

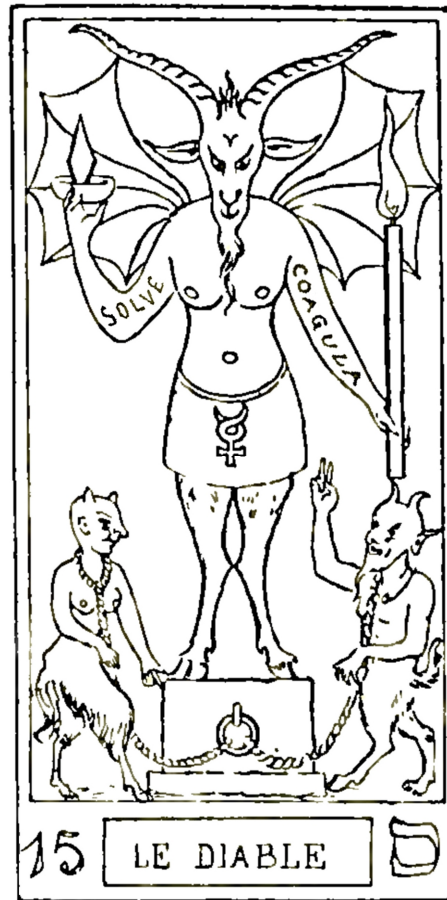
Arcanum 15 Explained Symbolically:



1st Figure: Drawing by Eliphas Levi (1856)

BAPHOMET or “Tem.: o.: h.: p.: Abb.: ”

In Ch. 15 of *Ritual of High Magic*, Levi explains this symbol by saying: “The Baphomet of the templars (who’s name should be spelled out kabalistically in reverse) is composed of three abbreviations: TEM OHP AB, *Templi Omnium Hominem Pacis Abbas*, meaning “the father of the temple, universal peace to all men”...”



2nd Figure: Drawing by Oswald Wirth (1889)

Arcanum 15 “The Devil”. Showing how we are chained to the rock, the stone, which is governed by ‘the Devil’ or a distorted ‘Baphomet’, the symbol of which is often misunderstood...

MANUAL DE *Magia Practica*



3rd Figure: Cover of *Manual of Practical Magic* (1953) by [Samael] Aun Weor

Showing how we need to “Steal the Fire from the Devil” in order to liberate the spirit from the bondage of matter. The Author gives the Key of White Tantra in Ch.2 of this book.

Tarot & Kabbalah in the Gnostic Tradition – Arcanum 15 (Supplement)

<http://www.GnosticStudies.org/TarotKabbalah>

Levi's explanation of the 1st Figure given in *Ritual of High Magic* (1856):

“Goat of the Sabbath. — Baphomet and Mendes... Frontispiece.

Pantheistic and magical figure of the absolute.

The torch placed between the two horns represents the equilibrating intelligence of the triad; the goat's head, which is synthetic, and unites some characteristics of the dog, bull, and ass, represents the exclusive responsibility of matter and the atonement of corporal sins in the body.

The hands are human, to exhibit the sanctity of labor; they make the sign of esotericism above and below, to impress mystery on initiates, and they point at two lunar crescents, the upper being white and the lower being the black, to explain the correspondences of good and evil, as well as mercy and justice.

The lower part of the body is veiled, portraying the mysteries of universal generation, which is expressed solely by the symbol of the caduceus.

The belly of the goat is scaled, and should be colored green; the semi-circle above should be blue; the plumage, reaching to the breast, should be of various hues.

The goat has female breasts, and thus its only human characteristics are those of maternity and toil, otherwise the signs of redemption.

On its forehead, between the horns and beneath the torch, is the sign of the microcosm, or the pentagram with one beam in the ascendant, symbol of intelligent human understanding, which, placed thus below the torch, makes the flame of the latter an image of divine revelation.

This Pantheos should be seated on a cube, and its footstool should be a single ball, or a ball and a triangular stool.

In our design we have given the former only to avoid complicating the figure.”