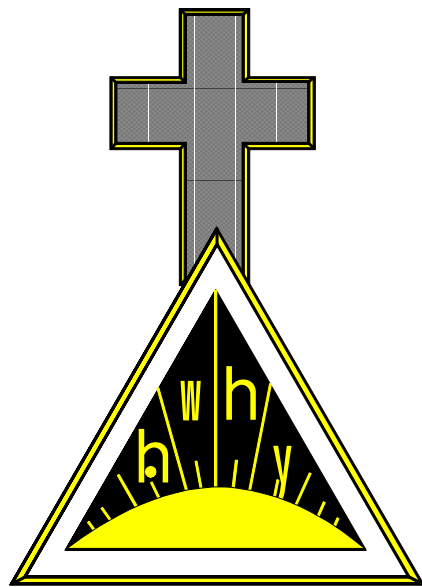


The Hermetic Order Of The  
**GOLDEN DAWN** Intl.

**UNDERSTANDING OF THE  
HUMAN PERSONALITY IN  
THE WORLD OF THE  
QABALAH**



**ZELATOR 1=10**

Through initiation, we see that the Universe was created both organically and sequentially following the path of the Flaming Sword, beginning from the mysterious and unmanifested and emerging through rtk to hmkj , then to hnyb. These three forms are what we call the Supernal Triangle. These three can also be called the Bornless Spirit within us. They are separated from the rest of the Tree by a mysterious abyss called tud. In future references, whenever you see Supernal Triangle you will know that it is talking about the energy created through the combination of rtk, hmkj , and hnyb.

dsj , trapt, and hrwbg together form what is referred to as the Ethical Triangle. j xn, dwh, and dwsy form the Astral Triangle. You will notice that twklm stands isolated and alone from the rest of the sephiroth. Also, it is not included in one of the three triangles. twklm is the recipient of energies and influences of all the sephiroth, containing the reflected perfection of rtk, while at the same time, being a product of what many have described as the Fall. Many theories hold that twklm at one time existed where tud, or the abyss, exists now. If that were the case, of course, you could expect that physical life would be pure spiritual life, and that pure spiritual life would be pure physical life.

We know that the Tree of Life is divided into three pillars. The sephiroth on the right side are referred to as the Pillar of Mercy, and those on the left side form the Pillar of Severity. The sephiroth in the middle are referred to as the Middle Pillar. Each sephira is perfectly balanced by its opposite. Even more important to understand is that each path is the perfect balance between the two sephiroth it connects. Often, you will see reference to the Pillar of Severity as the Pillar of Form and the pillar of Mercy as the Pillar of Force.

The Qabalah teaches that man is the perfect Microcosm of the Macrocosm. In other words, what exists outside of man also exists within him. Therefore, Deity can be said to exist inside of man as well as outside of man.

Everything you experience in your life, everything you see and touch, everyone you meet, will in fact be an illusion based on your own personal perception. You can never know true reality or total truth as long as you are locked into perceptions, which place you inside looking out. One of the purposes of becoming one with the Holy Guardian Angel, or Higher Consciousness, or Divine Mind, is to move beyond personal perceptions of illusion and into the area of reality. This takes us from inside the Microcosm and connects us directly to the Macrocosm. It is a blending or a connection of the Macrocosm and Microcosm as one.

Understanding the Microcosm/Macrocosm theory, we can see how man can also be related to the Tree, as well as to the entire Universe. Here evolves separate concepts. The first concept is that of Adam Kadmon, known as the Grand Old Man of the Zohar. Adam Kadmon is a combination of all ten sephiroth. He is great, gigantic, organic unity. He is a spiritual body in which each of us might be considered a single cell, or perhaps even less. He carries all the potential of everything, and he is the manifestation of the whole. More will be discussed about Adam Kadmon in the discussion of the Three Veils of Negative Existence.

Do not confuse Adam Kadmon with Arik Anpin or Zaur Anpin. These are two other personifications that have been described as covering more than one sephira. Arik Anpin simply means, "The Vast Face", and Zaur Anpin means, "The Lesser Face."

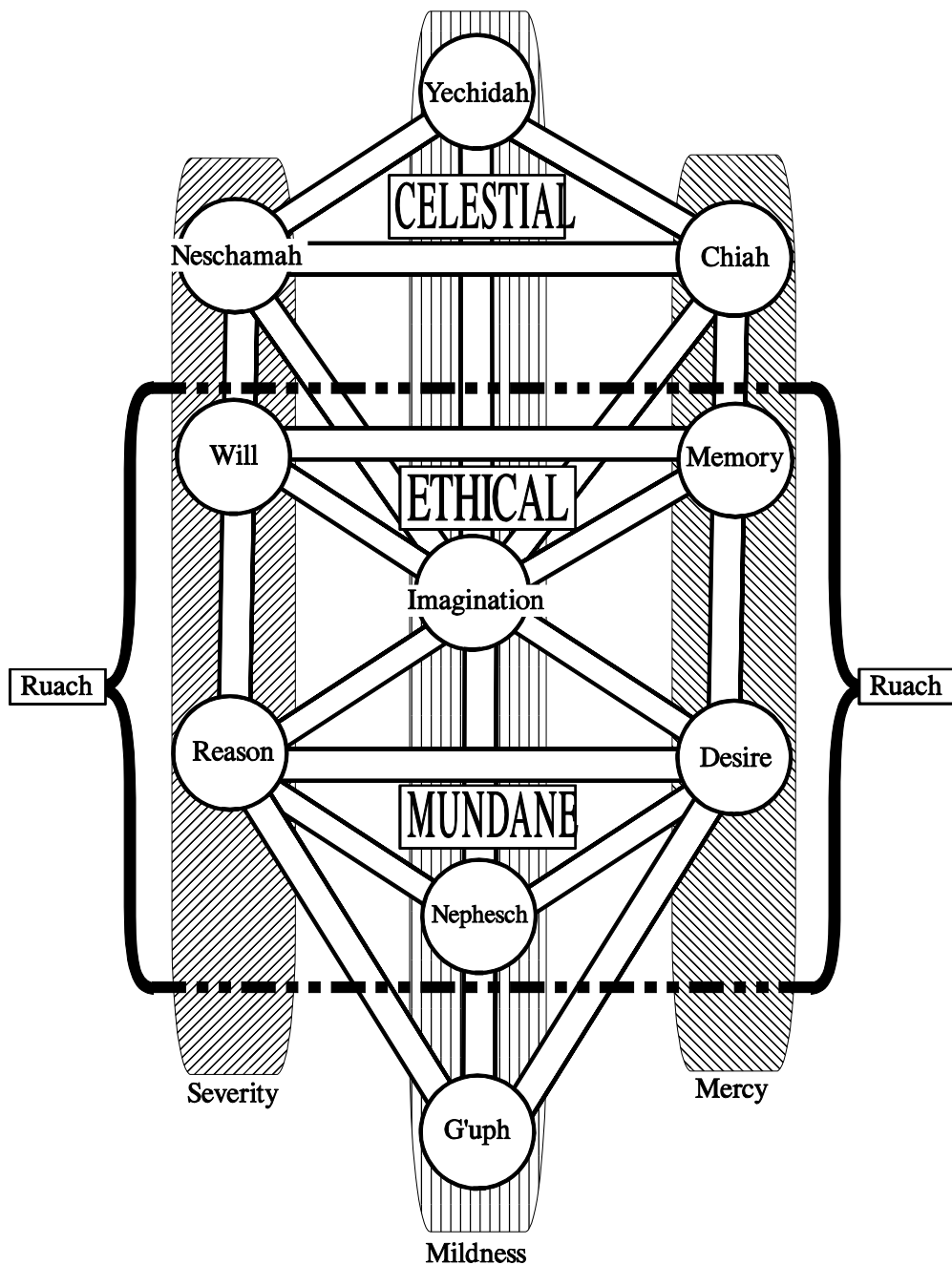
Arik Anpin is the Macroprosopus. Zaur Anpin is the Microprosopus and is essentially composed of the five sephiroth around trapt. Together, they illustrate the prime magical principle, "As above, so below."

To reiterate, Adam Kadmon means basically the whole Tree of Life pictured as a man. Arik Anpin is the man above, and Zaur Anpin is the man below.

In the Eastern system, we find that the chakras unite man with the Divine and correlate with a physical spot on the human body. This is many times more easily accepted by easterners than it is by westerners. Yogis have no difficulty dealing with the concept of chakra energies or spiritual energies on the physical body, or at least in the physical aura. The solar plexus is the Sun center in man. It is a link between the individual and the solar powers of the Universe. It is through this link that we can become conscious of the pure energy which is called trapt. Likewise, we have the feet representing the Earth, the physical body, and the grounding energy. This emphasizes the importance of daily activity of the Middle Pillar exercise. It is here that the energies of the sephiroth are purposefully invoked and built up in the individual. Likewise, we can also place dsj on the left shoulder and hrwbg on the right shoulder. Notice that the sephiroth are reversed now. This is because you are not looking at the Tree, but rather you are the Tree. dwh would then be on the right hip and lower stomach area, and j xn would be on the left.

Practical work on the Tree also involves traveling the paths that connect the sephiroth. In the Zelator grade, we are concentrating on three paths: the path of t, the path of c, and the path of q. The paths are the subjective experience of passing from one sephira to the next. We are passing from one energy center to another energy center. We will have a constant flow of energy passing down from one sephira and passing back up from another sephira. The Universe could be equated to a giant circuit where power flows into rtk from the unmanifested, down through the Tree of Life, and back up again. This is a continual renewal of energy. Understanding the energy, learning the energy, becoming part of the energy, and tapping into this energy is part and parcel of the project of pathworking. Since in reality we are dealing with energies that exist on the Macrocosmic level as well as the Microcosm within us, for pathworking to be of any use to us, we must learn some inner lessons and it must apply to our everyday life. It must never turn into extended fantasies, for this would corrupt the energies rather than allow you to learn from them and enhance the energies within you.

The Hermetic Order of the Golden Dawn emphasizes the whole process of spiritual development which involves a bringing into balance the component parts of our personality so that we may function consciously. That is the key word, cooperation with our True and Higher Self. We must as magicians and students of the Mysteries grow by learning perfect control over ourselves within our chosen environment. We must bring this to perfection so that we are no longer at the mercy of that environment. Robert Wang calls this a spiritual suicide mission for the personality, and we could not agree with him more. This can be very painful at times, especially for the ego and the concept of self as it deals with this incarnation.



The Golden Dawn recognizes that all major religions teach that it is our heritage to return to some primordial or primal point from which we evolved. This can be expressed as Heaven or Nirvana, or whatever you wish to call it. The Qabalah stands alone from the other schools and religions in that it teaches that we must return to that Primordial Point through a natural course of development as if through school, moving from one grade to the next. These can be depicted by mastering the energies of the paths and understanding the energies of the sephiroth. In other words, man is in *twkl m* working himself up through a systematized grade system back to *r tk*. This may be

accomplished in one lifetime, but probably over several lifetimes. This certainly might explain a little bit more in depth why each individual certainly has his own path, follows the beat of his own personal drummer, and why many times when we meet individuals say, "I wonder why their consciousness cannot comprehend what my consciousness can comprehend?" The fact of the matter is that they simply might be on a different path in their own personal progression back to rtk. In other words, in using the grade system of the Golden Dawn, they might simply be in a different grade.

In the Hermetic Order of the Golden Dawn, we have advanced this system. 0=0 grade means that the candidate has basic membership and has been initiated. 1=10 grade means that he has taken the first step of initiation into the tenth sephira, tklm. The 2=9 signifies that the initiate is in dwsy, the ninth sephira, and the realm of Air. The 3=8 grade means that the initiate has reached dwh and the element of Water. The 4=7 grade means that the initiate has reached jxn and the realm of Fire. Theoretically, each new initiation means control over one key aspect of the personality as it relates to a particular element. This emphasizes, again, the importance of pathworking and relating our pathworking to our daily life. If we ourselves cannot evolve, change, and grow, then we certainly cannot expect that anything outside of us can do so. If we evolve, if we change and grow, we can expect that the outside universe will do the same around us, and through conscious control of that energy, we can manifest real change in our lives both externally and internally. Put simply, we cannot make anything happen externally that we have not already made happen internally.

Think about your soul for a moment; where did it come from? Trace it back in your mind as far as you possibly can. Before the soul was manifested into the world of action, we conclude that it was in a state of non-existence. This is later explained in the lesson of the Three Veils of Negative Existence. The state of non-existence in which the soul resided is called OYIN. At that point, it was blended with infinite Light. After the Light became restricted by the process of limitation and issued forth into the world of Emanation, the soul, we can say, assumed the form of Yesh Meoym. This simply means existence from non-existence. It means that the soul is part of God, part of the Unknowable; it originates from Divine Light.

Let's now venture into the area of the aspects of the soul as they pertain to the Tree of Life. According to the Golden Dawn and traditional Qabalistic doctrine, the nature of the soul is five-fold. The first two divisions are archetypal in nature, and thus, beyond man's ability to really understand or comprehend them. They are called the Yechidah and the Chiah. They correspond to the world of Adam Kadmon in the world of Emanation. We ascribe the Yechidah to the sephira of rtk, the Chiah to hmkj and the Lesser Neschamah to hnyb. The next three major divisions are called the Neschamah, or the Higher Self. We will refer to these as the Greater Neschamah. The Greater Neschamah comprises the first three sephiroth on the Tree of Life, rtk, hmkj, and hnyb, otherwise known as Crown, Wisdom, and Understanding. For the sake of simplicity in relating it to the human body we can say that the Greater Neschamah resides in the brain. In some mid-eastern cultures, it is not uncommon for it to be ascribed to the solar plexus or even to the liver. The second breakdown is known as the Ruach. Simply put, Ruach means Spirit. It comprises the next six sephiroth on the Tree, from dsj (Mercy), to hrwbg (Strength), to trapt (Beauty), to jxn (Victory), and to

dwh (Splendor). On the physical body, we will say that its seat is in the heart. The last aspect is called the Nephesch or the Lower Nature, to which is assigned the sephira of dwsy. It resides on the physical body in the groin area.

The Greater Neschamah is the source of intelligence in knowledge. The Ruach is the incentive to action. The Nephesch is the power of life that essentially gives animation; it is life energy. Every act starts in the brain, the Neschamah or Greater Neschamah (Do not confuse this with the Lesser Neschamah attributed to hnyb). Then it is transmitted to the heart, and finally to the Lower Nature. There is one other aspect that we will attribute to twklm. It is called the G'uph, or the physical body. We can also take the three major breakdowns of the Neschamah and ascribe them to the Pillar of Mercy; the Ruach to the Pillar of Severity or Judgement; the nephesch to the pillar of Mildness.

Let's now direct our attention to the Greater Neschamah. It consists of the three top sephiroth, the Supernals. The Yechidah is in rtk, the Chiah is in hmkj, and the Lesser Neschamah is in hnyb. If you look at the Tree of Life, you will notice that these three sephiroth exist on the other side of the abyss, or tud. They are combined to make what we call our True Self, or the part of us which survives beyond death because it is not only linked to Deity, in essence, it is Deity. Sadly, our True Self becomes hidden and lost compared to our false or outer self which comprises our ego.

Now we can break down the aspects of the personality into the ten categories or sephiroth on the Tree of Life, beginning with the Yechidah. We will simply say that this is our True Self. It is our link to the Divine, which is our Transcendental Ego. It relates to what Freud called the Super-Ego, or what Jung called the Universal Consciousness. It is the aspect of the Greater Neschamah comprising the top three Supernals. Next, is the Chiah. Easily put, the Chiah is our True Will. It resides in the sephira of hmkj. It is projective, masculine in nature, and not competitive. It is the energy of the Chiah that is constantly fueling us to come closer to Divinity, to the Godhead, to do the best we can, and to be one with the holy, ineffable nature of Deity. It is the Chiah that fuels us to commune with Deity, to know the joy and the ecstatic feeling of being one with our Holy Guardian Angel. The next one in order is the Neschamah. This is the Lesser Neschamah attributed to hnyb. The Neschamah is intuition, the seat of our abilities to reach beyond ourselves and perceive what we cannot normally perceive with our normal physical senses. These top three Supernals, as stated, are immortal. They are aspects of Divine Light. Additional notes: the Chiah is the energy, the projective energy that we use in magical operations and the Neschamah is the receptive container that receives psychic vibrations and is able to see auras, etc..

Now we come into the category called the Ruach. We will divide this as well. Beginning with dsj, we have memory. It is the aspect of the Ruach that has the ability to memorize and retain information. Ideally, this information is used for one purpose, and that is to move consciousness beyond the abyss and into conversation with your Holy Guardian Angel. Next is hrwbg, which relates to will and strength. Without will, the occultist has no strength. The next sephira is trapt. Its aspect is imagination, insofar as balancing memory and will with imagination. The next aspect of the Ruach is j xn which relates to desire. Certainly, one can understand why Venus is attributed to the

sephira j xñ. On the opposite end of desire is reason, attributed to the sephira dwh. Again, it is quite obvious that Mercurial aspects are prominent here. Finally, we have the Nephesch which is related to the sephira of dwsy. As stated earlier, the Nephesch is the Lower Self. It is a more superficial aspect of the unconsciousness, wherein dwells perhaps the darker side of ourselves. At most times, it is under the tight control of the Ruach. Some would equate the Nephesch with the Freudian ID or instinctual drive. This is not totally accurate. We can say that the instinctual drive could be an aspect of the Nephesch, but it is not the Nephesch in its entirety. The Nephesch is also the source of the astral body and is the area where energies such as Prana, Kundalini or Ruach are produced. Ruach energy is the life force energy as Prana or Kundalini are. Do not confuse this energy with the Ruach aspect of the personality comprising the six middle sephiroth. Ruach, Prana, or Kundalini are always in movement. It is not the process of motion, but is that which moves.

In review, the bottom most sephira is the G'uph, otherwise known as the physical body. It is the physical body which dies first upon physical death, followed by the Ruach. Of course, the Greater Neschamah exists continuously.

One other thing you might want to contemplate is the area of past-life regression. If in Qabalistic philosophy the Ruach dies shortly after death, then how is past-life regression possible? The answer is in understanding the aspects of the Tree directly. If you remember the lesson on the Four Worlds of the Qabalah, we stated that in every sephira is another Tree. We conclude that there are four trees that breakdown through emanation from Atziluth to Assiah. Some Qabalists theorize that within every sephira there exists another Tree. That would mean that within the top three Supernals there are actually three Trees; one in hmyb, one in hmkj, and one in rtk. If that is the case, then strong aspects of the physical life that are primarily spiritual in nature, or at least karmic in nature, could be transferred across the abyss and into the top three Supernals, or the Greater Neschamah, where that aspect would rest indefinitely until it was resolved in future incarnations.