



# Tutelary Spirits

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# Tutelary Spirits: What are they?

- Setting the terms
  - Fundamental Concept: every human being has a spirit assigned to them at birth to watch over, guide, and aid that person throughout their life. Different cultures have interpreted this being in different ways.
- What do you think of, when you think of Tutelary Spirits, or the Holy Guardian Angel? What are some of your ideas about it? What would you expect it to look like when you have K&CHGA?
  - Feel free to enter into the chat while we talk some more
- Traditionally, a “Tutelary spirit” is your guardian spirit
  - Also known as a tutelary deity
  - 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.
  - They can be compared to intuition or wisdom from the Higher Self.
  - They empower, inform, they make other spirits obey, and bring offerings
  - Much like a familiar spirit
- What do you expect when you come to the Tutelary Spirit Table?





# Evolutionary History of the Holy Guardian Angel

- Goes back as far as we have records
- Changed over time and space to meet cultural requirements
- We think we “know” this entity today, just like everyone else did when they were alive





# Evolution of the HGA

- Earliest mentions:
  - Zoroastrianism: Good and Evil Spirit assigned to the person – 1500 BC
  - Hesiod Theogony – 800 BC
  - Rig Veda – 700 BC – Mentions of the Atman
  - Socrates' Daimon – 400 BC





# Where does the idea come from?

- 1500-1200 BC – ?Zoroastrianism
  - 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
  - Also known as Arda Fravash (“Holy Guardian Angels”). Each person is accompanied by a guardian angel (Y26.4, 55.1), which acts as a guide throughout life. They originally patrolled the boundaries of the ramparts of heaven (Bd6.3, Zs5.2), 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 (Yt13.19-20). If not for their guardianship, animals and people could not have continued to exist, because the wicked Druj would have destroyed them all (Yt13.12-13).
  - The Fravashi also serves as an ideal which the soul has to strive for and emulate, and ultimately becomes one with after death
  - 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

- Believed the daimon existed within a person from birth
- Daimon obtained assigned individual obtained by lot before birth
- They were often 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
- The Greeks 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
  - Plotinus
  - Greek Magical Papyri: The Supernatural Assistant
  - Egypt: Stele of Jehu
  - Corpus Hermeticum: Good Genius and Evil Daimon





# Plotinus – 204/205 CE – 270 CE

- From Porphyry's introduction
- Had a "God"
- In constant communion with him
- Offered all kinds of protections
  - 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.
  - 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

- 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. .
- PGM I 1-42
  - Obtaining a Supernatural Assistant
- PGM I. 42-195
  - The spell of Pnouthis, the sacred scribe, for acquiring an assistant
- PGM XII 14-14 – Eros as an assistant
- Other places, “assistants” are listed for the gods, your basic daimon/angel/messenger





# Attributes of the SA from GMP

- 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].





# Evolution of the HGA

- Leading up to renaissance
  - Picatrix: conjuration of the Perfect Nature – Pit and Corners visualization, Four Kings – 10-11<sup>th</sup>.CE
- Renaissance
  - Abramelin Rite: German Manuscript
  - Agrippa: Threefold Keeper of a Man





# Abramelin System

- 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, "Qūr-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

- Three aspects:
  - 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

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- 19th and 20th Centuries
  - Mathers – Compared it to Theosophy of Blavatsky
  - Crowley's Liber Samekh
  - Spirit Guides
  - Faeri: Frivashi – the return to Zoroaster





# Mathers and Crowley

- 19th century Mathers says it is the higher self, as it is called in theosophy.

- Crowley says it comes in Tiphareth, after the elemental tools are built

- Also the Angel appeareth in Tiphareth, 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 idolized 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.





# The Evolution of Abramelin

- 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

- 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.
- K&CHGA is the primary aim of Magick, and that's the end.
- K&CHGA=Transcendence: Enlightened Master like Buddha
- It's nothing but trouble





# Only the Beginning

- As we can see in the Emerald Tablet, 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.





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- 1) Tis true without lying, certain & most true.
  - 2) That wch is below is like that wch is above & that wch is above is like yt wch is below to do ye miracles of one only thing.
  - 3) And as all things have been & arose from one by ye mediation of one: so all things have their birth from this one thing by adaptation.
  - 4) The Sun is its father, the moon its mother,
  - 5) the wind hath carried it in its belly, the earth its nourse.
  - 6) The father of all perfection in ye whole world is here.
  - 7) Its force or power is entire if it be converted into earth.
  - 7a) Seperate thou ye earth from ye fire, ye subtile from the gross sweetly wth great indoustry.
  - 8) It ascends from ye earth to ye heaven & again it desends to ye earth and receives ye force of things superior & inferior.
  - 9) By this means you shall have ye glory of ye whole world & thereby all obscurity shall fly from you.
  - 10) Its force is above all force. ffor it vanquishes every subtile thing & penetrates every solid thing.
  - 11a) So was ye world created.
  - 12) From this are & do come admirable adaptaions whereof ye means (Or process) is here in this.
  - 13) Hence I am called Hermes Trismegist, having the three parts of ye philosophy of ye whole world.
  - 14) That wch I have said of ye operation of ye Sun is accomplished & ended.