

The Triad of The Practitioner

The Angel, Daemon and Fire

The word Daemon, also spelled Daimon, is a Greek word derived from Da- 'to divide or separate' going back to the Sanskrit Dati meaning 'to cuts, divides' as in to provide or distribute, and -mon meaning 'one'. Thus the word daemon means 'to divide the provisions' or 'to provide in respect to the allotment'. The Daemon then, often called ones Genius, is also of ones lot in life or fortune. This is particularly true of ones personal daemon. A daemon is any shade, an entity of soul, which acts as either a guide or endows one with some talent or inclined aptitude. In fact many have attributed their various talents and success in life to their daemon, as was common at one time. Essentially, a daemon is a fancier and more philosophical term for the notion of the bonded "Familiar Spirit". In fact many witches have daemons as familiars. The term being applied to either ones own shades or to entities with some affinity with ones shades, the distinction at times being unclear. Daemons are also often seen as intermediaries between gods and men .

This having been said when we normally think of a daemon in modern times, we are referring to a very distorted view of the Kakodaemon, where Kako- , as in caca 'dung', a daemon of base or animalistic nature which is no more evil than the untamed impulses of the flesh. Though there are many different classifications of Daemon, ones Kakodaemon is the entity referred to here in terms of ones Daemon. Likewise ones Angel is called their Agathodaemon, where Agatho- means 'of virtue', 'ideals', that which guides us in and to our higher calling(s). This being, henceforth called The Angel to avoid confusion, is the Kakodaemon purified in the alchemical process of albedo, brought into light whereby it is transformed and distilled into the revelation and ideation of the aspiring or ideal self.

Fitting the word Angel, which also comes from the Greek; Angelos, means 'messenger', particularly a messenger of the Holy Spirit or Divine Providence. At one point in time preachers of many sects were called angels for their spreading of scripture. Though we are only concerned here with those beings called angels which are emanations of the holy host. Rays of ideation, that light, cast from that heavenly host, that most holy formless fire. If the daemon is the lot that is ones psyche, an old word for soul, and the fire the self-ware living agency of will, then the angel is metaphorical lightning that comes off at crown when revelatory insight arises.

The process and understanding discussed here is very much rooted of the journey from nigredo to albedo, of which the student of this spiritual practice should well acquaint themselves with; which is no less than the transformation of the base into the virtuous. Enlightenment and knowledge of self. The serpent becoming winged.

Of The Alchemical understanding of the Angel, Daemon and the Will-fire.

Ones angel can be seen as the light coming off of ones own fire as angels are emanations.

Ones demon can be seen as the shadow cast by ones fire as it sheds light upon the forms of the psyche, of the various forms of vision and insight that is scryed within the fire and manifested therefrom. Of those things that exist in the soul-stuff or alchemical mercury, as the spirit came upon the waters, stirring it toward higher insight and form. The fire or will-fire is alchemical sulfur. Angels can therefore be seen as Alchemical salt which provides order out of the Chaos of the mercury. Salt placed within the mercury coagulates creating matter, a salt cube. If there is a spark of sulfur in that cube you have a living corporeal being.

Yet interpretations differ, for as Sulfur is to be understood as the active and mediating agency of life eternal, it is mercury which is the mediating substance between myriad qualities by which harmony can exist within the temporal, between the disparate parts of all things which exist in measure. Salt being that which binds the quanta within substance into the various forms, of their relations, which coagulate into the tangible concrete experience of Terra.

Ones Angel is also ones' Intelligence, their 'Guiding Eggregore'.

Intelligence's are treated different than angels in the grimoires. Intelligence provide a given state or atmosphere: Creating an orderly pattern out of Chaos. Angels are more localized, emergent and personified entities. They are often brought against certain shades such as demons to "invoke a way" thereby transmuting the wayward shade into a state which is in greater harmony within divine agency. It is simply a matter of personifying from a given point. Intelligences tend to be more abstract, providential and less likely to take an intervening position less they work through an angel or practitioner. The exception to this is their control their corresponding "blind spirits" in the grimoires which are to daemons what intelligences are to angels. Intelligences are there to set the stage and manage the overall space without being "a character in way". One's Daemon can be understood as their whole operative subconscious though it can be experienced as a specific entity. Likewise the H.G.A. represented the distilled essence of all your virtues and expressions can appear to you as a specific entity. That the H.G.A is the Daemon brought into the lucidity of the self-aware observer. As more of the daemon is brought to light, so shall the complexities and intricacies of the H.G.A emerge. The H.G.A then in this sense, being the revelation of ones entire nature as it is becoming a transcendent identity greater than the sum of the parts of said nature. It is precisely for this reason of the complexity of intelligence and identity that we shall see how the angel and the Daemon each exist in a trifold state.

Comparatively, Agrippa says:

*"An Intelligence is an intelligible substance, free from all gross and putrifying mass of a body,
Immortal, insensible, assisting all, having Influence over all"*

Meaning that angels have office, presiding over facets of creation, taking authoritative position in the name of and in line with the will of Providence. Whereas an intelligence pervades not over an office, but of a nature in all things.

Of the Ascent and the Work

The alignment of the intelligence, olympic and blind spirit of a planet in ritual leads to the mastery of the forces thereof, within the practitioner. This alignment naturally then, also gives way to the celestial choirs and harmonies being reflected within the practitioner. In turn, the natural disposition, and inclinations of ones natal vintage become harmonious towards the disciplined potential of that nature being fulfilled towards virtue. Aligning the seven parts of ones vintage and soul, to bring forth the harmony of the nativity angel to in turn better bring forth contact and communion with the H.G.A as well as allow for the fruits of the angel of one profession to flourish in the proper soil. Thus the soul is the proper vessel for and instrument of grace of the H.G.A, that it may garden and through its labours yield the harvest of purpose and meaning, under the ministry of the angel of ones profession. The the seven verticals, or measures of the heavens, are as a seven-fold communion between heaven and earth, the philosophical and the base, and make lucid that unique condition of man[kind].

- a) *The intelligence of the planet – order - salt*
- b) *The Olympic spirit of the planet – mediation - sulphur*
- c) *The blind force or daemon of the planet – chaos -mercury*

Whereby the substance of the mercurial soul comes into the awareness of observing sulfuric fire giving way to the various arising models and paradigms that are thus observed. Though the operative practitioner may choose to assign the intelligence-angel to the ideation of sulfur, the mediation of the psyche to mercury and baseness of the blind to salt, thus:

- a) *The ideation, or intelligencer of the planet – Order – Sulfur*
- b) *The psyche-soul – Mediation – Mercury*
- c) *The base, tangible matter – Prima Materia – Salt*

Mastering your angel, daemon and fire are crucial to being an adept of medicine and should be considered as no less important than mastering ones salt, sulfur and mercury. As that is essentially what one is doing when working with them. Likewise, sowing is done in the fertile depths attributed to ones daemon, reaping to rewards given to one by their angel and the pruning which allows for new growth is chiefly of the office of the will-fire.

Of The liminality of the Angel and the Daemon

In exploring the H.G.A alchemically, consider this formula:

The H.G.A is ones H.G. Daemon in Albedo

The H.G.D is the H.G.A in Nigredo

For an angel is a daemon of light;

A daemon is an angel of darkness.

Expanding upon this:

Your daimon is your angel within nigredo

Your angel is your daimon within albedo

It comes to you as your fetch-spouse in caeredo

Thus each invokes the passion within the other in rubedo

And finally apotheosis is attained in verditas

Before me, my passion

Behind me, my fetch

At my right hand, my Daimon

At my left hand, my Angel

I stand as the tower,

To be struck by lightning

I.A.O. ARARITA

Agrippa on the Three Angels, Book III Chaper XXII.

Henreich Cornelius Agrippa says the following of Trinity of Ones Angel-Daemon in the third book of his great treatise "De Occulta Philosophia Libri Tres":

"That there is a threefold keeper of man, and from whence each of them proceed. Every man hath a threefold good daemon, as a proper keeper, or preserver, the one whereof is holy, another of the nativity, and the other of profession. The holy daemon is one, according to the Doctrine of the Egyptians, assigned to the rationall soul, not from the Stars or Planets, but from a supernaturall cause, from God himself, the president of daemons, being universall, above nature: This doth direct the life of the soul, & doth alwaies put good thoughts into the minde, being alwaies active in*

illuminating us, although we do not alwaies take notice of it; but when we are purified, and live peaceably, then it is perceived by us, then it doth as it were speak with us, and communicates its voyce [voice] to us, being before silent, and studyeth daily to bring us to a sacred perfection. Also by the ayd [aid] of this daemon we may avoid the malignity of a Fate, which being religiously worshipped by us in honesty, and sanctity, as we know was done by Socrates; the Pythagoreans think we may be much helped by it, as by dreams, and signs, by diverting evill things, and carefully procuring good things. Wherefore the Pythagorians were wont with one consent to pray to Jupiter, that he would either preserve them from evill, or shew them by what daemon it should be done. Now the daemon of the nativity, which is called the Genius, doth here descend from the disposition of the world, and from the circuits of the Stars, which were powerfull in his nativity.

Hence there be some that think, when the soul is coming down into the body, it doth out of the quire of the daemons naturally choose a preserver to it self, nor only choose this guide to it self, but hath that willing to defend it. This being the executor, and keeper of the life, doth help it to the body, and takes care of it, being Communicated to the body, and helps a man to that very office, to which the Celestials have deputed him, being born. Whosoever therefore have received a fortunate Genius, are made thereby vertuous in their works, efficacious, strong, and prosperous. Wherefore they are called by the Phylosophers (philosophers) fortunate, or luckily born. Now the daemon of profession is given by the Stars, to which such a profession, or sect, which any man hath professed, is subjected, which the soul, when it began to make choyce [choice] in this body, and to take upon itself dispositions, doth secretly desire. This daemon is changed, the profession being changed; then according to the dignity of the profession, we have daemons of our profession more excellent and sublime, which successively take care of man, which procures a keeper of profession, as he proceeds from vertue to vertue. When therefore a profession agrees with our nature, there is present with us a daemon of our profession like unto us, and sutable (suitable) to our Genius, and our life is made more peaceable, happy, and prosperous: but when we undertake a profession unlike, or contrary to our Genius, our life is made laborious, and troubled with disagreeing patrons. So it falls out that some profit more in any science, or art, or office, in a little time, and with little pains, when another takes much pains, and studies hard, and all in vain: and, although no science, art, or vertue be to be contemned, yet that thou maist live prosperously, carry on thy affairs happily; in the first place know thy good Genius, and thy nature, and what good the celestiall disposition promiseth thee, and God the distributor of all these, who distributes to each as he pleaseth, and follow the beginnings of these, profess these, be conversant in that vertue to which the most high distribut or doth elevate, and lead thee, who made Abraham excell in justice and clemency, Isaac with fear, Jacob with strength, Moses with meekness and Miracles, Joshua in war, Phinias in zeal, David in religion, and victory, Solomon in knowledge and fame, Peter in faith, John in charity, Jacob in devotion, Thomas in prudence, Magdalen in contemplation, Martha in officiousness. Therefore in what vertue thou thinkest thou canst most easily be a proficient in, use diligence to attain to the height thereof; that thou maist excell in one, when in many thou canst not: but in the rest endeavour to be as great a proficient as thou canst: but if thou shalt have the overseers of nature, and religion agreeable, thou shalt finde a double progress of thy nature, and profession: but if they shall be disagreeing, follow the better, for thou shalt better perceive at some time a preserver of an excellent profession, then of nativity."

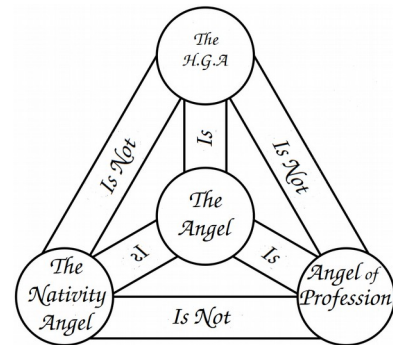
*"Supernatural" read as atemporal, not of the temporal or myriad. Without distinction.

The Trinity of Ones Angel

- I. The angel of ones nativity, angel of ones orbit. Their celestial genius and vintage.
- II. The angel of ones profession, the angel of ones [great] work, and fata
- III. The angel given by, and who is ones connection to God. The angel of ones star and true will.

Accordingly they produce:

- I. good relations, temperance
- II. works and fruits of the spirit
- III. steadfastness in the eternal

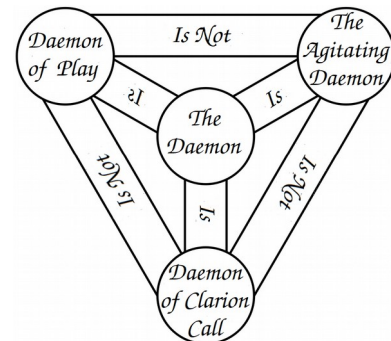


The Triplicity of The Inverse Daemon

- I. The daemon of disharmonious orbit, agitation, desires improperly channeled and an in general "retrograde" glimpse of ones nature. The destructive nature inherent within constructive growth.
- II. The daemon of ones need for purpose and meaning. Can become wayward and self-defeating to this end. May manifest as a lack of inner-locus of control and beliefs as coping mechanisms. A lack of agency or application. may become expressed as childish and irresponsible. Imaginative, the daemon of play and reading into things, of ritual atmosphere and the ecstasy of the senses. works closely with ones muses, desires and the inner child.
- III. The daemon of the expression of ones clarion call. The daemon of that hierarchical authority by which shades answer to authority. That by which things are conjured up the destined potential actualized by will.

Two and three can be easily confused do to overlap.

- I. of vintage and cards to be expressed
- II. of the magnum opus
- III. of the true will.



The Common Root of Their Inverse Natures

- I. Angel and daemon of the celestial soul
- III. Angel and daemon of the fiery spirit
- II. The angel and daemon of the work by which the two are joined and philosophical meaning redeems the animalistic and nihilistic existence of the soul.

The Three Refuges

The Angels may be attributed thusly to the three refuges:

- I. The Angel of the nativity to Karma-Sangha, as the harmonies and dis harmonies of the soul which manifest outward relations through the inner relations of pathworking.
- II. The Angel of ones profession-work to Dharma 'the work'
- III. The Angel of ones Holy spirit to the Buddha, to the becoming aware of ones self as the identity arising out of the sum of these relations.

The Three Fires

They are to be mediated by the three fires. Of which in Tsalagi teachings are understood as follows:

- I. Atsilv Itse'iyudi – The Green Fire which is the fire of mediation working between and coordinating all things. This Fire mediates between the angel of ones natal chart and the corresponding daemon of orbital decay.

II. *Atsilv Galokawetiyu* – The Heavenly Fire rooted in the supernals and it mediates the Holy Gaurdian Angel with the Daemon of ones Clarian Call.

III, *Atsilv Asegi* – The Fire of identity Formation, the fire of existential pathworking, of work and play which mediates between the angel of ones disciplined work and the daemon of childish play.

The Trimurti – The Creative, The Destructive and the Preservation of Things.

The Angel, Daemon and fire in correspondence to the Trimurti is as follows:

I. The Holy Guardian Angel is correspondent to Brahma – Creation

II. The Daemon is correspondent to Shiva – Destruction

III. The Will-Fire that forges is correspondence to Vishnu – Preservation

The Tsalagi Trimurti – Of Order Chaos and Mediation

The Tsalagi Trimurti is expressed via the concepts of order, chaos and mediation, with these correspondences being as follows:

I. The Holy Gaurdian Angel is correspondent to Solegehi – The Tlanuwa/Eagle – Order

II. The Daemon is correspondent to The Uktena – The Serpent – Chaos

III. The will-Fire that forges is correspondent to Walelu – The Hummingbird – Mediation.

Galoneda is the serpent winged, the Tsalagi Christos, anointed to and in full awareness of the Fire, spanning the great mountain, the great mean or measure of Heaven and Earth. *Galoneda*, along with *Atsilv 'Fire'*, and the *Ukten*, the *uktena* in transcendent flight, are the three aspects of the Tsalagi Trinity. Which is expressed in masculine form as *Atsvywgwa*; The Eagle, The Serpent and The Hummingbird, and in the feminine as *Agisegwa*: The Corn, The Beans and The Squash.

Of The Three Medicines

The Tsalagi Trimurti rules over the three great medicines of identity.

I. The H.G.A. being correspondent to the Eagle and order, is therefore correspondent to medicine of established discipline, relations and proper correspondence.

II. The Daemon being correspondent to the serpent, and to chaos, is therefore correspondent to the medicine of emergent experience, habitual tendency, that which will become instinct and exploration of new phenomena as it comes into ones cosmology and worldview.

III. The Will-Fire being correspondent to the Hummingbird, the Lord of Mediation, is therefore correspondent to the medicine of [Living] Tradition.

Of The Cosmological Correspondences of The Angels.

The H.G.A. is Supernal, attributed to the pole star and rooted in Kether

The Angel of works and fruits is Zodiacal and rooted in Chockmah

The Angel of the Nativity is Celestial rooted in Binah

Communion with them first occurs in Tiphereth.

The Kuthin-Stang of the Witches and the Work of The Cross

The work of the cross was set into motion the moment Nachash, the serpent, offered up apple.

This is again paralled when Moses lifts up the Brazen serpent Nahushtan, and proclaims it must be lifted up just the son shall be lifted up.

Nachash נחש נחש			Meshiach, משיח משיח			
ש	ח	נ	ח	י	ש	מ
Shem	Chet	Nun	Chet	Yod	Shem	Mem
300	8	50 = 358	8	10	300	40 = 358

Early depictions of the cross showed it as a T-cross, a common Hellenic symbol of the crossroads between heaven the human world and the underworld. Not unlike that of the Triskele, the symbol of the emergent dynamic of this cosmology. The T-cross is found in the Hexagram of Solomon as given in the GkQs. Later versions of this hexagram replaced this T-cross with that of the "X" cross as part of the Greek for Christos. This talismanic seal, depicting the providential world axis was meant to keep the practitioner pure and anointed with the Holy Spirit.

*Upon early depictions of the cross were coiled a snake representing the Christos 'anointing, to be awakened to a mystery, gnosis'. The cross[roads] being that axis mundi whereby Sophia 'wisdom' comes into and purifies the animalistic soul of the world, and thus also the soul of Man. For he had come to save the world. *T*av is the letter corresponding to the World/Universe card in the Tarot, the completion of the arcanum thereof. At the corners of this card, as the world itself, are the Qadosh, the "four holy beasts" and Cherubim each supporting a forth of the Kingdom, upholding the four letters of the Tetragrammaton upon which the throne is established.*

The Name Yeshua (YHShVH) is the Tetragrammaton, YHVH enlightened by the supernal light of Ha Shem, "The Name". Thus, Yesuaha's work was to redeem the egregore of the world, providing a way for the Angel [of the presence] of The Lord – Immanuel.

The title "Lord of this world" is an interesting consideration here, as the T-cross being the three-fold crossroads is another form of the Y-stang, of the witches flight. Themes of underworld initiation are common to Hellenistic mystery traditions. As is the theme of ones Daemon guiding them in and toward the completion of the work along with instructing them in the crafts thereof along the way. Crowley's own overcoming of Choronzon bears striking similarities to Yeshua's own overcoming underworld journey and overcoming of his daemon, a precursor to the imagery given regarding the resurrection and ascent. Yeshua is very much a Lucifer figure, is stated as such Biblically. With this whole genre of revealing light and the darkness as trickster and psychopomp being reminiscent of his (Lucifer's) relationship with his brother Hesperus. Also of note is his birth, from the union between his mother Aurora 'the Dawn' whom is at times said to be the Sophia, and his father, the four winds or airts.

Yeshua's daemon then has relations to the "Man in Black" or "Devil at the Crossroads" and further than this being nailed to the cross can be seen as allegory of Jesus becoming one with his daemon; For the stang of the witches is often the Kuthin, the vessel for said daemon. Thus it is said to be the completion of his work, as it can also be interpreted as his unification with his H.G.A. figure. His becoming his worldview and cosmology and the embodiment of tradition. Thus the Crucifixion can be understood as the union of the practitioner (solus) with his or her egregorical daemon (lunae). The H.G.A emerges as one is coming into the pathway of and becoming the angel, which having become fully is now naught for the daemon is not; rapture of the infinite having lead to a state of non-distinction. The serpent attains to its wings, lifted up as the soul is lifted up.