



**Selected Septenary Correspondences
According To O9A Aural Tradition**

Sphere	Form	Stone	Perfume	Star	Colour 1	Colour 2	Process	Word	Season
Moon	Night	Quartz	Petriochor	Sirius	Blue	Silver	Calcination	Nox	Aries
Mercury	Indulgence	Opal	Henbane	Arcturus	Yellow	Black	Separation	Satan	Scorpio
Venus	Ecstasy	Emerald	Hazel	Mira	Green	White	Coagulation	Hriliu	Mid-Winter
Sun	Foreseeing	Amethyst	Oak	Antares	Orange	Gold	Putrefaction	Lux	Mid-Summer
Mars	Blood	Ruby	Pine	Rigel	Red	Blue	Sublimation	Azif	Libra
Jupiter	Azoth	Amber	Alder	Deneb	Violet	Crimson	Fermentation	Azoth	Capricorn
Saturn	Reason/Logos	Diamond	Ash	Naos	Indigo	Purple	Exaltation	Chaos	

Table I

Notes:

1) *Form* refers to the causal/outer/exoteric 'form' (the abstraction, idea) associated with each sphere. Thus the causal 'idea' associated with the sphere of the Moon is Night (Nox) in all its variations, mythological, practical, and otherwise.

In respect of the Sun, the form/idea is 'foreseeing' which encompasses esoteric arts such as 'visions', premonitions, foretelling the future, and so on.

2) *Star* refers to the name of the relevant board of the O9A septenary Star Game.

3) *Colour 1* refers to the 'causal/outer/exoteric colour' (exoteric appearance), and *colour 2* to the 'acausal/inner/esoteric colour' (esoteric appearance) associated with a particular sphere. When the colours are mixed in certain proportions the resultant colour represents both causal and acausal aspects of the sphere and which resultant colour is that of the sphere as a nexion.

4) *Process* refers to the classic 'alchemical process' associated with each sphere and which is considered to be archetypal/symbolic in nature and related to the dominant alchemical/archetypal process that occurs (or which may occur) in the psyche of the individual during that stage of the Seven Fold Way.

Thus, the sphere of Venus - associated with the third stage of the Seven Fold Way - represents the 'coagulation' that occurs within the psyche of the initiate as a result of the experience of undertaking another Insight Role (exoteric 'ecstasy'), as a result of organizing a functioning nexion (exoteric 'ecstasy'), and as a result of undertaking the Grade Ritual of External Adept (an apprehension of esoteric 'ecstasy'), followed by the Grade Ritual of Internal Adept (wordless esoteric 'ecstasy').

5) *Word* refers to a useful sound which when chanted/vibrated in a particular manner can/may evoke something of the acausal nature of the sphere, especially if undertaken during the appropriate season and combined, in a ritual, with the sphere-appropriate perfume, the melded causal/acausal colour, and music performed in the mode or key appropriate to the sphere (see the table below).

6) *Season* refers to when the 'energies', emanations, 'influences', of a particular sphere are, on Earth, and in our psyche, most pronounced or noticeable, often unconsciously (as in dreams or as in intimations of Fate/Wyrd or as in intuitions or premonitions, for instance). Such influences are often expressed/presented /manifest/felt by or in terms of the form/idea/archetype of the sphere. Thus, the influence of the Moon may be presented via forms/ideas/archetypes associated with Night/Nox.

The sphere of Saturn - whose Word is Chaos (Χάος) - has no particular season associated with it, and thus is said to be influential in some manner or other during all seasons, manifest as such influence may be via the idea/form/archetype of Reason/Logos, which hints at the esoteric meaning of Kaos/Xáος, both as a place and as an archetype; an archetypal meaning manifest in the third tract of the ancient Corpus Hermeticum:

In the Abyss, an unmeasurable darkness, and, by the influence of the numen,
 Water and delicate apprehending Pnuema, there, in Kaos.
 Then, a numinous phaos arose and, from beneath the sandy ground,
 Parsements coagulated from fluidic essence.
 And all of the deities particularize seedful physis.

(Translated by D. Myatt)

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**Tripartite Spheres
 Tarot Images**

Sphere	Salt (Unconscious)	Mercury (Ego)	Sulphur (Self)
1 (Moon)	18	15	13
2	0	8	16
3	6	14	17
4	7	12	5
5	1	4	9
6	11	3	2
7 (Saturn)	10	19	20

Table II

Notes:

1) Each sphere has - as a nexion, in our psyche, of the causal and the acausal - a tripartite nature, symbolized in Occult terms by (a) the three fundamental alchemical types: alchemical salt, alchemical mercury, alchemical sulphur, and (b) the nine combinations of those three which form the pieces of the O9A Star Game, and (c) which nine combinations are the 'nine angles'/dimensions which symbolize, or can map (re-present) - over the seven spheres - how we can presence acausal energies and how acausal energies are presented in, or are, our psyche, and thus how we can rationally apprehend all these emanations/influences via various symbolisms and then integrate/meld them together to transcend/evolve beyond them and their influences (unconscious, emotive, and otherwise) to thus be what we as conscious, rational, beings can be.

In non-Occult (exoteric) terms this tripartite nature is presented in our unconscious, by our ego, and by the self that results from what Jung described as the process of individuation. In the esoteric terms of the Seven Fold Way the 'salt' aspect is related to the stages of Neophyte and Initiate; the 'Mercury' aspect to the stage of External Adept, and the 'sulphur' aspect to the stage of Internal Adept. Beyond Internal Adept - beyond individuation - there is the enantiodromia of The Abyss and thus a going-beyond the self (with its ipseity) to the wordless unity beyond all forms, abstractions, denotatum, opposites, and symbols, including that of 'causal/acausal' and 'Left Hand Path/Right Hand Path' and of the septenary system and its correspondences, which system and which correspondences are only a means, a way, to the discovery of that wordless unity, anciently named Lapis Philosophicus.

2) This tripartite nature can be usefully represented by means of Tarot images of the Major Arcana, especially those germane to the O9A as described in the *Naos* compilation. Thus, the 'salt' aspect of the sphere of Saturn can be represented, in its Occult - 'supernatural' - essence by Atu 10, Wyrd; its 'mercury' aspect by Atu 19, The Sun; its 'sulphur' aspect by Atu 20, The Aeon.

Combining the three Tarot images associated with each sphere into one interactive image provides an esoteric overview of that sphere, allowing thus an initiated apprehension of that sphere.

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Music, Chant, And The Seven Spheres

	Sphere	Plainchant Modes	Grecian Modes	Classical Modern Key
1	Moon	IV	Dorian	G major
2	Mercury	VI	Hypodorian/Lydian	E minor
3	Venus	V	Mixolydian	F sharp
4	Sun	VII/VIII	Hypolydian	D minor
5	Mars	III	Hypophrygian/Ionian	C major
6	Jupiter	I	Lydian	B flat
7	Saturn	II	Phrygian	A flat

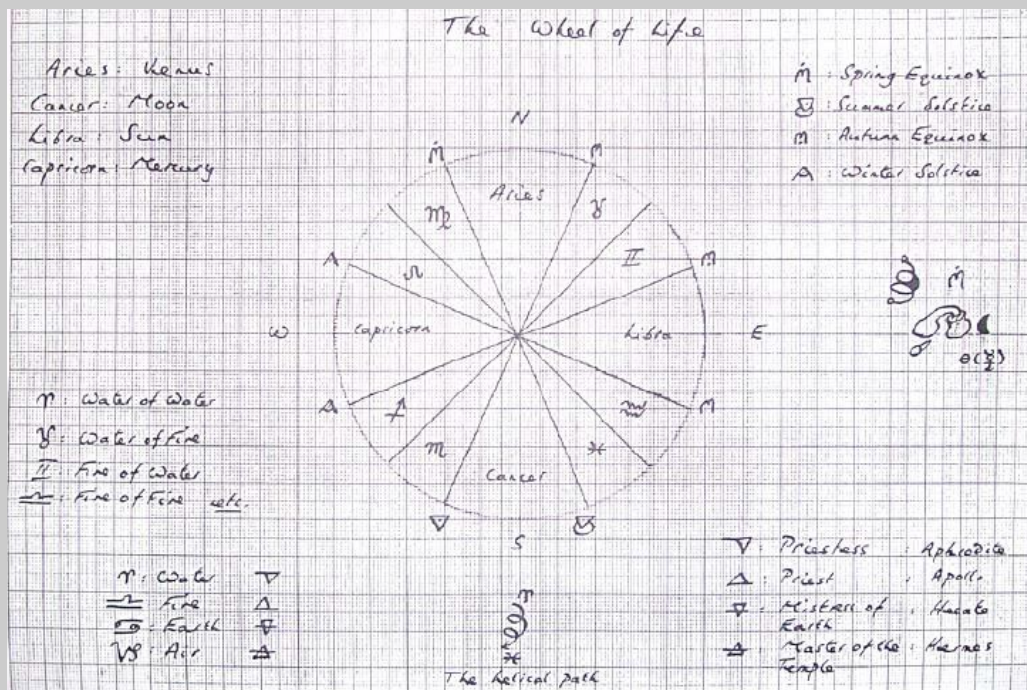
Table III

Notes:

1) The modes and the keys are relevant to the type of chant or music being performed. Thus if monophonic chant is being performed by a cantor or cantors - as in O9A Esoteric Chant - then the plainchant modes would be used. If music and singing is being performed in the style of ancient Greece then the Grecian modes would be used. If music and/or singing is being performed in the style of Western classical music, then the modern keys would be used.

2) When a classical key has possible alternatives - such as, in the case of A flat, A flat major/minor - then each alternative re-presents an aspect of the relevant sphere. Thus, an initiated apprehension of a sphere would encompass each alternative.

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Notes:

1) Aries, Libra, Cancer and Capricorn are allotted more space in comparison with the other zodiacal (astrological) constellations because they are periods of stronger 'cosmic emanations' than other times, marked as such periods are by Equinox and Solstice, and associated as they are with certain planets.

Thus the period of heightened influence associated with Venus begins on or around the Spring Equinox and

lasts for a lunar month; that associated with the Sun beginning on or around the Autumnal Equinox; and so on.

2) In contrast to the season or event associated with each sphere - qv. Table I, above - which influences are often or mostly presented or felt unconsciously or in an archetypal way, these periods of heightened influence are associated with practical (personal) sorcery; that is, with a conscious purpose presented by means of an Occult rite or rites. Thus, a sorcerer/sorceress might choose to undertake a rite appropriate to the sphere of Venus (such as enchantment, love, ecstasy) at the time of the Spring Equinox or in the weeks following, and which acts of sorcery are usually more effective than those conducted at or during the time/period/season given in Table I.

3) The sagacious will notice that only the four 'lower spheres' are associated with propitious periods for undertaking personal sorcery. This is because the later spheres are associated with Aeonian, not personal, sorcery; with the 'forms' associated with the later spheres - Blood, Azoth, and Reason/Logos, respectively - providing an indication of what types of Aeonian sorcery are or may be associated with these later spheres.

cc R. Parker & O9A, 2017
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