

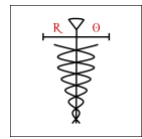
# Tutelary Spirits

A class by Rufus Opus (Joshua Gadbois)



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## Tutelary Spirits: What are they?

Hello, and welcome to the class.

Before we begin, I'd like you to consider your own expectations, coming into this class. You're here to learn more about the Tutelary Spirit, or Tutelary Deity, but what does that mean to you? Are you coming from a ceremonial magic background, where you learned about how Knowledge and Conversation with the Holy Guardian Angel is the primary goal of all magic, and that you'll be enlightened after you get it? That's where I came from.

But maybe you have a more nuanced understanding of what this entity is, or what it does. Have you learned about the Fravashi of Zoroastrianism? Or the Paredos, or the Paraclete of the first through third centuries? Did you study the house gods of ancient Rome who functioned as guides and guards? Have you studied the Abramelin rite, or performed Liber Samekh? Have you come from the modern pagan realm, where we find in Faery traditions the return to embracing the Fravashi?

Take a moment to think about what you think about this spirit. How much do you know about it? Where have you learned this information?

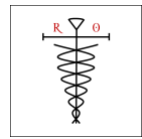
But the most important thing to consider is what you expect to get from your personal relationship with your tutelary spirit. This class is designed to give an understanding of what this spirit is and what it can do for you, but know at the outset, I will be trying to sell you on the idea that you will benefit greatly from having a Supernatural Assistant in everything you do as a magician.

### The Fundamental Concept

The fundamental concept of the tutelary spirit is that every human being has a spirit assigned to them at birth (or can contact a spirit willing to take on the role) to watch over, guide, and aid that person throughout their life.

Different cultures have interpreted this being in different ways. Mostly, it's children that we think the spirits should be protecting, and we see the motif of angels watching kids a lot, even today.





But historically, the tutelary spirit served a much more diverse purpose.

Traditionally, a “Tutelary spirit” is a guardian, patron, or protector of a particular place, geographic feature, person, lineage, nation, culture, or occupation. In the context of magic and spiritual practices, tutelary spirits are often seen as indwelling spirits that provide guidance and influence. People want their HGAs to tell them how to behave, and what to do to get spiritually enlightened, to know how to succeed, and how to get ahead.

More importantly, however, they are your magical assistants. They go out and get the other spirits you want to conjure. They provide the proper offerings. They prepare the temple space in the astral realm. They are your familiar spirits as well, they bring you wealth, return malefica to its source, and even allegedly kill your enemies.

In practice, I have found that my tutelary spirit is much better at helping me do magic than it is at giving me particularly good advice. Whenever I ask it what to do, it asks what I want to do. When I ask if I should do a thing, it tells me I can do it if I want. It is less concerned about morality, or accomplishing any particular spiritual mission than I would expect it to be if it were really all about telling me what to do to get enlightened.

They can be compared to intuition or wisdom from the Higher Self, they give you as much wisdom and understanding as you are willing to allow. But you have to allow it. You will find that they are incredibly wise, and understanding, but that they are never more understanding about things than you could be, if you tried. You are ultimately the wisdom they are expressing.

## The Tutelary Spirit in Occult History

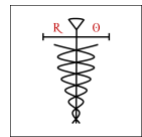
As far back as our records go, we have stories of invisible spirits assigned to us at birth, taking an active interest in how things go in our lives. The earliest records go back to Zoroaster, and the role of these entities has changed as different cultures have had different needs, but the core occult properties of these spirits has remained the same.

It is important to remember as we go through the history of these spirits that the magicians of each era we are discussing today had very fervent beliefs about these spirits, expectations of what would happen based on their religions, what was going on at the time, and what their personal experiences in life have been so far, just like us.



There was no official consensus on any of this, and no one’s opinions at any time have been more important than your own. Your experiences with this entity will be determined by your expectations. You will not ask it to do things you don’t think it can do, and if you expect it to do things it isn’t here for, you’re going to have a bad time.

Zoroastrianism – 1500 BC



The earliest mentions I can find of the tutelary spirit is in Zoroastrianism. They believed that there was a good and evil spirit assigned to the person. Zoroaster posits the spirits be with us, good and evil spirits on our shoulders fighting to make us choose the right thing, or the wrong thing.

*The good spirits are also known as Arda Fravash (“Holy Guardian Angels”). Each person is accompanied by a guardian angel, which acts as a guide throughout life. They originally patrolled the boundaries of the ramparts of heaven, but volunteer to descend to earth to stand by individuals to the end of their days. Ahura Mazda advises Zarathushtra to invoke them for help whenever he finds himself in danger. If not for their guardianship, animals and people could not have continued to exist, because the wicked Druj would have destroyed them all.*

The Fravashi also serves as an ideal which the soul has to strive for and emulate, and ultimately becomes one with after death, according to some traditions. In life, they manifest the energy of God, and preserve order in the creation. They are said to fly like winged birds, and are represented by a winged disk, often with a person superimposed.

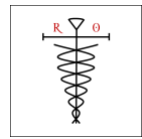


### [Plato and the Greeks 428 BC – 348 BC](#)

We know from Plato that by around 500 BC, it was a common belief that people were assigned a daimon, who communicated with them and provided wisdom and guidance. They believed that the daimon existed within a person from birth, and that the daimons drew lots before incarnating to see which humans they would be assigned. Some of the tutelary spirits were considered to be the souls of men of the golden age acting as tutelary deities.

Socrates, the father of Greek philosophy, was famous for claiming that he was born with a personal daimon, who the gods had given to him as a gift. Socrates described his daimon as an “internal oracle,” meaning that the spirit was part of himself, instead of a separate being.

And we see that the Greeks as well divided daemons into good and evil categories: agathodaímōn (ἀγαθοδαίμων, “noble spirit”), from agathós (ἀγαθός, “good, brave, noble, moral, lucky, useful”), and kakodaímōn (κακοδαίμων, “malevolent spirit”), from kakós (κακός, “bad, evil”). The agathodaemon were a type of guardian entities that either guarded a home or a person.



## Evolution of the HGA 1-4th Centuries

By the first through the fourth centuries, we see that the cosmology around the tutelary spirit has continued to grow. No longer is it just an inner voice, it is now more like a familiar spirit. In addition to providing the wisdom and insight you would expect from an enlightened entity in ancient Greece, these spirits provided authority over spirits, served as intermediaries, and provided the appropriate offerings, should the magician be ignorant of such things.

Their personal power grew as well, allowing them to provide specific protections as a shield that was always on, guarding them from spiritual attacks. Let's take a look at how Porphyry describes the tutelary spirit of Plotinus in his introduction to Plotinus' *Enneads*. We learn that Plotinus' source of strength and wisdom came from being in constant communion with the entity.

He starts by describing magical attacks against his master, and then describes an incident where the entity was evoked:

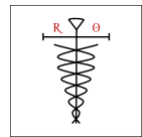
*Among those making profession of Philosophy at Rome was one Olympius, an Alexandrian, who had been for a little while a pupil of Ammonius.*

*This man's jealous envy showed itself in continual insolence, and finally he grew so bitter that he even ventured sorcery, seeking to crush Plotinus by star-spells. But he found his experiments recoiling upon himself, and he confessed to his associates that Plotinus possessed 'a mighty soul, so powerful, as to be able to hurl every assault back upon those that sought his ruin'. Plotinus had felt the operation and declared that at that moment Olympius' 'limbs were convulsed and his body shrivelling like a money-bag pulled tight'. Olympius, perceiving on several attempts that he was endangering himself rather than Plotinus, desisted.*

*In fact Plotinus possessed by birth something more than is accorded to other men. An Egyptian priest who had arrived in Rome and, through some friend, had been presented to the philosopher, became desirous of displaying his powers to him, and he offered to evoke a visible manifestation of Plotinus' presiding spirit. Plotinus readily consented and the evocation was made in the Temple of Isis, the only place, they say, which the Egyptian could find pure in Rome.*

*At the summons a Divinity appeared, not a being of the spirit-ranks, and the Egyptian exclaimed: 'You are singularly graced; the guiding-spirit within you is not of the lower degree but a God.' It was not possible, however, to interrogate or even to contemplate this God any further, for the priest's assistant, who had been holding the birds to prevent them flying away, strangled them, whether through jealousy or in terror. Thus Plotinus had for indwelling spirit a Being of the more divine degree, and he kept his own divine spirit unceasingly intent upon that inner presence. It was this preoccupation that led him to write his treatise upon *Our Tutelary Spirit*, an essay in the explanation of the differences among spirit-guides.*





Tutelary Spirit Class 1: History of Magical Assistants  
A Class by Rufus Opus (Joshua Gadbois)

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*Amelius was scrupulous in observing the day of the New-Moon and other holy-days, and once asked Plotinus to join in some such celebration: Plotinus refused: 'It is for those Beings to come to me, not for me to go to them.'*

*What was in his mind in so lofty an utterance we could not explain to ourselves and we dared not ask him.*

### Greek Magical Papyri: The Supernatural Assistant

*Assistant Daimon (paredros): Hellenistic magic knows of a special type of daimon called paredros ("assistant" or "attendant spirit"). The name refers to a deity who has been summoned as a servant to carry out any number of specified magical tasks.*

In the Greek Magical Papyri, there are several methods presented to obtain the supernatural assistant. These spells provide an interesting insight into the daily lives and needs of a magician in the first century. We can tell what kinds of magic they were doing by looking at the kinds of assistance they need.

Interestingly, if you compare the "gifts of the spirit" attributed to the Holy Spirit, or Paraclete in the New Testament, you will see that it provided the same magical effects to the early first century Christians as the supernatural assistant provided its magicians.



The rituals appear in PGM I 1-42, and PGM I. 42-195. Because they were first in Betz' book, I thought when I first found them that meant that the first thing you should do as a magician is obtain a supernatural assistant. I've since learned that the GMP were not written in order of recommended operation, lol.

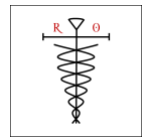
These rituals involved drowning a falcon and reciting a solar and then a lunar spell to attain a supernatural assistant. It doesn't get a lot of attention because it needs a lot of preparation, and we don't sacrifice animals today like we used to. I've put together an esoteric ritualized form of this rite, and I've been told it is

effective.

There's another ritual for obtaining a supernatural assistant using a statue of Eros, and receiving your own "Eros" who will then advocate for you. This spirit seems similar to the tutelary spirit at first, but it is designed to specifically influence only one other person. You end up doing a major rite, just to get one person to hear you.

The things the Spirits can do:

*Know therefore that this god, whom you have seen, is an aerial spirit. If you command, he will perform the task at once. He sends dreams, brings women or men... kills, overthrows, raises up winds from the earth, brings gold, silver, copper, and gives it to you whenever you need; he frees from bonds . . . opens*



*doors, makes invisible... brings fire, water, wine, bread and whatever foodstuffs you want... he stops ships [in mid voyage] and again releases them, stops many evil demons, calms wild beasts and immediately breaks the teeth of savage serpents; he puts dogs to sleep or makes them stand voiceless; he transforms [you] into whatever form you wish;... he will carry you into the air;... he will solidify rivers and the sea promptly and so that you can run on them standing up;... he will indeed restrain the foam of the sea if you wish, and when you wish [he is able] to bring down stars and... to make hot things cold and cold hot; he will light lamps and quench them again; he shakes walls and sets them ablaze.*

*You will have in him a slave sufficient for whatever [tasks] you may conceive, O blessed initiate of holy magic, and this most powerful assistant, who alone is Lord of the Air, will accomplish [them] for you, and all the [other] gods will agree, for without this god nothing is [done].*

Egypt: Stele of Jehu

I would be remiss if I don't mention the Stele of Jeu.

This is the Stele that Crowley allegedly based his ritual Liber Samekh upon. It was originally intended to be an exorcism, and you are basically transforming yourself through identification into the creator god of the universe.

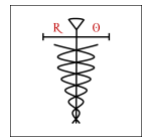
Crowley tapped into the cosmic transformative powers, and channeled them into his understanding of the Abramelin rite, which we'll talk about in a few minutes. It's a great ritual, very powerful, but any ritual you do after fervently and passionately identifying yourself as the creator god of the universe is going to end pretty well.

Corpus Hermeticum: Good Genius and Evil Daimon

In the Corpus Hermeticum, the underlying story is about how Hermes Trismegistus fell asleep, and the Logos (Poemander means shepherd of men) descended and told him how the universe works in a dream.

Within this dream, Poemander reveals that he is the tutelary spirit of all human beings, and that there is an equivalent evil daimon he sends to the impious, to excite their insatiable lusts.





### Evolution of the HGA through the Renaissance

Around the 11<sup>th</sup> century, the Picatrix was compiled, and in it we find that the tutelary spirit is still being conjured. In this work, we find the conjuration of the Perfect Nature. This spirit provides the same functionality as the Supernatural Assistant of the Greek Magical Papyri.

After the fall of Constantinople, around the 16<sup>th</sup> century, we find that the tutelary spirit is alive and well in European occultism.

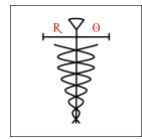
The Abramelin rite is perhaps the most famous Holy Guardian Angel ritual in modern times. It was a German manuscript originally, but Mathers got his hands on a French version and translated it. We can see from this manuscript what the HGA was looking like in the 16<sup>th</sup> century.



The following is Mathers' summary of the operation from the Introduction:

*The system, however, taught in the present work is based on the following conception: (α) That the good spirits and angelic powers of light are superior in power to the fallen spirits of Darkness. (β) That these latter as a punishment have been condemned to the service of the initiates of the magic of Light. (This Idea is to be found also in the Koran or, as it is frequently and perhaps more correctly written, "Qûr-an".) (γ) As a consequence of this doctrine, all ordinary material effects and phenomena are produced by the labour of the evil spirits under the command usually of the good. (δ) That consequently whenever the evil demons can escape from the control of the good, there is no evil that they will not work by way of vengeance. (ε) That therefore sooner than obey man, they will try to make him their servant, by inducing him to conclude pacts and agreements with them. (ζ) That to further this project, they will use every means that offers to obsess him. (η) That in order to become an adept, therefore, and dominate them; the greatest possible firmness of will, parity of soul and intent, and power of self-control is necessary. (θ) That this is only to be attained by self-abnegation on every plane. (ι) That man, therefore, is the middle nature, and natural controller of the middle nature between the angels and the demons, and that therefore to each man is attached naturally both a guardian angel and a malevolent demon, and also certain spirits that may become familiars, so that with him it rests to give the victory unto the which he will. (κ) That, therefore, in order to control and make service of the lower and evil, the knowledge of the higher and good is requisite (i.e., in the language of the Theosophy of the present day, the knowledge of the higher self).*

*From this it results that the magnum opus propounded in this work is: by purity and self-denial to obtain the knowledge of and conversation with one's guardian angel, so that thereby and thereafter we may obtain the right of using the evil spirits for our servants in all material matters.*



*This, then, is the system of the Secret Magic of Abra-Melin, the mage, as taught by his disciple Abraham the Jew; and elaborated down to the smallest points.*

#### Agrippa's Three-Fold Keeper of a Man

In addition to the Abramelin rite, we can see in Agrippa's Three Books of Occult Philosophy another interpretation of the tutelary spirit in 16<sup>th</sup> century occultism, the "threefold keeper of a man."

In Book 2, chapter 26, Agrippa describes the entity and how it is broken down, and what it does:

- Good Daimon, the Genius
  - The Good Daimon is your conduit to God, the Holy Initiator who grants powers to conjure up all manner of spirits from every sphere in existence.
- The Genius, or Nativity Daimon
  - guards the body and the mind, and oversees the unfolding of your Fate throughout your life.
- Daimon of Profession
  - The Daimon of Profession is the entity that looks over the business aspects of your life. Finding the profession best suited to you falls under this spirit's realm of operations. If you land in the right career, he aids you in your success. If you pick the wrong career, he helps make it obvious, and guides you to the right one instead.
- Together they oversee all aspects of your mundane life.

#### In Modern Times 19th and 20th Centuries

When Mathers had the Abramelin rite translated, we see the shift in focus on the properties of the tutelary spirit returning to the spiritual and abstract role of spiritual counselor, despite the fact that the Abramelin manuscript reads more like a receipt book of a modern root worker than a grimoire. It was clearly intended to produce practical results, wealth, love, and influence.

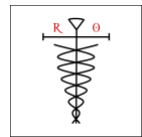
But in his introduction, Mathers compared the Abramelin rite to Theosophy of Blavatsky. His identification of this spirit with the Atman, or augoeides shows that he was ignoring the practical aspects of the spirit in favor of its more dubious spiritual natures.

Crowley took this and really ran with it.

By the time you get to Samekh,

Crowley's ritual based on the Stele of Jey designed to accomplish the same thing as the Abramelin rite, we see the intent and the effects of the rite completely redefined. Crowley's





descriptions and focus on the emotional and mental state of the magician during the process, and his conflation of this experience with his understanding of samadhi led him to misidentify this experience with the attainment of enlightenment.

Crowley turned the HGA into the ultimate Guru, who you meet in Tiphareth, and who then takes over the Work for you.

This spirit was never supposed to bring enlightenment. At its best, when Socrates, or Porphyry, great men who spent a lot of time communing with these spirits spoke of them, they spoke of a guide, an inner voice, an influence. Not a guru.

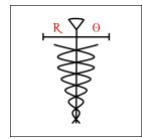
Take a look at some of the comments Crowley made about the spirit in his commentary in Liber Samekh for an idea of what he thought this entity was all about:

*Also the Angel appeareth in Tiphereth, which is the heart of the Ruach, and thus the Centre of Gravity of the Mind. It is also directly inspired from Kether, the ultimate Self, through the Path of the High Priestess, or initiated intuition. Hence the Angel is in truth the Logos or articulate expression of the whole Being of the Adept, so that as he increases in the perfect understanding of His name, he approaches the solution of the ultimate problem, Who he himself truly is.*



*He then vibrates the Names extending his will in the same way as before, but vertically upward. At the same time he expands the Source of that Will - the secret symbol of Self - both about him and below, as if to affirm that Self, duplex as is its form, reluctant to acquiesce in its failure to coincide with the Sphere of Nuith. Let him now imagine, at the last Word, that the Head of his will, where his consciousness is fixed, opens its fissure (the Brahmarastra-Cakra, at the junction of the cranial sutures) and exudes a drop of clear crystalline dew, and that this pearl is his Soul, a virgin offering to his Angel, pressed forth from his being by the intensity of this Aspiration.*

*And: Now let him strive with all the strength of his Soul to withstand the Will of his Angel, concealing himself in the closest cell of the citadel of consciousness. Let him consecrate himself to resist the assault of the Voice and the Vibration until his consciousness faint away into Nothing. For if there abide unabsorbed even one single atom of the false Ego, that atom should stain the virginity of the True Self and profane the Oath; then that atom should be so inflamed by the approach of the Angel that it should overwhelm the rest of the mind, tyrannize over it, and become an insane despot to the total ruin of the realm.*



*But, all being dead to sense, who then is able to strive against the Angel? He shall intensify the stress of His Spirit so that His loyal legions of Lion-Serpents leap from the ambush, awakening the adept to witness their Will and sweep him with them in their enthusiasm, so that he consciously partakes this purpose, and sees in its simplicity the solution of all his perplexities. Thus then shall the Adept be aware that he is being swept away through the column of his Will Symbol. and that His Angel is indeed himself, with intimacy so intense as to become identity, and that not in a single Ego, but in every unconscious element that shares in that manifold uprush.*

*This rapture is accompanied by a tempest of brilliant light, almost always, and also in many cases by an outburst of sound, stupendous and sublime in all cases, though its character may vary within wide limits.*

*And what is the result of the ritual? It transforms you, you are unified with the entity, it is a part of you, your higher self*

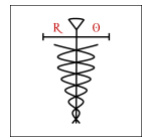
*But the results of the Ritual are too various to permit of rigid description. One may say that, presuming the union to be perfect, the Adept need not retain any memory soever of what has occurred. He may be merely aware of a gap in his conscious life, and judge of its contents by observing that his nature has been subtly transfigured. Such an experience might indeed be the proof of perfection.*

*If the Adept is to be any wise conscious of his Angel it must be that some part of his mind is prepared to realise the rapture, and to express it to itself in one way or another. This involves the perfection of that part, its freedom from prejudice and the limitations of rationality so-called. For instance: one could not receive the illumination as to the nature of life which the doctrine of evolution should shed, if one is passionately persuaded that humanity is essentially not animal, or convinced that causality is repugnant to reason. The Adept must be ready for the utter destruction of his point of view on any subject, and even that of his innate conception of the forms and laws of thought. 2 Thus he may find that his Angel consider his "business" or his "love" to be absurd trifles; also that human ideas of "time" are invalid, and human "laws" of logic applicable only to the relations between illusions.*

*Now the Angel will make contact with the Adept at any point that is sensitive to His influence. Such a point will naturally be one that is salient in the Adept's character, and also one that is, in the proper sense of the word, pure. 3*

*Thus an artist, attuned to appreciate plastic beauty is likely to receive a visual impression of his Angel in a physical form which is sublimely quintessential of his ideal. A musician may be rapt away by majestic melodies such as he never hoped to hear. A philosopher may attain apprehension of tremendous truths, the solution of problems that had baffled him all his life.*





*Conformably with this doctrine, we read of illuminations experienced by simple-minded men, such as a workman who “saw God” and likened Him to “a quantity of little pears”. Again, we know that ecstasy, impinging upon unbalanced minds, inflames the idolised idea, and produces fanatical faith fierce even to frenzy, with intolerance and insanely disordered energy which is yet so powerful as to effect the destinies of empires.*

*But the phenomena of the Knowledge and Conversation of the Holy Guardian Angel are a side issue; the essence of the Union is the intimacy. Their intimacy (or rather identity) is independent of all partial forms of expression; at its best it is therefore as inarticulate as Love.*

*The intensity of the consummation will more probably compel a sob or a cry, some natural physical gesture of animal sympathy with the spiritual spasm. This is to be criticised as incomplete self-control. Silence is nobler.*

#### Spirit Guides

Around the 1990s, I entered the occult new age movement, and found out about “Spirit guides.” Mathers had compared the HGA to the kind of Spirit guides that Blavatsky had experienced, like “Koot Hoomi,” and other racist caricatures and stereotypes. Lots of people had started getting in touch with their spirit guides, and were having all kinds of great and nifty experiences with them.

Faeri: Frivashi – the return to Zoroaster

Most recently, I’ve learned that the Faeri Tradition has embraced the Fravashi as their emblem of the Holy Guardian Angel. This entity does all the things that the rest do, guard, guide, teach, empower, and intercede supernaturally, but is also the perfect lover, and the highest self, as I understand it.

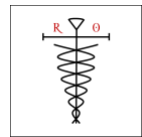
The entity continues to evolve to meet us where we are at, to give us what we need.

### The Evolution of Abramelin

I wanted to summarize how we went from the HGA to the idea of a Perfect Guru, and why I think that’s wrong. The following outline will be more thoroughly explored in the class, time permitting.

- In the Renaissance, we find the Abramelin Rite, in which the entity we’re following became known as the Holy Guardian Angel.
- Mathers translation of an incomplete French copy of the Abramelin Rite into The Sacred Magic of Abramelin the Mage - the Holy Guardian Angel entered into the realm of the Golden Dawn
- Crowley’s exposure to the Abramelin rite and a spiritual initiation he received in 1904 related to the stele of Jeu





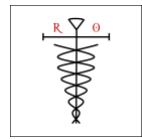
resulted in the creation of his Liber Samekh. His notes here formed the idea of the Holy Guardian Angel in the minds of most modern magicians.

- Dehn's Translation of Abramelin
  - Based on the earlier and more complete German manuscript of Abramelin's work that most likely formed the incomplete French translation Mathers used.
  - Dispels the myths that have grown up around the idea of the HGA.
  - Holy Guardian Angel is revealed to have traits more closely resembling the Supernatural Assistant of Papyri Graecae Magicae I.54, a fragment of a spell in the collection of the Greek Magical Papyri surviving from around the first century AD.
  - Does the things the spirits of the Goetia do.
  - Resembled a root worker's Receipt Book or a witch's Book of Shadows more than any stoic grimoire of demon magic: brings food, wealth, and favor.
  - At the same time, the book contained a process of calling all the Kings of Hell and all their legions through the power of the HGA. This all hinged on the person's ability to go through the process of initiation, which consisted of daily prayers for a long time, and then an oration to conjure the spirit.

## Evolution of the Role of the Supernatural Assistant in Magick

In the following outline, I track the evolution of the role of the Tutelary Spirit in Occultism:

- SA of Greek Magical Papyri, Scirlin in True Grimoire, HGA of Abramelin:
  - Gets you in contact with other spirits
  - Feeds them while they are present
  - Compels them to obey
- Threefold Keeper from Agrippa and Evil Daimon
  - The Good Demon (Agathos Daimon)/Genius
  - Nativity Angel
  - Daimon of Profession
- Abramelin
  - Dehn – Aligns more to GMP SA
  - Mathers – Introduces idea of higher self of theosophy
- Crowley/Samekh
  - The True Guru
  - "Once he has achieved this he must of course be left entirely in the hands of that Angel, who can be invariably and inevitably relied upon to lead him to the further great step—crossing of the Abyss and the attainment of the grade of Master of the Temple"



## Ignorant Opines

Many people today who do not have Knowledge and Conversation with the Holy Guardian Angel (K&CHGA) have very strong beliefs associated with what the Holy Guardian Angel really is. They will say that K&CHGA is the primary aim of Magick, and that's the end. That K&CHGA is the same thing as Transcendence, and that you will become an Enlightened Master like Buddha.

That belief is nothing but trouble. If you won't accept that you have K&CHGA without being enlightened, you run the risk of missing out on all the super cool stuff the HGA can do for you right now, that might lead you to enlightenment later.

K&CHGA is only the beginning for magicians.

The Emerald Tablet of Hermes explains that the path of the magician is the path up through the heavens, to return in power. The HGA is your assistant, your friend and everpresent friend and guide. Establishing a relationship with the entity that became known as the HGA is the first step in becoming a magician.

It is the key that opens the gates to the higher spheres. It is the entity that provides guidance, guardianship, and access to the spirits that perform initiations in the macrocosm, and govern manifestation itself in the microcosm. Obtaining "K&CHGA" is the beginning of the ride, not the destination.

