

"Let the number of Officers in this degree and the nature of their Offices be proclaimed once again, that the Powers whose images they are may be re-awakened in the spheres of those present and in the Sphere of this Order — for by Names and images are all powers awakened and re-awakened." --- Neophyte Ritual, THE GOLDEN DAWN, II, 14, Edited by Israel Regardie.

In the papers following this one, the principle attributions of the ten Sephiroth will be dealt with one at a time. You will find a diagram or symbolic layout of the Sephirah in question and also a sheet listing some of the most significant of the many traditional attributions to the Sephirah.

Sephirotic attributions are statements, things or beings which describe, belong to or work from one of the Sephiroth. The Name of a Sephirah describes the nature of the Sephirah. An Archangel of the Sephirotic hierarchy is a being whose principle base of operation, sphere of power, responsibility and influence is its Sephirah. A Sephirotic Weapon is a Magical Weapon capable of being charged with the force peculiar to a particular Sephirah.

A set of qabalistic attributions to anything should, when properly interpreted, form a useful map of whatever it is that we are making attributions to. What I want to do in this paper is to give you an idea of just what some of the attributions to the Sephiroth mean. It is one thing to know that the Egyptian God Form of Geburah is Horus, but if you do not know what a God Form is or what it can do for you the whole concept is not of much practical use. Throughout the Qabalah it is use and practical value which count.

These attributions to the Sephiroth are the result of quite a bit of research and experimentation. I have given you these particular attributions - which are the Golden Dawn system of attributions - because they are the most practical and effective set in the Western Esoteric Tradition. It is the goal of this course to give you the intellectual qabalistic groundwork necessary to the study and practice of Ceremonial and Talismanic Magic. It has been this goal which guided my selection of the attributions given. These are the attributions which work best over the widest range of circumstances and objectives. It is the objective of this paper to give you some insight into just how these attributions work and what each of them can do for you.

These are not the only possible or valid attributions to the Sephiroth. The fact is that anything whatsoever can be attributed to the Sephiroth, for the Tree of Life can be used as a mental filing system for the classification of anything we are capable of knowing. There are also a good many other sets of occult attributions to the Sephiroth. Some of these other occult attributions are used with other systems of occult work, while some are used in special circumstances such as certain projects in Alchemy. There

are, of course, many other sets which are worthless because they do not form useful maps of the Sephiroth. What I hope you will do is to stick with the set of Golden Dawn attributions until you get a good solid grounding of practical work in the Qabalah. You will then be in a position to intelligently compare these attributions of the Golden Dawn with the many other sets which are floating around the occult community.

No set of attributions is going to do you any good at all until you have built it into the inner core of your being. In order, for example, for you to use a Divine Name effectively you must have built up a sympathy with the vast Life Flow which that Name represents. This takes discipline, time and a great deal of work on your part. The way to build up an affinity for the attributions is to use them. The disciplines in the TWELVE STEPS will, among other things, take you a long way in this direction. The type of sympathetic contact with the lives which these attributions represent builds up from the inside out. You will not necessarily be aware of what is happening at first but stick with it.

It is of the utmost importance for you to understand from the outset that these attributions - all of them - are products of human intelligence and were first called into being and energized by the creative imagination of people. When we think, meditate or pray about anything we tend to form mental images of the thing we are thinking, meditating or praying about. If we have any kind of organized worship then we have many people working with the same forms of ideas and this creates stronger images. These images which we create can exist outside of ourselves, provided that they have a strong enough charge of mental, emotional and imaginative energy.

Early people tended to personify the things around them more than the average modern man is inclined to do. As the earliest religions began to form they continued this personification of their various gods and more important they began to standardize the Forms which these gods took. One of the interesting points in the study of comparative religion is that peoples who have never had any physical contact with each other tend to develop very similar pantheons of gods. This is not only because the human mind has certain universal needs in this area, but also because these were the Forms which were building up in the astral light. We went through a period of animal and human sacrifice which gave these Forms a great deal more power and solidity in the Worlds of Yetzirah and Briah.

As the millennia passed these dawn-man Forms grew both in power and from an evolutionary point of view - for they grew as mankind grew. With the rise of the great cultures of the ancient past these Forms reached a point of power, solidity and evolution where the One Living God could energize some of them directly. By this time these Forms were living beings in every sense that you and I are living beings. Once the Divine Energy poured into these Forms it became possible to use them as communication links between the One Living God and human beings. Working through the God Forms it is possible to communicate not only concepts but tremendous

flows of force and power.

While it is true that there are entities which pre-date man this is not relevant to our present study because most of the Forms which we are likely to contact are those which have grown up in the manner outlined above. Since these Forms which have evolved with us are vehicles of the One Living God it makes not the slightest difference that ages ago they began their existence in the creative imagination of dawn-man. It is just their antecedence in the collective unconscious of mankind which gives them such power and perhaps makes it possible for us to become aware of them at all.

When we use such things as Divine Names, God Forms, Archangelic Names and Magical Weapons we are working with things and beings which have their beginnings at the very dawn of the Human Race. These Forms carry not only the keys to our inner beings but also the Force and Power of the One Living God. It is these Forms which are the primary tools used in the evolution of the Human Race, and it is upon these tools that we still depend for further evolution and even for elementary survival.

It is not necessary that you believe in any of the beings represented by the attributions. The best attitude to start off with is an open minded skepticism concerning the whole business. What is needed is just enough curiosity and hope to keep you working hard at the studies and especially the disciplines given in the TWELVE STEPS. It is the work accomplished with the disciplines, rather than the intellectual study which is going to make the whole business real to you. At that point you will not have to believe, you will know. What will happen is that as time goes by the fruits of your efforts will prove themselves in your own life and work; this is the only kind of proof that counts.

Always keep in mind that during the first stages of any esoteric study the system works on the student rather than on the outside world. However, it is just this work which changes the students' relative position to the outside world thus causing the outside world to appear to change. Anything you learn, anything you memorize changes your relationship to the world at large. When you learn the Hebrew alphabet you can look at the world in terms of the Hebrew letters and what they mean; this is a change. When you learn to discipline your breathing you can use this discipline to govern other areas of your life, either by the direct use of a breathing technique or simply by having raised the level of your personal self control. It is this type of change in yourself which is the first kind of result to be expected from your qabalistic work.

The most important attribution of any Sephirah is its Name. Names in the Qabalah are never arbitrary for they reveal the inner nature of what we are dealing with. Knowing the name of a thing or being can, in certain circumstances, give us a great deal of power over it. This is pointed out in the Neophyte Ritual of the Golden Dawn when the candidate is stopped at

each station and is met with the challenge: "Thou canst not pass by me, saith the Guardian of the [Station] unless thou canst tell me my Name." The Hegemon, a Ritual Officer, acting the part of the candidate's Higher Genius, answers for the candidate giving the Guardian his symbolic name. The Guardian replies: "Thou hast known me now, so pass thou on..." — THE GOLDEN DAWN, II, 27. Edited by Israel Regardie. The importance of Names applies not only to the Sephiroth but to all kinds of beings and states of being with which the Qabalah deals.

The Names of the Sephiroth do not change, but remain constant throughout the Four Worlds of the Qabalah. The message here is that the One living God is to be recognized as active in all ten of the Holy Sephiroth. This is what the Sephiroth and the Qabalah are all about. Each Sephirah is a channel leading through the Four Worlds to the realization of a particular aspect of the One Living God. It is through the Ten Holy Sephiroth that we may draw closer to the realization of the One Living God in all the various parts and aspects of our being.

The Name of any Sephirah will tell us which aspect of God it will help make real to us. If we are working with Tiphareth we will be dealing with that aspect of God which manifests itself as Beauty. We know that we will be working with the Beauty aspect of God because Tiphareth is one of the Hebrew words for Beauty. All Sephirotic Names are Atziluthic in nature because they represent aspects or emanations of the One Living God. It is these Atziluthic Names — the Sephirotic Names and the Divine Names which ultimately energize all the components of the Sephirotic hierarchy. The remaining Words of Power and other attributions are simply vehicles for this Atziluthic force. It does not matter whether or not these other attributions are energized directly from the Divine Name or the Sephirotic Name or whether this force comes through an intermediate attribution. All Force, All Power and All Light come ultimately from the One Living God.

Through the Four Worlds we find many aspects of force and many vehicles through which force may be directed and applied, but always these vehicles and forces are harmonious and consistent with the inner nature of their Sephirah as set out in the Sephirotic Name. Dion Fortune, in the MYSTICAL QABALAH, gives alternate Names and a good many titles for some of the Sephiroth; these should not only be read but meditated upon until you have a realization of the Living Being which these Names represent. It should be understood that even if a Sephirah should have many Names and Titles these should form a picture or map of the Life of the Sephirah in question. Just as a picture may have many lines and shades of color to give it definition and perspective, so the many Names and Titles of some of the Sephiroth provide us with more useful maps of the Lives which these Sephiroth manifest. These maps of the Sephiroth are further clarified and detailed by all of the other attributions given to each Sephirah.

The Names of the Sephiroth and the Words of Power are set out in the Hebrew script on the Sephirotic Diagram because when you come to know the

inner lives of the Hebrew letters you can, by interpretation, form an analysis of any word in that script. This analysis of a word or name by its letters can tell you a very great deal about the natures of the beings which these names represent. Carlo Suarez in his book: THE SEPHER YETSIRA, outlines one method of doing this.

From our point of view as microcosms of the macrocosm of Assiah, these channels which we call the Sephiroth lead through the Four Worlds of the Qabalah. Each of these Worlds have beings which can be of great aid to us in our journey of realization towards God. These beings can be called upon to aid and inform us by the use of the Words of Power. The Words of Power are Names in the same sense that the Sephiroth have Names - that is these Names represent the inner characters of the beings which carry them.

In this course I have given the term: "Words of Power" a very fixed and limited definition. The Words of Power are the various Names of Beings concerned with the operation of the Sephiroth throughout the Four Worlds of the Qabalah. These are: The Divine Name, the Archangelic Name, the Name of the Order of Angels and the Planetary Name. These Names - or Words of Power - will be found on the outer circle of the Sephirotic Diagrams in both the Hebrew and the English scripts and are also dealt with in the attribution sheets given with the Sephirotic Diagrams.

The Name of any Sefirah sets out its character and tells us what conditions we are going to find within it. The Words of Power allow us to foster these characteristics within our own beings, to deal with them in the world around us, and also to deal with the world represented by a given Sefirah when we are projected into it. The Sephirotic Name will set out the conditions and nature of a Sefirah, while the Words of Power will act upon those conditions. We may consider the Words of Power to be more active in nature, and the Sephirotic Names to be of a more passive nature.

Like the Sephirotic Name the Divine Name represents, directly, an aspect of the One Living God. While the Sephirotic Name rules its Sefirah the Divine Name rules the Four Worlds as they apply to its particular Sefirah. The Divine Name rules the Four Worlds because, of the four Words of Power, only the Divine Name directly represents an aspect of the One Living God. The Divine Name is the power source for the Four Worlds as they relate to the Sefirah to which that particular Divine Name is attributed. This is to say that each of the Four Worlds is energized and controlled by the one above it and the ultimate height is Atziluth with its Divine Name. The Divine Name energizes and rules the Archangelic Name which rules the World of Briah; the Archangelic existence energizes and rules the Order of Angels which rule the World of Yetzirah; the Angelic Order rules and energizes the Planetary Power which functions in the World of Assiah. The Divine Name may be used in conjunction with any of the other Words of Power or, for that matter, any of the other attributions of its Sefirah. The Divine Name should always be used at the start of any operation concerning a particular Sefirah. It is especially important to use the Divine Name

when you project yourself into a Sefirah.

We do not invoke or command any of the beings represented by either the Sephirothic Names or the Words of Power. When, for example, we use the Divine Name of Geburah we are not invoking Elohim Gibor. What we are doing is tuning our own consciousness so that we may communicate with part of Him or we are using His Name to tune our consciousness in such a way that we may test or command lesser beings. We have the right to do this because we are the Children of the One Living God. Even though we may, to some extent, trade on Daddy's reputation we are at all times responsible for our actions and conduct in the Inner Worlds just as we are responsible for our actions and conduct in this World. I know of no faster way to wear out your welcome in the Inner Worlds than to throw your weight around by the indiscriminate use of Words of Power.

The Divine Names are Names by which men have known God. As such they are operative throughout the entire Tree of Life but the root of their function and the source of their power is in the World of Atziluth. Divine Names directly energize those Sephirothic components which are attributed to the World of Atziluth. Some of these are: God Forms, Numerical Attributions and Lineal Figures. While the Tarot is attributed to all of the Four Worlds it is energized by its own Atziluthic components as well as by the Divine Names. When we find the Tarot in operation in the other worlds it must not be assumed that its components in any area are energized exclusively by the Word of Power for that World and Sefirah. The Tarot has its own hierarchy and carries out its own energization, from Atziluth, through its own structure and channels of force. There is a system of entities which govern each individual card, but this need not concern us at present. Most important of all, the Divine Names call into operation many of the various qabalistic components of our own beings. When one is doing yoga type disciplines it is the Divine Names which are used to call the psychic centers related to the Sephiroth into activity. The aspects of God represented by the Divine Names are microcosms of the macrocosm of Atziluth.

The Archangelic Name is used in the World of Briah. As with the other Words of Power each Sefirah has its own Archangelic Name. Archangels are microcosms of the macrocosm of Briah. The main difference between the Archangels and the Divine Names is that the Divine Names are actually aspects of the One Living God, while Archangels have a differentiated spiritual existence. This is in exact harmony with the natures of the two Worlds concerned. In Atziluth we find the nature of unity, while in Briah we find the nature of duality. Note the nature of the Sephirothic and color attributions to the Worlds of Atziluth and Briah. There are a good many more Archangels than there are Sephiroth, but they are not of the Sephirothic hierarchy - they have other functions and areas of responsibility. The Archangels of the Sephirothic hierarchy concern themselves with the World of Briah as it relates to the Sephiroth.

Archangels also seem to be radiation points for vast flows of highly

abstract thought. Under proper conditions the use of Archangelic Names can tune us into these macrocosmic flows of thought and ideation. Since Archangels operate in the Briatic World, which is above the Abyss, the words 'thought' and 'ideation' must be taken in their widest sense. Nothing above the Abyss can really be dealt with by ordinary waking consciousness; these Archangelic radiations must be taken as knowings rather than thinkings.

One way to get into contact with Archangelic Beings is through the use of the Ritual of the Pentagram. The best exposition of the Pentagram Ritual is in Chapter Three of THE MIDDLE PILLAR by Israel Regardie. It should be noted that the Archangelic Beings called upon in the Ritual of the Pentagram are not those of the Sephirothic hierarchy, but those of the Elemental hierarchy. It is unfortunate that many of these beings carry the same names as some of the Archangels of the Sephiroth, but this does not mean that they are the same entity in two offices. The Michael who is the Archangel of Fire is not the same entity as the Michael who is the Archangel of Hod. These are two totally different beings with completely different spheres of influence and responsibility. If we say that the name of an entity is supposed to describe its nature how can we have two entities with different characteristics having the same name? The old qabalists who first came up with these names (and these names were given by men) were trying to describe more or less the same attributes of God, but applied in two very different spheres by two distinct and separate entities. The expression of any entity will be shaped to a very large degree by the hierarchy in which it functions. The Name Michael means: "Who is like unto God". There are a good many attributes in the Briatic World which could carry this name. Remember also that these attributions were not laid down in a town meeting of qabalists at one time and place. These attributions have grown up over thousands of years; it is only now, in the last hundred years, that this material is being brought together into a cohesive whole for general use. At any rate the Archangels called upon in the Pentagram Ritual concern themselves with the Elements in the World of Briah rather than the Sephiroth. The Ritual of the Pentagram, as set out by Israel Regardie, is safe, sane and one of the most effective rituals in the entire Western Esoteric Tradition.

The Name of the Angelic Order of a Sephirah governs its Sephirah in the World of Yetzirah. It is the Angelic Orders rather than the individual Angels which are the microcosms of the macrocosm of Yetzirah. Angels are very specialized beings which operate off a group monad or over-soul, rather than an individual soul. While individual Angels are specialized and therefore limited, they can fall back on the collective knowledge and intelligence of their Angelic Order which is a complete microcosm of the Yetziratic World.

Our affinity with the Angelic Orders comes from the fact that our physical bodies and psychic structures are really colonies of beings bonded together by the life which is our individuality. Our physical bodies are formed of independently living cells. These cells can, under the right conditions, continue to live and reproduce even after they have been removed from the body as a whole. Like Angelic beings these individual

cells are highly specialized beings and are dependent upon outside agencies for the conditions which promote their survival. Like our physical bodies our psychic structure is built up of components, some of which are capable of individual existence under the right conditions. At the present time it is the goal of most of us to bring these psychic components into harmonious function so that we may integrate our psychic structure into a coherent happily functioning whole. This is one of the reasons why psychotherapy is essential to the work of the Western Esoteric Tradition.

Yetzirah is the world of our astral travels and of our dreaming. It is also the area of the automatic consciousness. Angelic Names and the Names of the Angelic Orders play significant roles in Talismanic and Ceremonial Magic as well as in various kinds of psychic work including astral projection.

In qabalistic study we are working mainly, but not exclusively, with three different hierarchies of beings. These are: (1) The Sephirotic hierarchy which deals with the Sephiroth as they function throughout the Four Worlds. (2) The Elemental hierarchy which deals with the Elements in their function through the Four Worlds. (3) The Planetary hierarchy which deals with the activity of the Planets and other Astrological matters throughout the Four Worlds of the Qabalah. Each of these hierarchies have Angels, Archangels and Divine beings. It is imperative that you be aware of which being, from which hierarchy, you are dealing with at any given time. Since some of these beings carry the same names, you need more than just a name in order to deal with them. Not only is there a great similarity between the major officers and offices, but all of these hierarchies are intertwined and interdependent. Each Sephirah has a Planetary Power and the Four Worlds carry Elemental attributions. It can be difficult at times to tell just where the influence of one hierarchy leaves off and another begins. This is also one of the great strong points of the Tree of Life: that it can embrace so many divergent ideas, influences and systems; bringing out of them a coherent, dynamic whole vastly greater than the sum of its parts.

The Planetary Power is the Hebrew Name of the planet attributed to the Sephirah in question. The exceptions to this are the three Sephiroth to which none of the seven ancient planets are attributed, these are: Kether to which the First Motion, First Cause, or the Beginning of the Whirlings is attributed; Chokmah to which the Fixed Stars or the Belt of the Zodiac is attributed; and Malkuth to which the World of Foundations and the Elements are attributed. These Planetary Names operate in the World of Assiah - our world - and they represent the forces of the planets within our solar system and within ourselves. These are the Astrological pivots and balances upon which the foundations of our lives depend and of which we are largely unconscious. The Planetary Names are directly related or linked to the metallic attributions, thus linking the Earth or Malkuth with the heavens.

The seven planets of the ancient world are attributed to the Tree of

Life in a very interesting fashion. While the attributions of the planets to the Sephiroth were made at a time when most of the World thought that the Earth was the center of the universe it requires only a glance at this attribution of the planets to realize that the old Qabalists had a very good idea of how our solar system is set up. Notice that the Sun is in the center of the Tree with the inner planets below it and the outer planets above it. The presence of the planets Uranus, Neptune and Pluto does not upset the planetary balance of the Tree of Life or the qabalistic system of Astrology. The forces represented by these planets were taken into account in the original qabalistic system and are dealt with in the existing symbolic structure of the Qabalah.

To sum up this whole business of the Sephirotic Names and Words of Power we may compare them in the following manner: Sephirotic Names are statements of Divine Conditions and, from our point of view, Divine States of Being. Divine Names are some of the Names by which men have known God. While a name tells us of the inner being and conditions of that which carries it, the Divine Names are more active than the Sephirotic Names because they carry the power of command. Archangelic Names are not Names of God, but attributes of God. In Archangelic Names we find a lower arc of manifestation than that of the Divine Names which energize them. Names of Angelic Orders are attributes and conditions of created beings and are thus a lower arc of manifestation than the Archangelic Names. Planetary Powers are the Hebrew words used to designate the various planets - they are the names of the planets in Hebrew.

The Sephirotic Names and the Divine Names function in the World of Atziluth, the Divine World - the World of Archetypes and of Emanations. Archangelic Names function in the World of Briah, the Creative World - the World of executive decision and action. The Names of the Angelic Orders function in the World of Yetzirah, the World of Formation. The Planetary Powers and Elements function in the World of Assiah, the World of Manifestation - our world. It is the Divine Name which energizes all the rest of the Words of Power. All Force, all Power and all Light flow to us from Atziluth - that is they flow to us from God.

Some people have a good deal of difficulty mastering the relationships between the Sephiroth, the Four Worlds of the Qabalah and the various Words of Power. It is important that you understand which Word of Power functions in any given Sephirah and World. I have provided a graphic representation of this on the following page to dispel any remaining doubts as to these interrelationships.

The Qliphoth is traditionally thought of as another Tree leading down from Malkuth and its Sephiroth are the antitheses of the Sephiroth on the Tree of Life. This is the area of forms which have been passed by in the stream of evolutionary life and no longer have the energy to incarnate in the physical world.

<u>THE WORDS OF POWER THROUGH THE SEPHIROTH AND THE FOUR WORLDS OF THE QABALAH</u>					
<u>ATZILUTHIC WORLD</u>		<u>BERIATIC WORLD</u>		<u>YETZIRATIC WORLD</u>	<u>ASSIATIC WORLD</u>
Sephirothic Name	Divine Name	Archangelic Name	Angelic Order	Planetary Power	
Kether	Eheieh	Metatron	Chaloth ha-Qadesh	Rashith ha-Gilgalm	
Chokmah	Yah	Rätziel	Auphanlm	Mazloth	
Binah	Jehovah Elohim	Tzaphiel	Arallm	Shabbathal	
Chesed	Al	Tzaddiel	Chashmalm	Tzedek	
Geburah	Elohim Gibor	Kemiel	Seraphim	Madim	
Tiphareth	Yhvh Eloah Va-Daath	Raphael	Melekim	Shemesh	
Netzach	Jehovah Tzabaoth	Haniel	Elohim	Nogah	
Hod	Elohim Tzabaoth	Michael	Ben Elohim	Kokab	
Yesod	Shaddai El Chai	Gabriel	Kerubim	Lavanah	
Malkuth	Adonai Ha-Aretz	Sandalphon	Ashm	Olam Yesodoth	

The Orders of the Qliphoth are not important at this stage of study. We all have qliphothic elements in ourselves - these may be considered as: defense mechanisms, habit patterns and attitudes which have outlived their usefulness in our development. Psychotherapy is the best way to deal with these outgrown forms; this is one of the areas where the Western Esoteric Tradition has advanced in technique during the last century. It cannot be stressed too strongly that a thoroughgoing and effective course of psychotherapy is absolutely essential to health and safety before any ritual work is undertaken. The one exception to this is the Lesser Banishing Ritual of the Pentagram as set out in THE MIDDLE PILLAR. The Orders of the Qliphoth are given so that you will have them for reference and because they are a legitimate part of the Tradition.

The Numerical Attributions of the Sephiroth follow the order in which the Sephiroth were formed. The Sephiroth were brought forth - emanated - from the Ain Soph Aur one after the other; whether this emanation of the Sephiroth took aeons of time or a split second is not important. I have the feeling that the emanation of the Sephiroth took place outside of the space-time framework as we understand it at our present state of growth. In qabalistic study numbers are not thought of as simply units in a continuum; but as separate entities in themselves. Each of the numbers have profound meanings and philosophies behind them and this is what the study of Qabalistic Numerology is all about. The Numerical Attributions and the Lineal Figures which spring from them are Atziluthic in character and thus energized directly by the Divine Names.

The Mystic Number of any Sephirah is arrived at by adding up all the Numerical Attributions of the Sephiroth preceeding it on the Tree and to this adding the number of the Sephirah in question. Thus the Mystic Number of Geburah is 15, because: $1 + 2 + 3 + 4 + 5 = 15$. Geburah is the Fifth Sephirah on the Tree of Life so its Numerical Attribution is five. The Mystic Number represents the sum of the Sephiroth from Kether to and including the Sephirah in question. As you may recall addition is the arithmetic function of Atziluth, and since all of the components are themselves Atziluthic in nature, the Mystic Numbers are considered to be Atziluthic in character.

The Path Number of any Sephirah is the same as its Numerical Attribution because it is derived in the same way.

Though the position on the Tree of any Sephirah should be self-evident from the Tree of Life diagram a great deal of very valuable meditation may be done on why the various Sephiroth occupy the positions on the Tree that they do. What would be the result, for example, if we counter-changed the positions of Chesed and Geburah?

It should be kept in mind that when we use the Tree of Life as a map of macrocosmic - big universe - things such as our world or the universe, we look at the Tree from the outside. When we are using the Tree as a map of microcosmic - little universe - things such as our bodies we must back

into the Tree and look out of it. Thus to shift from a macrocosmic to a microcosmic reality it is necessary that our conception of the Tree do a mirror image shift.

The Magical Weapons are the implements used in Ceremonial Magic. Each of these implements has a place on the Tree and within the being of the magician. Each of these implements wield forces which are intimately bound up with their locations on the Tree-of-Life. The Magical Weapons are operative in the Briatic and Yetziratic Worlds. It should be noted that some of the Magical Weapons will have a closer affinity to other hierarchies than they do to the Sephirotic hierarchy. For example, the Elemental Weapons - the Wand, Cup, Dagger and Pentacle - will have a much closer affinity to the Elemental hierarchy than to the Sephirotic hierarchy.

The Metals follow the attributions of the Planets and it is upon the Planetary Attributions that the Metallic Attributions are based. In your attribution sheets I have given two additional Metallic Attributions which are not part of the traditional knowledge. Chokmah and Malkuth were not assigned planets and thus they had no Metallic Attributions. To Chokmah I have assigned Uranium, not because it sounds like the planet Uranus, but because of its quality of radiation. Chokmah is attributed to the Fixed Stars, or belt of the Zodiac, and stars are cosmic sources of radiation. It is my feeling that any of the naturally occurring radioactive metals could be attributed to Chokmah. To Malkuth I have attributed Thermocouple Material. Thermocouple Material is a mixture of metals just as Malkuth is a mixture of Elements. More important Thermocouple Material acts as an energy transformer - you apply heat to one end of a bar of Thermocouple Material and you get electricity out of the other end; apply electricity to one end of the bar and you get heat out of the other end. When dealing with the energies of the Tree, Malkuth acts as such a transformer - Malkuth is a step-down transformer. It is at the point of Malkuth that the energies which have been descending the Tree reach their nadir - or lowest point, shift their polarity and begin their ascent back to their source.

The knowledge of the attributions of the metals becomes important only if you go into Alchemy or some of the more advanced phases of Talismanic Magic.

The attribution of the Stones to the Sephiroth seem to follow the attribution of the colors to the Sephiroth. Stones become important in some phases of psychic work. When properly used a stone can tune the psychic faculty just as a crystal can control the frequency of a radio transmitter or tune a simple receiver. Stones are energized by the Planetary Names.

Lineal Figures follow the Numerical Attribution of the Sephiroth. Thus any form of the Pentangle will be attributed to Geburah because the basis of the Pentangle is five - the Numerical Attribution of Geburah. As a general rule, for Lineal Figures, the 'Gram, or star shaped form, is used for the concentration and sealing of force while the 'Gon, or more circular form,

is used for the radiation of a force. On the whole the 'Gram is usually the more powerful form. Lineal Figures are used in all kinds of Ceremonial and Talismanic Magic as well as in many forms of meditation. Lineal Figures are energized by the Divine Names.

God Forms are among the least understood vehicles of Ceremonial and Meditative Magic. Like the Divine Names which energize them, the God Forms, as used in qabalistic work, do not represent polytheistic pantheons of separate deities; but rather different aspects of the One Living God. The problem here is that God, in Himself, is so vast that we are incapable of forming a coherent picture of the totality of God existing as Unity. By the use of the various God Forms we try to form useful pictures of various aspects or facets of God. In short the problem is that we do not yet have the intellectual and spiritual equipment necessary to deal with the Unity which is the One Living God.

It must be understood that these vehicles we call God Forms have their origins back in the primitive contemplations of the earliest dawn-men who lived some three to five million years ago. First energized and called into existence by early man these Forms have grown and evolved as mankind has grown and evolved. These God Forms are now energized by: the One Living God, through the Divine Names, by the creative imagination of the magician - personally - and by the collective unconscious of mankind as a whole. So far as the collective unconscious of the Human Race is concerned the God Forms are not unlike the concept of archetypes put forth by Dr. Carl G. Jung. The God Forms are two way vehicles of communication between man and God. These are primary tools used in the process of human evolution; they are analogous, in the collective psyche of mankind, to the pivots and balances that the planets and other Astrological components provide for the individual. The longer a particular God Form is used the more powerful and useful it becomes. The Egyptian Pantheon has been used in the same Forms for thousands of years; its God Forms have truly awesome power.

In the attribution sheets I have given the Egyptian Pantheon of God Forms as they are attributed to the Sephiroth. This does not mean that this is the only set of God Form attributions which will work. The pantheons of the Norse, Greek, Roman, Coptic and Persian Gods represent attributions which are just as valid as the Egyptian. The Egyptian God Forms are used because they have been found to be the most effective set of God Forms over the widest range of circumstances.

God Forms are used to tune the Magical Will of the magician to the frequency - or state of operation - of the Sephirah to which the particular God Form is attributed. During work with any specific Sephirah it can be of great benefit to assume the God Form of the Sephirah in question. The assumption of a God Form requires considerable practice, but it consists of seeing and feeling yourself surrounded by the Form of the God. The feeling part is much more important than the seeing part because the God Form must

be projected out from within the core of your being. This is not to say that a good solid visual image is not necessary - it is. However, it is the feeling of the presence of the God form which is of real value.

When starting out with God Forms use the ones from the Middle Pillar before attempting to use the God Forms on the Side Pillars. Since it is usually easier to assume the God Forms of the lower Sephiroth begin with Osiris in Malkuth and then try Shu in Yetzirah. By the time you are actually able to assume the Form of Ra in Tiphareth you will know what you are doing and will not need further instruction on the subject. Always use the Divine Name when attempting to assume a God Form. The use of the Divine Name will help to strengthen and steady the experience of the God Form. Since the God Forms are energized directly from the Divine Names, the use of these Names, in conjunction with the process of visualization and feeling, will greatly increase the power of your realization of the presence of the God Form and what it is - within itself - and within the core of your being.

The ultimate experience during the assumption of a God Form is to actually become the God Form: to form within yourself the psychic integration represented by the God Form - even for a brief time, can transform an entire life.

I have not tried to set out a "system" for the assumption of God Forms. What I do want to get across is the following: (1) That there are such things as God Forms attributed to the Sephiroth. (2) That it is possible for you to use these Forms in such a way that you can begin to get some idea of what the World of Atziluth is all about. (3) That in order to do this you will have to master some basic techniques such as visualization and concentration. In the beginning stages of study this matter of basic technique and knowledge is what should absorb your attention. As is the case with any advanced technique the assumption of God Forms becomes a highly individual process. This process is arrived at by each student for himself by practice and simple trial and error. The fact is that what may work for one person may not work for another.

The Magical Image is different from the God Form. The Magical Image is something seen in the mind's eye and contemplated in relation to the rest of the attributions of the Sephirah. You do not try to become the Magical Image or to assume it as you do a God Form. One meditates upon a Magical Image and in some cases projects himself mentally inside the picture. The Tarot and the Magical Image tune the mind and emotions of the magician in the same way that the God Forms tune the Magical Will to the frequencies of the Sephiroth. While the God Forms function in the Worlds of Atziluth and Briah the Magical Images function in the World of Yetzirah.

If the Hebrew letters are the soul of the Qabalah the Tarot must be its Astral Body. The sum of the Tarot is the externalization of the Qabalah in pictorial form. The Tarot should be considered under the following five headings:

(1) The Tarot is a system of divination which means that it is a vehicle for the analysis of force and the effects of force upon individuals, groups and situations.

(2) The Tarot is a system of glyphs which may be used in meditation to promote, develop and guide spiritual growth.

(3) The Tarot provides us with a series of tuning devices by which we may tune our minds and emotions to any frequency - any area - on the Tree of Life which we, individually, are capable of reaching. It is through this facet of the Tarot that we may partake directly of the powerful flows of energy which come out of the Atziluthic and Briatic Worlds. The Tarot when correctly understood and used provides us with a system of Talismanic Magic.

(4) The Tarot provides us with a series of psychic doorways through which we may enter into the Sephiroth themselves. Each Sephirah has four of the Minor Cards attributed to it and each of these Minor Cards is a psychic doorway opening onto one of the Four Worlds of its Sephirah. The Minor Cards are attributed by number to the Sephiroth and by suit to the Four Worlds. Wands provide access to the Atziluthic World, Cups to the Briatic World, Swords to the Yetziratic World and Pentacles to the Assiatic World. Thus the Ace of Cups would provide access into the Kether of Briah, while the Six of Pentacles would give us access to Tiphareth of Assiah. The Court Cards are attributed to the Four Worlds of the Tree as a whole and will have greater affinity to the Elemental hierarchy than to the Sephirothic hierarchy. The suit represents the major — over-all — World, while the rank — King, Queen, etc. — represents factors in that World. Wands and Kings are attributed to Atziluth; Cups and Queens to Briah; Swords and Princes to Yetzirah and Pentacles and Princesses to Assiah. The twenty-two Major Trumps are attributed to the Paths of the Tree. It should be noted that the Trumps do not change with the Four Worlds of the Qabalah, but remain constant throughout all of the Four Worlds.

(5) Through the proper use of the Tarot we may not only draw upon the macrocosmic forces represented by the Tree of Life, but we may discover for ourselves, something of the philosophy of the Tree. We may learn why certain forces act and interact in the ways that they do. We may discover how other kinds of beings live their lives and what their goals and hopes are. In short you can come to a realization of what the Tree of Life is and how you fit into it.

Each of the Tarot cards have Astrological attributions which, for those with a background in Astrology, will go a long way towards acquainting you with the meanings of the cards and what they can do for you.

The above ways of looking at the Tarot, if carried out fully, would provide enough material for a five volume work on the Tarot plus about five years' worth of lectures. I do not propose to launch such a project at the

moment. What I want to get across is the vast majesty and grandeur of this one system and its connection with the Tree of Life.

The action of the Tarot Cards I have taken directly from the GOLDEN DAWN; IV, 156 & 7, Ed. by Israel Regardie. This is simply a capsule version of the divinatory meanings of the Minor Cards; but it sheds some light on the nature of the Sephiroth.

There are four scales of color in the Golden Dawn system of Qabalah. These four scales are attributed to the Four Worlds as shown in the attribution sheets. In most projects the Tree of Life is colored in two of these scales: The Sephiroth are colored in the Queen Scale and the Paths in the King Scale. The use of these two scales of color simultaneously is known as the Adeptus Minor Scale. It is this Adeptus Minor Scale which is the basic working scale of color for most of the Golden Dawn system of Ceremonial and Talismanic Magic.

I do not intend to go into detail concerning the psychic centers in the human body. There has grown up such a vast and disorganized literature concerning psychic centers that the term has become all but meaningless in ordinary occult parlance. In the Qabalah, however, the psychic centers are areas of force corresponding to the ten Sephiroth on the Tree of Life plus the Daath Center which is not shown on the Tree. Each of these eleven centers will be dealt with in the sections dealing with the Sephiroth.

It is important to realize that these psychic centers correspond to the Sephiroth as they exist in the World of Yetzirah. When we are dealing with the psychic centers we are dealing with the Tree of Life in the World of Yetzirah, even though the various Sephiroth, in the regular Tree, are attributed to different worlds. For example: the Malkuth Center is not the physical feet, or even the feet as they exist in the World of Yetzirah. The Malkuth Center is a complex area of force represented by the Sephirah Malkuth in the World of Yetzirah. Malkuth is attributed to the feet because of their relative positions on the Tree and the human body, also because the feet are the points at which the physical body is grounded to the Earth.

Even though the psychic centers function and have their principal being in the World of Yetzirah we use the Divine Names to call them into activity. The reason for this is to insure that the centers are energized with the highest possible quality of force available to us. The use of the Divine Names also insure that the executive and regulatory functions inherent in the Briatic World are brought into action so as to govern the actual energization of the centers themselves. This governance from the Briatic World can go a long way towards preventing the disastrous uncontrolled energization of the psychic centers. Controlled energization allows these centers to unfold rather than explode.

Once the successful invocation of the correct Divine Name has taken place within a specific psychic center the following sequence of

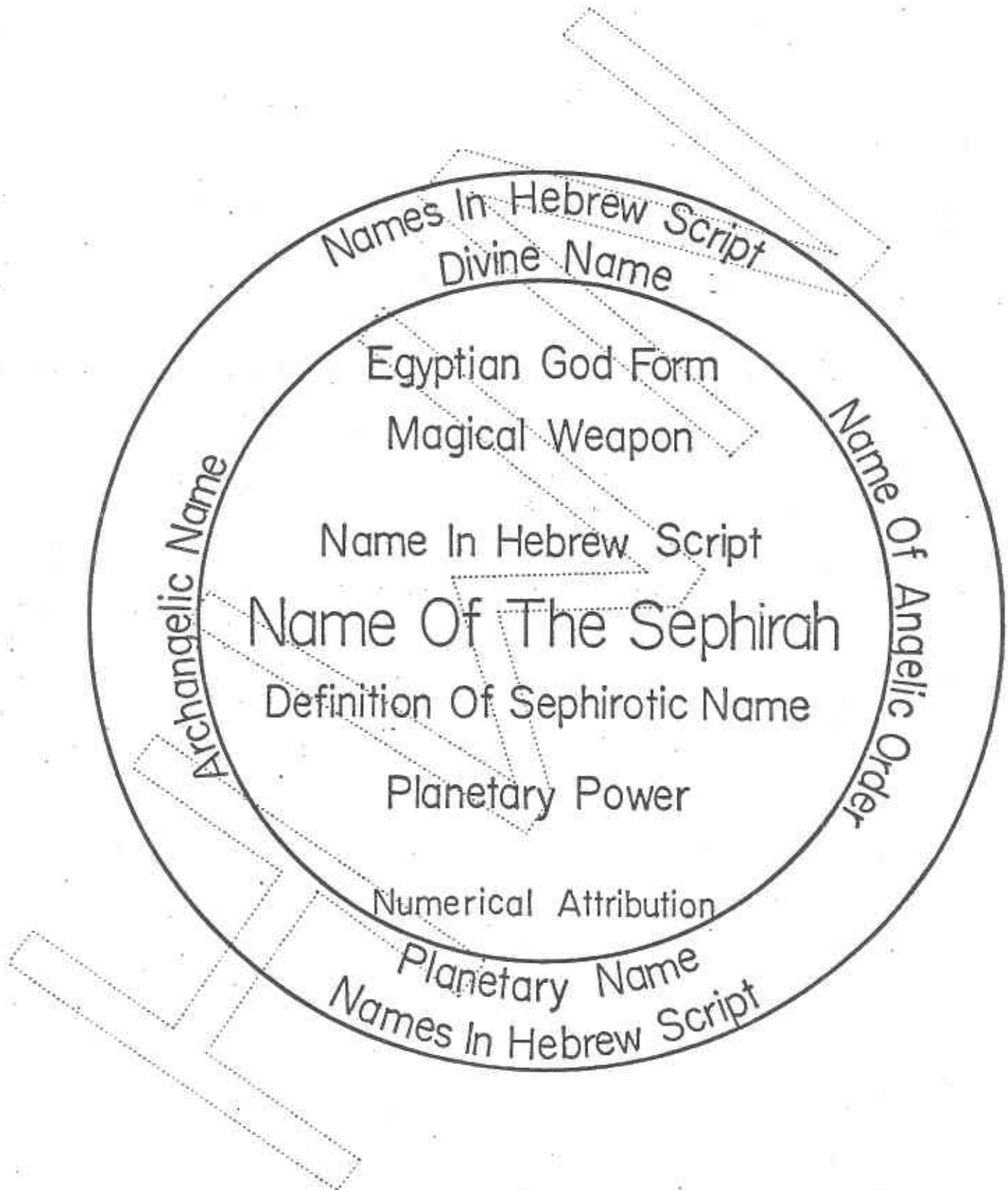
events is set into motion: First of all a vortex of Atziluthic force opens up in the Briatic World where it is focused and channeled along the lines of the Sephirah and center in question. At this point an area of focused energy is made available to the Yetziratic World where it is further focused and limited so that it can be safely assimilated by the center in question. It should be noted that, once in the Yetziratic World, this force tends to flow from the Kether Center down the Tree. The exact course which this force will follow is dependent upon the type of discipline you are using. The basic flow is, however, from the Kether Center down the Middle Pillar; or through all of the centers in the order in which they are found on the Tree. It is for this reason that the Western Tradition seeks to open the upper centers first, rather than starting with the feet and working up from Malkuth.

The best text on psychic centers is THE MIDDLE PILLAR by Israel Regardie. The Middle Pillar discipline from this work is given in Regardie's TWELVE STEPS TO SPIRITUAL ENLIGHTENMENT. Both of these works should be carefully studied by anyone who is seriously interested in working with the psychic centers.

To sum up: Each of the Sephiroth is a channel leading from the lowest levels of Assiah to the most exalted levels of Atziluth. In order for a Sephirah to be such a channel it must be a magical engine of awesome power. The Name of the Sephirah and its four Words of Power, operating in the Four Worlds of the Qabalah, provide its fundamental power as derived from the One Living God. This power is focused for our use through various vehicles which permit us to use these channels and to some extent direct their power.

We must never lose sight of the fact that all of these attributions are the creations of the minds and hearts of men. Even Tetragrammaton - Yod Heh Vau Heh - is only an abstraction of the One Living God as He can exist and be known to the mind and heart of man. What God is within Himself is not known to man. The Sephiroth and their attributions are both vehicles for the distribution of Divine Force and channels through which we may draw closer to the realization of the Divine Presence. Even though these attributions and Sephiroth are creations of the minds and hearts of men they are none the less powerful or holy for this. As these images are built up in the astral light and in the psychic nature of mankind they become energized by the One Living God and by the imaginative faculty of countless generations of men. The Sephiroth and those things and beings attributed to them are Holy Images because we have made them Holy. We may truthfully say that man makes his God Forms in his own image; but Forms of God they remain and they are the vehicles of Divine Force.

The attributions given in the attribution sheets can be memorized in a few weeks by even the slowest learner; but it is the work of a lifetime to bring these forces into fruition within the core of one's being. Yet it is this fruition which marks the growth towards God and towards personal, internal integration which is the only real goal of the Western Esoteric Tradition.



Key To The Sephirotic Diagrams

NUMBER & NAME OF SEPHIRA	ANGLICIZED HOLY NAME	PHONETIC PRONUNCIATION	HEBREW SPELLING	MEANING OR COMMENT
1 Kether	EHEIEH	Ay-Hay-Yay	אהיה	I AM or I become
2 Chokmah	Jehovah	Jay-Ho-Vah	יהוה	God the Word
3 Binah	Jehovah Elohim	Jay-Ho-Vah-Ale-Oh-Heem	יהוה אלהים	God the Creator
4 Chesed	El	Ale	אל	God the Lord
5 Geburah	Elohim Gibor	Ale-O-Heem-Gay-Boor	אלהים גבור	God of Battles
6 Tiphareth	Elohim Aloah va Daath	Ale-O-Heem Ah-lo-va-daath	יהוה אלוה ודעת	God Manifest/High Mind
7 Netzach	Jehovah Tzabaoth	Jay-Ho-Vah Tsa-Bay-Oath	יהוה צבאות	Lord of Hosts
8 Hod	Elohim Tzabaoth	Ale-O-Heem Tsa-Bay-Oath	אלהים צבאות	God of Hosts
9 Yesod	Shaddai El Chai	Sha-Dye Ale Kye	שדי אלהי	Almighty Living God
10 Malkuth	Adonai Ha Aretz	Ah-Doan-Aye Ha Ah-Raytz	אדוני הארץ	Lord of Earth
1 Kether	Metatron	Met-Ah-Troan	מטטרון	Nearer Thy Throne
2 Chokmah	Ratzief	Rah-Tsee-Ale	רציהאל	Prince/Hidden Things
3 Binah	Tzaphkiel	Tsaf-Kee-Ale	צפקיאל	Prince/Spiritual Strif
4 Chesed	Tzadkiel	Tsad-Kee-Ale	צדקיאל	Prince of Mercy
5 Geburah	Kamael	Kah-Mee-Ale	כמאל	Prince of Strength
6 Tiphareth	Raphael	Rah-Fye-Ale	רפאל	Prince of Beauty/Life
7 Netzach	Haniel	Han-Nee-Ale	האניאל	Prince/Love & Harmony
8 Hod	Michael	Mee-Kye-Ale	מליכאל	Prince/Splendor-Wisdom
9 Yesod	Gabriel	Gah-Bree-Ale	גבריאל	Prince of Change
10 Malkuth	Sandalphon	Sahn-Dal-Fon	סנדלפון	Prince of Prayer
1 Kether	Chaioth ha Qadesh	Kay-Oath Ha Ka-Daysh	חיות הקדש	Holy Living Creatures
2 Chokmah	Auphanim	Oh-Fan-Eem	אופנים	Wheels or Whirlings
3 Binah	Aralim	Ah-Rah-Leem	אראלים	Strong & Mighty Ones
4 Chesed	Chashmalim	Kash-Mye-Leem	חשמלים	Brilliant Ones
5 Geburah	Seraphim	Sayr-Ah-Feem	שרפים	Flaming Ones
6 Tiphareth	Malachim	Mahl-Ah-Keem	מלכים	Angelic Kings
7 Netzach	Elohim	Ale-Oh-Heem	אלהים	Gods or Principalities
8 Hod	Beni Elohim	Bay-Nee Ale-Oh-Heem	בני אלהים	Sons of the Gods
9 Yesod	Kerubim	Kay-Roo-Beem	כרובים	Kerubic Ones
10 Malkuth	Ashim	Ah-Sheem	אשים	Flames of Fire

ATZILUTIC NAMES

BRIATIC NAMES

YETZIRATIC NAMES

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