

note: There is NO relationship between Sephiroth and Banishing Ritual.

For each Sephiroth on the Tree of Life, there is a set of what is called "Correspondence". In addition there is a sort of Pantheon of Intelligent beings assigned to each Sephiroth and they are divided in a manner than is often confusing. That is, there are three "sets" of these beings, the hierarchies being called the "Sephrotic", the "Planetary" and the "elemental" beings. In the Qabalah, EVERYTHING has a hierarchy and there is a magickal way of invoking each of the beings on each of these levels.

The Sephirotic level consists of Divine, Archangelic, Angelic and Planetary names corresponding to Atziluth, Briah, Yetsirah and Assiah. The Elemental beings also have a Divine Name, Archangelic and Angelic. In addition there is a Ruler and a King. (noted below under Assiah as Ruler/King. The Planetary has a Divine name which is always the same as the Sephirotic, Angelic name [Angel of the Planet], and the Intelligence [listed under Yetsirah] and Spirit of the Planet [listed under Assiah].

While the names may be the same, they are DIFFERENT beings. That is, the Angel of the Sun is Michael. He is NOT the same Michael who is the Archangel of Hod. The Archangel of Air is Raphael who is NOT the same entity as the Archangel of Tiphareth, also named Raphael. A few examples given below will help get these straight.

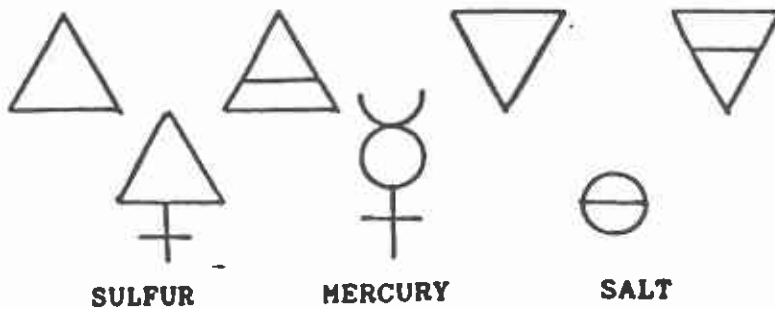
SEPHIROTH	ATZILUTHIC	BRIATIC	YETSIRATIC	ASSIATIC
GEBURAH				
sephirotic	Elohim Gibor	Kamael	Seraphim	Madim
planetary	Elohim Gibor	Zamael	Graphiel	Bartzabel
elemental	YHVH Tzabaoth	Michael	Aral	Seraph/Djinn
TIPHARETH				
sephirotic	YHVH Eloah va-Daath	Raphael	Melekim	Shemesh
planetary	YHVH Eloah	Michael	Nakhiel	Sorath
elemental	Shaddai El Chai	Raphael	Chasson	Ariel/Paralda
NETZACH				
sephirotic	Jehovah Tzabaoth	Haniel	Elohim	Nogah
planetary	Jehoyah Tzabaoth	Haniel	Hagiel	Kedemel
elemental	Elohim Tzabaoth	Gabriel	Taliahad	Tharsis/Nichsa
HOD				
sephirotic	Elohim	Michael	Beni Elohim	Kokab
planetary	El.Tzabaoth	Raphael	Tiriel	Taphthartharat
elemental	YHVH Tzabaoth	Michael	Aral	Seraph/Djinn

WELLS OF POWER

THE 40 INVOCATIONS

Figure # 1

	FIRE	AIR	WATER	EARTH
1	EHIEH	METATRON	CHAYOTH	RASHITH HA GILGALIM
2	YAH	RAZIEL	AUPHANIM	MAZLOTH
3	ELOHIM JEHOVAH	TZAPHKIEL	ARALIM	SHABBATHAI
4	EL	TZADQIEL	CHASHMALIM	TZEDEK
5	ELOHIM GIBOR	KAMAEL	SERAPHIM	MADIM
6	JEHOVA ELOAH-VA- DAAT	RAPHAEL	MELEKIM	SHEMESH
7	JEHOVA TZABAOTH	HANIEL	ELOHIM	NOGAH
8	ELOHIM TZABAOTH	MICHAEL	BENI ELOHIM	KOKAB
9	SHADDAI EL CHAI	GABRIEL	KERUBIM	LEVANAH
10	ADONAI HA-ARETZ	SANDALPHON	ASHIM	OLAM YESODOTH



S'firot Emanations	Attributes Of God	Days Of The Creation	Architypes Personified By:	Names Of That Aspect Of God	Body Parts Of Universal One	Cosmic Awareness World
Kether Crown	Enlightenment, All-Illuminating	Before Creation	Beyond Name And Form	"Ehyeh, I Am"	Crown Of The Head	Adam Kadmon
Hokhmah (Abba-Father)	Divine Wisdom	Before Creation	Beyond Name And Form	"Asher, That"	Right Of Brain	Azilut Emanation
Binah (Imma-Mother)	Divine Understanding	Before Creation	Beyond Name And Form	"Ehyeh" I Am	Left Of Brain	B'riyah-Creation
Hesed Gedulah	Loving Kindness Grace	1st Day Sunday	Abraham-Male Miriam-Female	EI	Right Arm	Y'zirah Formation
Gevurah-Din	Justice, Rigor, Judgement	2nd Day Monday	Isaac-Male Leah-Female	ELoHYM	Left Arm	Y'zirah Formation
Tiferet Raḥamim	Beauty Mercy	3rd Day Tuesday	Jacob-Male Hannah-Female	YHVH	Heart Area	Y'zirah Formation
Nezah	Victory Eternity	4th Day Wednesday	Moses-Male Rebecca-Female	ShaDday	Right Of Pelvis (Kidney, Thigh, Ovary, Testicle)	Spiritual Assiah Function
Hod	Glory	5th Day Thursday	Aaron-Male Sarah-Female	Zbaot	Left Of Pelvis (Kidney, Thigh, Ovary, Testicle)	Spiritual Assiah Function
Yesod	Foundation	6th Day Friday	Joseph-Male Tamar-Female	Yah	Genitals-Male, Also Tongue	Spiritual Assiah Function
Malkhut	Majesty Kingdom	7th Day Saturday	David-Male Rachel-Female	Adonay	Genitals-Female Also Mouth	Physical Assiah Function In Action

Cosmic Awareness World	S'firot Active	Torah Perception (Level of Holy Scripture)	Type Energy	Soul Aspect	Divine Name (Corresponding Parts)	Active Element	Realm	Faculty In Use	Garduflet Lilly Space
THE NO-THING • EYN SOF ABSOLUTE • BEYOND ALL WORLDS ZIMZUM • CONTRACTION • CREATION									
Adam Kadmon (first Man)	Kether (Crown)	Ineffable	Atik Kether Arikh	Yehidah (the unique single one)	Top Tip Of Yod	Quintessence Beyond Elements	Ideal Of God	Delight Will Desire	1
Azilut (emanation)	Hokhmah (Divine Wisdom)	Sod Comprehension of the mystery	All S'firot present	Hayah (The Living One)	Head Of The Yod	Fire	Human Ideal	Divine Intellect	3
PARSAH • EGO BARRIER • NO OBJECT OF CREATION CAN PASS • TRANSCENDENCE DOOR									
B'riyah (creation)	Binah	D'rush-Search (Inductive Awareness)	Seraphim (angelic energy form of thought)	Neshamah	First Hay In God's Name	Air (for Breathing)	Animal Ideal	Thought	6
Y'zirah (formation)	S'firot	Remez-hint (deductive)	Hayot (chariot animals)	Ru'ah (Spirit of man)	The Vav Of His Name	Water	Plant Ideal	Feeling Speech Song	12
Assiah (function)	Malkhut	P'shat-divested (simple)	Ofanim (wheels)	Nefesh	Last Hay	Earth	Mineral Ideal	Action	24
Physical Assiah (function in the world of action)		Grammar (Mechanics)	Electro-Magnetic Spectrum of Matter	Physical Body	In The Name	Earth	Mineral	Action	48

THE SEPHIROTH ON THE TREE OF LIFE

(THE MEANING OF THE CORRESPONDENCES)

TITLE OR NAME	This provides in one word the root idea of what a Sephirah stands for such as Foundation, Wisdom and Understanding. The name of a Sephirah is derived from Hebrew and then anglicised. The student should know all three forms which includes the name as written in the Hebrew alphabet.
MAGICKAL IMAGE	This is the mental image which can be built up to represent a particular Sephirah. The unconscious mind operates with pictures and symbols so this can be quite useful. Like all symbolism that has been extant for some time, they draw to themselves certain forces and ideas which can be tapped to allow the related ideas and meanings to flow up from the unconscious. The technique for this is meditation.
GOD NAME	It is said that the God Name stems from Divine inspiration. It is indicative of the most spiritual form of the Sephirah and thus functions in the Atziluthic world of that Sephirah. Any practical work or meditation on the Tree should begin with the God Name since one should always commence with the most spiritual aspect and work down. Prolonged work with the God Name is inadvisable as it represents a very potent force. All the God Names are, of course, simply various aspects of the one God.
ARCHANGEL	This represents the entity that organizes the forces inherent in a Sephirah. This works on the Briatic level, or the Creative world of a Sephirah. Certain of the symbols and titles of a Sephirah relate to that level and therefore reflection on these symbols or titles can bring about a contact with the corresponding Archangel. For example, AMA has a special relationship to Tzaphkiel and the orb and Tetrahedron have a special relationship to Tzadkiel. Archangels, though not in possession of a physical body, are real beings. While they have been "humanized" in paintings, they are best described as columns of force or profound geometric shapes. An Archangelic force is easier to handle than that available through the God names and easier to dissipate.
ORDER OF ANGELS	The Angels are responsible for what might be called the mechanics of a Sephirah and operate at the Yetziratic level. God is known as the Great Architect and the Angels as His builders. The Archangels then, could be considered as the foremen or overseers.

MUNDANE CHAKRA These are, for the most part, planetary attributions, but the astrological forces associated with the planets are properly allocated to the Paths between the Sephiroth, which are psychological states, microcosmic, as opposed to the Sephiroth themselves which are Universal or Macrocosmic in nature.

What is meant here is that each of the Sephiroth has some resemblance to the Divine plan behind certain planets or astronomical forces. That is, there are life forces on or in or "in-forming" on all other planets and stellar bodies although this mode of life may not be recognizable to man.

**SPIRITUAL
EXPERIENCE**

This title is self-explanatory and while this is in a sense a vision this is a misleading title. There is no picture, as such thrown onto the consciousness, but rather, a state of mind or expansion of consciousness brought about by the realization of the powers of a Sephirah. The psyche of the individual acts as a vehicle for, or is permeated by, the powers in question.

VIRTUE and VICE

These are not actually parts of the Sephirah itself but are the reactions of the human psyché to it. The Virtue is the quality that the Sephirah should confer and which is essential to the working of the powers of that Sephirah. The Vice is the type of unbalance that a Sephirah may cause through human weakness. Actually, a Sephirah has no vice but the Mundane Chakra's astrological negative influence is put there, sometimes with dubious correctness. However, the Vice can sometimes serve as an interesting indicator in an occult school or class, for, human nature being what it is, the unbalance usually manifests itself first, so that when a student well established in the harmony of Tiphareth starts becoming unaccountably contentious, then one can attribute it to a symptom of spiritual growth possibly.

SYMBOLS

These are images subsidiary to the Magickal Image and as indicated in the section on Archangels, can be used to make contact with certain aspects of a Sephirah. They also serve to throw additional light on a Sephirah in a pictorial fashion.

YETZIRATIC TEXT

These texts are descriptions of the Sephiroth and Paths as given in a supplement to the Sepher Yetzirah or Book of Formations, an early Qabalistic document. The book designates as 'paths' all parts of the Tree, the ten Sephiroth and twenty two paths, hence the expression "Thirty two paths of Concealed Glory".

FLASHING COLORS These are the colors attributed to each Sephirah, one for each level within it. In visualization, it can be helpful to use the appropriate color. Thus, God manifesting in a Sephirah could be pictured as an effulgence of the Atziluthic color, the Archangel as a pillar of the Briatic color, the angels as geometric shapes of the Yetziratic color and a general background in the Assiatic color. In general, the Sephiroth should be considered as being in Briatic color. In using colors, radiant brilliance is desired rather than the reflected dull light of pigments.

PAGAN MYTHOLOGY

The Gods and Goddesses of pagan mythology are so diverse and numerous that immense scholarship would be needed to attribute each to its place on the Tree; and, being composite, each could go on more than one Sephirah. As an example, Artemis on Geburah, Yesod or Netzach. This would, of course, depend on the individual's idea of God and in any case it IS the idea that counts. While the pantheon of Gods and Goddesses are not neatly confined on the Tree, representing different aspects of the one God as they do, they provide a very useful means to correlate different systems. For one throws light upon the other, not only from the point of view of intellectual understanding, but from the stimulation of the imagination. A person, for instance, could get a better awareness of the nature of Chokmah by considering the attribution of Zeus hurling the thunderbolts. In all cases, the student will be best served by working the correspondences out on his own.

THE TAROT

As correspondences to the Tree of Life, the twenty-two major court cards (major trumps) of the Tarot relate to the Paths. The sixteen court cards to the four worlds and the forty small cards to the Sephiroth according to number. The Major Trumps can be likened to travel posters in relationship to the Tree being a map. They depict scenes to be found.

THE QLIPHOTH

These are demonic forces and best left until a good general idea of the Tree has been assimilated. Suffice it to say that the Qliphoth are adverse and evil Sephiroth and are, in fact, the negative aspect of the positive Sephirah. As such, every person working with the Tree must sooner or later deal with them.

MISCELLANEOUS

This includes flowers, precious stones, perfumes, plants, alchemical terms, coptic and arabic letters, animals and so forth. All these correspondences become useful when employing the Tree as a filing cabinet to encompass all other systems and to discover the basic similarity between the (seemingly) diverse items. It is most helpful for the student to place his own correspondences on the Tree and carefully consider his choices for the positions.