

Portal thesis

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God-forms in the Elemental Halls – an analysis

“Let the number of Officers in this degree and the nature of their Offices be proclaimed once again, that the Powers whose images they are may be re-awakened in the spheres of those present and in the sphere of this Order—for by Names and by Images are all Powers awakened and re-awakened” – Golden Dawn 0=0 opening

Introduction

Throughout the history of the Golden Dawn and its successor orders such as the Stella Matutina and the Alpha Et Omega, a great deal of emphasis was placed on the use of God-forms in ritual, especially in the 0=0 hall of the Neophytes. From the descriptions given by Regardie in “The Golden Dawn” and later expanded along with Illustrations in “The Complete Golden Dawn System of Magic” we have a very clear idea of both the visible and invisible God-forms of the Neophyte hall and their function. The OSOGD has made several alterations to the classical God-forms, but the arrangement is still functionally similar enough to be used in much the same manner. As such there are detailed instructions for Hierophant and other officers on which God-forms to assume, vivid descriptions of their appearance and placement and a clear understanding of their magical and energetic function in this hall.

The same is not true for the later halls of the outer order. A great deal of God-forms are mentioned by name, but compared to the detailed analysis of the 0=0 Hall, there is little to explain the energetic function of these God-forms in the latter grades.

Some writers, most notably Pat Zalewski have sought to expand upon this field of study, claiming that equally complete sets of God-forms were developed in some later GD-based temples such as Whare Ra in New Zealand. In his book "Golden Dawn Rituals and Commentaries" Zalewski offers a full set of God-forms as well as descriptions and illustrations of a staggering range of God-forms that are present in all parts of the elemental advancements from the paths to the Sephirotic hall proper.

Other writers such as Chic and Tabitha Cicero have proposed alternate schemes where the God-forms of the 0=0 hall are also continuously invoked in the later grades, but the officers also assume **additional** God-forms relevant to particular parts of the ritual. This is very similar to the approach taken by the OSOGD. Often these additional God-forms seem to have very particular functions relevant only to certain portions of the initiation ceremonies, unlike the 0=0 God-forms which maintain magical and energetic responsibilities for the duration of the hall.

This thesis seeks to look at some of the different ways God-forms are and can be used in the OSOGD grade ritual. It will attempt to highlight some of the differences between the Energetic God-forms of the Hall and those God-forms that relate only to an aspect of the initiatory experience and hopefully provide a clearer idea of the differences between the two. Finally it will look at the 4=7 grade in particular as this grade seems to need the most work when it comes to how best to employ God-forms

Part 1: What are God-forms?

In magical traditions a great deal of importance are placed on the practices of invocation and evocation. Invocation is most commonly known as the art of “Calling in”, allowing the consciousness or energy of a God or a Spirit to enter the magician and their sphere of sensation. Conversely Evocation is known as “Calling forth” – Causing the deity or spirit to appear or manifest in some way external to the magician.

Various magical traditions have a wide range of techniques and methods for accomplishing both goals, but typically a somewhat clear distinction is drawn between the two practices. The Golden Dawn method of working with God-forms incorporates elements of both Invocation and Evocation and is thus somewhat unusual.

To explain how this works it is important to draw the distinction between a God and a God-form. In Golden Dawn ritual a God-Form is a specific construct built up in many ways to act as a container of magical power. The God-forms bear the names and likenesses of deities, but they are not believed to “be” the deities themselves. Instead these God-forms become a vessel for certain aspects of the deity’s power.

The Hierophant is primarily responsible for building these God-forms in the halls. The method used for this can be said to be evocatory as the Hierophant takes time to create the “shells” of the God-forms around the hall by visualizing them in great detail and energizing them through vibrating their names. This is a complex and demanding procedure that requires a great level of

magical ability and discipline on the part of the Hierophant as there a a considerable number of God-forms used both in the Neophyte hall and the later Elemental halls.

The God-forms used in the ceremonies come in two forms, known as visible and invisible stations. The Visible stations are all tied to officers in the ritual, either the officers on the Dais or to the floor officers taking active part in the ritual itself, while the invisible stations are built in certain areas of the hall and function both as power centers and stabilizing influences in the hall.

The invocatory aspect of this practice takes place after the Hierophant has finished building the God-forms, at this point the other officers enter the hall with the Dais officers entering first, followed by the floor officers. Each of these officers then “assume” the God-form for their station by visualizing the constructs built by the Hierophant in the same level of detail then linking their auras with the energy of the God-form, allowing them to draw the nature and power of the God-form into themselves for use in the ritual and allowing the God-form to act upon the candidate’s sphere of sensation through the officers. The magical link also links the officers to the Hierophant and to some extent the dais officers who can often detect energetic imbalances through the link and send forth their energy to the less experienced floor officers should they require assistance.

These visible stations also seem closely tied to the core function of each officer and assist them in carrying out those duties that do not pertain directly to the candidate, i.e. Set offers great assistance guarding the hall against hostile forces from outside the portal of the hall and Ma’at is a natural focal point of balance at the center of the hall.

The God-forms of the invisible stations are not linked to officers in the same manner and do not act upon the candidate through the words or actions of any officer. Instead they inhabit certain areas of the hall and act directly upon the candidate's sphere of sensation at specific moments. The rest of the time they work invisibly and in silence to preserve and maintain the energy patterns of each hall.

While the original GD as well as the OSOGD allow outer order members to assume the roles of floor officers there are some, including Zalewski that argue that outer order members lack the magical training to properly link to the God-forms, arguing that the method for doing so is something taught at the adept level. This does certainly appear to have been the case in the original order, the Stella Matutina and the Whare Ra temple Zalewski's teachers belonged to. In the OSOGD there is far less of an emphasis on secrecy, and while the techniques for assuming God-forms might not exactly be considered outer-order material, the fundamental techniques are not considered secrets that can only be revealed to adepts, and as such officers can be instructed in the use of these techniques and allowed to gain some level of proficiency before attaining adepthood. A skilled hierophant and well-trained Dais officers help greatly with this as they can greatly assist the less experienced officers of the hall, and training in these techniques is a fundamental part of regular officer training sessions.

Part 2. The God-forms of the O=O hall and the Z1 document

The God-forms used in the neophyte ritual are first described in a section of a document given to Adepts of the RR Et AC known as “The Enterer on the Threshold” or Z.1 document. This document was published by Israel Regardie in his book “The Golden Dawn” and also later in “The complete Golden Dawn system of magic” which also included colored depictions of many of the God-forms described. The document describes in depth the inner workings of the ritual and was given to ritual officers and adepts to give them a clear understanding of the magical work that goes on “behind the scenes” in the O=O hall.

The inclusion of God-forms in many ways signifies a dramatic departure from the Masonic initiatory traditions that the Golden Dawn is otherwise strongly influenced by. In Masonic tradition and traditions derived from masonry, the effect of the imitation largely comes through symbolism and drama. The candidate is put through certain dramatic acts and shown certain symbols to impress upon them certain ideas, concepts and “secrets” with the idea being that this symbolism will impress itself in the psyche of the initiate and help foster change and growth.

While these elements are certainly used heavily in Golden Dawn initiations, the use of God-forms is often totally unknown to the candidate, in many cases not revealed to them until they reached adept level or, until they assume the role of an officer in an initiation ceremony themselves. The fact that the candidate was not made aware of these God-forms or their function was not because they were considered a trivial or unimportant part of the ceremony, in fact it the opposite could be argued. In both the original order and its successors as well as

modern revivals, the God-forms are often seen as the most important magical aspect of the ritual and many modern practitioners believe it is through these God-forms the magical effects on the candidate's sphere of sensation are worked.

The God-forms used for the O=O hall in the OSOGD system differ from those of the original order and most orders alive today that work within the GD current. Where the original order built their idea of the Neophyte around the so called dual hall of truth where the hearts of the dead were weighed against the feather of Ma'at for judgment, the OSOGD neophyte hall is based around the Barque of Ra which necessitates a somewhat different set of deities, though in many ways the functions of the deities are similar enough that translating between the two sets is relatively simple.

The reasons for this change are two-fold: First and foremost owing to the OSOGD incorporation of Thelemic cosmological concepts where Ra-Hoor-Khuit has replaced Osiris as the Lord of Initiation and become the new Hierophant of the Hall, but also acknowledging that the Egyptology of the original order was incomplete and flawed compared to our current understanding. This does not mean that the God-forms of the original order were necessarily wrong or without power, as the God-forms are not the Gods themselves and their use in ritual does not have to match up exactly to the Gods as they were worshipped in ancient Egypt, but a more detailed understanding of the Gods also allows us to construct our God-forms in a way that is more harmonious with the Deity they represent and this makes tapping into their power easier.

While the majority of the God-names used in the Neophyte ritual are Egyptian, it is important to mention that certain Hebrew God-names are also invoked to help channel particular

energies relating to the tree of life. While these God-names are vibrated they do not constitute God-forms as such. Rather they are a means for some officers to establish links with their tools and stations, but without accompanying visualizations and “astral shells” no God-form is created nor assumed.

Part 3: The elemental grades

The Elemental grades of the Golden Dawn lack the kind of documentation and commentary that the Z documents provide for the neophyte hall. From the original order we have relatively few clues as to the inner magical portions of these rituals, and evidence suggests that many temples did not employ God-forms at all in the elemental grades, which may explain why many candidates, including Israel Regardie and Aleister Crowley felt these rituals to be lacking in depth and ultimately unnecessary. Pat Zalewski claims that while this may have been the case for the original Golden Dawn and Mathers’ Alpha et Omega, the Stella Matutina under Felkin incorporated a range of God-forms for the elemental grades and these were still used by the Whare Ra temple after it became independent in the 1930s up[until their closure in the 1970s. Zalewski published sets of God-forms for the elemental grades in his “Golden Dawn rituals and commentaries”. Most of these he claimed he learned from former Whare Ra adepts, primarily Jack Taylor. Owing to the lack of clear documentation from both the Stella Matutina and Whare Ra it is hard to determine where and when these God-forms were incorporated into the rituals. They were certainly not part of the Stella Matutina documents Regardie published, nor do they appear to have been used by the Alpha et Omega according to the A+O documents published

by Nick Farrell in “Mathers last Secret” which examines the grade ritual documents used by the A+O after the original order split. It is possible that these God-forms were part of the original order materials and their documentation has simply been lost, but at this point such speculations are unverifiable.

The OSOGD use of God-forms in the Elemental Grade has certainly been heavily influenced by Zalewski’s writings, though our approach differs from his in many regards. One of the major differences is that Zalewski uses several sets of God-forms for dais and floor officers that differ from those used in the Neophyte. The reasoning for this remains somewhat obscure as his writings indicate that the different God-forms largely retain the same functions as the 0=0 God-forms, but appears to be tied to the GD practice of Enochian Chess. The OSOGD has opted to retain the God-forms used in the 0=0 throughout the elemental grades with the addition of specific god-forms relevant to each ceremony.

The Neophyte ritual is said to contain all the elements of the outer order within it and is often seen as the most important initiation ceremony of the outer order, while the subsequent grades of 1=10 through 4=7 are mainly expansions upon the Neophyte grade. With this in mind it makes sense that the 0=0 God-forms remain present in the latter grades as these God-forms are representative of the core formula of initiation employed throughout the outer order. For the most part this works smoothly for the Dais officers, but as we shall see it presents some challenges for the floor officers.

While the elemental grades are rooted in the Neophyte formulae, this does not mean that they do not each have their unique effect on the candidate and employ their own unique formulae. As such it makes sense that additional God-forms are introduced in the different halls. The God-

forms remain primarily Egyptian, at least for the first two grades, but for 3=8 and 4=7 deities from other pantheons are introduced.

God-forms in the 1=10

The Grade of Zelator is somewhat unique among the elemental grades as the ceremony only incorporates a Sephira and no paths. It is also unusual in the sense that while the whole ceremony takes place in the Sephira of Malkuth, the ceremony is divided into two different parts, with different temple layouts and energy patterns.

It can be argued that the first part of the Zelator ceremony is a transitional phase from the neophyte, and not as much IN Malkuth as on the threshold to it. The first part of the Ceremony is a foreshadowing of the Grades to come and thus the first part of the ceremony focuses on the three paths leading from Malkuth to the other Grades. The Candidate is led up the left, right and middle paths and there encounters the God-forms of Nuit, Hadit and Babalon, each representing one of the pillars as a whole as much as they do the paths of Shin, Tau and Koph.

The purpose of these God-forms is in many ways to reinforce the message of balance first taught in the Neophyte grade when the candidate is led to the gates of the East and West and taught about the dangers of unbalanced mercy and severity. Here the candidate is taught that complete darkness and complete light are both equally blinding, while the Middle path allows for balance and a way forward.

For this part, the concept of Darkness is represented by the Star Goddess Nuit and the office of the Hieres. The concept of blindingly brilliant light is represented by Hadit through the office

of the Hegemon and the middle path by Babalon who's God-form the Hierophant assumes as s/he descends from his/her throne in the East.

These Thelemic Godforms are used by the OSOGD in place of the Hebrew Archangels used in the original rituals, but their functions are very much the same. The dynamic between these offices has shifted from the 0=0 where the Hieres and Hierophant in many ways opposed each other with the Hegemon being a balancing influence between them, in the 1=10 the polar tension is between the Hieres and Hegemon with the Hierophant representing the balancing influence.

This creates an interesting interplay between God-forms. For the Hieres the Darkness of Nuit seems a natural fit and harmonious with the nature of his/her office and the Pillar of Severity seems a good fit for the God-form of Set. For the Hegemon this gets a little trickier, The God-form of Ma'at and the office of the Hegemon is dedicated to balance, in this ceremony this balanced approach has to be set aside to take on the extreme of the right-hand pillar and pure, brilliant light. In the Hierophant's case there is less of a dissonance as the God-form of Ra-Hoor-Khuit remains at the Hierophant's throne and the God-form of Babalon is only assumed as s/he descends down to the altar to intercede between the Hieres and Hegemon on behalf of the candidate. In fact, this action gives us a clue as to how the God-forms operate in the hall overall, which is reinforced in the second part of the ceremony and the new positions of the officers. In the second part of the Ceremony the Hieres is position at the Western part of the Hall and the Hegemon is now closer to the altar and the center of the hall.

In the 0=0 the God-forms are not static as all the floor officers do at times leave their station, taking their God-forms with them, but in this ritual the thrones of these two officers,

particularly the Hegemon remains in positions not particularly suited to the God-forms themselves. This does provide something of an energetic challenge and perhaps a greater focus on the part of these two officers. Their placement on the pillars is foreshadowed several times in the 0=0 where these two officers are placed on opposite sides of the candidate and work to channel the energy of their respective pillars, but to a lesser extent. The Hegemon in particular should pay attention to the God-form of Ma'at and channel her energy as a balancing influence, and not get overwhelmed by the White-pillar radiance of Hadit during this ritual.

Another possible approach is that the 0=0 God-forms of the Hieres and Hegemon are in fact left as invisible stations in the first part of the ritual and not worn by these two officers during the advancement of the paths. Instead Set remains in the West in his role as Guardian against the adverse forces and Ma'at remains in the center of the hall, assisting the God-form of Babalon to balance the energies of the Hall.

The God-forms of the supporting officers need little comment as their functions are essentially the same as in the 0=0 hall.

God-forms of the 2=9

In the 2-9 hall for the first time the candidate is made to travel one of the paths on the tree of life before reaching the sephira of Yesod. The God-forms of the Path of Tau are somewhat complex, with each officer taking on a pair of God-forms that all differ from the God-forms of the 0=0. These God-forms represent either one of the 4 elements, or one of the stations of the Sun as it moves. The OSOGD have stuck with Egyptian deities for this path, but the Gods used

have changed from the original ones used in most GD groups to reflect an improved understanding of Egyptology. Thus The Elemental God-forms are those of Shu (air) Mau (Fire), Nun (water) and Geb (Earth). These God-forms seem to have little relation to the God-forms of the 0=0 except in the sense that they seem to tie in with the invisible stations of the Kerubim. This is made clear as each officer is described as a Priest with the Mask of one of the Kerubic figures. However, while the Kerubim in the different hall seem to take a passive role, the elemental God-forms encountered in Tau actively work on the candidate as agents of purification.

The Solar God-forms work on a different level and indicate the solar nature of Golden Dawn initiations. The indication is that the candidate, by attuning him/herself to the elements is also attuning him/herself to the solar cycle and that by going through the elemental grades the candidate is prepared for the solar initiation of the 5=6. The solar deities used by the OSOGD are Khepera representing the Dawn in the East, Ra representing the Sun at Noon, Atum representing the setting sun and Ausar representing the hidden Sun at night.

Most of the God-forms of the 0=0 again seem somewhat out-of-place for this part of the ritual. While the Hierous stays in the West as does the God-form of Set, the God-form operates largely independent of the officer for this part. The Hegemon is placed in the South, and will need to focus the Ma'atian energies towards the center of the Hall to maintain balance. The God-form of Ra-Hoor-Khuit remains at the Hierophant's throne in the East. The exception to this is the God-form of Anubis which remains with the Kerux as s/he guides the candidate around the hall. At one point the Kerux hands this responsibility off to the Hegemon, which makes sense from a purely practical point of view, but energetically it seems a bit confusing. It is true that Ma'at

performs the function of a guide in the 0=0, there is no clear **magical** reason for her taking over for Anubis halfway through the circumambulation, one possible solution is that the God-form of Anubis stays with the Hegemon as s/he takes the role of the guide for the candidate, though still linked to the aura of the Kerux. This is not clearly indicated in any commentary I have seen, but might be worthwhile to explore as it seems more natural to me that Anubis sticks to his assigned duty, letting go of the Kerux for a bit while the latter takes on the Elemental and Solar God-form of his station.

In the Second part of the ritual, where the candidate enters the sephira of Yesod proper, additional God-forms are not assumed. The placement of the officers remains largely the same as in the path of Tau which means that the Hegemon still seems disconnected from the natural position of Ma'at at the center of the hall which means some special effort on the part of the hegemon should be taken to ensure the link is properly maintained.

God-forms of the 3=8

In the Practicus ceremony the candidate has to travel two separate paths in order to attain to the next sphere. The God-forms employed in both the paths remain the same however, and each officer only needs to take on one additional God-form.

This ceremony is also the first to employ non-Egyptian God-forms as the officers assume the forms of the three Kabiri of the Samothracian mysteries. The Golden Dawn's use of these God-forms is somewhat obscure and probably has even less to do with the original mysteries of

these deities than the GD use of Egyptian- God-forms has to do with ancient Egyptian practices. Again we must remind ourselves of the difference between the God-forms used and the full nature of the Deity they represent.

In the Practicus rite it is interesting to note that while the officers assume the roles of the three kabiri known as Axieros, Axiokersos and Axiokersa for perhaps the first time a 4th God-form is assigned to the candidate himself. This is the form of Kasmillos, the 4th Kabir and it is by this name the 3 other Kabiri address the candidate as they confront him. The candidate him/herself does not knowingly assume this form in the same manner the aspirant does, but the form of Kasmillos follows the candidate on his/her journey and becomes a conduit for the fiery and solar energies of the two paths as they revealed by the other 3 Kabiri.

The God-forms of the Kabiri have presented some unique challenges, because they, unlike most the Egyptian God-forms were never clearly described and to my knowledge no documents describing how to visualizer the God-forms were given to officers. Zalewski gives rudimentary descriptions of these Kabiri in his rituals and commentaries, though it is not clear where he obtained these. Regardless of origin the descriptions seem helpful and can definitely help officers who would in all likelihood have a very hard time assuming the God-forms otherwise.

Both the paths explored in the 3=8 have a very fiery nature and fire is a central theme of both paths. This is reinforced by the positions of the officers, making a fire triangle on the temple floor plan. There seems to be a special current moving between the 3 Kabiri to maintain this fiery pattern that is different from the typical patterns we have seen in earlier grades. This may be because we are finally moving from the natural balance of the middle pillar into the pillar of severity and reminds us of the Three Pillar diagram shown to the aspirant later, in the 4=7 hall.

The final part of the ritual places the Hieres and Hegemon in positions similar to those taken in the 1=10 rite with the Hieres aligned with the black pillar and the hegemon aligned with the white. Once again these officers will have to link with the natural position of the 0=0 God-forms of Set and Ma'at which reside primarily on the Middle pillar.

God-forms of the 4=7

The 4=7 is the Grade rite where the OSOGD approach most radically differs from that of traditional Golden Dawn groups. Here we encounter a situation where new God-forms are substituted not because modern scholarship have revealed alternate Gods more suited to the various currents of the ritual, but also a substitution of the overall theme of the hall itself which necessitates new God-forms to accommodate this.

Thus in the first part of the ritual, corresponding to the 29th path of Koph the Egyptian God-forms of Osiris, Isis and Horus are replaced with the three dragons mentioned in chapter 3 of Liber 65 which corresponds to water. These three dragons – Than, Theli and Lillith represent the waters of the past, future and present. In the OSOGD Gold Brick commentary it is mentioned that this substitution is somewhat unsatisfactory and problematic. For officers no clear description of these God-forms is given and no clear mythological background is given to help the officers which leads to a major problem because very little information can be found about their nature. Than in particular is difficult as it seems a generic Hebrew word to describe a dragon. Some suggest that this could refer to Leviathan, but I have not been able to find a

conclusive source indicating this. Theli is mentioned in the Sepher Yetzirah as the dragon which envelops the world, and Lillith is more often seen as Goddess than a dragon (as in the path of Tzaddi)

From a personal perspective these have been the God-forms this author has had the greatest degree of difficulty with, and while it makes sense for the OSOGD to reject the symbolism of the fall so heavily featured in the original version of the Philosophus ritual, instead replacing it with Thelemic texts relating to elemental water, the God-form attributions seem contrived and forced and this author can see no clear link between the God-forms chosen and the temporal states they represent, however it should be noted that the God-forms used by the Original GD seemed equally unsatisfactory as no easily discernible link exists between the concepts of Past, Future and Present and the God-forms of Osiris, Horus and Isis either.

A similar problem arises in the path of Tzaddi. Again the OSOGD has chosen to replace the Egyptian deities of the original rite with river Goddesses representing 3 sacred rivers. The Goddesses encountered are Lorelei, Laxmi and once again Lillith, though a different aspect of Lillith than the one encountered in the 29th path. Having three river Goddesses represent different aspects of Water seems a better fit than the assignment of the God-forms in Koph, but it's hard to see why each particular Goddess was chosen for each particular aspect of Water. We also run into the same problem with a lack of clear description of these Goddesses, leaving it up to the officers' imagination to create visualizations for them.

It is important to note that these two paths in many ways serve to balance the fiery paths travelled by the candidate in the 3=8. Just as the God-forms of the 3=8 were arranged in a fire triangle, here the officers are arranged in a water triangle suitable to the pillar of mercy. We

have an interesting situation where for the first time the Hierophant's throne is no longer on the dais, but on the hall floor itself. Given the uncertainty and degree of dissatisfaction with the God-forms used in these two paths, and the extraordinary degree to which these paths mirror those of Shin and Resh, it might be worth seeing if a specific trio of God-forms might be found suitable for both paths, in much the same way as the Kabiri are used for both paths in the 3=8. Due to the lack of information on the three dragons of Liber 65, it seems the River Goddesses used in Tzaddi, might be the better choice here or a new triplicity of deities could be employed.

The Path of Peh presents an even more interesting challenge. In this path no clear God-forms are assumed by the Floor officers. Instead two Imps, known as Jachin and Boaz appear to harry the candidate as s/he circumambulates around the temple. These role of the imps are unique "offices" typically filled by any 2 additional 4=7 members attending the rite. These Imps get their names from the two pillars themselves, and it is unclear if they should be considered God-forms in the traditional sense. Since this path leads from the 3=8 to the 4=7 it makes sense to employ God-forms so closely relating to the pillars, and their cacophony is a suitable representation of some of the final challenges inherent in balancing these extremes.

Finally we get to the last part of the ceremony in the sphere of Netzach where we find the Hieres and the Hegemon once again placed so as to align with the pillars in much the same way they did in in Malkuth and Hod with the same difficulties as described earlier with regards to placement and the 0=0 God-forms.

Both the 3=8 and 4=7 Halls are in many ways the polar opposites of the paths leading up to them, with 3=8 ending in a Watery Hall after traversing fiery paths, and vice versa for 4=7. In some ways we see echoes of the God-forms of the Stolistics and Dadauchos here. Though not explicitly mentioned the energies they represent must be fully assimilated by the candidate in these two grades and the interesting interplay between the spheres and the paths leading up to them might hold clues as to why the Aspirant is purified with Water and consecrated with Fire in the 0=0 and then consecrated with Water and purified with fire in the 1=10

A note on Hebrew and Enochian God-forms in the elemental grades

One important aspect that has not been mentioned so far, but which seems universal for all the elemental grades is the importance of Hebrew and Enochian God-forms called in the opening of each rite. The outer order grades have both an elemental and Qabalistic layer and these God-forms fulfill an extremely important function to stabilize and maintain these energies in each hall.

During the opening part of each rite the Hierophant will invoke the Qabalistic God-name of the corresponding Sephira as well as the Arch-angel associated with it followed by the Three-fold Enochian Holy name as well as the Elemental king of each tablet. The Hebrew God-name and angel both serve as conduits for the sephirotic energies of each ceremony, while the Enochian Holy name and King channel the pure elemental energies. The importance of these influences in each hall can't be overstated, all the other God-forms in the ceremonies certainly play

important roles, but without these sephirotic and elemental energies the ceremonies will fall flat and be next to meaningless.

Conclusion

The use of God-forms in the Elemental Grades is still a somewhat underdeveloped field. While the writings of Zalewski have shed some light on this, and the OSOGD, inspired by early versions of Zalewski's writings have developed a unique approach to using unique God-forms in these grades this approach still feels incomplete and lacking compared to the well documented and explored usage of God-forms in the 0=0.

The God-forms of the Dais seem to translate well to the elemental grades, representing the guiding currents of the second order upon the first. If we attempt to translate the visible stations assumed by the floor officers in the Neophyte rite we run into some problems and the function and placement of these God-forms rarely translate directly to the later grades. If the Floor officers are to assume these God-forms during the latter grades, they can not necessarily be "worn" in the same sense they are in the 0=0, and might be best left as invisible stations in appropriate areas of the hall as the functions they represent still seem important in the rituals.

Most of the visible stations in the later rituals seem to have limited functions compared to the God-forms of the 0=0, their function seem limited to the moments they interact with the candidate and they don't seem to play a role in maintaining the overall energy patterns of the hall the way the visible stations in the Neophyte hall do.

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