English version of the Bible, in the Hebrew they are paragraphed as 11, two being classed together.

The number of degrees of a great circle cut off between its angles is $32\frac{8}{110}$.

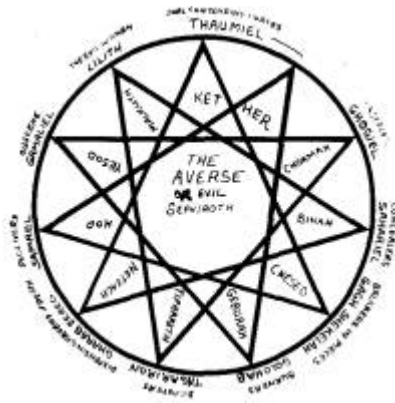
THE ENDEKANGLE



The Endekagram, second form; reflected from every third point.

The Endekagram reflected from every third point, represents the concentrated action of evil in the Averse Triad, symbolized by the Eleven Dukes of Edom, the horns of the Red Dragon when he ariseth. This is a reference to one of the Altar Diagrams, the Garden of Eden after the Fall.

THE ENDEKANGLE

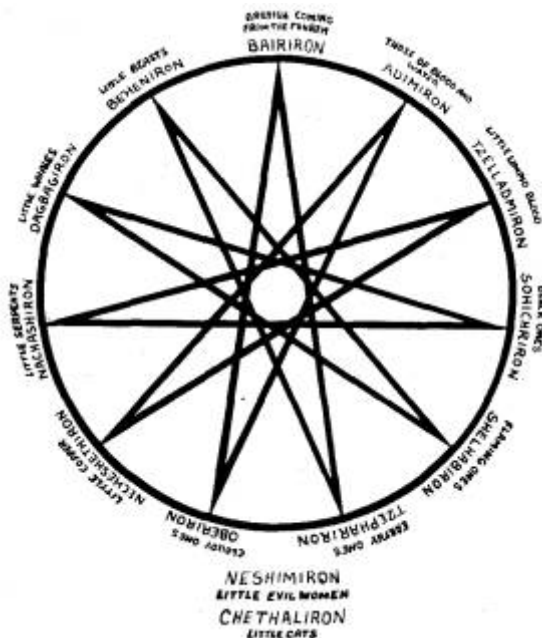


The fourth form; reflected from every fifth point.

It is a curious fact that the Endekagram which can be formed reflected from every fourth point is not so evil as the rest, and represents the restraining of the evil ones. This abhorrence of and incompatibility with the number four is another mark of the imperfect nature of the Endekad when applied to the symbolism of the Qliphoth; for by the same that they are shown, so is their restriction shown. Yet even the Endekangle reflected from every fourth point is not good in operation, but simply declareth the restriction of evil as will be shown hereafter.

The Endekagram reflected from every fifth point represents the concentrated force of the averse and evil Sephiroth.

THE ENDEKANGLE



The Endekagram, *fifth* form, reflected from every sixth point.

Unto this form of the Endekagram are attributed the 12 Princes of the Qliphoth who are the heads of the Evil operating in the months of the year.

THE DODEKANGLE



The Dodekangle, first form, reflected from every second point.

The Dodekangle can be traced in five ways; reflected from every second point, when it is called the Dodekagon; and as the Dodekagram reflected from every third, fourth, fifth and sixth point.

The Dodekangle as a general whole is referred to the Zodiac, and naturally represents the powers of the Dodekad. The Dodekagon shows the dispersal of the influence of the Zodiac through nature.

The number of degrees of a great circle cut off between its angles is **300** forming the weak astrological semi-Sextile Aspect, good in nature and operation.

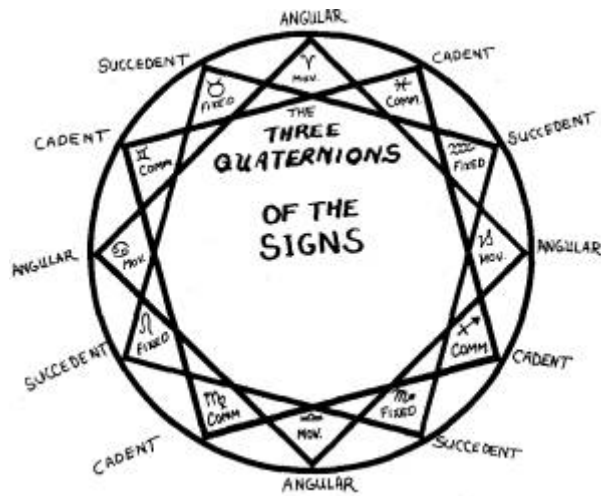
THE DODEKANGLE



The Dodekagram, second form, reflected from every third point.

The Dodekagram reflected from every third point, is formed of two Hexagons within a Circle, and represents the dispersal and concentration of the Zodiac in masculine and feminine signs. The masculine being Aries, Gemini, Leo, Libra, Sagittarius and Aquarius; and the feminine Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces. As this Dodekagram is composed of twelve triangles, so do these allude to the 3 decanates, faces, or sets of 100 of each Sign.

THE DODEKANGLE



The Dodekagram, third form, reflected from every fourth point

This Dodekagram is formed of three Squares, representing the three Quaternions of Angular, Succedent, Cadent and Movable, Fixed and Common.

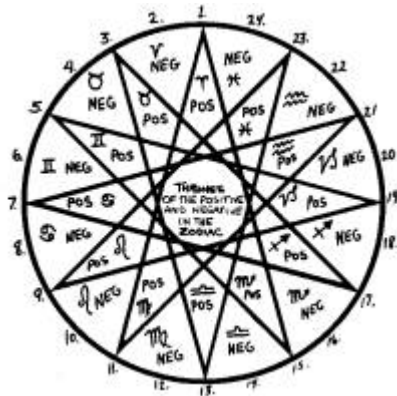
THE DODEKANGLE



The Dodekagram, fourth form; reflected from every fifth point.

The Dodekagram reflected from every *fifth* point is formed of four Triangles within Circle, and refers to the concentrated force of the four Triplicities of the Zodiac operating through nature.

THE DODEKANGLE



The Dodekagram, fifth form; reflected from every sixth point.

The Dodekagram reflected from every sixth point is a continuous figure; and symbolizes the 24 Thrones of the schema established over the Positive and Negative potencies of the Elements in the Zodiac; and over the 24 hours in the day.

THE ENDEKANGLE



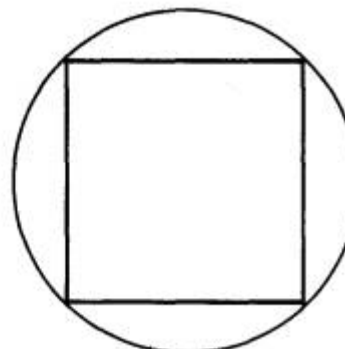
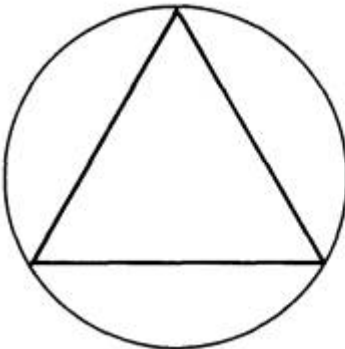
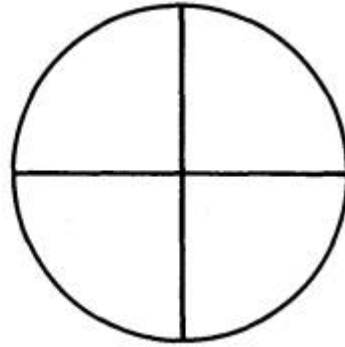
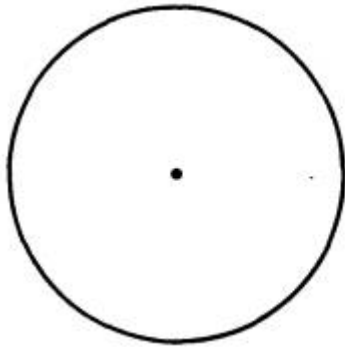
The Endekagram third form; reflected from every fourth point.

Symbolizing the restriction of the Oliphoth, Esther IX, vs. 3 is "Vehachashdrapanim," signifying lieutenants or deputy governors of provinces.

Deut. I, vs. 2. "There are eleven days journey from Horeb by the way of Mount Seir unto Kadesh Barnea."

Deut. XXXII, vs. 37 is VeOmar Ai Elohim Tzur Chasyahbah. "And he shall say 'Where are their Gods, their rock wherein they trust?' or 'Eleven are their Gods,' etc., or Ai are their Gods (Elohim)."

THE CROSS WITHIN THE CIRCLE



The Point within the Circle represents the operation of Kether in general; and the Cross within the Circle that of Chokmah, for therein are the roots of Wisdom. When using these Lineal Figures in the formation of Talismans under the Sephiroth remember that:

The Point within the Circle is Kether.

The Cross within the Circle is Chokmah.

The Triangle within the Circle is Binah.

The Square within the Circle is Chesed.

The remaining Sephiroth should have the double, or triple, or quadruple, forms of their lineal figures bound together in their talismans; e.g., in the Heptangle for Netzach, the Heptagon and the two forms of the Heptagram should be united in the same Talisman, the extremities of the angles coinciding.

The Endekangle is appropriate to the Oliphoth.

The Dodekangle is appropriate to the Zodiacal forces in Malkuth. Kether that of the Primum Mobile; Chokmah the Sphere of the Zodiac in command; and Malkuth that of the Elements.

And many other meanings are bound together in the lineal figures besides those which are given in this book. Two or more different forms may be bound together in the same Talisman.