

The four worlds of the Qabalah are: Atziluth, the World of Archetypes; Briah, the World of Creation; Yetzirah, the World of Formation and Assiah, the World of Manifestation. These four worlds represent four different states of existence and for us as human beings, four states of consciousness. The four worlds represent the staging for the primal force and consciousness of Tetragrammaton, YHVH, working through the form of, or the vehicle of, the Tree of Life. Since these worlds are attributed each to one of the letters of YHVH it is evident that the worlds themselves permeate the whole Tree and are found to be the staging areas for any event taking place within the Tree. Anything having to do with the Tree (anything we can become aware of) must take place in one or more of these worlds.

While the Sephiroth may be grouped on the Tree as each belonging to a specific world, each of the Sephiroth partake of all four worlds simultaneously. This will be appreciated when it is noted that each Sephirah contains within itself an entire Tree. It should also be noted that each of the four Words of Power found in each of the Sephiroth represent the action of that Sephirah in a given world, and also the action of the world within the Sephirah. The Divine Name of any Sephirah will represent and call forth the action of its Sephirah in the World of Atziluth and will call into action the Atzilutic aspect of the Sephirah. The Archangelic Name of any Sephirah will represent and call forth the action of its Sephirah in the World of Briah and will call into action the Briatic aspect of the Sephirah. The Name of the Angelic Order of any Sephirah will call forth the action of its Sephirah in the World of Atziluth and will call into action the Yetziratic aspect of its Sephirah. The Name of the Planetary Power will call forth the action of its Sephirah in the World of Assiah and will call into action the Assiatic aspect of its Sephirah.

We may also get a picture of the four worlds by seeing four Trees one on top of the other. Beginning with the highest Tree, which is that of Atziluth, we find that Malkuth of Atziluth gives rise to Kether of Briah. Malkuth of Briah, in its turn, gives rise to the Kether of Yetzirah. Finally the Malkuth of Yetzirah gives rise to the Kether of Assiah.

In dealing with the concept of the four worlds it must be kept in mind that the key to the attributions of these worlds is their relationship with Tetragrammaton YHVH, for it is through this key attribution that most of the other attributions are made possible. Indeed one might say that the four worlds are really the Worlds of Tetragrammaton. YHVH represents the basis and essence of the Elements as vehicles for Almighty God. Yod represents the Element of Fire and the World of Atziluth, the World of Archetypes. Heh represents the Element of Water and the World of Briah, the World of Creation. Vau represents the Element of Air and the World of Yetzirah, the Formative World. Heh Final represents the Element of Earth and the World of Assiah, the World of Manifestation.

The four worlds represent the Elements in their most extended and exalted sense as the vehicles of Cosmic Manifestation. While these worlds are attributed

to the Elements they are not the Elements themselves and they must not be confused with creative force. The four worlds are not the actors in the Cosmic Play nor are they the Drama itself, they are the stage upon which the Cosmic Drama is played out. Each of these worlds form environments which are more congenial to some of the actors in the Cosmic Drama than to others, each of the worlds has its own stage setting within the limits set by the Drama itself. So we find that each of the four worlds has ways of working and means of expression which are most suitable to itself.

The four worlds are intimately bound up in the idea of macrocosmic - microcosmic relationships found throughout nature. It is the four worlds which form the basis for the ordering of the various hierarchies and orders of being as well as the various states of existence and consciousness. Man is the microcosm of the macrocosm of Assiah. Angelic Orders are the microcosms of the macrocosm of Yetzirah. Archangels are microcosms of the macrocosm of Briah. God forms are microcosms of the macrocosm of Atziluth.

The World of Atziluth is the world of archetypes and of emanations. It is also the world of At-onement for it is in this world that we experience the consciousness that all is one. It must be kept in mind here that Atziluth may be reached through any of the Sephiroth, though in any of the Sephiroth but Kether the experience will be colored by the nature of the Sephirah through which it is reached. Atziluth is the point of Union and Unity. As human beings we participate in the World of Atziluth through the discipline of contemplation.

Atziluth is the world of primal beingness and of primal beginnings; it is at this point that something begins to precipitate out of the No-Thing-Ness of the Ain Soph Aour, the Sea of Limitless Light. Atziluth is the world of our most exalted and abstract concepts.

Some of the attributions given to Atziluth are:

1. The letter Yod of Tetragrammaton.
2. The Element of Fire.
3. The Radiant State of Matter.
4. The Sephirah of Kether.
5. The Divine Names and God Forms of the Sephiroth.
6. The suit of Wands and the Kings of the Tarot.
7. The King Scale of Color - Additive Color.
8. The arithmetical function of Addition.
9. The action of Precipitation.
10. The Discipline of Contemplation.

So far as the arithmetical attribution is concerned we must consider that unity is incapable of either multiplication or division. Any number divided or multiplied by one results in the number itself; it is for this reason that one is said to be the designator or namer of numbers. To subtract from one would result

in a regression and a negative while Atziluth is progressive and positive.

While the King Scale of color, operating in Atziluth, contains within itself a complete spectrum of color, the color of Kether is white. White contains within itself all of the colors suggesting that Atziluth and Kether hold within themselves a complete additive or positive unity of color and of being. White is the unity only of additive color; black and gray form the unity of subtractive color. It must be noted that additive color is that of light while subtractive color is that of pigment. This unity is retained in Briah, but after another manner. The Queen Scale is that of subtractive color while the King Scale is that of additive color. In Briah we find gray in Chokmah and black in Binah, both of which contain within themselves a complete subtractive or negative unity of color and of being.

It is well known to anyone who has dealt with either Photography or Printing that there are two kinds of color. These two kinds of color are known as subtractive color, which applies to all kinds of pigments and filters, and additive color which applies to light. We see additive color when we watch color T.V. or see a color slide. We see subtractive color when we look at a painted picture or a printed photograph. It should be noted that the primary colors of light - additive color - are: Red, Blue and Green; while the primary colors of pigments and filters - subtractive color are: Red, Blue and Yellow.

Briah, the Creative World, is the world of executive action. It is at this level that Wisdom and Understanding are applied to help shape and discipline the seed concept formed in Atziluth into something which may begin to grow towards manifestation. A concept is simply a baby thought on a very high level of abstraction. It is in the World of Briah that the general ideas and principles of the concept in question are set out.

As human beings we function in the World of Briah in certain very high levels of meditation. When we hold a symbol or thought in mind, relax and focus all or most of our attention upon this symbol we can bring ourselves into contact with macrocosmic currents of consciousness and energy which are harmonious and consistent with the symbol we are meditating upon. This is one form of meditation and there are a great many other kinds which serve different purposes.

There is no such thing as a one way flow on the Tree of Life. Since all creative work involves meditation, whether or not those so engaged care to call it that, we find that all really creative work is picked up by these same macrocosmic currents. This is one of the ways in which the Qabalah grows as humanity grows. You do not have to write a book or teach a class to contribute to the Qabalah. You contribute whenever you work in any of the four worlds; which is to say that, like it or not, you contribute to the Qabalah every second of your life. The quantity of your contribution is more or less fixed by your own capacity for living; but the quality is up to you.

Some of the attributions given to Briah are:

1. The letter Heh of Tetragrammaton.
2. The Element of Water.
3. The Liquid State of Matter.
4. The Sephiroth of Chokmah and Binah.
5. The Archangelic Names of the Sephiroth.
6. The suit of Cups and the Queens of the Tarot.
7. The Queen Scale of color - subtractive color.
8. The arithmetical function of Multiplication.
9. The Action of Condensation.
10. The disciplines of Meditation.

Multiplication is an extension of the function of addition; just as Briah is an extension of Atziluth. It is also the world of the Primal Father and Mother. Chokmah, Two; and Binah, Three, produce the Son, Tiphareth, Six. It is in Briah that the seeds from Atziluth generate the many basic concepts and ideas which help them along the road towards manifestation.

Yetzirah is the World of Formation and it is formed of those Sephiroth which comprise the Ruach - those Sephiroth grouped around Tiphareth. Ruach means breath or spirit; these two ideas are intimately bound together in the Qabalah. We may recall from Genesis: II, 7 that God breathed the Breath of Life into Adam and he became a living soul. When we breathe we take in a great deal more than air alone. The air, and particularly the oxygen in the air, serves as a vehicle for energies which are as essential to the life of the spirit as the oxygen is to the life of the physical body. These energies are known in the Eastern Tradition as Prana and in some Western Schools as Vital Life Force. Whatever we choose to call them their action is related to the action of breathing. As we harmonize, regulate and balance the flow of the breath so we bring into harmony these Pranas or Life Energies. This is the basis of all of the breathing exercises in both the Eastern and Western Traditions. The breathing exercises in the two schools will differ because different results are wanted.

Yetzirah is the area of design and execution. It is here that the general principles laid down in Briah become specific designs, plans and courses of action. Here in Yetzirah the abstract concepts of Atziluth and the general principles of Briah begin to take on actual and final form.

As human beings we participate in Yetzirah through: Magic, Psychicism, Dreams and just everyday thinking and feeling. Yetzirah is the area of thinking and feeling and it is also the area in which we are most open to illusion and delusion. Most of us tend to believe what we wish to believe regardless of the data with which we are presented. In Yetzirah we are presented with a refracted picture of existence, and a great deal of eclectic ability is needed to separate out the wheat from the chaff.

Some of the attributions given to Yetzirah are:

A MASTER KEY TO THE FOUR WORLDS OF THE QABALAH

The key to the Four Worlds of the Qabalah shows the sixteen sub-worlds or the sixteen two letter permutations of tetragrammaton. The first or head of the attribution chain used in this diagram is the sign of the zodiac which is placed simply by their attributions as to the elements: Earth, Air, Water and fire; as well as the type of sign: Cardinal, Kerubic and Mutable. As each type of sign has four signs each attributed to one of the elements the signs lay out into three groups of four. Following across the bottom of the figure in the place of the four sub-worlds of the elements are the elements themselves. Given a zodiac or element attribution there is a chain or set of other attributions which must inevitably follow, these are: A Hebrew letter, a tarot trump and a Geomantic figure.

From the two letter permutation of each of the squares we may determine the elemental attribution of the sub-world represented. From that elemental attribution we may draw several other attributions which must follow in the chain of the elemental attribution, these are: One of the sixteen court cards of the tarot, one of the sixteen lesser angles of the four elemental tablets, one of the Enochian keys and a full permutation of tetragrammaton governing a lesser angle of one of the four elemental tablets.

This key presents the same material, though in a different format, as does the attribution of the servient squares in the Enochian system. The key also shows the relationship of each of the sixteen servient squares in any given lesser angle to the sixteen lesser angles in the four elemental tablets. It can be easily seen here that the lesser angles have an affinity to certain of the tarot trumps as well as to some of the court cards; this of course in addition to their dependence upon the proper letters from the tablet of union.

There are a great many other attributions which can be applied to this format. One of the most important things to deal with at first is the idea of attribution chains: how strings of attributions can be obtained simply because each of the things in the chain are attributed to each other. This is one of the fundamental ideas in the Qabalah and one that does not come easily to most western minds.

WELLS OF POWER
A MASTER KEY TO THE FOUR WORLDS OF THE QABALAH

HEADS OF THE FOUR MAJOR QABALISTIC WORLDS

ASSIAH
Pentacles

YETZIRAH
Swords

BRIAH
Cups

ATZILUTH
Wands



 Capricorn Carcer The Devil King of Pents. Fire of <u>Earth</u> 15th Enoc. Key יהוה	 Libra Puella Justice King of Swords Fire of <u>Air</u> 9th Enoc. Key יהוה	 Cancer Populus The Chariot King of Cups Fire of <u>Water</u> 12th Enoc. Key יהוה	 Aries Puer The Emperor King of Wands Fire of <u>Fire</u> 6th Enoc. Key יהוה
 Taurus Amissio The Hierophant Queen of Pents. Water of <u>Earth</u> 14th Enoc. Key היהו	 Aquarius Tristitia The Star Queen of Swords Water of <u>Air</u> 7th Enoc. Key הוהי	 Scorpio Rubens Death Queen of Cups Water of <u>Water</u> 4th Enoc. Key הוהי	 Leo Fortuna Major Strength Queen of Wands Water of <u>Fire</u> 17th Enoc. Key היהו
 Virgo Conjunctio The Hermit Prince of Pents. Air of <u>Earth</u> 13th Enoc. Key היהו	 Gemini Albus The Lovers Prince of Swords Air of <u>Air</u> 3rd Enoc. Key היהו	 Pisces Laetitia The Moon Prince of Cups Air of <u>Water</u> 10th Enoc. Key היהו	 Sagittarius Acquisitio Temperance Prince of Wands Air of <u>Fire</u> 16th Enoc. Key היהו
 Earth Caput Draconis The Universe Princess of Pents. Earth of <u>Earth</u> 5th Enoc. Key יהוה	 Air Fortuna Minor The Fool Princess of Sw. Earth of <u>Air</u> 8th Enoc. Key והיה	 Water Via The Hanged Man Princess of Cups Earth of <u>Water</u> 11th Enoc. Key והיה	 Fire Cauda Draconis Last Judgment Princess of Wands Earth of <u>Fire</u> 18th Enoc. Key יהוה

Kings
Fire

Queens
Water

Princes
Air

Princesses
Earth

Cardinal
Signs

Kerubic
Signs

Mutable
Signs

The
Elements



EARTH
and
The Earth Signs

AIR
and
The Air Signs

WATER
and
The Water Signs

FIRE
and
The Fire Signs

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THE FOUR HEADS OF THE QABALISTIC SUB-WORLDS

THE WORLD OF ATZILUTH

עולם אצילות

The King Of Wands- Atziluth Of Atziluth
 The Queen Of Wands- Briah Of Atziluth
 The Prince Of Wands- Yetzirah Of Atziluth
 The Princess Of Wands- Assiah Of Atziluth

THE WORLD OF BRIAH

עולם בריאה

THE WORLD OF YETZIRAH

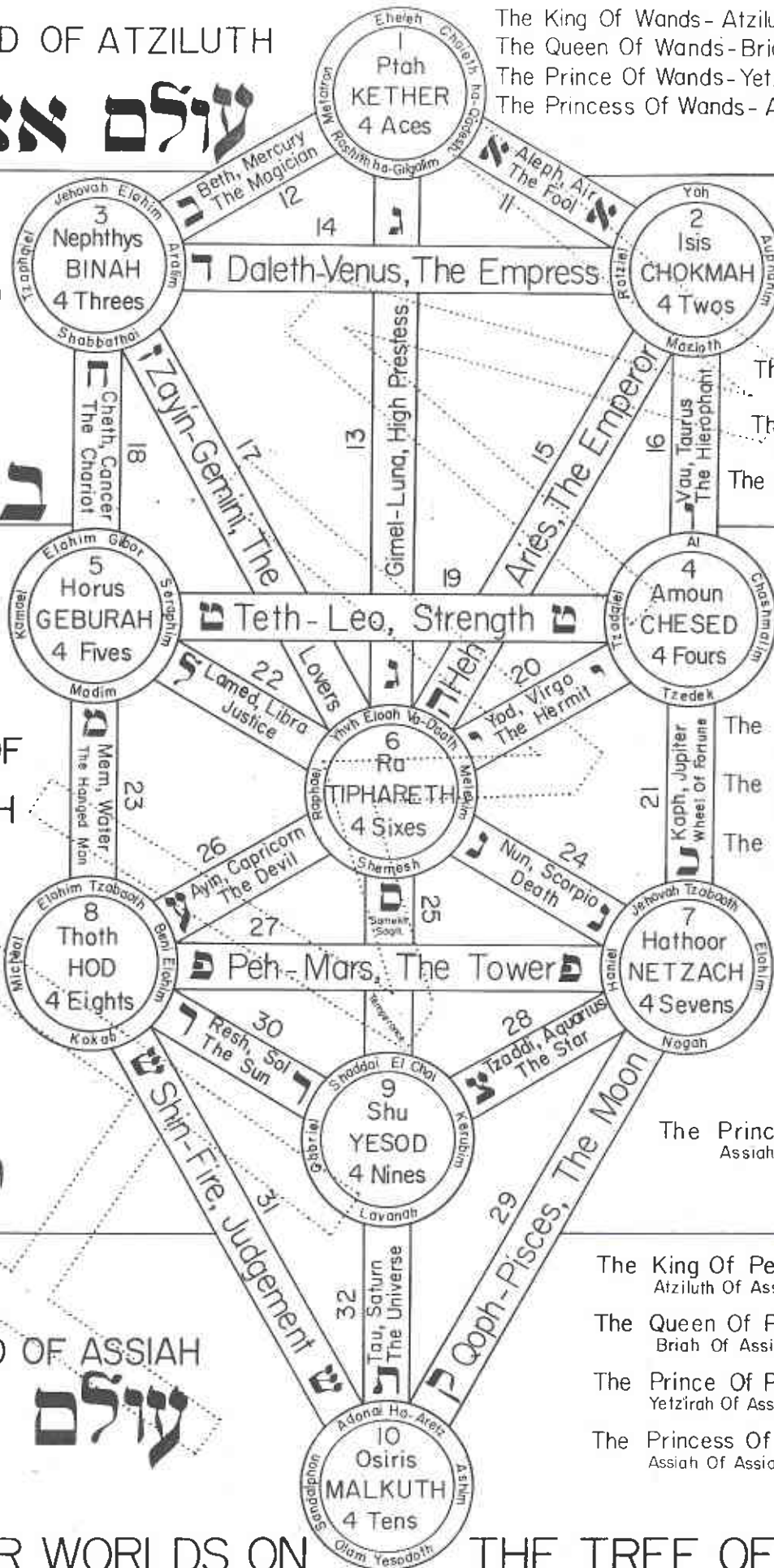
עולם יצירה

THE WORLD OF ASSIAH

עולם עשיה

THE FOUR WORLDS ON

THE TREE OF LIFE



The King Of Cups
Atziluth Of Briah

The Queen Of Cups
Briah Of Briah

The Prince Of Cups
Yetzirah Of Briah

The Princess Of Cups
Assiah Of Briah

The King Of Swords
Atziluth Of Yetzirah

The Queen Of Swords
Briah Of Yetzirah

The Prince Of Swords
Yetzirah Of Yetzirah

The Princess Of Swords
Assiah Of Yetzirah

The King Of Pentacles
Atziluth Of Assiah

The Queen Of Pentacles
Briah Of Assiah

The Prince Of Pentacles
Yetzirah Of Assiah

The Princess Of Pentacles
Assiah Of Assiah

SEPHIROTHIC NAME	DIVINE NAME World of Atziluth - Wands World of Fire	THE SEPHIROTH THROUGH THE FOUR WORLDS		PLANETARY NAME World of Assiah - Pentacles World of Earth
		ARCHANGELIC NAME World of Briah - Cups World of Water	ANGELIC NAME World of Yetzirah - Swords World of Air	
The Aces #1 Kether The Crown	Ace of Wands Atziluth of Kether Ehieh I am	Ace of Cups Briah of Kether Matatron The Throne of God	Ace of Swords Yetzirah of Kether Chaioth ha-Qadesh The Holy Living Creatures	Ace of Pentacles Assiah of Kether Rashith ha Gilgalim The Beginnings of the Whirlings
The Deuces #2 Chokmah Wisdom	Two of Wands Atziluth of Chokmah Yah A Proper Name of God	Two of Cups Briah of Chokmah Ratziel The Mystery of God	Two of Swords Yetzirah of Chokmah Auphanim The Wheels	Two of Pentacles Assiah of Chokmah Mazloth The Stars (fixed stars)
The Threes #3 Binah Understanding	Three of Wands Atziluth of Binah Jehovah Elohim The Lord God	Three of Cups Briah of Binah Tzaphkiel The Extension of God	Three of Swords Yetzirah of Binah Aralim The Thrones	Three of Pentacles Assiah of Binah Shabbathai Saturn
The Fours #4 Chesed Mercy	Four of Wands Atziluth of Chesed Al God	Four of Cups Briah of Chesed Tzadkiel The Righteous of God	Four of Swords Yetzirah of Chesed Chashmalim The Brilliant Ones	Four of Pentacles Assiah of Chesed Tzedek Jupiter
The Fives #5 Geburah Severity	Five of Wands Atziluth of Geburah Elohim Gibor God of Strength	Five of Cups Briah of Geburah Kamael The Front or East of God	Five of Swords Yetzirah of Geburah Seraphim The Fiery Serpents	Five of Pentacles Assiah of Geburah Madim Mars
The Sixes #6 Tiphareth Beauty	Six of Wands Atziluth of Tiphareth Yhvh Eloah Va-Daath Lord Goddess of Knowledge	Six of Cups Briah of Tiphareth Raphael The Healing of God	Six of Swords Yetzirah of Tiphareth Melekim The Kings	Six of Pentacles Assiah of Tiphareth Shemesh The Sun
The Sevens #7 Netzach Victory	Seven of Wands Atziluth of Netzach Jehovah Tzabaoth Lord of Hosts	Seven of Cups Briah of Netzach Haniel The Joy of God	Seven of Swords Yetzirah of Netzach Elohim The Gods	Seven of Pentacles Assiah of Netzach Nogah Venus
The Eights #8 Hod Glory	Eight of Wands Atziluth of Hod Elohim Tzabaoth God of Hosts	Eight of Cups Briah of Hod Michael Who is like God	Eight of Swords Yetzirah of Hod Beni Elohim Sons of the Gods	Eight of Pentacles Assiah of Hod Kokab Mercury
The Nines #9 Yesod Foundation	Nine of Wands Atziluth of Yesod Shaddi El Chai Almighty Living God	Nine of Cups Briah of Yesod Gabriel The Might of God	Nine of Swords Yetzirah of Yesod Kerubim The Guardians	Nine of Pentacles Assiah of Yesod Levana The Moon
The Tens #10 Malkuth The Kingdom	Ten of Wands Atziluth of Malkuth Adonai Ha-Aretz Lord of the Earth	Ten of Cups Briah of Malkuth Sandalphon The Tall Angel	Ten of Swords Yetzirah of Malkuth Ashim Flames	Ten of Pentacles Assiah of Malkuth Olam Yesodoth The World of Foundations

S'firot Emanations	Attributes Of God	Days Of The Creation	Archetypes 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	El	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

CHART OF THE S'FIROT

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	Guardrail Lily Space
THE NO-THING • EYN SOF ABSOLUTE • BEYOND ALL WORLDS ZIMZUM • CONTRACTION • CREATION									
Adam Kadmon (First Man)	Kether (Crown)	Ineffable	Arik 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

CHART OF THE WORLDS