

A GARDEN OF POMEGRANATES

THE TATE LIBRARY
BRIXTON, S.W. 2.

A GARDEN OF POMEGRANATES

AN OUTLINE OF THE QABALAH

BY
ISRAEL REGARDIE

THE TATE LIBRARY
BRIXTON, S.W. 2.

RIDER & CO.
Paternoster House, Paternoster Row
London, E.C. 4
LAMBETH PUBLIC LIBRARY
NOTICE TO READERS
PUBLISHED BY

42948
296

TO
ANKH-AF-NA-KHONSU
the priest of the princes,
I gratefully dedicate this
work

THE TATE LIBRARY
BRIXTON, S.W. 2

"If I had my life to live over again, the first thing I would do would be to *invent an entirely new system of symbols whereby to convey my ideas.*"

(JOHANN GOTTLIEB FICHTE.)





PREFACE

BASED on the versicle in the Song of Songs, "Thy plants are an orchard of Pomegranates", a book entitled *Pardis Rimonim* came to be written by Rabbi Moses Cordovero in the sixteenth century. By some authorities this philosopher is considered as the greatest lamp in post-Zoharic days of that spiritual Menorah, the Qabalah, which, with so rare a grace and so profuse an irradiation of the Supernal Light, illuminated the literature and religious philosophy of the Jewish people as well as their immediate and subsequent neighbours in the Diaspora. The English equivalent of *Pardis Rimonim*—*A Garden of Pomegranates*—I have adopted as the title of my own modest work, although I am forced to confess that this latter has but little connection either in actual fact or in historicity with that of Cordovero. In the golden harvest of purely spiritual intimations which the Holy Qabalah brings, I truly feel that a veritable garden of the soul may be builded; a garden of immense magnitude and lofty significance, wherein may be discovered by each one of us all manner and kind of exotic fruit and gracious flower of exquisite colour. The pomegranate, may I add, has always been for mystics everywhere a favourable object for recon-dite symbolism. The garden or orchard has likewise produced in that book named *The Book of Splendour* an almost inexhaustible treasury of spiritual imagery of superb and magnificent taste.

This book goes forth then in the hope that, as a modern writer has put it :

"There are not many, those who have no secret garden of the mind. For this garden alone can give refreshment when life is barren of peace or sustenance or satisfactory answer. Such sanctuaries may be reached by a certain philosophy or faith, by the guidance of a beloved author or

an understanding friend, by way of the temples of music and art, or by groping after truth through the vast kingdoms of knowledge. They encompass almost always truth and beauty, and are radiant with the light that never was on sea or land."

(CLARE CAMERON, *Green Fields of England.*)

Should there be those who are so unfortunate as to possess no such sacred sanctuary of their own, one builded with their own hands, I humbly offer this well-tended garden of Pomegranates which has been bequeathed to me. I hope that therein may be gathered a few little shoots, a rare flower or two, or some ripe fruit which may serve as the nucleus or the wherewithal for the planting of such a secret garden of the mind, without which there is no peace, nor joy, nor happiness.

It is fitting that a note of appreciation to my predecessors in Qabalistic research should accompany this work, in which I have endeavoured to present an exposition of the basic principles underlying the Qabalah, to serve as a textbook for its study. I have scrupulously avoided contention and unnecessary controversy.

I am greatly indebted to Madame H. P. Blavatsky's writings, and I believe I shall not be too egotistical in claiming that a proper understanding of the principles outlined herein will reveal many points of subtlety and philosophic interest in her *Secret Doctrine*, and aid in the comprehension of this monumental work of hers. The same is also true of S. L. McGregor Mathers' translation of portions of the *Zohar*, "*The Kaballah Unveiled*", and of Arthur E. Waite's excellent compendium of the *Zohar*, "*The Secret Doctrine in Israel*", both of which are closed books, in the main, to most students of mystical lore and philosophy who do not have the specialized comparative knowledge which I have endeavoured to incorporate in this little book.

I should here call attention to a tract, the author of which is unknown, entitled *The Thirty-two Paths of Wisdom*, of which splendid translations have been made by W. Wynn Westcott, Arthur E. Waite, and Knut Stenring. In the course of time this appears to have become incorporated

into, and affiliated with, the text of the *Sepher Yetsirah*, although several critics place it at a later date than the genuine Mishnahs of the *Sepher Yetsirah*. However, in giving the titles of the Paths from this tract, I have named throughout the source as the *Sepher Yetsirah* to avoid unnecessary confusion. It is to be hoped that no adverse criticism will arise on this point.

Since the question of Magick has been slightly dealt with in the last chapter of this book, it is perhaps advisable here to state that the interpretations given to certain doctrines and to some of the Hebrew letters border very closely on magical formulæ. I have purposely refrained, however, from entering into a deeper consideration of the Practical Qabalah, although several hints of value may be discovered in the explanation of the Tetragrammaton, for example, which may prove of no inconsiderable service. As I have previously remarked, this book is primarily intended as an elementary textbook of the Qabalah, interpreted as a new system for philosophical classification. This must constitute my sole excuse for what may appear to be a refusal to deal more adequately with methods of Attainment.

ISRAEL REGARDIE.

THE TATE LIBRARY
BRIXTON, S.W. 2

CONTENTS

	PAGE
PREFACE	9
<small>CHAPTER</small>	
I. HISTORICAL SURVEY	17
II. THE PIT	28
III. THE SEPHIROS	37
IV. THE PATHS	65
V. ADAM KADMON	92
VI. THE LITERAL QABALAH	106
VII. THE LITERAL QABALAH (<i>continued</i>)	117
VIII. THE LADDER	135

THE TATE LIBRARY
BRISTOL, ENGL.

LIST OF DIAGRAMS

NO.		PAGE
1.	THE TREE OF LIFE	19
2.	THE TRIAD SUPERNAL	45
3.	THE SECOND TRIAD	53
4.	THE THIRD TRIAD AND MALKUS	58
5.	THE HEBREW ALPHABET	63
6.	THE PATHS	68
7.	MAN IN MYSTICISM	98
8.	THE CONSTITUTION OF MAN	98
9.	THE RUACH	100
10.	THE FOUR WORLDS	120
11.	MALKUS IN KESER	122
12.	THE MAGICAL WEAPONS	143
13.	THE GRADES	154

THE QBL LIBRARY
JERUSALEM, I.S.R.

A GARDEN OF POMEGRANATES

CHAPTER ONE

HISTORICAL SURVEY

THE Qabalah is a traditional body of wisdom purporting to deal *in extenso* with the tremendous problems of the origin and nature of Life, and the Evolution of Man and the Universe.

The word "Qabalah" is derived from a Hebrew root קבל (QBL) meaning "to receive". The legend is that this philosophy is a knowledge of things first taught by the Demiurgos to a select company of spiritual intelligences of a lofty rank who, after the Fall, communicated its divine injunctions to Mankind—who, in reality, were themselves in incarnation. It is also denominated the *Chokmah Nistorah*, "The Secret Wisdom", so-called because it has been orally transmitted from Adept to Pupil in the Secret Sanctuaries of Initiation. Tradition has it that no one part of this doctrine was accepted as authoritative until it had been subjected to severe and minute criticism and investigation by methods of practical research to be described later.

To come down to more historic ground, the Qabalah is the Jewish mystical teaching concerning the initiated interpretation of the Hebrew scriptures. It is a system of spiritual philosophy or theosophy, using this word in its original implications of Θεος Σοφία, which has not only exercised for centuries an influence on the intellectual development of so shrewd and clear-thinking a people as the Jews, but has attracted the attention of many renowned

theological and philosophical thinkers, particularly in the sixteenth and seventeenth centuries. Among those devoted to the study of its theorems were Raymond Lully, the scholastic metaphysician and alchemist; John Reuchlin, who revived Oriental Philosophy in Europe; John Baptist von Helmont, the physician and chemist who discovered hydrogen; Baruch Spinoza, the excommunicated "God-intoxicated" Jewish philosopher; and Dr. Henry More, the famous Cambridge Platonist. These men, to name but a few among many who have been attracted to the Qabalistic ideology, after restlessly searching for a world-view which should disclose to them the true explanations of life, and show the real inner bond uniting all things, found the cravings of their minds at least partially satisfied by its psychological and philosophical system.

It is often assumed to-day that Judaism and Mysticism stand at opposite poles of thought, and that therefore Jewish Mysticism is a glaring contradiction in terms. The erroneous assumption here arises from the antithesis of law and faith as set up by St. Paul's proselytising mentality (and in a lesser degree by the rationalist efforts of Maimonides to square everything with formal Aristotelean principles), falsely stamping Judaism as a religion of unrelieved legalism. Mysticism is the irreconcilable enemy of purely religious legalism.

The confusion is also due to the efforts of those theologians in mediæval times who, being desirous of saving their benighted Hebrew brethren from the pangs of eternal torture and damnation in the nether regions, muddled and tampered not only with the original texts but with extreme sectarian interpretations in order to show that the authors of the Qabalistic books were desirous that their Jewish posterity should become apostates to Christianity.

The Qabalah taken in its traditional and literal form—as contained in the *Sepher Yetsirah*, *Bes Elohim*, *Pardis Rimonim*, and *Sepher haZohar*—is either mostly unintelligible or, at first sight, apparent nonsense to the ordinary "logical" person. But it contains as its ground plan that most precious jewel of human thought, that geometrical arrangement of Names, Numbers, Symbols, and Ideas called "The Tree of Life". It is called

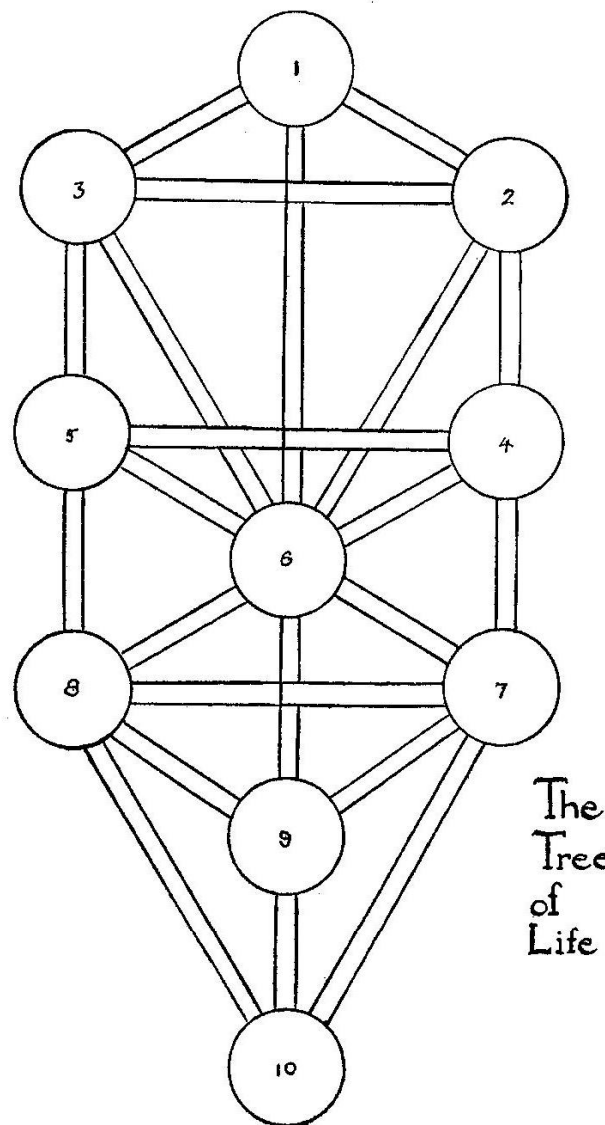


DIAGRAM NO. 1

most precious, because it has been found to be the most convenient system yet discovered of classifying the phenomena of the Universe and recording their relations, whereof the proof is the limitless possibilities for analytic and synthetic thought which follow the adoption of this schema.

The history of the Qabalah, so far as the publication of early exoteric texts is concerned, is indeterminate and vague. Literary criticism traces the *Sepher Yetsirah* (supposedly by Rabbi Akiba) and the *Sepher haZohar* (by Rabbi Simeon ben Yochai), its main texts, to about the eighth century in the first case and the third or fourth century A.D. in the latter. Some historians claim that the Qabalah is a derivative from Pythagorean, Gnostic, and Neoplatonic sources, this latter view being, in particular, the opinion of Mr. Christian D. Ginsburg.

The great Jewish historian, Graetz, too, holds the unhistoric view that Jewish mysticism is a morbid and late growth, foreign to the religious genius of Israel, and that it has its origin in the speculations of one Isaac the Blind in Spain somewhere between the eleventh and twelfth centuries. Graetz regards the Qabalah, the *Zohar* in particular, as a "false doctrine which, although new, styled itself a genuine teaching of Israel" (*History of the Jews*, Vol. III, p. 565).

This statement is altogether without foundation in fact, for a careful perusal of the books of the Old Testament, the Talmud, and other well-known Rabbinical records which have come down to us, indicate that there the early monumental bases of the Qabalah may be found. The Qabalistic doctrine admittedly is not explicit there, but analysis reveals it to be tacitly assumed, and the many cryptic remarks of several of the more important Rabbis can have no particle of meaning without the implication of a mystical philosophy cherished and venerated in their hearts, and affecting the whole of their teaching.

In his brilliant essay, "The Origin of Letters and Numerals according to the *Sepher Yetsirah*", Mr. Phineas Mordell argues that the Pythagorean Number Philosophy (the greatest enigma of all philosophical systems of antiquity) is identical with that of the *Sepher Yetsirah*, and

that its philosophy apparently emanated from one of the Hebrew prophetic schools. Mordell finally hazards the opinion that the *Sepher Yetsirah* represents the genuine fragments of Philolaus, who was the first to publish the Pythagorean philosophy, and that Philolaus seems to correspond in very curious ways to Joseph ben Uziel who wrote down the *Sepher Yetsirah*. If the latter theory can be maintained, then we may claim for the *Sepher Yetsirah* a pre-Talmudic origin—probably the second century prior to the Christian era.

The *Zohar*, if actually the work of Simeon ben Yochai, was never consigned to writing at the time but had been orally handed down by the companions of the Holy Assemblies, being finally written up by Rabbi Moses ben Leon in the thirteenth century. Madame Blavatsky ventures the hypothesis that the *Zohar*, as now possessed by us, was arranged and re-edited by Moses de Leon after having been tampered with to a considerable extent by Jewish Rabbis and Christian ecclesiastics prior to the thirteenth century. Ginsburg in his *Kabbalah* gives several reasons why the *Zohar* must have been written in the thirteenth century. His arguments, though interesting in numerous ways, do not take into consideration the fact that there has always been an oral tradition. Isaac Myer, in his large and in a number of ways authoritative tome entitled *The Qabalah*, analyses very carefully these objections advanced by Ginsburg and others, and I am bound to confess that his answers, *ad seriatim*, confute this theory of the thirteenth-century origin of the *Zohar*. Dr. S. M. Schiller-Szinessy, one-time Reader in Rabbinic and Talmudic literature at Cambridge, says: "The nucleus of the book is of Mishnic times. Rabbi Shimeon ben Yochai was the author of the *Zohar* in the same sense that Rabbi Yohanan was the author of the Palestinian Talmud; i.e., he gave the first impulse to the composition of the book." And I find that Mr. Arthur Edward Waite in his scholarly and classic work *The Holy Kaballah*, wherein he examines most of the arguments concerning the origin and history of this Book of Splendour, inclines to the view hereinbefore set forth, steering a middle course, believing that while much of it does pertain to the era of ben Leon, nevertheless a

great deal more bears indelibly the stamp of antiquity. It most certainly is not altogether improbable that the *Zohar*—with its mystical doctrines comparable, nay, identical in almost each of its details with those of other races in other climes—should have been *composed* originally by Simeon ben Yochai or another of his close associates or students in the second century but not committed to writing by Moses de Leon until the thirteenth century.

A very similar presentation of the above hypothesis is found in Prof. Abelson's excellent work entitled *Jewish Mysticism*, wherein we read that :

“ We must be on our guard against following the mistaken opinion of a certain set of Jewish theologians who would have us regard the whole of the mediæval *Kabbalah* (of which the *Zohar* is a conspicuous and representative part) as a sudden and strange importation from without. It is really a continuation of the old stream of Talmudic and Midrashic thought with the admixture of extraneous elements picked up, as was inevitable, by the stream's course through many lands—elements the commingling of which must have, in many ways, transformed the original colour and nature of the stream.”

Be that as it may, and ignoring the sterile aspects of controversy, the public appearance of the *Zohar* was the great landmark in the development of the Qabalah, and we to-day are able to divide its history into two main periods, pre- and post-Zoharic. While it is undeniable that there were Jewish prophetic and mystical Schools of great proficiency and possessing much recondite knowledge in Biblical times, such as that of Samuel, the Essenes, and Philo, yet the first Qabalistic school of which we have any *accurate public record* was known as the School of Gerona in Spain (the twelfth century A.D.), so-called because its founder Isaac the Blind and many of his disciples were born there. Of the founder of the School practically nothing is known. Two of his students were Rabbi Azariel and Rabbi Ezra. The former was the author of a classic philosophical work entitled *The Commentary on the Ten Sephiroth*, an excellent and most lucid exposition of Qabalistic philosophy and considered an authoritative work by those who know it. These were succeeded by Nachmanides, born in 1195 A.D.,

who was the real cause of the attention devoted to this esoteric system in those days in Spain and Europe generally. His works deal mainly with the three methods of permutation of numbers, letters, and words to be described in Chapter VI.

The philosophy underwent a further elaboration and exposition in the hands of R. Isaac Nasir and Jacob ben Sheshet in the twelfth century, the latter composing a treatise in rhymed prose and a series of eight essays dealing with the doctrines of the Infinite (*En Soph*), Reincarnation (*Gilgolim*), the doctrine of Divine Retribution (*Sod ha Gimol*), or, to use a more preferable Oriental term, Karma, and a peculiar type of Christology.

Next in succession was the School of Segovia and its disciples, among whom was one Todras Abulafia, a physician and financier occupying an important and most distinguished position in the Court of Sancho IV, King of Castile. The characteristic predisposition of this School was its devotion to exegetical methods ; its disciples endeavouring to interpret the Bible and the Hagadah in accordance with the doctrinal Qabalah.

A contemporary School believed that Judaism of that day, taken from an exclusively philosophical standpoint, did not show the “right way to the Sanctuary”, and endeavoured to combine philosophy and Qabalah, illustrating their various theorems by mathematical forms.

About 1240 A.D. was born Abraham Abulafia, who became a celebrated figure—bringing, however, a great deal of disrepute to the name of this theosophy. He studied philology, medicine, and philosophy, as well as those few books on the Qabalah which were available at the time. He soon perceived that the Pythagorean Number Philosophy was identical with that expounded in the *Sepher Yetsirah*, and later, becoming dissatisfied with academic research, he turned towards that aspect of Qabalah termed קבלה מעשית or the Practical Qabalah, which, to-day, we term Magick. Unfortunately, the Qabalists in the public eye at that time were not acquainted with the developed specialized technique that is now available, derived as it is from the *Collegii ad Spiritum Sanctum*. The result was that

Abulafia became quite deluded in his subsequent experiments, and journeyed to Rome to endeavour to convert the Pope (of all people!) to Judaism. How successful were his efforts can be left to the reader to judge.

Later, he hailed himself in a most enthusiastic way as the long-expected Messiah and prophesied the millenium—which failed to occur. His influence, on the whole, has been a deleterious one. A disciple of his, Joseph Gikatilla, wrote in the interests and defence of his teacher a number of treatises dealing with the several aspects of exegesis established by him.

The *Zohar* is the next major development. This book combining, absorbing, and synthesizing the different features and doctrines of the previous schools, made its débüt, creating a profound sensation in theological and philosophical circles by reason of its speculations concerning God, the doctrine of Emanations, the evolution of the Universe, the Soul and its transmigrations, and its final return to the Source of All. The new era in the history of the Qabalah created by the appearance of this storehouse of legend, philosophy, and anecdote, has continued right down to the present day. Yet nearly every writer who has since espoused the doctrines of the Qabalah has made the *Zohar* his principal textbook, and its exponents have applied themselves assiduously to commentaries, epitomes, and translations—missing, however, with only a few exceptions, the real underlying possibilities of the Qabalistic Tree of Life.

The *Zohar* so impressed the celebrated scholastic metaphysician and experimental chemist, Raymond Lully, that it suggested to him the development of the *Ars Magna* (The Great Work), an idea in the exposition of which he exhibits the loftiest conceptions of the Qabalah, regarding it as a divine science and a genuine revelation of Light to the human soul. He was one of those few isolated figures attracted to its study, who saw through its use of a peculiar type of symbol, and endeavoured to construct a workable magical or philosophical alphabet, an explanation of which will be attempted in the remaining chapters of this work.

Abraham Ibn Wakar, Pico di Mirandola, Reuchlin, Moses Cordovero, and Isaac Luria, are a few of the more

important thinkers before the seventeenth century, whose speculations have affected in various ways the progress of Qabalistic research. The first-named (an Aristotelean) made a really noble attempt to reconcile Qabalah with the academic philosophy of his day, and wrote a treatise which is an excellent compendium of the Qabalah.

Mirandola and Reuchlin were Christians who took up a study of the Qabalah with the ulterior motive of obtaining a suitable weapon wherewith to convert Jews to Christianity. Some Jews were so misguided and sadly bewildered by the mangling of texts and distorted interpretations which ensued that they actually forsook Judaism. Paul Ricci, physician to the Emperor Maximilian I; John Stephen Rittengal, a translator of the *Sepher Yetsirah* into Latin; and in more recent times Jacob Franck and his community were won over to Christianity by the controversial claim that the *Zohar* both concealed and revealed the doctrines of the Nazarene. Such proofs, naturally, brought only contempt to their authors, and to-day argue badly against both the adducers and the accepters of them.

Cordovero became a Master of the Qabalah at an early age, and his principal works are philosophical, having little to do with the magical or practical side.

Luria founded a School the precise opposite to that of Cordovero. He himself was a zealous and brilliant student both of the Talmud and Rabbinic lore, but found that the simple retirement of a life of study did not satisfy him. He thereupon retired to the banks of the Nile, where he gave himself over exclusively to meditation and ascetic practices, receiving visions of an amazing character. He wrote a book outlining his conceptions of the theory of Reincarnation (*haGilgolim*). A pupil of his, Rabbi Chayim Vital, produced a large work, *The Tree of Life*, based on the oral teachings of the Master, thereby giving a tremendous impetus to Qabalistic study and practice.

There are several Qabalists of varying degrees of importance in the intervening period of post-Zoharic history. Russia, Poland, and Lithuania gave refuge to numbers of them. None of these have expounded publicly that particular portion of the philosophy to which this present

treatise is devoted. The spiritual revivalist movement inaugurated among the Jews of Poland by Rabbi Israel Baal Shem Tov in the first half of the eighteenth century is sufficiently important to warrant some mention here. For although Chassidism, as that movement was called, derives its enthusiasm from contact with nature and the great out-doors of the Carpathians, it has its primary literary origin and significant inspiration in the books which constitute the Qabalah. Chassidism gave the doctrines of the *Zohar* to the "Am ha-aretz" in a way in which no previous set of Rabbis had succeeded in doing, and it would, moreover, appear that the Practical Qabalah received a considerable impetus at the same time. For we find that Poland, Galicia, and certain portions of Russia have been the scene of the activities of wandering Rabbis and Talmudic scholars who were styled "Tsadikim" or magicians, men who assiduously devoted their lives and their powers to the Practical Qabalah. But it was not until the last century, with its impetus to all kinds of studies in comparative mythology and religious controversy that we discover an attempt to weld all philosophies, religions, scientific ideas and symbols into a coherent Whole.

Eliphaz Levi Zahed, a Roman Catholic deacon of remarkable perspicuity, in 1852 published a brilliant volume, *Doctrine et Rituel de la Haute Magie*, in which we find clear and unmistakable symptoms of an understanding of the underlying basis of the Qabalah—its ten Sephiroth and the twenty-two letters of the Hebrew Alphabet as a suitable framework for the construction of a workable system for philosophical comparison and synthesis. It is said that he published this work at a time when information on all occult matters was strictly prohibited, for various reasons of its own, by the Esoteric School to which he belonged. We find, then, a companion volume issued but a short while after, *La Histoire de la Magie*, wherein—undoubtedly to protect himself from the censure levelled at him, and throw unsuspecting enquirers off the track—he contradicts his former conclusions and theorizations.

Several devoted expositors of impeccable scholarship in the last half of the nineteenth century were responsible for the modern regeneration of the fundamental and saner

principles of the Qabalah, devoid of the theological accretions and hysterical superstitions which were deposited on this venerable arcane philosophy during the Middle Ages. W. Wynn Westcott, who translated the *Sepher Yetzirah* into English and wrote *An Introduction to the Study of the Kaballah*; S. L. McGregor Mathers, the translator of portions of the *Zohar* and *The Sacred Magic of Abramelin the Mage*; Madame Blavatsky, that lion-hearted woman who brought Eastern esoteric philosophy to the attention of western students; Arthur Edward Waite, who made available expository summaries of various of the Qabalistic works; and the poet Aleister Crowley to whose *Liber 777* and *Sepher Sephiroth*, among many other fine philosophic writings, I am in no little degree indebted—all these have provided a wealth of vital information which could be utilized for the construction of a philosophical alphabet.

CHAPTER TWO

THE PIT

THE philosophy of the Qabalah is essentially esoteric. Yet the practical methods of esoteric and secular investigations are essentially identical—continual and persistent experimentation, the endeavour to eliminate chance and error, and the effort to ascertain the constants and variables of the equations investigated. The one main difference is that they occupy themselves exclusively with different realms of research.

Formal academic philosophy glorifies the intellect and thus makes research into what are, after all, incidentals—if we consider philosophy as the supreme means of investigating the problems of life and the universe. The Qabalah makes the primary claim that the intellect contains within itself a principle of self-contradiction, and that, therefore, it is an unreliable instrument to use in the great Quest for Truth. Numerous academic philosophers have likewise arrived at a similar conclusion. Some of the greater of these have despaired of ever devising a suitable method of transcending this limitation, and became sceptics. Others, seeing simply the solution, have seized upon intuition, or to be more accurate, the intellectual concept of intuition, leaving us, however, with no methods of checking and verifying that intuition, which in consequence is so liable to degenerate into mere guesswork, coloured by personal inclination and abetted by gross wish-phantasm.

The two main methods of the traditional and esoteric Qabalah are Meditation (Yoga) and Practical Qabalah (Magick). By Yoga is meant that rigorous system of mental and self discipline which has as its primary aim the absolute and complete control of the thinking principle, the *Ruach*; the ultimate object being to obtain the faculty with which to still the stream of thought *at will*, so that

THE PIT

that which is behind (as it were), or above, or beyond the mind can manifest on to the stillness thus produced. The quiescence of the mental turbulence is the primary essential. With this faculty at command, the student is taught to exalt the mind by the various technical methods of Magick until it overrides the normal limitations and barriers of its nature, ascending in a tremendous unquenchable column of fire-like ecstasy to the Universal Consciousness, with which it becomes united. Once having become at one with transcendental Existence, it intuitively partakes of universal knowledge, which is considered to be a more reliable source of information than the rational introspection of the intellect or the experimental scientific investigation of matter can give. It is the tapping of the source of Life itself, the *fons et origo* of existence, rather than a blind groping in the dark after confused symbols which alone appear on the so-called practical or rational plane of thought.

Secular science or Positivism has busied itself with the investigation of matter and the visible universe as perceived through the five senses. It affirms that by a study of phenomena we are able to approach to the world as it really is, to the things-in-themselves. It is that system which affirms that apprehension is only a name for a certain series of biological and chemical changes occurring in certain of the contents of our material skulls, and that by an investigation of things as they appear to be we can come to an understanding of their causes, what they really are.

The contrary philosophical argument of the idealistic schools is that in studying the laws of Nature, we only study the laws of our own minds; that it would be quite simple to demonstrate that, after all, we really attach very little meaning to such ideas as matter, motion, and weight, etc., other than a purely idealistic one; that they are mere phases of our thought.

Qabalists and all the various schools of Mystics generally begin from a still more absolute point of view, arguing that the whole controversy is a purely verbal one; for all such ontological propositions can, with a little ingenuity, be reduced to one form or another. There is in consequence of this observation in the realm of modern Philosophy what is

frankly considered to be an uncompromising deadlock. Qabalists assert that Reason is a weapon inadequate to the Search for Reality since its nature is essentially self-contradictory. Hume and Kant both saw this; but the one became a sceptic in the widest sense of the term, and with the other, the conclusion hid itself behind a verbose transcendentalism. Spencer, too, saw it, but tried to gloss it over and to bury it beneath the ponderousness of his erudition. The Qabalah, in the words of one of its most zealous advocates, settles the dispute by laying a finger on the weak point: "Also reason is a lie; for there is a factor infinite and unknown; and all their words are skew-wise." The Universe cannot be explained by reason; its nature is obviously irrational. As remarked by Prof. Henri Bergson: "Our thought in its purely logical form is incapable of presenting the true nature of life" and the intellectual faculty is characterized by a "natural inability to comprehend life." Prof. Arthur S. Eddington has also observed that "the ultimate elements in a theory of the world must be of a nature impossible to define in terms recognizable to the mind."

A more recent statement by one who is considered an excellent exponent of modern scientific opinion is found in *What Dare I Think*, by Julian Huxley:

"There is no reason why the universe is perfect; *there is, indeed, no reason why it should be rational.*"

One of the paradoxes of the intellect is that despite the fact that our knowledge is purely phenomenal, nevertheless even that knowledge is of no real depth. For instance, the judgment *a is a* is a meaningless tautology. In order to be significant our thought must pass beyond the bare identity of an object with itself, but it must not pass to something which has naught in common with the object. Thus, if we assert *a equals b*, the judgment is false, since we pass from *a* to *b*, the latter having nothing in common with *a*.

It is obvious, however, that a definition of this unknown *a* can only be achieved by saying either *a equals b* or *a equals cd*. In the first case the idea of *b* is really implicit in *a*; thus we have learned nothing, and if not so, the statement is false. One simply defines one unknown in terms of

another—and nothing is gained. In the second case, *c* and *d* themselves require definition as *ef* and *gh* respectively. The process becomes extended; but it is bound to end by the eventual exhaustion of the alphabet, *y* equals *za*. In short, one gets no further than *a equals a*. The relation of the whole series of equations then becomes apparent, and the conclusion to which one is forced is that each and every term is a *thing-in-itself*, unknown, though to some extent apprehensible by Intuition.

There are several proofs of this, the simplest of which is perhaps as follows, showing that the most obvious statement cannot bear analysis. A simple question is: "What is vermilion?" That "vermilion is red" is undeniable, no doubt, but quite meaningless nevertheless; for each of the two terms must be defined by means of at least two others of which the same is true.

So simple an enquiry, too, as "Why is sugar sweet?" involves a vast multitude of very highly complicated chemical researches, each one of which eventually leads to that blindest of all blank walls—what is matter?—what the perceiving mind?

We may continue further, if we wish, and ask: "What is the Moon?" Science (let us facetiously suppose) replies "Green cheese!" For our one moon we have now two distinct ideas and all simplicity vanishes and recedes in the darkness. Greenness and Cheese! The one depends on the light of the sun, the sense apparatus of the optic nerves and organs, and a thousand of other things; the latter on bacteria, fermentation, and the nature of the cow. Then we continue to split hairs and juggle words—naught but hairs and words, and juggling and splitting—and we have got no single question answered in any ultimate sense at all.

There is, therefore, no possible escape from this bottomless pit of confusion save by the development of a faculty of mind which shall not be manifestly inadequate in any of these ways. We must employ means other than, and superior to, ratiocination. We thus approach the problem of the development of the *Neschamah* (Intuition), and it is here that the Qabalah differs in method and content from Secular Science and Academic Philosophy.

Yet the progress of secular science in the last thirty years

certainly brings it nearer to the Qabalistic conception of things; the old sanctions of a scientific mechanism have nearly all disappeared, and the terms which appeared to the Victorians so simple, objective, and intelligible—such as matter, energy, space, etc.—have completely failed to resist analysis. A few modern thinkers, seeing clearly the absolute débâcle in which the old positivist science was bound to lead them, the breaking up of this icy expanse of frozen thought, determined at all costs to find a *modus vivendi* for Athena. This necessity was emphasized in the most surprising way by the result of the Michelson-Morley experiments, when Physics itself calmly and frankly offered a contradiction in terms. It was not the metaphysicians this time who were picking holes in a vacuum. It was the mathematicians and the physicists who found the ground completely cut away from under their feet. It was not enough to replace the geometry of Euclid by those of Riemann and Lobatchevsky and the mechanics of Newton by those of Einstein, so long as any of the axioms of the old thought and the definitions of its terms survived. They deliberately abandoned positivism and materialism for an indeterminate mysticism, creating a new mathematical philosophy and a new logic, wherein infinite—or rather transfinite—ideas might be made commensurable with those of ordinary thought in the forlorn hope that all might live happily ever after. In short, to use a Qabalistic nomenclature, they found it incumbent upon themselves to adopt for inclusion of terms of *Buach* (intellect) concepts which are proper only to *Neschamah* (the organ and faculty of direct spiritual apperception and intuition). This same process took place in Philosophy years earlier. Had the dialectic of Hegel been only half understood, the major portion of philosophical speculation from the Schoolmen to Kant's perception of the Antinomies of Reason would have been thrown overboard.

C. G. Jung, the eminent European psycho-analyst, writes in Wilhelm's *Secret of the Golden Flower*: "Therefore, I can only take the reaction which begins in the West against the intellect . . . in favour of intuition, as a mark of cultural advance, a widening of consciousness beyond the too narrow limits set by a tyrannical intellect" (p. 82).

Incidentally, one of the greatest difficulties experienced by the philosopher—a difficulty almost insurmountable by the student; one which continually tends to increase rather than diminish with the advance in knowledge—is this: it is practically impossible to gain any clear intellectual comprehension of the meaning of philosophical terms employed. Every thinker has his own private conception of, and meaning for, even such common and universally used terms as "soul" and "mind"; and in the vast majority of cases he does not so much as suspect that other writers may employ the same term under a different connotation. Even technical writers, those who sometimes take the trouble of defining their terms before using them, are too often at variance with each other. The diversity is very great, as stated above, in the case of the word "soul". We find one writer predicating of the soul that it is *a*, *b*, and *c*, while his fellow-students protest vehemently that it is nothing of the sort, but *d*, *e*, and *f*. However, let us suppose for a moment that by some miracle we obtain a clear idea of the meaning of the word. The trouble has merely begun. For there immediately arises the question of the relation of one term to the others.

In view of this continual source of misunderstanding, it is clearly necessary to establish a fundamental and universal language for the communication of ideas. One understands with bitter approval the sad outburst of the aged Fichte: "*If I had my life to live over again, the first thing I would do would be to invent an entirely new system of symbols whereby to convey my ideas.*" As a matter of fact, had he but known this, certain people—principally some of the early Qabalists, among whom we may include Raymond Lully, William Postel, etc.—had actually attempted this Great Work of constructing a coherent system. Those which were coherent were, sad to say, hardly comprehended or subscribed to.

It is sometimes claimed that the Buddhist terminology, as contained in the Abidhamma, provides a sufficiently complete philosophical alphabet. While there is much to be said in favour of the Buddhist system, we cannot wholly concur with this opinion for the following reasons:

Firstly, the actual words are barbarously long, impossibly so for the average European.

Secondly, an understanding of that system demands complete acquiescence in the Buddhist doctrinalia, which we are not prepared to give.

Thirdly, the meaning of the terms is not as clear, precise, and comprehensive as could be wished. There is most certainly a great deal of pedantry, disputed matter, and confusion. Only recently, I learn that Mrs. Rhys Davids has issued a book on *Buddhist Origins*, in which the question among others is raised by her as to the correct translation or meaning of the Pali word "Dhamma"; whether it implies "law", "conscience", "life", or simply the Buddhist doctrine.

Fourthly, the terminology is exclusively psychological and takes no account of extra-Buddhistic ideas, and it bears but little relation to the general order of the universe. It might, of course, be supplemented by Hindu or other terminology, but to do so would immediately introduce more numerous elements of controversy. We should at once be lost in endless discussion as to whether Nibbana was Nirvana, and as to whether extinction or something else was implied; and so on for ever.

The system of the Qabalah, whose terms as we shall see are largely symbolic, is of course superficially open to this last objection. But because it is very largely symbolic, it has the best sanction of those who are considered eminent authorities in the sciences, for the whole of modern science occupies itself with various symbols by which it endeavours to comprehend the physical world—symbols beyond which, however, it frankly confesses itself unable to pass. An illuminating remark occurs in Prof. Eddington's 1928 Swarthmore Lecture, *Science and the Unseen World*:

"I can only say that physical science has turned its back on all such models, regarding them now rather as a hindrance to the apprehension of the truth behind phenomena. . . . And if to-day you ask a physicist what he has finally made out the æther or the electron to be, the answer will not be a description in terms of billiard balls or fly-wheels or anything concrete; he will point instead to a number of symbols and a set of mathematical equations which they satisfy. What do the symbols stand for? The mysterious reply is given that physics is indifferent to that;

it has no means of probing beneath the symbolism. To understand the phenomena of the physical world it is necessary to know the equations which the symbols obey but not the nature of that which is being symbolized."

Sir James Jeans confirms this view of the use of symbols, for on page 141 of his *The Mysterious Universe*, he writes:

"The making of models or pictures to explain mathematical formulæ and the phenomena they describe, is not a step towards, but a step away from, reality. . . . In brief, a mathematical formula can never tell us what a thing is, but only how it behaves; it can only specify an object through its properties."

The Qabalist, therefore, is in no fear of attack from hostile sources because of his use of symbols, for the real basis of the Holy Qabalah, the ten Sephiroth and the twenty-two Paths, is mathematically sound and definite. We can easily discard the theological and dogmatic interpretations of the ancient Rabbanim as useless, and not affecting this real basis itself, and refer everything in the universe to the fundamental system of pure Number. Its symbols will be intelligible to all rational minds in an identical sense, since the relations obtaining between these symbols are fixed by nature.

It is this consideration which has led to the adoption of the Qabalistic "Tree of Life" as the basis of the universal philosophical alphabet.

The apologia for this system (if such be needed) is, as has already been stated, that our purest conceptions are symbolized in mathematics. Bertrand Russell, Cantor, Poincaré, Einstein, and others have been hard at work to replace the Victorian empiricism by an intelligible coherent interpretation of the universe by means of mathematical ideas and symbols. Modern conceptions of mathematics, chemistry, and physics are sheer paradox to the "plain man" who thinks of matter, for example, as something that he can knock up against. There appears to be no doubt nowadays that the ultimate nature of Science in any of its branches will be purely abstract, almost of a Qabalistic character one might say, even though it may never be officially denominated the Qabalah. It is natural and proper to represent the Cosmos or any part of it, or its

operations in any of its aspects, by the symbols of pure Number.

The ten numbers and the twenty-two letters of the Hebrew Alphabet with their traditional and rational correspondences—also taking into consideration their numerical and geometrical relations—afford us a coherent systematic groundwork for our alphabet; a basis sufficiently rigid for our foundation, yet sufficiently elastic for our superstructure.

CHAPTER THREE

THE SEPHIROS

IN the previous chapter it was suggested that the Qabalah is the most suitable system for the basis of our magical alphabet, to which we shall be able to refer the sum total of all our knowledge and experience—religious, philosophical, and scientific. The Qabalistic Alphabet is, as we shall proceed to explain, an elaborate system of attributions and correspondences; a convenient method of classification enabling the philosopher to docket his experiences and ideas as he obtains them. It is comparable to a filing cabinet of thirty-two jackets in which an extensive system of information is filed.

It would be fallacious for the student to expect a concrete definition of everything which the cabinet contains. That is a sheer impossibility for quite obvious reasons. Each student must work for himself, once given the method of putting the whole of his mental and moral constitution into these thirty-two filing jackets. The necessity for personal work becomes apparent when one realizes that in normal business procedure, for instance, one would not purchase a filing cabinet with the names of all past, present, and future correspondents already indexed. It becomes quite evident that the Qabalistic cabinet (our thirty-two Paths) has a system of letters and numbers meaningless in themselves, but as the files are completed, ready to take on a meaning, different for each student. As experience increased, each letter and number would receive fresh accessions of meaning and significance, and by adopting this orderly arrangement we would be enabled to grasp our inner life much more comprehensively than might otherwise be the case. The object of the theoretical (as separate from the Practical) Qabalah, insofar as this thesis is concerned, is to enable the student to do three main things :

First, to analyse every idea in terms of the Tree of Life. *Second*, to trace a necessary connection and relation between every and any class of ideas by referring them to this standard of comparison. *Third*, to translate any unknown system of symbolism into terms of any known one by its means.

To restate the above in a different way, the art of using our filing cabinet arrangement brings home to us the common nature of certain things, the essential difference between others, and the inevitable connection of all things. Moreover, and this is extremely important, by the acquisition of an understanding of any one system of mystical philosophy or religion, one automatically acquires, when relating that comprehension to the Tree of Life, an understanding of every system. So that ultimately, by a species of association of impersonal and abstract ideas, one gradually *equilibrizes* the whole of one's mental structure and obtains a simple view of the incalculably vast complexity of the universe. For it is written: "Equilibrium is the basis of the work".

Serious students will need to make a careful study of the attributions detailed in this work and commit them to memory. When, by persistent application to his own mental apparatus, the numerical system with its correspondences is partly understood—as opposed to being merely memorized—the student will be amazed to find fresh light breaking in on him at every turn as he continues to refer every item in experience and consciousness to this standard.

One Qabalist of recent years, Mr. Charles S. Jones (Frater Achad, pseud.), writes as follows in his *Q. B. L.*:

"It is of primary importance that the details of the Plan be *Memorized*. This is possibly the chief reason why in the early times the Qabalah was transmitted from mouth to ear and not in writing, for it only *bears Fruit*, insofar as it is first rooted in our minds. We may read of it, study it to some extent, juggle with it on paper, and so on, but *Not Until* the mind itself takes on the Image of the Tree and we are able to go mentally from Branch to Branch, Correspondence to Correspondence, visualizing the process and thus making it a Living Tree, do we find that the *Light of Truth* dawns upon us, and we have, as it were, succeeded

in putting forth a shoot above the Earth, thus—as in the case of a young tree—finding ourselves in a new World, while yet our roots are firmly implanted in our natural element."

The *Zohar* itself speaks of a divine spiritual influence called מֵזְלָה *Mezla*, which descends from Keser to Malkus, by way of the Paths, vivifying and sustaining all things. By endeavouring to implant the roots of this living tree in our own consciousness, tending it daily with devotion, tenderness, and perseverance, almost imperceptibly we shall find new spiritual knowledge springing up spontaneously within us. The universe will then begin to appear as a synthetic homogeneous Whole, and the student will discover that the sum total of his knowledge will become unified, and find himself able to transmute even on the intellectual plane the Many into the One. This is, in the long run, discarding all the inessentials, the goal of every mystic, no matter by which of the names he denominates his Path, and which of the various by-roads he follows.

One other preliminary matter must be touched upon before actually attempting an exegesis of the Sephiros. Many Qabalists have referred to the Tree of Life the seventy-eight Tarot cards, which are a series of pictorial representations of the universe. Eliphaz Levi writes in *La Histoire de la Magie* as follows: "The absolute hieroglyphical science had for its basis an alphabet of which all the gods were letters, all the letters ideas, all the ideas numbers, and all the numbers perfect signs. This hieroglyphical alphabet, of which Moses made the great secret of his Cabalah, is the famous book of Thoth".

The leaves of this "famous book" are also called the *Atus* of Thoth, the latter being the Egyptian god of Wisdom. Court de Gebelin (Paris, 1781) remarks: "Were we to hear that there exists in our day a work of the ancient Egyptians, one of their books which had escaped the flames which devoured their superb libraries, and which contains their purest doctrines. . . . Were we to add that this book for several centuries had been accessible to everyone, would it not be surprising? And would not that surprise be at its height were it asserted that people have never suspected it

was Egyptian, that they possess it in such a manner that they can hardly be said to possess it at all, that no one has ever attempted to decipher a single leaf, and that the outcome of a recondite wisdom is regarded as a mass of extravagant designs which mean nothing in themselves? . . . Yet this is a true fact. . . . In one word, this book is the pack of Tarot cards”.

The legend as to the origin of these seventy-eight Atus is a most curious and interesting one indeed, although one cannot vouch for its accuracy. It goes that the Adepts of antiquity, seeing that a cycle of spiritual degradation and mental stagnation was about to descend upon Europe with the advent of what is called the Christian Era, were pre-occupied with the making of plans for the preservation of their accumulated knowledge. It would be held in reserve for the age when men would be sufficiently advanced and spiritually unbiased to receive it, and yet available during the intervening period, even during the cycle of complete intellectual slothfulness, so that any member of the community who felt the inner urge to engage in the studies with which the Qabalah, in particular, deals would obtain easy access to it.

In conference assembled within the Sanctuary of the Gnosis, they began considering the subject in all its aspects. One Adept had furthered the idea of reducing all their knowledge to a few symbols and glyphs, and hewing these into imperishable rock, as was done by King Asoka in India. Others were for the writing up of their knowledge as it stood, and storing the manuscripts in vast subterranean libraries (such as Blavatsky narrates exist to-day in Tibet), to be opened at a much later date.

None of these, however, satisfied the majority as fulfilling the required conditions, until one Adept who had hitherto sat reclining, taking but little part in the discussions, spoke somewhat as follows:

“There is a much more practical yet subtle method. Let us reduce all our knowledge of man and the universe to symbols which can be portrayed in pictures suitable for use as an ordinary game. In such a manner, the accumulated wisdom of the ages will be preserved in an unorthodox way, passing unnoticed by the herd as being the Philosophy

of the Initiates, and yet throwing more than a hint to one in search of the Truth.”

This suggestion, admirable in every way, was agreed upon by the Assembly, and one of their number, an Adept skilled in the work of brush, ink, and pen, painted a set of seventy-eight hieroglyphs, each representing symbolically some particular aspect of life, man, and the cosmos.

And so these cards have come down to us to-day, intact, and practically unspoiled. It is true that some artists, neither skilled in the intricacies of the Holy Qabalah nor Adepts as were the originators of the cards, in painting copy sets of the Tarot cards have woefully misrepresented, misplaced, and in some cases entirely omitted some of the symbols existing on the original set of pictures. Yet any one with a knowledge of the arcane wisdom can reconstruct them with ease.

It was only in the last century that we had the statement of Eliphaz Levi that were a man incarcerated in a dungeon cell in solitary confinement, without books or instructions of any kind, it would still be possible for him to obtain from this set of cards an encyclopædic knowledge of the essence of all sciences, religions, and philosophies. Ignoring this specimen of typical Levi verbosity, it is only necessary to point out that instead of using the ten digits and the twenty-two letters of the Hebrew Alphabet for the basis of his magical alphabet, Levi adopted as his fundamental framework the twenty-two trump cards of the Book of Thoth, attributing to them his knowledge and experience in a way similar to the attributions of the thirty-two Paths of Wisdom.

Some critics have ventured the opinion that the interpretation of the Tree of Life suggested herein, its utilization as a mode of classification, does not “ring true” and that it has no authority in the standard works of the Qabalah. This criticism is utterly without foundation in fact. An attempt in this direction is most evident in the *Sepher Yetzirah*, and the *Sepher haZohar* is replete with the most recondite attributions, many of which I have not reproduced here at all for the sake of maintaining simplicity. I can only recommend that those who bring forward these and similar objections should carefully refer to Mr. Waite's

epitome of Zoharic philosophy, *The Secret Doctrine in Israel*, which substantially demonstrates that the basis of my interpretation has the sanction of the highest Qabalistic authority.

Let us now approach the exegesis of the Philosophy of the Qabalah in its various aspects. First we shall deal more fully with the ten Sephirothal ideas, giving the student in a later chapter examples of the mode of treatment which he himself will then be able to follow in studying the attributions of all the Paths.

O. AIN

The universe, as the sum total of all things and living creatures, is conceived as having its primeval origin in Infinite Space, אֵין—Ain, Nothing, or Parabrahman, the Causeless Cause of all manifestation. To quote the *Zohar* :

“Before having created any shape in the world, before having produced any form, He was alone, without form, resembling nothing. Who could comprehend Him as He then was, before creation, since He had no form?”

The Ain is not a being; it is No-Thing. That which is incomprehensible, unknown, and unknowable does not exist—at least, to be more accurate, insofar as our own consciousness is concerned. Blavatsky defines this primal reality as an Omnipresent, Eternal, and Boundless principle on which all speculation is utterly impossible, since it so transcends the power of human conception and thought that it would only be dwarfed by any similitude. That which is known and named is known and named not from a knowledge of its substance but from its limitations.

In itself, it is unknowable, unthinkable, and unspeakable. Rabbi Azariel ben Menahem (born 1160 A.D.), a disciple already mentioned of Isaac the Blind, states that the Ain can neither be comprehended by the intellect, nor described in words; for there is no letter or word to grasp it.

In another very important system, this idea is very picturesquely and graphically represented as the goddess Nuit, the Queen of Absolute Space and the naked brilliance of the night sky blue—the Woman “jetting forth the milk of the stars (cosmic dust) from her paps”.

It is the Absolute or the Unknowable of the Agnosticism of Herbert Spencer; the thrice-great Darkness of the Egyptian sacerdotal caste; and the Chinese Tao which “resembleth the emptiness of space”, and which “hath no Father; it is beyond all other conceptions, higher than the highest”. In one of the meditations of Chuang Tzu, we find that “Tao cannot be existent. If it were existent, it could not be non-existent. . . . Tao is something beyond material existences. It cannot be conveyed, either by words or by silence. In that state which is neither speech nor silence, its transcendental nature may be apprehended.” To this Qabalistic conception or principle of Zero would be allocated Baruch Spinoza’s definition of God or Substance: “That which requires for its conception, the conception of no other thing”.

Another of the many symbols used by the Hindus to represent this Zero was that of the serpent Ananta, which enclosed the universe; its tail being swallowed in its mouth represented the re-entrant nature of Infinity.

I. KESER

To become conscious of Itself, or to render itself comprehensible to itself, Ain becomes אֵין סוּף Ain Soph (Infinity), and still further אֵין סוּף אֵין Ain Soph Aour, Absolute Limitless Light (the Daivaprakriti of the Brahman Vedantists, and the Adi-Buddha or Amitabha of the Buddhists); which then by contraction (*Tsimtsum*, according to the *Zohar*) concentrated itself into a central dimensionless Point—*Keser*, the Crown, which is the first Sephirah on the Tree of Life.

Another way in which this same idea has been expressed is that within the concept of abstract negativity, the Whirling Forces (*Rashis haGulgolim*) presage the first manifestation of the Primordial Point (*Nekudah Rishonah*), which becomes the primeval root from which all else will spring. Keser is the inscrutable Monad, the root of all things, defined by Leibnitz with reference both to the ultimate nature of physical things and to the ultimate unit of consciousness, as a metaphysical point, a centre of spiritual energy, unextended and indivisible, full of ceaseless life,

activity, and force. It is the prototype of everything spiritual and, indeed, of all else in the cosmos.

In this connection the reader will do well to bear in mind the following extract from *The Mysterious Universe* wherein Sir James Jeans writes :

“ This shows that an electron must, in a certain sense at least, occupy the whole of space. . . . They (Faraday and Maxwell) pictured an electrified particle . . . which threw out . . . ‘ lines of force ’, throughout the whole of space ” (p. 54-5).

The scientific conception of the mathematical electron which occupies “ the whole of space ” would correspond to the Qabalistic conception of Keser in the World of Assiah. The four worlds are explained in Chapter Seven.

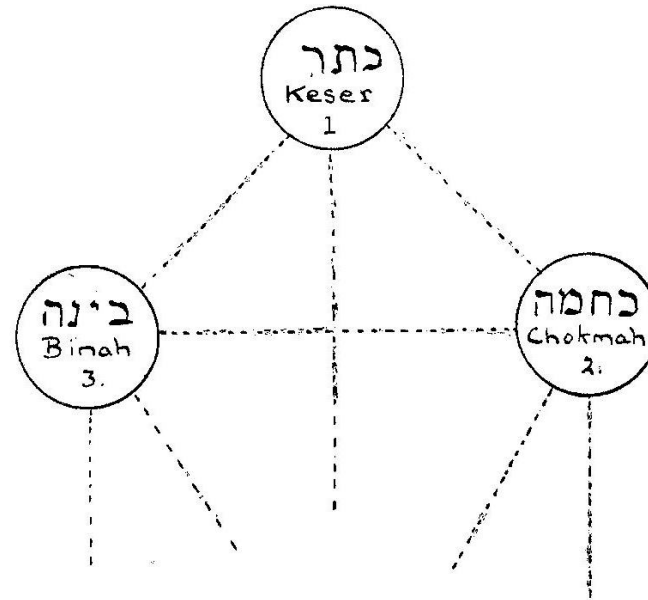
In the Qabalah are included what are known as the ten Sephirois. There is some little speculation as to what these imply—ten Numbers, ten Words, or ten Sounds? The general implication of Cordovero is that they are substantive principles or *kehlím*, vessels of force, or categorical ideas through which the Consciousness of the universe expresses itself. A metaphorical passage from the *Zohar* states on this point that :

“ The waters of the sea are limitless and shapeless. But when they are spread over the earth, they produce a shape. . . . The source of the waters of the sea, and the force which it emits to spread itself over the soil, are two things. Then an immense basin is formed by the waters just as is formed when one makes a very deep digging. This basin is filled by the waters which emanate from the source ; it is the sea itself and can be regarded as a third thing. This very large hollow of waters is split up into seven canals, which are like so many long tubes by means of which the waters are conveyed. The source, the current, the sea, and the seven canals form together the number *Ten*. . . . ”

The passage then goes on to explain that the source or primary Cause of all things is Keser, the first Sephirah ; the current issuing therefrom, the primeval mercurial intelligence, is Chokmah, the second ; and the sea itself is the Great Mother, Binah, the third ; the seven canals referred to being the seven lower Sephirois, or Inferiors as they are called. The Qabalists postulated ten Sephirois because to

them ten was a perfect number, one which included every digit without repetition, and contained the total essence of all numbers. Isaac Myers writes that 0-1 ends with 1-0, and Rabbi Moses Cordovero, in his *Pardis Rimonim*,

Diagram No. 2



The
Triad
Supernal

soliloquizes that : “ The number ten is an all-embracing number. Outside of it there exists no other, for what is beyond ten returns again to units.”

Keser, the Crown, is then the first Sephirah. As the first Cause or Demiurgos, it is also called Macroprosopus, or the Great Countenance, in the *Zohar*. The number One has

been defined by Theon of Smyrna as "the principal and element of numbers which, while multitude can be lessened by subtraction and is itself deprived of every number, remains stable and firm". The Pythagoreans said that the Monad is the beginning of all things, and gave it, according to Photius, the names of God, the First of all things, the Maker of all things. It is the source of Ideas.

To each Sephirah, the doctrinal Qabalah attributes intelligences variously called Gods, Dhyan Chohans, Angels, and Spirits, etc., for the whole universe in this philosophy is guided and animated by whole series of these hierarchies of sentient beings, each with a particular function and mission, varying in their respective degrees and states of consciousness and intelligence. There is but one indivisible and absolute consciousness thrilling throughout every particle and infinitesimal point in the manifested universe in Space. But its first differentiation, by emanation or reflection, is purely spiritual and gives rise to a number of "beings" which we may call Gods, their consciousness being of such a nature, of such a degree of sublimity, as to surpass our comprehension. From one point of consideration, the "Gods" are the forces of Nature; their "Names" are the laws of Nature; they are therefore eternal, omnipresent, and omnipotent—only, however, for the cycle of time, almost infinite though it be, wherein they are manifested or projected.

The names of the Gods are important, for, according to magical doctrine, to know the name of an intelligence is at once to possess peculiar control of it. Prof. W. M. Flinders Petrie, in his little work on *The Religion of Ancient Egypt*, states that "the knowledge of the name gave power over its owner".

We find attributed to the Crown, the first digit, the attribution of the God-name of אהיה Ahieh, translated by "I will be", signifying definitely that the scheme of Nature is not a static one nor a system of existence wherein the creative processes have long been consummated, but vibrant, progressive, and ever-becoming. Its Egyptian Gods are Ptah who, again according to Prof. Flinders Petrie, was one of the abstract Gods (as distinguished from human or cosmic gods) and the creator of the cosmic egg;

and Amon-Ra (with whom Osiris became identified) king of the Gods and "lord of the thrones of the world". Its Greek equivalent is Zeus—identified in the Roman theogony as Jupiter—the greatest of the Olympian Gods, and is generally represented as the omnipotent father and king of Gods and Men. The Romans considered Jupiter as the Lord of Heaven, the highest and most powerful among the Gods, and called him the Best and Most High. In the Indian systems, he is Brahma the creator, from whom sprang the seven Prajapati—our seven lowest Sephiros—who, at his behest, completed the creation of the world.

The Diamond is attributed to Keser, because it is the most permanent and glittering of precious jewels. For various reasons, too, the ancients made the Swan a correspondence of this digit. In the legends of all peoples, the Swan is the symbol of Spirit and Ecstasy. The Hindu legends narrate that the Swan (Hansa) when given milk mixed with water for its food separated the two, drinking the milk and leaving the water—this being supposed to show its transcendent wisdom. The Hawk also is a correspondence. Bearing in mind that Keser is the Monad, the individual point-of-view, we can understand that the Hawk is so attributed because it has the habit of remaining poised in mid-air, looking down from the blue æther to earth and beholding all things with the eye of utter detachment.

Ambergris, that rarest and most precious of perfumes—while having little perfume in itself is most admirable as the basis of compounds, bringing out the best of any other with which it may be mixed—finds its place in this category of ideas. The colour attributed to Keser is White, its Tarotic attributions are the four Aces, and it is called in the *Sepher Yetsirah* "The Admirable or Hidden Intelligence".

According to Rabbi Azariel's *Commentary on the Ten Sephiros* each of the Sephiros has three distinct qualities. First, it has its own Sephirothal function, already described. Its secondary aspect is that it receives from the previous Sephiros, or from above, in the case of Keser; and third, it transmits its own nature, and that received from above, to those Sephiros below.

II. CHOKMAH

The first Sephirah (the essence of Being—Spirit-Matter) contained in essence and potentiality the other nine Sephirois and gave rise to them in a process which can be mathematically stated. S. Liddell McGregor Mathers asks, "How is Number Two to be found?" He answers the question in his Introduction to the *Kabbalah Unveiled*:

"By reflection of itself. For although 0 be incapable of definition, 1 is definable. And the effect of a definition is to form an Eidolon, duplicate or image, of the thing defined. Thus, then, we obtain a duad composed of 1 and its reflection. Now, also, we have the commencement of a vibration established, for the number 1 vibrates alternately from changelessness to definition and back to changelessness."

Isaac Ibn Latif (1220–1290 A.D.) also furnishes us with a mathematical definition of the processes of evolution:

"As the point extends, and thickens into a line, the line into the plane, the plane into the expanded body, so God's manifestation unfolds itself."

If we try for a moment to think what is the ultimate differentiation of Existence, we shall find that so far as we can grasp it it is a plus and minus, positive and negative, male and female, and so we should expect on the Tree of Life to find that the two emanations succeeding Keser partake of these characteristics. We ascertain that the second Sephirah, Chokmah or Wisdom, is male, vigorous and active. It is called the Father, the divine name being יוה Yoh, and the choir of Angels appropriate being the Ophanim.

Tahuti or Thoth is attributed to this Sephirah of Wisdom, for he was the god of writing, learning, and magick. Thoth is represented as an Ibis-headed God, and occasionally has an ape or baboon in attendance. Pallas Athena, insofar as she is the giver of intellectual gifts and one in whom power and wisdom were harmoniously blended, the Goddess of Wisdom who sprang full-armed from the brain of Zeus, is attributed to Chokmah. In Greek mythology, she appeared as the preserver of human life, and instituted the ancient court of the Areopagus at Athens. She is also Minerva in

the Roman system, whose name is considered by philologists to contain the root of *mens*, to think; she is accordingly the thinking power personified. Maat, the Goddess of Truth, linked with Thoth, is another Egyptian correspondence. Uranus, as the starry heavens, and Hermes as the Logos and the Transmitter of the influence from Keser, also are attributions. In Taoism, the positive Yang would correspond to this Sephirah.

Chokmah is the vital energizing element of existence, Spirit or the Purusha of the Sankhyan philosophy of India, by which is implied the basic reality underlying all manifestations of Consciousness. In Blavatsky's system, Chokmah would be what is there named Mahat or "Cosmic Ideation". With the Buddhists of China, this is Kwan Shi Yin; Vishnu and Ishvara with the Hindus. Chokmah is the Word, the Greek Logos, and the *Memrah* of the Tarot. The *Sepher Yetsirah* names it "The Illuminating Intelligence"; its planet is Uranus—although traditionally the Sphere of the Zodiac is allocated thereto.

Its colour is grey; its perfume the orchitic Musk, plant the Amaranth, which is the flower of immortality; and the Four Twos of the Tarot. Its precious stones are the Star Ruby representing the male energy of the creative Star, and the Turquoise suggesting *Mazlos*, the Sphere of the Zodiac.

The *Zohar* also attributes to Chokmah the first letter Yod ' of the Tetragrammaton YHVH, a formula which will be more fully explained later. The Yod also has attributed to it the Four Kings of the Tarot. The attributions of the Tetragrammaton should be very carefully followed, for much of Zoharic speculation devolves upon them.

III. BINAH

Chokmah gives rise to Binah, the third Sephirah, Aimah the Mother, which is negative, female, and passive. It will be necessary to consult the accompanying diagram, to note the formation of the Tree as it proceeds.

Three is Binah, then, translated by Understanding, and to it is attributed Saturn, the oldest of the Gods, and the Greek Kronos, the God of Time. She is Frigg, the wife of

the Norse Odin, and mother of all the Gods. Three, also, is Sakti, the consort of the god Shiva, who is the Destroyer of Life. Sakti is that universal electric vital power which unites and brings together all forms, the constructive power that carries out, in the formation of things, the plan of the Thought Divine, which is Chokmah. Binah is Maya, the universal power of Illusion, Kwan Yin of Chinese Buddhism, the Yin of Taoism, the goddess Kali of the orthodox Hindu religions and the Great Sea wherefrom we are sprung.

The Hindu four-armed image of Kali is most graphic. From her neck hangs a garland of skulls, and round her waist is a girdle of human arms—made of gold. In her lower left hand she holds a decapitated human head, also made of gold, and in the upper a sword. With her lower right hand she offers boons to her devotees, with the upper a symbol to fear naught. The skulls and the sword represent her terrible destructive side, Kali; and her right hands offering boons and fearlessness, her benignant side similar to that conveyed by the Egyptian conception of Isis. She is both terrible and sweet—like Nature, alternately destroying and creating.

In the Theosophical system, one aspect of Binah is Mulaprakriti, or cosmic root substance, which as Blavatsky states must be regarded as objectivity in its purest abstraction—the self-existing basis whose differentiations constitute the objective reality underlying the phenomena of every phase of conscious existence. It is that subtle form of root matter which we touch, feel, and breathe without perceiving, look at without seeing, hear and smell without the slightest cognition of its existence. *The Qabalah* of Isaac Myers lays down the principle that matter (the spiritual passive substance of Ibn Gabirol) always corresponds with the female passive principle to be influenced by the active or the male, the formative principle. In short, Binah is the substantive vehicle of every possible phenomenon, physical or mental, just as Chokmah is the essence of consciousness.

Its colour is black, since it is negative and receptive of all things; the precious stone attributed hereto being the Pearl, on account of its being the typical stone of the sea, and also referring to the manner in which the pearl has its

origin within the dark womb of the oyster. Its Yetsiratic title is "The Sanctifying Intelligence"; its sacred plants, the Cypress, Lily, and Opium Poppy; and the Tarot cards appropriate are the four Threes. Its symbol is the brooding dove—the true Shechinah, or Holy Spirit. The letter of Tetragrammaton is the first Héh ך, and the Tarot attribution is the four Queens.

The first three Sephiros, denominated the Supernals, transcend in every possible way all intellectual conceptions, and can only be realized by specialized training in meditation and practical Qabalah. The Supernals are separated by a great gulf, the Abyss, from that which lies below them. The Supernals are Ideal; the other Sephiros are Actual; the Abyss is the metaphysical gap between. In one sense they have no connection or relation with the Inferiors, the lower seven Sephiros, reflected by them—just as Space itself is independent of, and unaffected by, whether there is or is not anything manifested within its emptiness.

The cause of the appearance of Keser, the first Sephirah, the central dimensionless Point, arouses tremendous problems. Lao Tsu teaches us that: "Tao produced Unity, Unity produced Duality, Duality produced Trinity, and Trinity produced all existing things." The doctrinal Qabalah of Rabbi Azariel implies that Ain Soph in order to create the World (the tenth Sephirah) was unable to do so directly, but did so through the medium of Keser, which in turn evolves the other Sephiros or potencies, culminating in Malkus and the external universe. *The Zohar* restates this hypothesis. But there is a difficulty, since it is obviously impossible for so abstract a conception as Zero to do anything. Blavatsky in her monumental work, *The Secret Doctrine*, recognizes the difficulty, and endeavours to solve the problem by stating that the Absolute (Ain) while incomprehensible in itself, has several aspects from which we can view it—Infinite Space, Eternal Duration, and Absolute Motion. The latter aspect is graphically conceived under the Hindu expression of the Great Breath of Brahma, ever coming and going, creating and destroying the worlds. With the cyclic inhalation the universe is withdrawn and ceases to exist; but with the exhalation,

manifestation commences with the appearance of a *laya* or neutral centre which we call Keser. This cyclic or periodic law of cosmic manifestation cannot be anything other than the Will of the Absolute to manifest. In which case, we are necessitated, in all accuracy, to fall back on to the old postulate that the Absolute manifests the *laya* point or Keser from which, eventually, all is to evolve.

The view of another system is that the universe is the eternal love play (*lila* in Sanskrit) of two forces, the positive being the central point—Hadit; the negative Absolute Space. The latter, depicted as the Queen of Space, Nuit—the “blue-lidded daughter of Sunset” is conceived as saying: “For I am divided for love’s sake, for the chance of union. This is the creation of the world, that the pain of division is as nothing and the joy of dissolution all.”

In view of our Qabalistic doctrine, however, of the inadequacy of the intellectual faculties to solve these insuperable philosophical problems—a fact which a number of loquacious Qabalists constantly ignore or forget—it would be as well, and much more sensible, to admit that logically we cannot account for the existence of the first Sephirah from which everything else has been evolved.

IV. CHESED

Number Four called Chesed—Mercy, begins the second Triad of Sephirotes which is the reflection of the Supernal Triad beyond the Abyss. The three primary or elementary colours are attributed to the Sephirotes of this second trinity; blue to Chesed, red to Geburah, and Yellow to Tipharas.

The fourth to the ninth Sephirotes inclusive are known as the *Sephirotes habinyon*—the Potencies of Construction, and Myers holds that they symbolize the dimensions of matter, be it an atom or an universe: the four directions of space (according to the *Sepher Yetsirah*) and the positive and negative poles of each of these.

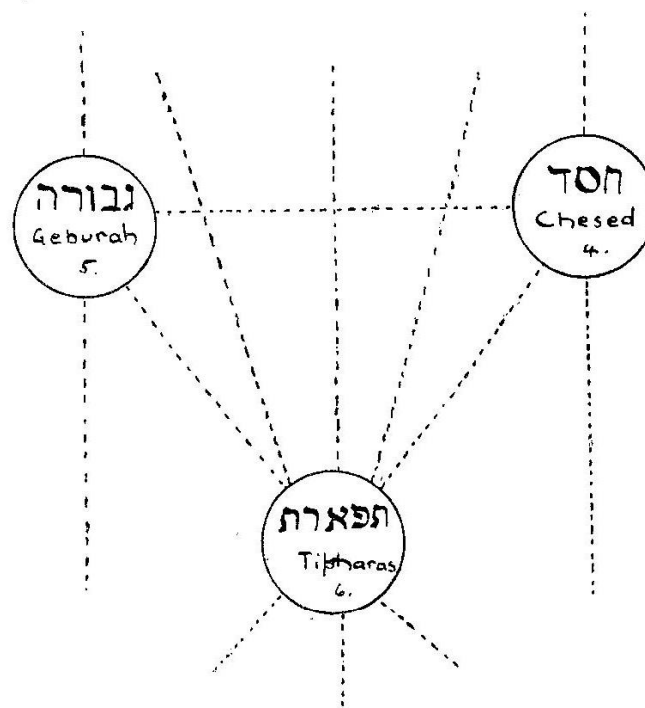
Chesed is male and positive, although the feminine quality of ∇ Water is attributed. The *Zohar* gives Chesed another title גדולה Gdulah, Majesty or Greatness, both of which are qualities of the great astrological benefic

4 Jupiter, which is the planet attributed to Chesed. The *Sepher Yetsirah* gives it the title of “Receptacular Intelligence”.

Because of the watery aspect of this Sephirah, we find

Diagram No. 3.

The
2nd
Triad



the correspondence of Poseidon the ruler of the seas in mythology, and Jupiter, or rather that aspect of him which was originally, in earliest Rome, an elemental or tutelary divinity, worshipped as the God of Rain, Storms, and

Thunder. His Greek equivalent would be Zeus armed with thunder and lightning, the shaking of whose ægis produces storm and tempest. The Hindu attribution is Indra, lord of fire and lightning. Amoun is the Egyptian God, and Thor, with the thunderbolt in his hand, is the Scandinavian correspondence. Æger, the God of the Sea, in the Norse Sagas, might also be placed in this category; and the legends imply that he was skilled also in magick. 24, then, we find the planet governing that operation of practical Magick called the Formula of Tetragrammaton.

Its Angels are said to be the "Brilliant Ones", and its Archangel is Tsadkiel, meaning the Righteousness of God.

The animals sacred to Chesed are the Unicorn and the Horse, the latter because Poseidon in legend created the horse and taught men the noble art of managing horses by the bridle. Its plants are the Pine, Olive, and Shamrock; its stone the Amethyst and Sapphire; Blue is its colour, and the Tarot attributions are the four Fours, its metal being Tin, and its perfume Cedar.

V. GEBURAH

Chesed gives rise to Geburah, which is essentially a reflection of Binah. Geburah, meaning Strength or Power, is the fifth Sefirah, feminine, and to it is given the Divine Name of גבור אלהים Elohim Gibor, the Mighty Gods.

Despite the fact that Geburah is a feminine potency, as are all the Sephiroth on the left-hand column of the Tree, practically all its attributions are male and vigorous. There is an old alchemical aphorism, "Man is peace, and Woman is Power". This concept is borne out in the Qabalistic system. The three Sephiroth, all male, of the right-hand column, are called the Pillar of Mercy; whereas those three feminine Sephiroth on the left constitute the Pillar of Severity. Most of the attributions given to Chesed, the male Sefirah, are feminine in quality. This is not confusion of thought but a recognition of the necessity for equilibrium.

The gods of Geburah are Mars who, even in popular parlance, is the accredited God of War, and Ares of the Greeks, who is depicted as delighting in the din and roar of

battle, in the slaughter of men and in the destruction of towns. Geburah represents on a much lower plane the Sakti force-element attributed to Binah. Nephthys, the Lady of Severity, the shadowy double and sister of Isis, is attributed to this digit 5, and so we would naturally expect her to manifest in this Sefirah a quality similar to that of Binah, but much less pure as an abstract spiritual force. Thor is the Norwegian War God, and according to the Sagas, a scarlet cloud above his head reflected the fiery glint in his eyes; he was girded with strength and armour and was drawn to battle in a chariot.

The magical weapons of Geburah are the Sword, Spear, Scourge, and Burin, all suggesting warfare and blood-letting. Its metal is Iron, and its sacred tree the Oak, both these attributions being quite obvious as implying strength. In fact, the quality of Geburah is summed up in the general idea of strength and power and force.

It has been suggested that these fourth and fifth Sephiroth represent the expansive and contracting, centripetal, and centrifugal energies between the poles of the dimensions, acting under the will of the Logos, Chokmah.

Tobacco and the Nettle are correspondences, both because of their fiery and stinging nature. Its colour is red, obviously martial; and hence the ruby, which is bright scarlet, is harmonious. Its sacred creature is the legendary Basilisk of the staring eye, and the Tarot cards are the four Fives. According to the *Sepher Yetsirah*, Geburah is named "The Radical Intelligence".

VI. TIPHARAS

The action of the fourth and fifth Sephiroth, male and female, produce in reconciliation Tipharas, which is Beauty and Harmony. The diagram will show it in the centre of the whole Sephirothal system comparable to a Sun—which indeed is its astrological attribution—with the planets revolving around it.

Its gods are Ra, the Egyptian solar god who is sometimes represented as a hawk-headed divinity and at others by a simple solar disk with two wings attached; the Sun God of the Greeks, Apollo, in whom the brightest side of the

Grecian mind is reflected. From Walter Pater's *Greek Studies* we learn that :

"Apollo, the 'spiritual form' of sunbeams, easily becomes (the merely physical element in his constitution being almost wholly suppressed) exclusively ethical—the 'spiritual form' of inward or intellectual light, in all its manifestations. He represents all those specially European ideas, of a reasonable polity ; of the sanity of soul and body . . . his religion is a sort of embodied equity, its aim being the realization of fair reason and just consideration of the truth of things everywhere."

A parallel conception is found in that section of the *Zohar* entitled *Idra Zuta* : Tipharas is "the highest manifestation of ethical life, the sum of all goodness ; in short, the Ideal".

Hari, the Hindu attribution, is another name for Shri Krishna the divine Avatara, attributed here because, being a divine incarnation—one in whom both Spirit and Matter were in complete equilibrium—he expressed the essential idea implied in Tipharas. Adonis, Iacchus, Rama, and Asar are other correspondences for 6, either because of their inherent nature of beauty, or because they represent in one way or another the solar disk, to which all mystical psychology, ancient and modern, is unanimous in attributing the spiritual consciousness.

The *Sepher haZohar* denominates the hexagram of Sephiros clustered about Tipharas as the Microprosopus, or the Lesser Countenance.

Dionysius is another god in the category of 6, because of his youth and gracious form, combining effeminate softness and beauty, or because of his cultivation of the vine which, ceremonially used in the Eleusinian mysteries, produced a spiritual intoxication analogous to the mystical state. It may be, too, because Dionysius is said to have transformed himself into a lion, which is the sacred animal of Tipharas, being the king of wild beasts, and regality has always been depicted in the form of the lion. Astrological reasons may explain this parallelism for ☉ Sol is exalted in the zodiacal sign of ♌ Leo, the Lion, which was considered to be a creative symbol of the fierce mien of the midsummer sun.

Bacchus, another name of Dionysius for purposes of worship, is the god of intoxication, of inspiration, a giver

of superhuman or immortal life. In his Notes on the *Bacchæ of Euripides*, Prof. Gilbert Murray writes, with regard to Orphism :

"All true worshippers become in a mystical sense one with the God ; they are born again and are 'Bacchoi'. Dionysius being the God within, the perfectly pure soul is possessed by the God wholly and becomes nothing but the God."

The Scandinavian correspondence is in all probability the God Balder, the favourite of all Nature, the son of Odin and Frigg. Anderson writes that "it may be truly said of him that he is the best god, and all mankind are loud in his praise".

In addition to the lion, the sacred animal of Tipharas is the fabulous Phoenix who tears open her breast so that her seven young ones may feed upon the blood stream and vitality issuing from her wound. The Pelican has a similar legend attached to it. They both suggest the idea of a Redeemer giving his life for others, and Murray gives in his Introductory Notes above mentioned, an interesting anecdote with a very similar implication :

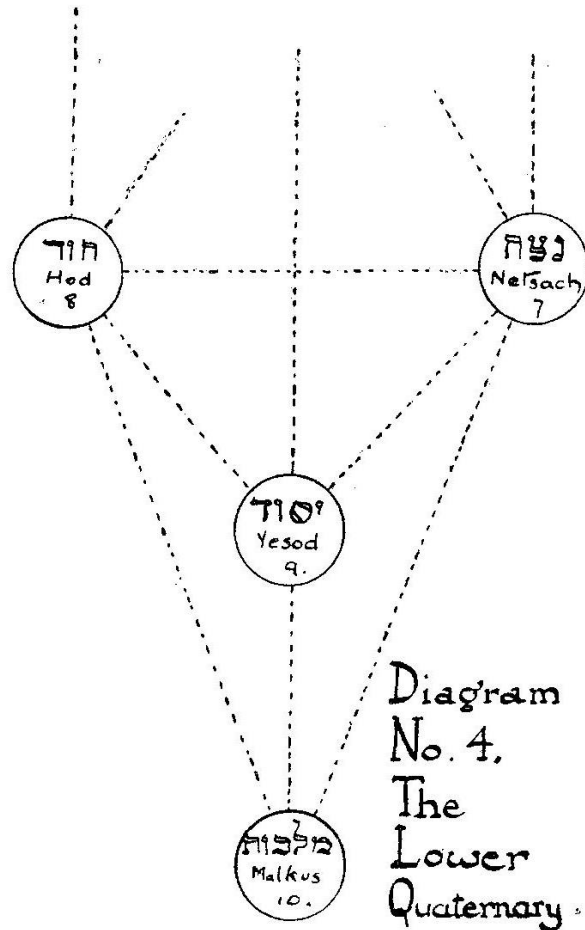
"Semélé, daughter of Cadmus, being loved by Zeus, asked her divine lover to appear to her once in his full glory ; he came, a blaze of miraculous lightning, in the ecstasy of which Semélé died, giving premature birth to a son. Zeus, to save this child's life and make him truly God as well as Man, tore open his own flesh and therein fostered the child till in due time, by a miraculous and mysterious Second Birth, the child of Semélé came to full life as God."

The Acacia, the Masonic symbol of Resurrection, and the Vine are the plants of Tipharas. Its perfume is the gum of Olibanum ; its colour Yellow because the Sun—the source of spiritual existence and physical life alike—is its luminary.

The Tarot cards are the four Sixes, and to Tipharas is given the title of Son and the letter ך V of Tetragrammaton, and the four Princes or Knights (Jacks) of the Tarot. The *Sepher Yetsirah* denominates this sixth Sephirah as "The Mediating Intelligence". Its jewels are the Topaz and Yellow Diamond, so attributed because of their colour.

VII. NETSACH

Tipharas completes the trinity of Sephiroth constituting the second Triad, which in turn projects itself still further



into matter forming a third Triad in the following manner.

Netsach is the first Sephirah of the third Triad, meaning Victory. Sometimes it is named Eternity and Triumph.

It is the seventh potency, and to it is logically attributed the Niké (Victory). In his *Greek Studies* Walter Pater wrote :

“Victory again, meant originally, mythologic science tells us, only the great victory of the sky, the triumph of morning over darkness. But that physical morning of her origin has its ministry to the later æsthetic sense also. For if Niké, when she appears in company with the mortal, and wholly fleshly hero, in whose chariot she stands to guide the horses, or whom she crowns with her garland of parsley or bay, or whose names she writes on a shield, is imaginatively conceived, it is because the old skyey influences are still not quite suppressed in her clear-set eyes, and the dew of the morning still clings to her wings and her floating hair.”

Astrologically its planet is Venus ♀. It should follow in consequence from this that the gods and qualities of Netsach relate to Love, Victory, and to the harvest. Aphrodite (Venus) is the Lady of Love and Beauty, with the power of bestowing her beauty and charms to others. The whole implication of this Sephirah is of love—albeit a love of a sexual nature. Hathor is the Egyptian equivalent and is a lesser aspect of the Mother Isis. She is depicted as a cow goddess, representing the generative forces of Nature, and she was the protectress of agriculture and the fruits of the earth. Bhavani is the Hindu goddess of Netsach.

Rose is the flower appurtenant, and Red Sandal is the perfume. It is common knowledge that in some diseases of a venereal (♀) origin oils of sandalwood are employed. Benzoin is a perfume of Venus, too, and its sensuous seductiveness is unmistakable. The Rose is attributed as being harmonious to the character of Aphrodite.

The *Sepher Yetsirah* calls Netsach “The Occult Intelligence”; its colour is Green, being derived from the union of the blue and yellow of Chesed and Tipharas; and its Tarot cards are the four Sevens.

VIII. HOD

Opposite to Netsach on the Tree of Life is Hod, Splendour, the Sphere of ♀ Mercury. Consequently we find all its symbols definitely mercurial in quality. In

order to give some idea of the implication of this Sephirah, an understanding of Hermes, the Greek God attributed to it, will be helpful. He is a God of Prudence and Cunning, Shrewdness and Sagacity, and is regarded as the author of a variety of inventions such as the alphabet, mathematics, astronomy, and weights and measures. He also presided over commerce and good luck, and was the messenger and herald of the Olympians. According to Virgil, the gods employed him to conduct the souls of the deceased from the upper to the lower worlds. In this latter capacity, the Egyptian jackal-headed Anubis is similar, since he was the patron of the dead, and is depicted as leading the soul into the judgment of Osiris in Amennti. It will help the student not a little if he remembers that the sphere of Hod represents on a very much lower plane similar qualities to those obtaining in Chokmah.

Of Netsach and Hod, the seventh and eighth Sephiro, the *Zohar* soliloquizes that by Victory and Splendour is meant extension, multiplication, and force; because all the forces which were born into the universe went out of their bosom.

The Hindu God is Hanuman, represented by an Ape or Monkey. Blavatsky gives at great length, in *The Secret Doctrine*, the interesting theory that within the apes are imprisoned the human souls of a solar-mercurial nature, souls almost of the status of Godhead, called Manasaputras, "Mind-born sons of Brahma"; which may explain why the Hindu gods of Mind and Intelligence are represented by so, apparently, an unintelligent beast as the anthropoid.

Its plant is Moly, and its vegetable drug Anhalonium Lewinii which causes, when taken internally, visions of colour rings and of an intellectual nature, enhancing self-analysis. Its perfume is Storax, its jewel Opal, its colour Orange—derived from the Red of Geburah and the Yellow of Tipharas; its Yetsiratic title being "The Absolute or Perfect Intelligence". The Tarot attributions are the four Eights.

IX. YESOD

Netsach and Hod result in Yesod, the Foundation, completing a series of three Triads. Yesod is that subtle basis

upon which the physical world is based, and according to both Eliphaz Levi Zahed and Madame Blavatsky it is the Astral Plane, which in one sense being passive and reflecting the energies from above, is lunar \gg , even as the moon reflects the light from the sun. The Astral Light is an omnipresent and all-permeating fluid or medium of extremely subtle matter; substance in a highly tenuous state, electric and magnetic in constitution, which is the model upon which the physical world is built. It is the endless, changeless, ebb and flow of the world's forces that, in the last resort, guarantee the stability of the world and provides its foundation. Yesod is this stable foundation, this changeless ebb and flow of astral forces, and the universal reproductive power in Nature. "Everything shall return to its foundation, from which it has proceeded. All marrow, seed, and energy are gathered in this place. Hence all the potentialities which exist go out through this" (*Zohar*).

Its Egyptian God is Shu, who was the God of Space, represented as lifting up Nuit, the Queen of Heaven, from off the body of Seb, the Earth. Its Hindu equivalent is Ganesha, the elephant God who breaks down all obstacles, and supports the universe while himself standing on a tortoise. Diana was the Goddess of Light and in the Roman Temples represented the moon. The general conception of Yesod is of change with stability. Some writers have referred to the Astral Light which is the sphere of Yesod as the Anima Mundi, the Soul of the World. The psycho-analyst Jung has a very similar concept which he terms the Collective Unconscious which, as I see it, differs in no wise from the Qabalistic idea.

Its plants are the Mandrake and Damiana, both of whose aphrodisiac qualities are well known. Its perfume is Jasmine, also a sexual excitant; its colour Purple; its *Sepher Yetsirah* title, "The Pure or Clear Intelligence"; its number 9, and its Tarot correspondence the four Nines.

An important consideration, from the practical Qabalistic viewpoint, is the attribution of the moon which, according to the occult tradition, is a dead yet living body whose particles are full of active and destructive life, of potent magical power.

X. MALKUS

Pendant to the system of three Triads, and synthesizing all the former numbers, is Malkus, the Kingdom—the tenth Sephirah. Malkus is the world of the four elements, matter in its entirety, and all the forms perceived by our five senses, summing up in a crystallization the former nine digits or series of ideas.

Seb is the Egyptian God attributed to Malkus, since he is figured with the head of a crocodile, the Egyptian hieroglyph of gross matter. Psyche, the lower Nephthys and the unmarried Isis, are other gods attributed. The Virgin, or the Bride, is another Zoharic title for Malkus, used however in a particular sense which will be considered in Chapter Five. Persephone is the virgin Earth and her legends indicate the adventures of the unredeemed soul; and Ceres is the maiden Goddess of the Earth, too. Other deities are Lakshmi and the Sphinx, all attributed as representing the fertility of the earth and of all creatures.

In *Malkus*, the lowest of the Sephiro, the sphere of the physical world of matter, wherein incarnate the exiled *Neschamos* from the Divine Palace, there abides the Shechinah, the spiritual Presence of Ain Soph as a heritage to mankind and an ever-present reminder of spiritual verities. That is why there is written “Keser is in Malkus, and Malkus is in Keser, though after another manner”. The *Zohar* would imply that the real Shechinah, the real Divine Presence, is allocated to Binah whence it never descends, but that the Shechinah in Malkus is an eidolon or Daughter of the Great Supernal Mother. Isaac Myer suggests that: “It is considered by Qabalists as the executive energy or power of Binah, the Holy Spirit or the Upper Mother.”

The *Sepher Yetsirah* denominates Malkus as “The Resplendent Intelligence”. Its perfume is Dittany of Crete because of the heavy clouds of dense smoke given off by this incense. Its colours are Citrine, Olive, Russet, and Black, and its Tarot cards are the four Tens. It is given by the *Zohar* the final ם Héh of Tetragrammaton, and authority attributes to it the four Princess cards of the Tarot.

THE SEPHIROS

I	II	III	IV	V	VI	VII	VIII	IX	X
Number	Hebrew Letter	English	Pronunciation	Meaning	Joining Sephiro	Numerical Value	Path on Tree	Astrological Symbol	Tarot Trump
1	א	A	Aleph	Ox	Keser to Chokmah	1	11	♄	O. The Fool
2	ב	B, V	Bes	House	Keser to Binah	2	12	♃	I. Magician
3	ג	G, J	Gimel	Camel	Keser to Tipharas	3	13	♂	II. High Priestess
4	ד	D, Th	Dallas	Door	Chokmah to Binah	4	14	♀	III. Empress
5	ה	H	Héh	Window	Chokmah to Tipharas	5	15	♁	IV. Emperor
6	ו	V, U, O	Vav	Nail	Chokmah to Chesed	6	16	♂	V. Hierophant
7	ז	Z	Zeyin	Sword	Binah to Tipharas	7	17	♁	VI. The Lovers
8	ח	Ch	Ches	Fence	Binah to Geburah	8	18	♁	VII. Chariot
9	ט	T	Tes	Serpent	Chesed to Geburah	9	19	♁	VIII. Strength
10	י	Y	Yod	Hand	Chesed to Tipharas	10	20	♁	IX. Hermit
11	כ	K, Ch	Caph	Spoon	Chesed to Netsach	20	21	♁	X. Wheel of Fortune
12	ל	L	Lamed	Whip	Geburah to Tipharas	30	22	♁	XI. Justice
13	מ	M	Mem	Water	Geburah to Hod	40	23	♁	XII. Hanged Man
14	נ	N	Nun	Fish	Tipharas to Netsach	50	24	♁	XIII. Death
15	ס	S	Samech	Prop	Tipharas to Yesod	60	25	♁	XIV. Temperance
16	ע	O	Ayin	Eye	Tipharas to Hod	70	26	♁	XV. The Devil
17	פ	(Nasal) P, F	Pe	Mouth	Netsach to Hod	80	27	♁	XVI. The Tower
18	צ	Ts	Tsaddi	Fish Hook	Netsach to Yesod	90	28	♁	XVII. The Star
19	ק	Q	Qoph	Back of Head	Netsach to Malkus	100	29	♁	XVIII. Moon
20	ר	R	Resh	Head	Hod to Yesod	200	30	♁	XIX. Sun
21	ש	Sh, S	Shin	Tooth	Hod to Malkus	300	31	♁	XX. Judgment
22	ת	T, S	Tav	Tau Cross	Yesod to Malkus	400	32	♁	XXI. World

Before proceeding to consider in the next chapter the numerous correspondences which appertain to the twenty-two Paths on the Tree of Life, I feel it imperative to utter a word of warning with regard to a possible misconstruction that might be placed on some of the attributions which have been given to these Sephiro and Paths.

For example, Tobacco, Mars, the Basilisk, and the Sword are among those qualities which belong to the filing jacket of Geburah, or the fifth Sephirah. Yet the reader must here beware of making the almost unpardonable error of confusing the logical premisses. Since all of these are correspondences of the number 5, then Tobacco is a Sword, and the God Mars is an equivalent of the Basilisk. This is a real danger, and a tremendous mistake of serious consequence.

At the outset of the comparative study that is here being presented, the basic implication of this method of classification of the correspondences selected from comparative religions and philosophy should be thoroughly grasped. In this instance, all of the four things mentioned above possess a certain quality or set of attributes of a similar nature, which renders them in harmony with the filing jacket to which they have been attributed. There is an underlying connection which associates them with the number 5. This idea must be kept in mind throughout if any benefit is to be derived from the Qabalah, and all confusion banished at the beginning.

CHAPTER FOUR

THE PATHS

ONE of the several difficulties encountered in presenting a new scheme or a new interpretation of philosophy is the popular prejudice against new terminology. It is conceivable that objections will be raised against the Hebrew Alphabet and the terms utilized by the Qabalah by people who may overlook the fact that in the study of Astronomy, Physics, or Chemistry, for example, a completely new nomenclature must be mastered. Even commerce uses a whole system of words and terms meaningless without a knowledge of commercial methods and procedure. The terminology used by the Qabalah is so employed for several reasons.

In Hebrew there are no numerals (which derive from the Moors), but each letter of the alphabet is used for a number. This fact provides the basis whereon the Qabalah rests in deviating from ordinary ideas of numbers and letters. Each Hebrew letter has a multiple value. *First*, it has its individual position in the alphabet; *second*, it has a numerical value; *third*, it is attributed to some one of the thirty-two Paths on the Tree of Life; *fourth*, it has a Tarot card attribution; and *fifth*, it has a definite symbol or allegorical meaning when spelled in full.

Blavatsky writes: "Every Cosmogony from the earliest to the latest is based upon, interlinked with, and most closely related to, numerals and geometrical figures. . . . Hence we find numbers and figures used as an expression and a record of thought in every archaic scripture." Ginsburg, referring to the Hebrew Alphabet, states: "Since the letters have no absolute value—nor can they be used as mere forms, but serve as the medium between essence and forms, and like words, assume the relation of form to the real essence, and of essence to the embryo and unexpressed

thought—great value is attached to these letters, and to the combinations and analogies of which they are capable.”

The Tarot trumps furnish a complete set of symbols, but the great difficulty hitherto experienced in their attribution to the twenty-two letters of the Hebrew Alphabet is that these trump cards are numbered from I to XXI, accompanied by another card marked O, which has always been the stumbling-block, being attributed by various people to various letters of the alphabet, depending—apparently—on their whim at any particular moment. It should be quite obvious that the only logical place for this Zero card is antecedent to I, and when so placed the cards assume a definite sequential meaning, profoundly explanatory of the letters.

It is essential here to make a remark regarding the nature of the symbols revealed by the Tarot and utilized by the *Zohar* and *Sepher Yetsirah*. The symbolism which is so often definitely and decidedly phallic is merely utilized in order to make cosmic and metaphysical conceptions and processes more readily comprehensible to the human mind. Blavatsky was repeatedly offended by the use of sexual symbolism and on this account attacked the Qabalistic modes of expression in heated vituperations. Her indignation was quite unnecessary, for in the Qabalah no lascivious method of interpretation has ever been used. I cannot undertake satisfactorily to account for her dislike of the Qabalah. The only explanation which seems even remotely possible is that issuing, as she did, from a noble family in Russia, where anti-Semitism was rife in her day, any and everything that smacked of Jewish savour was thoroughly objectionable. Her repeated attacks on the Zoharists, plus her real ignorance of the books of the Qabalah—corroborated by the fact that she quotes mainly from Levi (who knew but little of it) and Knorr von Rosenroth, both of whom were Roman Catholics—may perhaps be explained in this manner.

Phallic symbolism was used very largely because it was conceived that the creative process in the Macrocosm is parallel, in a marked degree, to that in the little world of man. Nicholas Roerich's excellent travel book entitled *Altai-Himalaya* gives a fine appreciation of this viewpoint :

“Observe how remarkable are the physiological comparisons traced by the Hindus between cosmic manifestations and the human organism. The womb, the navel, the phallus, and the heart, all these long since have been included in the fine system of development of the universal cell.”

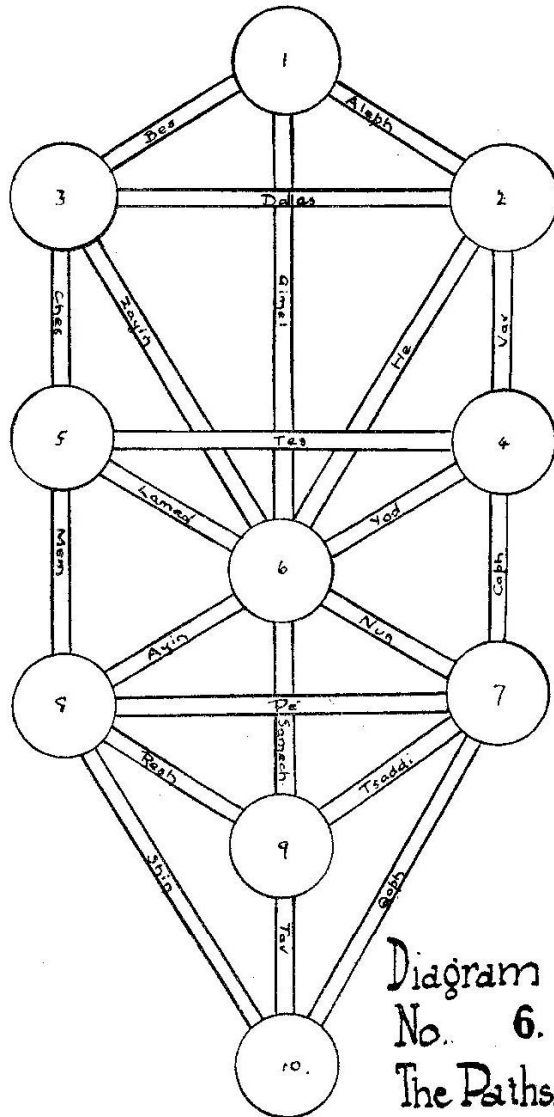
And while on this subject of phallicism, one is obliged to refer to C. J. Jung's *Psychology of the Unconscious*, according to which there is a gross misunderstanding of the term sexuality. By the latter, Freud understands “love” and includes therein all those tender feelings and emotions which have had their origin in a primitive erotic source, even if now their primary aim is entirely lost and another substituted for it. And it must also be borne in mind that the psycho-analysts themselves strictly emphasize the *psychic* side of sexuality and its importance besides its somatic expression.

The *Sepher Yetsirah* states :

“Twenty-two basal letters. He drew them, hewed them, weighed them, interchanged them, and formed by their means the whole creation, and everything that should be subsequently created.”

This quotation is fundamental in the number philosophy of the Qabalah, indicating that the existence of these letters and the impress which they leave in every particle of creation, constitutes the harmony of the cosmos. The idealistic position that *thoughts are things* is analogous, and in the *Sepher Yetsirah*, the twenty-two letters or sets of ideas are observed to be the underlying forms and essences which go to make up the whole manifested universe in all its variety.

The Tree of Life consists of the thirty-two Paths of Wisdom, of which the ten Sephiroth are considered to be the main Paths or branches whose correspondences are by far the most important, and the twenty-two letters the lesser Paths connecting the Sephiroth, harmonizing and equilibrating the concepts attached to the various numbers. In dealing with these remaining twenty-two Paths, the same procedure will be followed as with the Sephiroth, going over each item, giving several correspondences, paying particular attention to the shape and meaning of the letters, together





with relevant matter concerning their pronunciation which seems never to have been systematically presented before in treatises on the Number Philosophy of the Qabalah.


ⴁ—A

(Aleph)


First letter of the Hebrew Alphabet.
Path No. Eleven on Tree of Life, joining Keser to Chokmah.
Numerical value, 1.

Some claim to find a satisfactory explanation of the origin of this letter in that it represents an ox-yoke, or the head of an Ox, the horns forming the top part of the letter. This is highly significant, for the letter when pronounced as Aleph and spelt in full אָלֶפֶּה ALPh, means an Ox or Bull, an admirable symbol to denote the generative power of Nature. To Aleph is attributed the Swastika , almost  in shape, or the Thunderbolt of Thor—an excellent glyph to express the concept of the primeval motion of the Great Breath, whirling Chaos into a creative centre.

Aleph partakes of the nature of Keser, and is called “The Scintillating Intelligence”. Hoor-paar-Kraat, the Egyptian Lord of Silence, depicted as holding his finger to his lips, is attributed here; as are Zeus and Jupiter, with particular reference to that aspect of these two gods as elemental portions of Nature. The Hindu attribution is the Maruts (Vayu) having reference to the airy aspect of Aleph, as also do the Valkyries of the Scandinavian Pantheon.

The animal appropriate to Aleph is the Eagle, the king of the birds, since we learn from classical mythology that the Eagle was sacred to Jupiter; whose sacrifices, I may add, generally consisted of bulls and cows. Its element is Air , rushing aimlessly hither and thither, always pressing or tending in a downward direction.

Its Tarot trump is *O—The Fool*, implying just this airy aimlessness of existence. The card depicts a person dressed like a jester bearing over his shoulder a stick, on which hangs a bundle. Before him yawns a gaping precipice, while a little dog yaps at his feet from behind. On his tunic is the

design of  which is Spirit. *Spiritus* is the Latin word meaning Air or breath.

The fan as a magical weapon is attributed to Aleph, having an obvious reference to Air. Its colour is Sky Blue, its jewels Topaz and Chalcedony, and its perfume Galbanum.

—B

(Bes)

Second letter of the Alphabet.
Path No. Twelve on Tree, joining Keser to Binah.
Numerical value, 2.

“ B ” is a sound of internal activity, developing within a space closed by the lips and mouth—hence, a symbolic house. Its pronunciation is Bes, translated by a “ House ”.


The *Sepher Yetsirah* states that the letter B reigns in Wisdom. Wisdom is naturally the god Hermes, and its planetary attribution follows as a consequence—♁, Mercury. Thoth, and his Cynocephalus, and Hanuman are included as correspondences. This Path, denominated “ The Transparent Intelligence ”, partakes of both the nature of Chokmah and Hod, both of which are Mercurial. The alchemical conception of the universal Mercury was that of a flowing, shifting, and unstable principle, ever changing. This may account for the baboon or monkey ever in attendance upon Thoth, for the monkey is restless, ever moving, and never still, typifying the human *Ruach*, which must be quieted. The Norwegian Odin—the infinite wanderer, would possibly be attributed here for precisely this reason. He is the spirit of life who, according to the legends, does not create the world himself, but only *plans* and *arranges* it. All knowledge issues from him, and he too is the inventor of poetry and the Norse runes.

Its magical weapon is the Caduceus wand, which has particular reference to the phenomenon of Kundalini arising in the course of Yoga practices, particularly Dharana and Pranayama.

Its Tarot card is *I—The Magician*, who stands by a table on which are various magical implements, his Sword, Cup, Pantacle, and Sceptre, while in his right hand he holds

an upraised wand. He points to the ground with his left hand, thus affirming the magical formula that “ that which is above is like unto that which is below ”. Above his head, as an aureole or nimbus, is ∞, the mathematical sign of infinity. Since Mercury and Thoth are the Gods of Wisdom and Magick, it is plain that this card is a harmonious attribution.

Mastic, Mace, and Storax are the perfumes of this twelfth Path; the Agate is its jewel; Vervain its sacred plant. The Ibis is its sacred bird, which ages ago was observed to have the curious habit of standing on one leg for long periods of time, and to the fertile imagination of the ancients this suggested the absorption in profound meditation. In Yoga practice there is a posture called the Ibis wherein the practitioner balances himself on one leg. The rituals, moreover, address Thoth as “ O thou of the Ibis Head ”.

I must now refer to an important point of Hebrew grammar. The sounds of certain of the letters in the Hebrew Alphabet become changed when a dot, called the *dôgish*, is placed within those letters. The letter B becomes changed to V, when the dot in the middle is omitted, thus . It is imperative that this little detail be remembered as it assumes great importance in later research work, it being within the experience of the writer that the researches of a certain highly learned Qabalist have been hampered in a most extraordinary manner by this and similar facts having been omitted from his elementary Qabalistic training.

—G

(Gimel)

Third letter of Alphabet.
Path No. Thirteen on Tree, joining Keser to Tipharas.
Numerical value, 3.

By reference to the chart, it will be found that this Path joins the first to the sixth Sephiroth, crossing the Abyss which, in Qabalistic symbology, is conceived to be a barren desert of sand wherein die the thoughts and empirical egos of men, “ birth-strangled babes ”, as the expression goes.

Now \aleph Gimel is the letter given to this Path, and when pronounced גימל Gimel, means a Camel. The Camel is the conventional "ship of the desert".

The title of this Path is "The Uniting Intelligence", and its Yetsiratic attribution is the moon \smile . Its Tarot card is *II.—The High Priestess of the Silver Star*, picturing a throned woman, crowned with a tiara, the Sun above her head, a stole on her breast, and *the sign of the Moon at her feet*. She is seated between two pillars, one white (male) and the other black (female), comparable to the right and left-hand pillars of the Tree of Life, and the Masonic Yachin and Boaz. In her hand is the scroll of the Law. She is, in one sense, the Shechinah, and our Lady Babalon according to another system.

In the old Rosicrucian grade system, the Supernal Triad constitutes the Inner College of Masters, and is called the Order of the Silver Star. Since the Path of Gimel or the Moon links the Supernal Triad with Tipharas, serving as the means of entry to the Inner College, it will be observed that the Tarot symbols are consistent. Yet some students have allocated this card to Bes.

Artemis, Hecate, Chomse, and Chandra are the deities attributed, all of them being lunar goddesses. Its colour is Silver, the glistening colour of the Moon; Camphor and Aloes are its perfumes; the Moonstone and Pearl being its jewels. The Dog is sacred to Gimel, probably because the huntress Artemis always had hounds in attendance. The Bow and Arrow, for the same reason, is its symbolic magical instrument.

When the dōgish is omitted, the Gimel has a soft sound, similar to the English J.

ד—D

(Dallas)

Fourth letter of Alphabet.

Path No. Fourteen, joining Chokmah to Binah.

Numerical value, 4.

Since this Path joins, in the region of the Supernals, the Father to the Mother, we would logically anticipate corres-

pondences expressing the attraction of the positive for the negative, and the love of the male for the female whereby the Yod and the Héh primal unite. Its astrological attribution is ♀, Venus, the Lady of Love. The pronunciation of this letter as Dallas means a "Door", which even in Freudian symbolism possesses the significance of the womb.

The colours are Green and Emerald Green. The jewels are the Emerald and Turquoise; the flowers Myrtle and Rose; the birds being the Sparrow and Dove. The magical appurtenance is the Girdle, in view of the legend that whosoever wore Aphrodite's girdle became an object of universal love and desire.

The title of this fourteenth Path is "The Luminous Intelligence", and its gods are Aphrodite, Lalita—the sexual aspect of Sakti, the wife of Shiva—and the sweet low-browed Hathor, who is a cow-goddess.

To attempt to illustrate once more the implication of the idea of a God, I quote an apt remark, which should be borne in mind and applied throughout, from the Notes on the *Hippolytus of Euripides*, by Gilbert Murray:

"The Aphrodite of Euripides' actual belief, if one may venture to dogmatize on such a subject, was almost certainly not what we should call a goddess, but rather a force of Nature, or a Spirit working in the world. To deny her existence you would have to say not merely: 'There is no such person', but 'there is no such thing'; and such a denial would be a defiance of obvious facts."

The Goddess of Love in the Norse myths was Freyja, the daughter of Njord—a Jupiterian tutelary deity.

The Tarot card is *III.—The Empress*, who bears in her right hand a sceptre, being a globe surmounting a cross, the astrological sigil of Venus, ♀. Her robe repeats this symbol, and at the side of her throne is a heart-shaped shield bearing also the sign of Venus. Facing her, is a field of corn, emphasizing the fact that she is a Goddess not only of Love but of Agriculture. She wears a green garland upon her head, and a necklace of pearls.

For some slight explanation as to how agriculture could be associated with the Goddess of Love, I must refer my

readers to *The Problems of Mysticism*, by Dr. Silberer, in which book will be found valuable material. At the same time I am not to be understood as endorsing the entirety of Silberer's conclusions. As I have indicated, *Problems of Mysticism* may intimate to the careful reader how the association might have ensued.

Dallas is a "double letter", and consequently is pronounced a heavy *th* as in "the" and "lather", when with a *dôgish*.

⌒—H

(Héh)

Fifth letter of Alphabet.
Path No. Fifteen, joining Chokmah to Tipharas.
Numerical value, 5.

Its pronunciation is Héh, which word means a Window. Its Yetsiratic title is "The Constituting Intelligence", and its astrological attribution is ♈ Aries, the sign of the Ram, ruled by ♂ Mars, and in which the ☉ Sun is exalted. Its attributions are, hence, fiery and martial.

Its Gods are Athena, insofar as she protected the State from its enemies; and Shiva and Mars. Minerva is also an attribution, for she was believed to have guided men in war, where victory was to be gained by prudence, courage, and perseverance. The Egyptian Mentu is also a god of War, depicted with the head of a Hawk. The Scandinavian Tyr is an attribution to this Path, for he is the most daring and intrepid of the Gods, and it is he who dispenses valour, courage, and honour in the Wars.

The Spear is the weapon appropriate; the flower Germanium, and the jewel Ruby because of its colour.

The Tarot card is *IV*.—entitled *The Emperor*, who has a red robe, and seated on a throne (in his crown are rubies), his legs forming a cross. His arms and head form a triangle. We have, therefore, ⚡, the alchemical symbol of Sulphur, a fiery energetic principle, the Hindu Gunam of Rajas, the quality of energy and volition. On the arms of his throne are carved two ram's heads, showing that this attribution is harmonious.

⌒—V

(Vav)

Sixth letter of Alphabet.
Path No. Sixteen on Tree, joining Chokmah to Chesed.
Numerical value, 6.

Vav is its pronunciation, and means a "Nail". It is used as a symbol of the phallus. This usage is confirmed by the Zodiacal sign of ♉ The Bull, which, as already pointed out, is a glyph of the universal reproductive force. The phallus, in the mysticism of the Qabalah, is a creative symbol of a creative reality, the magical will. As an aid to the comprehension of this idea I quote from Jung's *Psychology of the Unconscious* for a definition:

"The phallus is a being which moves without limbs, which sees without eyes, which knows the future; and as symbolic representative of the universal creative power existent everywhere immortality is vindicated in it. . . . It is a seer, an artist, and a worker of miracles."

This definition is particularly appropriate to the Chiah, of which the lingam is the terrestrial symbol as well as vehicle.

The attributions follow the astrological one very closely, for we find here the Egyptian Asar Ameshet Apis, the fighting bull of Memphis, who trampled on his enemies.

The Orphic congregations at certain of their holiest secret convocations solemnly partook of the blood of a bull, according to Murray, which bull was, by some mystery, the blood of Dionysius-Zagreus himself, the "Bull of God" slain in sacrifice for the purification of man. And the Mænads of poetry and mythology, among more beautiful proofs of their superhuman character, have always to tear bulls in pieces and taste of the blood. The reader will also recall to mind the fair promise of Lord Dunsany's most interesting story, *The Blessing of Pan*.

In India we see the sacred bull revered as typifying Shiva in his creative aspect; also as glyphed in their temples by an erect Lingam. Héré, the Goddess of Marriage, and Hymen, the god carrying the nuptial veil, are also correspondences.

V.—*The Hierophant* is the Tarot attribution. He is represented as raising his right hand in the sign of benediction over the heads of two ministers, and in his left hand he bears a wand or sacerdotal staff surmounted by a triple cross. At his feet are two keys, those of Life and Death, which solve the mysteries of existence.

Vav is also the "Son" of Tetragrammaton—Bacchus or Christ in Olympus (Heaven) saving the world. It also represents Parsival as the King-Priest in Montsalvat celebrating the miracle of redemption. The name Bacchus is a derivative from a Greek root meaning a "wand". Together with his many names of Bromios, Zagreus, and Sabazios, he has many shapes, especially—so says Prof. Gilbert Murray—appearing as a Bull and a Serpent. Many of the correspondences of Tipharas, the sixth Sephirah, have a close connection with this sixteenth Path. Adonis, Tammuz, Mithras, and Attis are further allocations.

Storax is the perfume, Mallow the plant, and Topaz its jewel. Indigo is the colour of this Path.

Depending entirely upon where the dōgish is placed, this letter can be either U ı, or O ı, or V ı.

ı—Z

(Zayin.)

Seventh letter of Alphabet.
Path No. Seventeen, joining Binah and Tipharas.
Numerical value, 7.

Zayin means a Sword, and in examining the shape of the letter one could imagine that the top part of the letter was the hilt, and the lower part the blade.

In astrology it is the sign of π Gemini, the Twins. All twin gods are therefore attributed to this Path. Rekht and Merti of the Hindus, and Castor and Pollux of the Greeks. Apollo also is a correspondence, but only in that aspect of him as the Diviner, having the power to communicate the gift of prophecy to both gods and men. Nietzsche, in his *Birth of Tragedy*, says of Apollo that not only is he a god of all shaping energies, but also the soothsaying god.

"He who (as the etymology of the name indicates) is the 'shining one', the deity of light, also rules over the fair appearance of the inner world of fantasies. The higher truth, the perfection of these states in contrast to the only partially intelligible everyday world, ay, the deep consciousness of nature, healing and helping in sleep and dream, is at the same time the symbolical analogue of the faculty of soothsaying and, in general of all the arts, through which life is made possible and worth living."

Janus is an attribution, since he is represented with two faces, each looking in a different direction. Hoo-paar-Kraat is an attribution again, principally because he sums up the two twin Gods of Horus, the Lord of Strength, and Harpocrates, the Lord of Silence, in one deific personality.

Zayin is called in the *Sepher Yetsirah* "The Disposing Intelligence". All hybrids are attributed here; its bird is the Magpie, and Alexandrite and Tourmaline its precious stones. Its colour is Mauve, and its plants are all forms and species of Orchids.

The Tarot card is VI.—*The Lovers*. Ancient packs describe this as representing a man between two women, who are Vice and Virtue, Lilith, the wife of the evil Samael, and Eve. Modern cards, however, show a nude male and female figure, with an angel or a Cupid with outspread wings hovering above them.

⌒—CH

(Ches)

Eighth letter of Alphabet.
Path No. Eighteen, joining Binah and Chesed.
Numerical value, 8.

Ches (guttural Ch as in "loch")—a Fence. In Astrology it is the sign of the Crab, \varnothing Cancer. It is Khephra, the beetle-headed God, representing the midnight Sun. In the ancient Egyptian astrological philosophy, \varnothing Cancer was considered to be the Celestial House of the Soul. Mercury in his aspect of the messenger of the Gods, and Apollo in his rôle of the Charioteer, are other attributions. The Norse

correspondence is Hermod, the envoy of the Gods, the son of Odin, who gave him a helmet and corselet which Hermod wore when despatched on his dangerous missions. Unfortunately, the Hindu gods are not sufficiently determinate to enable one to make an attribution from their number with any degree of satisfaction, unless we decide upon Krishna in his rôle of driving the chariot of Arjuna to the battle of Kurukshetra, as described in the Mahabharata.

The Tarot card is a most interesting one, *VII.—The Chariot*. It denotes a chariot, the canopy of which is blue and decked with stars (representing Nuit, the night sky-blue, Space, and our Lady of the Stars). In the chariot is a crowned and armoured figure, on whose forehead glitters a Silver Star—the symbol of spiritual rebirth. On his shoulders are mounted two crescents, the waxing and waning Moon. Drawing the chariot are two sphinxes, one white, the other black, representing the conflicting forces in his being which he has mastered. On the front of the chariot is a glyph of the lingam, his regenerated or sublimated “Id” or libido, surmounted by the winged globe, his transcendental Ego with whom he has become united.

The whole card adequately symbolizes the Great Work, that process by which a man comes to know the unknown Crown, and attains to the Knowledge and Conversation of his Holy Guardian Angel, perfect self-integration and consciousness.

A word apropos the libido. In this term Jung saw a concept of an unknown nature, comparable to Henri Bergson's *élan vital*, a hypothetical energy of life, which occupies itself not alone in sexuality but in various other physiological spiritual manifestations. Bergson speaks of this *élan vital* as a movement of self-creation, a becoming, and as the very stuff and reality of our being.

Its sacred animal is the Sphinx, whose expression of enigma combining male, female, and animal qualities is an apt symbol of the Great Work brought to perfection. The *Sepher Yetsirah* names Ches “The House of Influence”; the Lotus is its flower, Onycha its perfume, Maroon its colour, and Amber its jewel.

𐤔—T

(Tes)

Ninth letter of Alphabet.
Path No. Nineteen, joining Chesed and Geburah.
Numerical value, 9.

Those Paths on the Tree which are horizontal and join together a male and female Sephirah are termed Reciprocal Paths. The fourteenth Path was the first of these; this nineteenth Path is the second, linking Might with Mercy, Justice with Love.

This letter means a “Serpent”. Its zodiacal sign is ♌ Leo, the Lion. Pasht, Sekket, and Mau, are attributed because they are cat goddesses. Ra-Hoor-Khuit is another correspondence, representing the Sun which rules Leo. Demeter and Venus as Agricultural Goddesses, are also attributed to Tes.

Its animal is, of course, the Lion; its flower the Sunflower; its jewel the Cat's Eye; and its perfume Olibanum. Purple is its colour.

Its Tarot card is *VIII.—Strength*, showing a woman crowned and girdled with flowers, calmly and without apparent effort, closing the jaws of a lion.

In view of the “Serpent” and “Lion” correspondences, some authorities assume a phallic connotation for Tes. The Serpent and the Lion are of particular importance in the study of alchemical literature. In modern psycho-analytic theory, the Serpent is lucidly recognized as a symbol both of the phallus and the abstract concept of Wisdom.

𐤕—Y

(Yod)

Tenth letter.
Path No. Twenty, joining Chesed to Tiphareth.
Numerical value, 10.

Yod—a Hand; or rather the pointed index finger on the hand, with all the other fingers closed. It, too, is a phallic symbol, representing the spermatozoon or the unconscious secret will-essence (libido) and, in the various legends, the

youth setting forth upon his adventures after receiving the Wand—or attaining puberty. The magical weapons are the Wand, in which the Freudian significance is clearly perceptible, the Lamp, and the Eucharistic Host. The significance of the Hand of God or the Dhyān-Chohanīc consciousness, setting the world-forces in motion, may also be read into this letter Yod.

The Tarot card, *IX.—The Hermit*, gives the conception of an aged Adept, cowed and robed in black, holding a lamp in his right hand, bearing a wand or staff in his left.

The conception of this Path as a whole is that of virginity, its astrological sign being ♍ Virgo. We therefore attribute to it the unmarried Isis and Nephthys, both virgins. The Hindu equivalent is that of the Gopi cow-girls, or the shepherdesses of Brindaban, who became enamoured with love of Shri Krishna. Narcissus, the beautiful youth inaccessible to the emotion of love; and Adonis, who was the youthful beloved of Aphrodite, are other correspondences. Balder, as the beautiful virgin God residing in the heavenly mansion called Breidablik into which naught unclean could enter, is undoubtedly the Norse attribution.

Its jewel is the Peridot; its flowers the Snowdrop and Narcissus, both implying purity and innocence; and its colour Grey.

⚓—K

(Caph)

Eleventh letter.

Path No. Twenty-one, joining Chesed to Netsach.

Numerical value, 20.

This letter is pronounced Caph—meaning a spoon or the hollow of one's hand—receptive symbols, and therefore feminine. It is attributed to ♃ Jupiter, and as it connects Chesed (the sphere of ⚔) to Netsach, which latter is the sphere of ♀ Venus, the Path of Caph partakes both of the magnanimous and generous expansive character of ♃ and the love nature of ♀. It repeats on a considerably lower plane the attributions of Jupiter, Zeus, Brahma, and Indra, already commented upon. Pluto is also attributed, since he is the blind giver of wealth, symbolical of the infinite and abundant prodigality of Nature. In the Northern Sagas we

find that it is Njord who rules over the winds and storms, and checks the fury of the sea and fire; he is, moreover, the guardian of wealth and gives possessions to those who call upon him.

Caph is entitled "The Conciliatory Intelligence"; its jewels are Lapiz Lazuli and Amethyst; plants Hyssop and Oak; perfume Saffron and all other generous odours, and its colour Blue.

The Tarot card is *X.—The Wheel of Fortune* which, in some packs, is a wheel of seven spokes, with a figure of Anubis on one side bearing a caduceus, and on the other a demon with a trident. On the top of the circumference is a Sphinx bearing a sword. The wheel represents the ever-whirling Karmic cycle of Samsara, of existence after existence, at one moment elevating us above princes and the kings of the land, and at others throwing us below the level of slaves and the dust of the earth. On the wheel, at each of the cardinal points, are inscribed the letters TARO, and in between them the four Hebrew letters of Tetragrammaton. At each of the four corners of the card, seated on a cloud, is one of the creatures seen in vision by the prophet Ezekiel.

When the dōgish is omitted, this letter has a guttural sound, Ch, similar to that of Ches. It has a final form, viz. : 𐤑 for use at the end of words, and its numerical value as such is 500.

⚓—L

(Lamed.)

Twelfth letter.

Path No. Twenty-two, joining Geburah to Tipharas.

Numerical value, 30.

This letter Lamed means an Ox-goad or a Whip, and would suggest such a translation by its shape alone. Its astrological sign ♎ Libra, the Scales, is its most important attribution and sums up the characteristics of the Path.

The Tarot attribution is *XI.—Justice*, depicting a woman, very sombre, seated between two pillars, holding a Sword in one hand, a pair of Scales in the other. Its subsidiary Tarot title is "The Daughter of the Lords of Truth. The Ruler of the Balances".

The Greek God is Themis, who, in the Homeric poems, is the personification of abstract law, custom, and equity, whence she is described as reigning in the assemblies of men, and convening the assembly of the Gods on Mount Olympus. Its Egyptian God bears out the idea of Justice for she is Maat, the Goddess of Truth, who in the Book of the Dead appears in the judgment scene of the weighing of the heart of the deceased. Nemesis, too, is a correspondence, as she measured out to mortals happiness and misery; and here, too, is the Hindu concept of Yama, the personification of death and Hell where men had to expiate their evil deeds.

The plant of Lamed is Aloe; its animals the Spider and Elephant; its perfume is Galbanum, and its colour Blue. Its Yetsiratic title is "The Faithful Intelligence".

Mem

(Mem.)

Thirteenth letter.
Path No. Twenty-three, joining Coburah to Hod.
Numerical value, 40.

Mem is the pronunciation, meaning Water, and it is given also the element of ∇ Water. In its shape, some authorities perceive the waves of the sea. Its gods are Tum Ptah Auromoth, combining the idea of the God of the Setting Sun, the King of the Gods, and a purely elemental divinity. Poseidon and Neptune are again attributed as representing water and the seas.

Mem is called "The Stable Intelligence", and its colour is Sea Green. The Cup and Sacramental Wine (Soma, the elixir of immortality) is the magical equipment for ceremonial. The so-called Kerubs of Water are the Eagle, Snake, and Scorpion, representing the unredeemed man, his magical force, and his final "salvation". All water plants and the Lotus are proper correspondences. Aquamarine or Beryl is its precious stone, and Onycha and Myrrh its perfumes.

The Tarot attribution is XII.—*The Hanged Man*, a most curious card, representing a man, in a blue tunic, hung head downwards (surrounded by a golden halo) from a

T-shaped gibbet by one foot, the other being bent behind the knee suggesting a cross. His arms are tied behind his back forming a triangle, base downwards. It is the formula of the "Saviour", bringing light to the men of earth.

Mem has a final form \beth , value 600.

Mem

(Noon)

Fourteenth letter.
Path No. Twenty-four, joining Tipharas to Netsach.
Numerical value, 50.

Pronounced Noon, and means a "Fish".

The correspondences again appear to follow the astrological interpretation, which is m Scorpio, the reptile fabled to sting itself to death. ♂ Mars rules Scorpio, and its Greek God is, therefore, Mars; its Roman God Ares. Apep, the Egyptian God, an immense serpent, is attributed here. Kundalini is the Hindu Goddess representing the creative force (libido), coiled up as a serpent at the base of the spine, in the so-called lotus of the Muladhara Chakra.

Its magical formula is Regeneration through Putrefaction. The alchemists of old used this formula mainly. The first common matter of their operations was base, and had to pass through several stages of corruptions or putrefaction (or chemical change, as it would be styled to-day), when it was called the black dragon—but from this putrid stage, the pure gold was derived.

Another application of the same formula applies to that psychological state of which all mystics speak, viz.: the Spiritual Dryness or "The Dark Night of the Soul", wherein all one's powers are held temporarily in abeyance gathering, in reality, strength to shoot up and blossom forth in the light of the Spiritual Sun. Its sacred animal is, therefore, the Beetle, representing the Egyptian God Khephra, the Beetle-God of the Midnight Sun symbolizing Light in Darkness. During the mystical state referred to, the whole of one's inner life appears, in the most heart-breaking manner conceivable, to be torn asunder.

The Tarot attribution, XIII.—*Death*, continues this conception, picturing a black skeleton mounted on a white

horse (reminding us of one of the Four Horsemen of the Apocalypse) armed with a scythe mowing down all and everything with which he comes into contact.

Its Yetsiratic title is "The Imaginative Intelligence", and its jewel Snakestone; colour Beetle-Brown; perfume Opoponax; its plant Cactus and all poisonous growths.

This letter, too, has a final form ך, the numerical value of which is 700.

ד—S

(Samech)

Fifteenth letter.

Path No. Twenty-five, joining Tipharas and Yesod.

Numerical value, 60.

This letter means a "Prop". The Path is attributed to the zodiacal sign of Sagittarius † the Arrow, and is called "The Tentative Intelligence". Sagittarius is essentially a hunting sign and Diana, as the celestial Archer and the Goddess of the Chase, finds her place in this category. Apollo and Artemis as Hunters with the bow and arrow are also included.

The symbol of Sagittarius is the Centaur, half-man and half-beast, who is traditionally connected with Archery; and the Horse, too, is a correspondence of Samech. The plant appropriate is the Rush, used for making arrows; perfume Lignaloos, and Green is the colour. The Rainbow is also a correspondence of Samech, and in this connection the God Ares is attributed.

The Tarot attribution is *XIV.—Temperance*, showing an angel crowned with the golden sigil of the Sun, clothed in beautiful white robes, and on his breast are written the letters of the Tetragrammaton over a white square, wherein is a gold triangle. He pours a blue liquid from a gilt chalice into another.

This Path leads from Yesod to Tipharas, the sphere of ☉ the Sun. The Angel of the Tarot, would typify the Holy Guardian Angel to whom man aspires. The keynote of the astrological sign, the arrow pointing heavenwards, is Aspiration, and the sigil of the Sun and the gilt triangle over the heart of the Angel, all point to the object of aspiration, representing Asar-Un-Nefer, man made perfect.

Hardly any doubt can be entertained as to the correctness of these Tarot allocations.

Its stone is Jacinth, which in reality refers to the beautiful boy Hyacinth who was killed accidentally by Apollo with a quoit.

י—O

(Ayin)

Sixteenth letter.

Path No. Twenty-six, joining Tipharas to Hod.

Numerical value, 70.

Pronounced Ayin (with a slight nasal twang) and means an "Eye"—referring to the Eye of Shiva, said to be atrophied into the pineal gland. Astrologically, it is ♑ Capricornus, the mountain goat leaping forwards and upwards, boldly without fear, yet remaining close to the hill-tops.

Its symbols, again, are both the Yoni and the Lingam, and its gods are emblematic of the creative forces of Nature. Khem is the Egyptian creative principle, almost always shown with the head of a lustful goat. Priapus is the Greek God, insofar as he was the God of sexual fecundity and fruitfulness. Pan, when represented as the goat of the flock "raving and raping, ripping and rending everlasting", is attributed here, too.

Bacchus, the jovial representative of the reproductive and intoxicating power of Nature, is another correspondence.

Hemp, from which Hashish is a derivative, is attributed because of its intoxicating and ecstasy-producing qualities.

Ayin represents the spiritual creative force of God-head, which, should it become openly manifest in a man, makes of him Ægipan, the All. This Path is symbolical of the Man-god, eager and exalted, consciously aware of his True Will and ready to set out on his long and wearisome journey of redeeming the world.

The Tarot card is *XV.—The Devil*, showing a winged goat-headed satyr, with a pentagram on his brow, pointing upwards with his right hand, and his left hand clutching a flaming firebrand pointing downwards. To his throne are chained a nude male and female figure, both having the horns of a goat.

The jewel appropriate to the twenty-sixth Path is the black Diamond ; the animals the Goat and Ass. It will be remembered that Jesus is pictured in the Gospel as riding into Jerusalem astride an ass, and if my memory serves me correctly there is reference somewhere of Dionysius, too, riding an ass. Its title is "The Renovating Intelligence" ; its perfume Musk, and its colour Black.

ד—P

(Peh)

Seventeenth letter.
Path No. Twenty-seven, joining Netsach to Hod.
Numerical value, 80.

The reader will note that it is by shape similar to Caph meaning the hollow of the hand, with the addition of a little tongue or Yod. The meaning of Peh is a "Mouth". It is the third of the Reciprocal Paths.

Its Yetsiratic title is "The Natural Intelligence". Its astrological attribution is ♂ Mars, and therefore this Path repeats to a large extent the attributions of the sphere of Geburah, although on a less spiritual plane. Horus, the hawk-headed Lord of Strength, Mentu, the God of War of the Egyptians ; Ares and Mars of the Greeks and Romans, and all other warrior gods, are the deity attributions. Krishna, as the charioteer to the Kurukshetra battle, is the Hindu correspondence. Odin, too, was portrayed in the Norse myths as a War god, and sent the Valkyries to welcome the fallen heroes to the festive boards of Valhalla. Anderson in his *Norse Mythology* says that the Valkyries "are the handmaidens of Odin, and the God of War sends his thoughts and his will to the carnage of the battlefield in the form of mighty armed women, in the same manner as he sends his ravens all over the earth".

Its metal is Iron, its animals the Bear and Wolf, its jewels the Ruby and any other red stone ; its plants Rue, Pepper, and Absinthe ; its perfumes Pepper and all pungent odours, and its colour Red.

The Tarot card appropriate is XVI.—*The Tower*, the upper part of which is shaped like a crown. It is alternately

called The House of God, and its subsidiary title is "The Lord of the Hosts of the Mighty". The card illustrates the Tower being struck by a vivid zig-zag flash of lightning which has demolished the top, and red tongues of flame lick the three windows from which two figures have jumped. This letter has, with the letter Caph, particular reference to a magical formula which is admirably suited to the grade of Adeptus Major.

When the dôgish is omitted from this letter, it is pronounced as PH or F. Its final form is ף—800.

ט—TS

(Tsaddi)

Eighteenth letter.
Path No. Twenty-eight, joining Netsach to Yesod.
Numerical value, 90.

Tsaddi—a Fish Hook. Its astrological attribution is ♓ Aquarius, the sign of the Water-bearer. This idea continues in the Tarot card, which is XVII.—*The Star*, depicting a nude female kneeling by a body of water, pouring water from two jugs, held one in each hand. Above her are seven eight-pointed stars surrounding a larger Star. The subsidiary title is "The Daughter of the Firmament. The Dweller between the Waters".

This Path is distinctly feminine, joining ♀ Venus to ☾ Moon, both feminine influences ; and Juno, the Greek goddess who watches over the female sex and was regarded as the Genius of womanhood, is its main attribution. Athena as the patroness of both useful and elegant arts (the arts are the astrological characteristics of the native of Aquarius) is a correspondence ; as is Ganymede, also, because of his almost feminine beauty and because he was the Cup-bearer. Ahepi and Aroueris are the Egyptian equivalents.

The plant of Tsaddi is the Olive, which Athena is believed to have created for mankind ; its animal the Eagle, which is said to have carried Ganymede away to Olympus ; its perfume Galbanum, and its colour Sky Blue. Its Yetsiratic title is "The Natural Intelligence". The

jewel is Chalcedony, suggesting as it were the soft watery clouds and the stars by appearance.

Tsaddi has a final form ף, 900.

פ—Q

(Qoph)

Nineteenth letter.

Path No. Twenty-nine, joining Netsach to Malkus.

Numerical value, 100.

Pronunciation is Qoph, meaning the Back of the Head. Its Yetsiratic title is "The Corporeal Intelligence"; and its attribution is ⋈ Pisces, the Sign of the Fishes.

This Path is a very difficult one to describe, as it undoubtedly refers to some aspect of the Astral Plane; and it is, also, a phallic symbol, the fish referring to the spermatozoa swimming in the foundations of one's being. Its Hindu attribution is Vishnu as the Matsu or Fish Avatara. Neptune and Poseidon, insofar as their realm of government includes the dominion wherein fish dwell; and Khephra, as the beetle or crab, are other correspondences. All these symbols conceal, or relate to, a species of Magick which is allied to the application of the formula of Tetragrammaton.

Jesus of Nazareth is sometimes termed the Piscean, and readers will recall early Christian amulets upon which were inscribed the Greek word "Ichthus," meaning Fish, and having reference to the personality recognized as the Son of God by the Christian Churches. The Babylonian teacher of Wisdom, Oannes, likewise was represented in phallic fish form.

Its sacred creature is the Dolphin, its colour Buff, and its jewel the Pearl. The Pearl is referred to Pisces because of its cloudy brilliance as contrasted with the transparency of other jewels, thus reminding one somewhat of the astral plane with its cloudy forms and semi-opaque visions as opposed to the flashes of formless light appertaining to purely spiritual planes.

XVIII.—*The Moon*, is its Tarot card, describing a midnight landscape on which the moon is shining. Standing between two towers a jackal and a wolf, with muzzles

pointed in the air, howl at the moon, and a crayfish or crab crawls out of the water on to dry land.

ך—R

(Resh)

Twentieth letter.

Path No. Thirty, joining Hod to Yesod.

Numerical value, 200.

Resh is its pronunciation and means a Head. The Sun is attributed to this Path, and all the symbols are clearly solar.

Ra, Helios, Apollo, and Surya are all gods of the solar disk. Yellow is the colour given to Resh; Cinnamon and Olibanum are its perfumes—obviously solar; the Lion and the Sparrowhawk are its animals. Gold is the appropriate metal; the Sunflower, Heliotrope, and Laurel being its plants. Crysoleth is its jewel, suggesting the golden colour of the Sun. Its title is "The Collecting Intelligence".

The Tarot card XIX.—*The Sun*, corresponds beautifully. It seems extraordinarily difficult to believe that some writers on the Qabalah attribute this card to the letter Qoph. The card depicts a blazing sun above the Crowned and Conquering Child Horus, who rides triumphantly on a White Horse—the symbol of the Kalki Avatara. In the background of the card are several sunflowers, which again point to the solar nature of the allocation.

The *Sepher Yetsirah* denominates "Resh," a "double letter", but I have been unable to discover any sound other than "R" for this letter; nor is any other so recognized by modern Hebrew grammarians. Perhaps the French form of "R"—pronounced with a decided roll—is the sound in question.

ש—SH

(Shin)

Twenty-first letter.

Path No. Thirty-one, joining Hod to Malkus.

Numerical value, 300.

Shin means a Tooth, probably with reference to a three-pronged molar. This letter takes a dôgish, and when the

latter is on the left side, viz., ש (Sin), it is pronounced as an "S".

Fire Δ is its Yetsiratic element (in Hebrew שש Esh is fire, the "sh" being most prominent in pronunciation), and is symbolized by this sibilant letter ש, because one characteristic of fire is its hissing sound; and the equivalent in Hebrew for "sibilant" is a word which also means "hissing".

The implication of this Path is that of the Holy Spirit descending in tongues of fire—reminding one of the Apostles of Christ at Pentecost—and all its attributions are fiery. Agni is the Hindu God of Tejas, the tattva or element of fire. Hades is the Greek god of the fiery nether regions, as also are Vulcan and Pluto. Its Egyptian gods denote fiery elemental divinities, Thoum-æsh-neith, Kabeshunt, and Tarpesheth.

Its plants are the Red Poppy and Hibiscus. Knowing the above attributions one well understands and feels the plaintive cry of the poet: "Crown me with poppy and hibiscus". The jewel of this Path is the fire Opal, and its perfumes Olibanum and all fiery odours. The *Sepher Yetsirah* title is "The Perpetual Intelligence".

The Tarot correspondence is XX.—*The Last Judgment*, showing the Angel Gabriel blowing a trumpet, bearing a banner on which is a red cross. The dead break open their tombs, and stand erect, looking upwards, directing their arms in prayer to the Angel.

⚓—T

(Tav)

Twenty-second letter.

Path No. Thirty-two, joining Yesod to Malkus.

Numerical value, 400.

This letter means a T-shaped Cross. When without a dôgish is pronounced as an "S".

This Path represents both (a) the lowest dregs of the Astral Plane, to which is attributed ה Saturn as the great astrological malefic, and (b) the universe *in toto*, represented by Brahma and Pan as the sum total of all existent intelligences. In the latter category is Gaea or Gé, the

personification of the earth. There is also the Norse Vidar, whose name indicates that he is the imperishable nature of the world, likened to the immensity of the indestructible forests, and like the Greek Pan he is the representative of the silent, secret, and peaceful groves. Anderson, again, implies that Vidar is the eternal, wild, original nature, the god of imperishable matter. Saturn, an early Italian god, is an earth deity too, he having taught the people agriculture, suppressed their savagery, and introduced them to civilization.

In connection with (a), however, we have Sebek, the crocodile god, signifying the grossest form of matter, and such correspondences as Assafœtida and all evil odours, and the Hindu Tamo-gunam, the quality of slothfulness and inertia.

Its colour is Black, its plants the Ash and Nightshade, and its Yetsiratic title "The Administrative Intelligence".

The Tarot card is XXI.—*The World*, showing within a flowery wreath a female figure, who has come to be known as the Virgin of the World, giving this Path added significance since it descends upon *Malkus*, to which the *Zohar* allocates the final Héh, the Daughter, who is the reflection below of the Shechinah on high. At the four corners of the cards are the four cherubic animals of the Apocalypse; the man, the eagle, the bull, and the lion.

CHAPTER FIVE

ADAM KADMON

THE Qabalists consider the ten Sephiros and the Paths, as an undivided unity, to form what is called *Adam Kadmon*, or the Heavenly Man. We may assume the Sephiros to be the cosmic principles operative in the macrocosm—universals, and correspondingly, since “As above so below”, they have their reflection in man as particulars. In this chapter, an attempt will be made to correlate the Sephiros to the principles in man, and endeavour to draw parallels and correspondences between various systems of mystical psychology. If the student will bear in mind throughout a few of the important attributions given in the previous two chapters, he will experience but little difficulty in understanding what follows here.

“What is man? Is he simply skin, flesh, bones, and veins?”

“No! That which constitutes the real man is the Soul, and those things which are called the skin, the flesh, the bones, and the veins,—all these are merely a veil, an outward covering, but not the Man himself. When a man departs, he divests himself of all these garments wherewith he is clothed. Yet are all these bones and sinews and the different parts of the body formed in the secrets of divine wisdom, after the heavenly image. The skin typifies the heavens that are infinite in extent, covering all things as with a garment. . . . The bones and the veins symbolize the divine chariot, the inner powers of man. But these are the outer garments, for in the inward part is the deep mystery of the Heavenly Man” (*Zohar*).

This quotation from the *Sepher haZohar* is the basis from which has been constructed a coherent system of psychology or pneumatology, which may strike those who

ADAM KADMON

	I	II	III	IV	V	VI	VII	VIII	IX
	Tree of Life	Astrology	Theosophy	Vedanta	Raja Yoga	Hatha Yoga	Egyptian	Rabbi Azriel (revised)	English of Column VIII
1	Keser	Neptune ♆	Atma	Atma	Atma	Sahasrara Chakra	Khabz	Yeichidah	The Point, or Monad
2	Chokmah	Uranus ♅	Buddhi	Anandama-yakosa	Karano-padhi	Ajna Chakra	Khu	Chiah	The Creative Self
3	Binah	Saturn ♄	Higher Manas	Vijnanama-yakosa	Sukshmo-padhi	Visuddhi Chakra	Ab	Nescha-mah	The Intuitive Self
4	Chesed	Jupiter ♃	Manas	Manoma-yakosa		Svaddisthana Chakra	Anahata Chakra	Sekt-herm	Ruach
5	Geburah	Mars ♂			Prana				
6	Tipharas	Sun ☉	Linga-Sarira	Annamaya-kosa		Khat	Ba	Cuph	Physical Body
7	Netsach	Venus ♀			Sthula-Sarira				
8	Hod	Mercury ☿	Earth	Sthulo-padhi		Khat	Ba	Cuph	Physical Body
9	Yesod	Moon ☾			Earth				
10	Malkus	Earth ♂	Earth	Sthulo-padhi		Khat	Ba	Cuph	Physical Body

are unfamiliar with the general conceptions held in mysticism as very strange indeed. But the idea of an inner man using a mind and body as instruments for the obtaining of experience and thus self-consciousness is inherent in every mystical system that has seen the light of the Sun. The classifications of the nature of man used by the various schools of Mysticism are tabulated on the opposite chart, using the ten Sephiroas as the basis for comparison.

In their analysis of man, the Qabalists found that hand in hand with the physical body man had an automatic- or habit-forming or desire-consciousness, which gave him impetus and volition in certain directions. It took care of the functions of his organism to which conscious attention was seldom directed, such as the circulation of the blood, the beating of the heart, and the involuntary motions of the diaphragm resulting in the inspiration and expiration of breath. They also noted the faculty of reason and criticism, the power whereby a man proceeds from premisses to conclusion. And above and beyond this was the Spiritual entity who used this body, who used this desire and rational consciousness.

It should be obvious to ordinary analysis, too, that there appear in man these three distinct "lives". There is, to state the preceding paragraph in a slightly different way, the life of the body, with its host of desires and instincts, and in all the wonderful working machinery of the body. This aspect of the man some Qabalists have termed the *Nephesch*, the animal soul—unredeemed. Then comes his personality—the *Ruach*, a constantly changing, restless "I", which we know, and in which we are conscious of ourselves. Lastly a greater consciousness, transcending all these and embracing them at the same time, is the *Neschamah*, the real Ego.

The *Nephesch* has been partially investigated by Freud, Adler, and Jung, and apart from all theorizations, their observed facts accord with Qabalistic tradition. The *Ruach* has received attention from philosophers, and the *Neschamah* seems to have been sadly neglected.

The above division is called the threefold classification of man, and is similar to the orthodox Christian conception of Body, Soul, and Spirit. In this connection, there is, I might

add, yet another principle postulated by the Qabalah. The *Neschamah* of this classification would correspond with the Hindu conception of Jivatma, the soul or self-conditioned. To the conception, in the same philosophy, of *Paramatma*—the Supreme Self, there is a parallel in Zoharic text called the *Zureh*, a celestial, spiritual, perfect prototype which never leaves its abode in the *Olam Atsilus* (q.v., Chapter Seven). The Zoharists conceive of *Zureh* as connected in some way with the *Neschamah* by spiritual and magnetic ties. Isaac Myers has a few very interesting remarks to make in this respect. He says that by devotion the magical will elevates the *Neschamah* to its *Zureh*, where they unite. "The higher prototypic soul becomes stirred up and, by a mystic influence, they are chained to each other." This idea falls within the Mysticism of the Qabalah, where the doctrine of ecstasy plays a prominent part, and belongs therefore to a later chapter.

The Qabalists have another way of looking at the constitution of man—this time from a more practical point of view. It is based upon what is called the formula of Tetragrammaton, or the attributing of the four letters of YHWH יהוה to various parts of man.

The first Sephirah, *Keser*—the Crown, is not included generally in this particular method; or when it is, is simply called God, or the goal of life to which a man aspires for union.

Y ך is given to *Chokmah*, and is called the Father. In the Indian systems, this would correspond to Atma, the Self. The Mother is *Binah*, the Celestial *Shechinah*, and the first Héh ה is her letter. The Causal Sheath would be the Yoga equivalent. Next is the Son, who is in *Tipharas*, but in reality the hexagonal aggregate of six Sephiroas having its basis or centre in *Tipharas*. The letter of the Son is V ך —the general conception corresponding to the *Sukshmapadhi*, or the Subtle body. Now *Malkus*, the Kingdom, is called the Unredeemed Virgin, and is *Nephesch*, the Animal Soul of man, or the *Sthulopadhi*. She is the final Héh ה.

The Son is the *Augæides*, the Self-glittering One, the Spiritual Soul of Man. He is also, according to another system, the Holy Guardian Angel; and the object of this

particular classification is that the unredeemed Virgin, *Nephesch*, must marry the celestial bridegroom, the Son of the All-Father, who is in Tipharas. This process is called the attainment of the Knowledge and Conversation of the Holy Guardian Angel. It is the alchemical marriage, the mystical nuptials of the heavenly Bride and Groom. This union makes the Virgin a pregnant Mother (Aimah, who is Binah), and with her the Father eventually unites himself—and both, thereby, become absorbed into the Crown. This apparent obscurity can be clarified considerably. The final Hé is the *Nephesch* or subconsciousness. Normally, one's conscious mind, the Vav or Son, is in dire conflict with the subconscious self, and confusion and a disruption of one's total consciousness is the result. One's first object must be to reconcile the conscious ego with the subconscious mind, and set the factor of equilibrium between the two. (This idea is splendidly elaborated by Jung in his commentary to R. Wilhelm's *The Secret of the Golden Flower*.) When this usual source of conflict has disappeared (or, as this old symbolism says, when the Vav and Hé final have married) one is in a position to obtain Understanding, which is Binah, the first Hé, and the Mother. From Understanding, which is Love, Wisdom can arise. Wisdom is Y the Father, Chokmah. With the union in oneself of Wisdom and Understanding, the purpose of life may be divined, and the goal envisaged at the end thereof, and the steps leading to the consummation of Divine Union may be instituted without danger, fear, or the ordinary conflicts of the personality.

I may add, merely in passing, that a highly puissant formula of magick derives from this classification.

There is another classification, a little more philosophical, which is preferred by many. It is essentially derived from *The Commentary on the Ten Sephiroth*, written in Hebrew by Rabbi Azariel ben Menahem already mentioned. He distinguished himself as a philosopher, Qabalist and Talmudist, and was a pupil of Isaac the Blind, the founder of the Qabalistic School of Gerona. His commentary, mentioned above, is written in a remarkably lucid and academic manner, and the classification is extremely satisfactory.

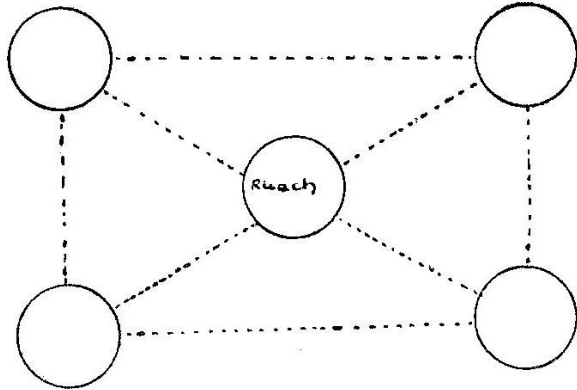
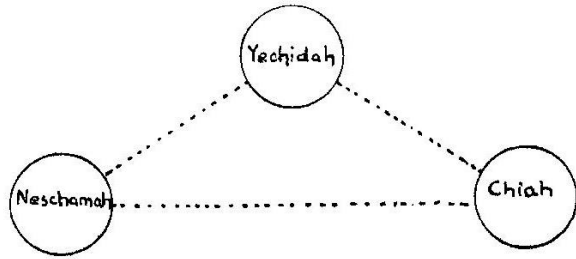
His classification made of Man an entity having six

different aspects. It must not crudely be supposed that Rabbi Azariel implied that these six divisions of man could be cut up separately and any one of them put aside. The six divisions are only aspects of *one* entity, whose nature is consciousness. Man as a whole, comprising his various functions and powers and Sephiroth, is an integral Unity.

Rabbi Azariel characterized the Supernal Triad of Sephiroth the Immortal Man, so called. Keser is the Monad, the unextended and indivisible centre of spiritual force and consciousness—the *Yechidah*, which is translated by the "Only One", the "Unique One", or the Real Self, which is the Undying Spiritual Pilgrim who incarnates from time to time "to take his pleasure among the living". It is the quintessential point of consciousness making man identical with every other spark of divinity, and, at the same time, different with reference to his individual point of view. Some call it the Khabs, or the Star, of which it is written: "Worship therefore the Khabs and behold my light shed over you". It is the Atma of the Hindus, the Universal Oversoul or Self in the heart of every being, the eternal source of Life, Light, Love, and Liberty.

To Keser, in this particular set of correspondences, is attributed the planet Neptune, which is the vice-regent, so to speak, of Nuit, the personification of Infinite Space. He is thus remote, alone, lost in dreams, reveries, aspirations and holiness—brooding upon cosmic things, far above and beyond the petty mean things of earth. Here, too, is attributed the highest of the Chakras, the Sahasrara, which in the enlightened sage is likened to a beautiful lotus of one thousand and one petals.

In the descent towards manifestation and matter, the *Yechidah* adds to itself a Creative vehicle of an Ideal nature, *Chiah*, which is the Will or creative impulse of the original Point-of-View. Its Theosophical title is *Buddhi*, the direct spiritual vehicle of Atma. The Vedantic term is the Anandamayakosa, the Sheath of Bliss; and in Raja Yoga, it is the Karanopadhi or the Causal instrument or vehicle. Its Chakra or astral nerve centre is the Ajna, two-petalled, situate in the skull in or near the pineal gland, which some occultists claim is an atrophied third eye, the physical organ of true spiritual clairvoyance or intuition.



The
Constitution
of
Man.

DIAGRAM NO. 8.

Lambeth Public Library

Its planet is Uranus, symbolizing altruism and the magical power in man, capable of nameless evil as well as good, yet vital and necessary to his being ; moreover, it is capable of redemption, and when so redeemed, is the greatest power for possible good.

The third aspect of the immortal entity is *Neschamah*, or Intuition, the faculty for the Understanding of the Will of the Monad. In Theosophy, this is Higher or Buddhi-Manas, which, together with Atma-Buddhi, is the god of a high and noble rank, who incarnates in the brute forms of the early races of mankind in order to endow them with mind. The Manasaputras have both Solar and Mercurial connections. The Vedantists call this principle the Vijnana-mayakosa, the Sheath of Knowledge ; and its corresponding Chakra in the Yogas is the Visuddhi, said to be located in the subtle body on the spine at a point opposite to the larynx.

This trinity of the original spiritual Monad, its Creative vehicle, and Intuition, form a synthetic integral Unity which philosophically may be denominated the Transcendental Ego. It is a Unity in a unique manner, and its attributes are summed up in the three Hindu hypostases, more true, perhaps, of the Sephiroth than the parts of man, of Sat, Chit, Ananda ; Absolute Being, Wisdom, and Bliss.

"Below" the real man exists that part of him which is perishable—the so-called lower self. "Below" and "lower" are used obviously in a metaphysical sense, and the reader must not imagine that the parts of man enumerated here are superimposed one upon the other like, for example, the layers of an onion. They all interpenetrate one another, and occupy the same position so far as external space is concerned. The Blavatskian aphorism concerning the four worlds holds perfectly good here ; these various principles are in coadunition but not in consubstantiality.

The upper Sephiroth may be considered as real and ideal, and the seven lower ones as actual, and the gap between the mental conception of ideal and actual may be said to correspond to the Abyss wherein all things exist in potentiality—but without meaning in themselves. The Abyss is the source of all impressions, and the storehouse, so to speak, of phenomena.

Below the Abyss is the *Ruach*, the Intellect, that part of one's individualized consciousness which becomes aware of things, desires them, and tries to attain them. It is a "machine" created, evolved, or invented by the Self for

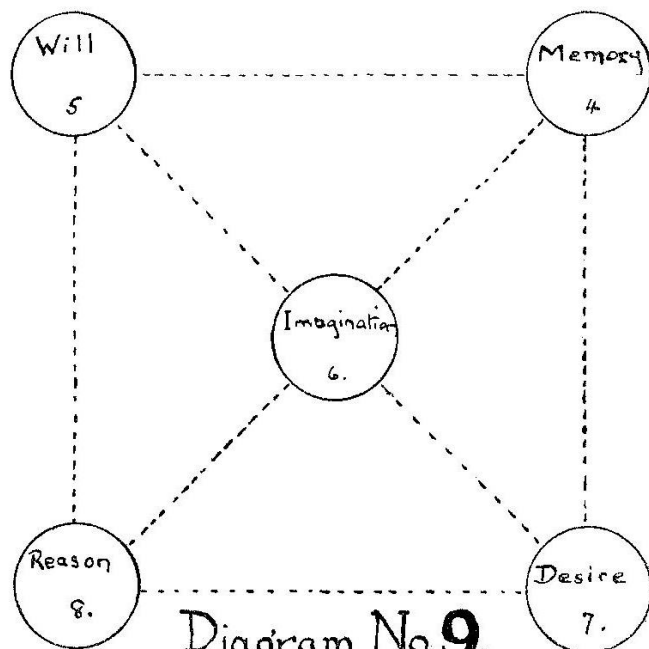


Diagram No. 9.
The Faculties
of the *Ruach*.

investigating the nature of the Universe. It is that portion of oneself consisting of sensations, perceptions, and thoughts, emotions, and desires. Blavatsky calls this principle *Manas*, or rather lower *Manas*—that aspect of *Manas* "nearest" to the *Kamic* nature; and in the Vedanta it is known as the *Manomayakosa* or the Mental Sheath; the *Raja Yogis* include with it several of the

characteristics of the *Nephesch*, denominating it the *Sukshmopadhi* or subtle body. Its astral chakra is the *Anahata*, which exists in or near the physical heart.

The *Ruach* comprises the fourth, fifth, sixth, seventh, and eighth Sephiroth, whose attributions are respectively Memory, Will, Imagination, Desire, and Reason.

Memory is the very stuff of consciousness itself. It is, to use a figure of speech, the mortar of the architecture of the mind, that integrating faculty binding together all the various sensations and impressions. The Will is a colourless principle moved by, and comparable to, desire. It is the power of the spiritual Self in action. In ordinary life it is not, as it should be, the servant of the man, but rules him with a rod of iron binding him to those very things from which he essays to escape.

Imagination is a faculty much misunderstood, most people thinking of it as sheer fantasy used in day-dreaming. In reality, however, it is the king faculty, for with the Will it is the all-important principle used in operations of Magick or the Practical Qabalah.

Emotion, or the Theosophical principle of *Kama* (the "Id" of Sigmund Freud), is that element of desire or emotion which can either be dominated entirely by *Nephesch* or controlled by *Neschamah*.

We have already considered the reasoning faculty of the *Ruach* in an earlier chapter—"The Pit". In his *Ocean of Theosophy*, William Quan Judge, one of the early founders of the Theosophical Society, and a co-worker of Madame Blavatsky, wrote that reason and the cold logical faculty is but the lowest aspect of *Manas*. And this is obvious through reference to the Tree of Life. Reason is the eighth Sephirah only. The higher parts of the *Ruach* are an Imagination, which when spiritualized together with Will become those two faculties of the greatest importance so far as Magick is concerned, as said above. But they are still *Ruach*. Their spiritual equivalents are *Chokmah* and *Binah*, Wisdom and Understanding; or *Chiah* and *Neschamah*, the True Creative Self and the Intuitional Self. The assumption that *Ruach* is the lowest aspect of the Thinker would be borne out by the history of philosophy. To analysis, the essence of the intellect appears just as

inaccessible as the nature of external bodies is, and some philosophers observing this fact, and the experience that the mind was but a succession of states of consciousness and an associated setting up of various relations, considered that the existence of the Soul was not proven—confusing the idea of a Soul with the instrument of mind which it uses. Both Hume and Kant demonstrated its inherent self-contradictory nature, but the former did not apprehend a permanent integrating principle running through impressions. He therefore argued—with his *Ruach*, which is incompetent to argue on such a point, since its nature is self-contradictory—that the Soul, not being an impression or a sensation, nor an entity to which one can point holding it there for analysis when introspecting, did not exist, forgetting all the time, or unaware perhaps of the fact, that it is the Soul, or as the Qabalists would say, the Real Man above the Abyss, who is introspecting and examining the contents of its own *Ruach*.

The *Ruach* is the false or empirical ego. It is that part of us which names itself "I", and it is just that principle which is not "I". Its moods change with the passing of the years. More, its contents are never the same from one minute to another. The destruction of the glamorous bondage which the *Ruach* exerts over us, thus permitting the light of the *Neschamah* and the higher principles to shine through to illumine our minds and our daily lives, is one of the all-important tasks of Mysticism. In fact, the abnegation of this false ego (*bitol hoyesh*) is the essential accomplishment of all spiritual development.

Some Qabalists postulate a Sephirah named Däath, or Knowledge, as being the child of Binah and Chokmah, or a sublimation of the *Ruach*, supposed to appear in the Abyss in the course of man's evolution as an evolved faculty. It is a false Sephirah, however, and the *Sepher Yetsirah*, in anticipation, most emphatically warns us that "Ten are the ineffable Sephiroth. Ten and not nine. Ten and not eleven. Understand with Wisdom, and apprehend with care". It is a non-existent Sephirah because, for one thing, Knowledge when examined contains within itself—as the progeny of *Ruach*—the same element of self-contradiction, and being situate in the Abyss, dispersion and so of self-destruction.

It is false, because as soon as knowledge is critically and logically analysed, it breaks up into the dust and sand of the Abyss.

The unity of the various faculties just mentioned, however, comprises the *Ruach* which is called the Human Soul.

The next principle is the *Nephesch*, the gross side of the spirit, the vital element which is *en rapport* with Guph the body, and the mainspring of all the instincts and cravings of the physical life. It is the animal side of the soul, that element of it which comes most of all into contact with the material forces of the external actual universe.

Nephesch, in reality, is a dual principle, its two aspects consisting of (a) what is called by the Hindus Prana, the electrical, dynamic, and vivifying element which is life; and (b) the Astral body (*tselem*). They are considered together in the Qabalah under the title of *Nephesch*, because the action of prana is unknown and impossible without the medium of the astral body. There is a Zoharic section dealing with the garments with which the Soul or the Incorporeal is clothed, and it speaks of the astral body in very peculiar terms :

"One outside garment which exists and does not exist ; is seen and not seen. In that garment, the *Nephesch* is clothed and she goes and flies in it, to and fro in the world."

In another place there are unmistakable postulates of the astral body :

"In the Book of King Solomon is to be found : That at the time of the accomplishment of the union below, the Holy One, Blessed be He, sends a *deyooknah*, a phantom or shadow image, like the likeness of a man. It is designed in the Divine Image (*tselem*) . . . and in that *tselem* the child of man is created . . . in this *tselem* he develops, as he grows, and it is with this *tselem*, again, that he departs from this life."

The postulate of the Astral body grows out of the consideration that in the physical body we find a "something" besides matter ; something changing, it is true, but undoubtedly one and the same thing from birth to death.

The *Nephesch* is in Yesod, ☽ Luna, the foundation whose attribute is Stability in Change. This "something" referred to is the *Nephesch*, on which the physical body is

moulded, for the Qabalah regards the body as impermanent and in a condition of perpetual flux. It is never the same from one moment to another, and within a period of seven years it has a completely new set of particles. But despite this constant throwing off of atoms, etc., there is something persisting from birth to death, changing its aspect a little, but remaining the same, giving the body a more or less consistent appearance during its life. This astral double or Body of Light, as it is also called, is composed of matter in an altogether different state from the physical body, being subtile, magnetic, and electric. The *Nephesh* forms a link between the body and the *Buach*, and if we try to picture in our own minds the image of a man from birth to death, the image incorporating all the traits and peculiarities of childhood, maturity, and senility, all extended in time, that concept will convey the idea of an astral body, or the *Pranamayakosa* of the Vedanta.

The principle of Guph, the physical body, is attributed to Malkus, the Kingdom, the sphere of the four elements, and is too well known to demand comment or description. I need only add that the predominate influence of the soul over the body, the body as being interpenetrated and overflowed in all its parts by the Real Man, and dependent upon it for the source of its life, are the implications of the Zoharic ideas of the soul. The *Sepher Yetsirah* makes an elaborate set of attributions to the Tree bringing in the various physical functions of man, but these are not of great importance for our present purpose.

I have refrained from here discussing the various problems and doctrines of the so-called Doctrinal Qabalah, such as the Evolution of the Universe and of Man, Reincarnation, and Causation as applied to Retribution—because, having originally postulated the incapacity of the *Buach* to deal adequately with such problems, it would be useless to engage upon an exposition of these points. Particularly is this so with regard to the Zoharic and post-Zoharic conceptions of *Gilgolem*, Reincarnation. A great deal of loose thinking and unwarranted assumption characterizes the Qabalistic literature concerning this aspect of esoteric doctrine, and I feel more strongly than ever that it is only by means of a profound and well-assimilated knowledge of

comparative philosophies and esoteric teaching that one is able to obtain any meaning or intellectual satisfaction from, for example, Rabbi Isaac Luria's *Gilgolem*. In any event, this doctrine, and the several others above mentioned can only be solved and understood by one who has come to an Understanding of his True Will, knowing himself to be an Immortal Entity, a Star pursuing its way unhampered through the infinite heavens from eternity to eternity—not merely in a rational way, but as a result of the *esh hoRuach*, intuitional and spiritual experience.

CHAPTER SIX

THE LITERAL QABALAH

IN the previous three chapters, giving a brief description of the philosophical Alphabet employed by Qabalists, a series of correspondences embodying a comparison of extremely dissimilar topics has been systematically placed under the category of each letter of that Alphabet, rendering study and memorization more simple than otherwise might be the case. It is essential to again emphasize the fact that unless these attributions are committed to memory, at least partially, and a number of new correspondences added from the separate store of knowledge at the disposal of each student, very little benefit will be derived. The Tree must be made to grow in one's own mind so that, although its roots are firmly implanted in the earth of one's body, its uppermost branches soar high and sway gently, wafted to and fro by faint zephyr-like breezes of the spiritual realms.

A few methods of applying Qabalistic ideas will now be demonstrated, the reader bearing firmly in mind that each letter has a number, symbol, and Tarot card attributed to it. The Rabbis who originally worked on the Qabalah discovered so much of interest and importance behind the merely superficial value of numbers and of words embodying and representing these numbers, that they gradually developed an elaborate science of numerical conceptions altogether apart from mathematics as such. They devised various methods of number interpretation to discover, primarily, the hidden meaning of their scriptures.

GEMATRIA

The first method is called Gematria, derived from a Greek root implying the sense of numbers represented by letters. Gematria, therefore, is the art of discovering the

THE LITERAL QABALAH

secret sense of a word by means of the numerical equivalents of each letter. Its method of procedure depends on the fact that each Hebrew letter has a definite numerical value and may actually be used in place of a number. When the total of the numbers of the letters of any one word were identical with that of another word, no matter how different its meaning and translation, a close correspondence and analogy was seen.

For example, the word נחש Nachosch, a "Serpent", adds to 358: $\text{ש } 300 + \text{ח } 8 + \text{נ } 50 = 358$. Also משיח Messiah adds to 358! $\text{ח } 8 + \text{י } 10 + \text{ש } 300 + \text{ח } 40 = 358$. A certain relation might theoretically be said to exist, but the problem is, how is this relation to be discovered?

The Serpent is a symbol of the Kundalini, the spiritual creative force in each man which, when aroused by means of a trained will, re-creates the entire individual, making him a God-Man. Thus, the Initiates of Ancient India called themselves Nagas or Serpents, and thus, also, the Serpent Worship (far more than mere Phallicism) in all countries of all ages which ever has been the problem to archæologists. The word Naga, too, or Naja is discovered, so I am informed, on some of the cuneiform tablets in the ancient Temples of Egypt where Osiris, the Sun-God was hailed when arising from the primordial deep. The Neophyte, during his initiation, when he was Osirified and plunged into a deep trance enduring for three days, was crowned with glory when the sun's rays would illumine the cross to which he had been secured, and given a head-dress marked by a Uræus Naja, an emblem of cosmic significance and spiritual knowledge.

Moreover, if we add up the digits, 3, 5, 8, we obtain 16. If we look up the correspondences of the sixteenth Path, several attributions may be found there which may tend to edification. It is the "Son" of Tetragrammaton—Dionysius-Zagreus; and Parsifal who has become the Hierophant or Messiah, able to solve the mysteries of existence, and performing the miracle of redemption.

We thus see the specific analogy between the words "Serpent" and "Messiah" which the Qabalah has been able to reveal.

When dealing with the Path of Shin, it was there stated

that the general implication of that Path was that of the descent of the Holy Spirit. Apart from all the other information furnished, how may we confirm such a conclusion?

The Hebrew words רוח אלהים Ruach Elohim may be translated "The Spirit of the Gods". By Gematria, its numerical value is ascertained to be 300. The numerical value of the letter Shin was also said to be 300, and we see, therefore, that they are identical.

There is another method of applying the processes of Gematria along slightly different lines. In her *Secret Doctrine* Blavatsky writes that Fohat is the vitalizing electric principle animating and propelling the cosmos, magnetism and electricity being its purely terrestrial phenomena. Comparison of description and explanation yields the fact that Fohat is very similar in function and quality to Sakti, already referred to Binah, our third Sephirah. But there is another way of arriving at this attribution, even if we were unable to find a description of some known quality already placed on our Tree with which to compare it.

When transliterated into Hebrew, Fohat would be spelt : פוהאט. The Gematria of this would be פ 80 + י 70 + ה 5 + ט 1 + א 9 = 165. The Hebrew word חזקת *Chazokim*, which means Strength or Energy, also has the numerical value of 165. ח 40 + ז 10 + ק 100 + ת 7 + ט 8 = 165. A connection is thus traced between Fohat and the idea of Strength or Energy, and from this alone we could assume that Fohat was martial in character.

We can continue yet further in our application of the details of our philosophical alphabet. 1+6+5=12. 1+2 equals 3, which is the number of Binah, to which Sakti, as we have seen, was attributed.

Still another method of spelling Fohat is פוהאט. Its value is פ 80 + ה 5 + ט 1 + א 9 = 95, which is the number of a Hebrew word חממים *HaMayim*, meaning the Waters. The Great Sea has previously been mentioned as one of the correspondences of Binah, and Binah is not only Shechinah, the Holy Spirit, but Sakti.

By adding the digits 9 and 5, we obtain 14. The Hebrew

word דוד Dôd equals ד 4 + ו 6 + ד 4 = 14. Its meaning is Love, which is of course harmonious with the Great Mother, and we could assume it as part of the meaning of Fohat. This love may be construed as a form of magnetism manifesting as cohesion and attraction among the objects and particles of the phenomenal world.

After having written the above, the writer referred to that section of *The Secret Doctrine* dealing with Fohat, and discovered that Blavatsky gives Eros, the young God of Love, as a correspondence of Fohat! The writer had completely forgotten this fact when investigating this word by number. Moreover, Blavatsky writes elsewhere that Fohat is in the cosmos what Kama, the principle of individual desire or passion, is in the microcosm. The symbols are seen, hence, to tally in a perfect manner.

But we may continue still further. 1 plus 4 equals 5. Five is the sphere of Geburah or ♂ Mars. The reader will recall that this Sephirah repeats on a lower plane the force-element attributed to Binah.

This can be proved in another manner, by analysing each letter of the word separately. פ F is ♂ Mars, with its implicit connotation of Strength and Brute Energy. י O is Priapus, the Greek God of sexual fecundity and fruitfulness. ה H is ♈ Aries, in which ♂ Mars is exalted. Its Tarot attribution was the Emperor wherein was found concealed the symbol of Sulphur, or the Hindu Gunam of Rajas. א A is Thor with his Swastika, hurling thunderbolts and lightning from heaven. Aleph, too, is the whirling Force of the Primum Mobile, formulating cosmic dust into the spiral nebulae. ט T is ♌ Leo, the Lion, with its Tarot attribution of VIII—*Strength*. All these correspondences repeat the general meaning of strength and force, coinciding with Blavatsky's description of Fohat.

The above will go to show how the Qabalists proceed to discover the meaning of a word which, previously, was an unknown quantity.

NOTARIQON

The second method of exegesis employed by the Qabalah is Notariqon, which is a derivative from the Latin *notarius*, meaning a shorthand writer. By this method, one con-

structs a completely new word from several existent words by employing the initial or final letters of these words and combining them. Alternately, by taking separately each letter of a given word, and expanding each one into another word, a sentence can be formed.

An example may be given. In Chapter One, it was remarked that the doctrine of the Qabalah, as a philosophical system, is denominated "Chokmah Nistorah", the Secret Wisdom. By taking the first letter of each of these two words we obtain חן Chén, a Hebrew word meaning "Grace". The implication is that the study of this arcane wisdom of the Qabalah endows one with the Grace or Shechinah from the Gods on high.

Another way is to take the last letters, viz.: חה Héh, meaning a "window", showing that the Qabalah is that window through which one may envisage the true meaning of existence.

Moreover, the former method of Gematria can be applied to the process or results of Notariqon. The numeration of Chén is ח 8 + נ 50 = 58, which is the numerical value of חילי Chili, a word meaning "My Strength". The Qabalistic doctrines are the strength and support of a man's inner life.

Héh equals ח 5 + ח 5 = 10. There is a word גבוה Gevoh, translated by "To Fly", which also adds to 10. The reader can assemble all these meanings and results; the total giving him a conception of the real meaning of the purpose of the Secret Wisdom.

The word of Power אגלא AGLA, so frequently employed in the rituals of the Practical Qabalah, is composed of the first letters of the four words אחה גבור לעולם אדני Atoh Gibor LeOlahm, Adonai; which we can translate "Thou art Mighty forever, my Lord".

The Path of Caph was explained to imply the infinite priapic prodigality and fruitfulness of Nature. It was also stated to represent the Wheel of Samsaric rebirth, sweeping us headstrong into existence after existence. This idea can be amplified considerably by Notariqon.

Caph is spelt in Hebrew כפ. The first letter כ may be made to stand for the Greek word κταις, and the last letter פ for Φαλλος, implying that the coition of the sexual organs

is the instrument of Nature's rash prodigality, which tie us perpetually to the wheel of existence, with its accompanying burdens of joy and sorrow, birth and death.

The well-known word Amen is composed of the first letters of the words אדני מלך נאמן, "Lord, Faithful King", which open the Hebrew prayer called the Schemah.

TEMURAH

The third method is called Temurah, meaning Permutation. The letters of a word are transposed, according to definite schemes, and substituted for another letter before or after it in the alphabet, forming an entirely new word.

One method, known as *Albam*, is to take the Alphabet and place the last half below the first half as follows:

כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
ה	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל

Various permutations are arrived at, for the top row of letters may be substituted for those in the bottom row, and vice versa.

An interesting example is supplied by a Qabalist with whom the writer is somewhat acquainted. The word משיח Messiah, when treated by the above-mentioned mode of permutation, gives us the word בישק Bishak. The M is substituted for B, the Sh for a Y (or I), the Y for Sh, and the Ch for Q.

Not having a Hebrew dictionary at my side at the moment of writing, I am not able to enquire as to whether there is such a Hebrew word as בישק. But a little knowledge of Hebrew grammar and our Qabalistic correspondences will suffice, and the difficulty is soon overcome.

The first letter ב B may be construed to be the prepositional prefix meaning "in", "with", or "by", leaving the three letters ישק Yishak. The numerical value of these letters is 410, viz.: י 10 + ש 300 + ק 100 = 410. Now there is a Hebrew word קדוש Qadosh, whose value is 410 also, and it means a "Saint", or "Holiness". Obviously, this is harmonious with our original word Messiah, for will not the Messiah come with holiness and in sanctity?

Some little time after the above passage was written, the writer had the opportunity to consult a Hebrew lexicon in which he discovered much confirmatory matter; that ישׁ may be considered primarily as a verb in the future tense, third person singular, and in all probability derived from the root derivative meaning "to burn, kindle, or light".

All these words are very much in accord with the general implication of the Messiah or Adept who comes with sanctity, for these words symbolize the facts which appertain to the state of him who is God-Man, the regenerated and illuminated Adept. For within his heart, his Soul is enkindled, and upon his brows the lissome light of the Silver Star doth radiate—his "light shining before him"; and above his head burns the thousand and one petalled lotus of the Sahasrara Chakra upon which the Shechinah has descended, and wherein Adonai doth disport himself with the Gods.

The method of letter analysis, previously described, helps to clarify the general conception. ב B is ז Mercury, the Magician bearing in his hand the Wand representing his Divine Will and Wisdom. י Y is the Tarotic Hermit; also it is the symbol of innocence and spiritual virginity. שׁ Sh is the Holy Spirit, his Divine Self which has been successfully invoked in the thaumaturgic rites. ק Q is פ Pisces, the Fishes; representing the regenerated sex force, or libido, transmuted into the Kundalini which Madame Blavatsky informs us is an electric spiritual force, the great pristine creative power.

ישׁק itself yields the number 412, as follows: ק 100 + שׁ 300 + י 10 + ב 2 = 412. The words אלהים ישׁוה Yeheshua Elohim, translated by Yeheshua (or Jesus) is God, also have the same numerical value, 412. The correspondence of all this with the idea of Messiah is certainly most clear. Numerous other examples, dealing mainly with the Scriptures, have been worked out with laborious painstaking and ingenuity by the Qabalists. I doubt, however, that they are sufficiently important to warrant mention here.

A few remarks are necessary at this point, since the name Jesus has been introduced into this work. It is not the

desire of the writer to be drawn into the maelstrom of controversy with regard to the character or nature of Jesus, the individual sacred to Christians; nor is it his intention to engage in polemics as to whether Jesus actually lived, whether he was a great Adept, or simply a solar myth, as many of the exponents of the higher criticism claim. The Qabalah simply uses the name ישׁוה Yeheshua because it implies a certain philosophy descriptive of certain of its prime theorems. This is a point which must be remembered. The name refers to a definite *type*, and not to any individual.

The letters יהוה YHVH of the Tetragrammaton are used to imply the whole gamut of the four elements. י Y as the creative function of the Archetypal Realm, is Fire the Chiah; the first ה H represents the Cup, the symbol of the passive character of the Creative World, and is Water the Neschamah; ו V is the Son, the active vice-regent of the Father, and is Air the Ruach; and the final ה ה is the Nephesh; the passive receptive Earth, fructifying all things.

The whole word, comprising the totality of these explanations, is conceived by the Qabalah to represent the unregenerate man, who lives entirely in his body, eating, drinking, and copulating, etc. The Divine Self or the Yechidah has not yet made its appearance within him.

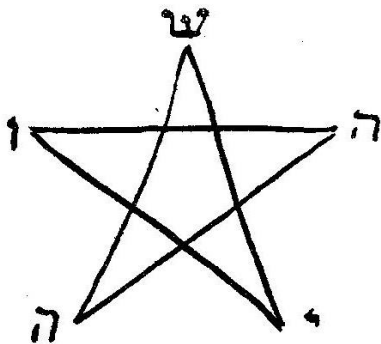
In the course of the practise of Meditation and Practical Qabalah, it is conceived that a man so regenerates and purifies himself, that he opens himself to the Holy Spirit, which completely revitalizes him, exemplifying in him a living testimony of the Word made Flesh.

The Holy Spirit or the Shechinah, as we have already observed, is symbolized by the letter שׁ Shin. When, therefore, a man has invoked the Spiritual Self, his Holy Guardian Angel, and attained to His Knowledge and Conversation, the process is described as the descent of the letter שׁ Shin into the midst of the elemental name of the יהוה Tetragrammaton, thus forming a new word ישׁוה Yeheshua, the Pentagrammaton, the symbol of a new being, the Adept or Tsaddik in whom the birth of Spirit has equilibrated the base and unredeemed elements of matter.

There is obviously no Christian bias in this interpretation,

as unfair critics have alleged, the symbolism being merely used as graphically descriptive of what is considered to be a real fact in mystical experience, without having the slightest reference to the central figurehead of the New Testament. I make this remark to reassure those of my readers who may be of Jewish persuasion.

Having made reference to Pentagrammaton I should indulge, perhaps, in a little explanation of its significance. The attributions with reference to the actual geometrical figure are as follows :



The Yod represents Fire ; the Hé primal is Water ; Shin, the crowning point is the Shechinah, the Holy Spirit ; Vav is Air ; and Hé final is Earth, the synthesis of all the other elements and principles. The symbol is therefore one which denotes the whole of the constitution of man. Those of my readers who may be familiar with the processes of ceremonial Magick, particularly that having reference to Skrying in the Spirit Vision, will recall the power of this five-pointed star to invoke or banish, at will, the spirits of the Astral Plane. That it does actually do so is referable finally to the fact that it is a very adequate geometrical epitome of a completely enlightened man, the Tsaddik or Adept, than whom there is no more powerful being in the universe.

The little grammatical suggestions given with regard to

the Hebrew letters also are most important. I shall give an example to illustrate the idea.

One Qabalist of tremendous knowledge was endeavouring to transliterate into Hebrew the name of a præterhuman intelligence by the name of Aiwass. This is, of course, neither the time nor the place to go into the reason for his desire to obtain this name in Hebrew, and yet have the *numerical value* of 418. Had this Qabalist, whom the writer greatly esteems, known of the remark made with regard to the letter of the thirty-second Path, ת Tav, he would have been saved several years of effort. For that letter, when without a dôgish, is pronounced as an "S". Aiwass should have been spelt :

$$ת 400 + א 1 + ו 6 + י 10 + ס 1 = 418.$$

Those of my readers who are familiar with Qabalistic terminology will notice too that in this work ספירות has been rendered as "Sephros" and not "Sephiroth". The last letter does not, and cannot in Hebrew grammar, take a dôgish at the end of a word. Its pronunciation is therefore "S".

At the close of this exegetical chapter on the methods of Gematria, Notariqon, and Temurah, it is perhaps advisable to mention that, to the so-called ordinary individual, these methods will be of little or practically no real use. They are included here only to render this treatise moderately comprehensive.

It may, indeed, have already dawned upon the mind of the astute reader that there is the greatest of probabilities that one can produce, so far as the results are concerned, the precise opposite of those conclusions which have been obtained and set forth above. In other words, these methods may seem to be purely arbitrary.

In this connection, however, I recall to mind a saying attributed to the Buddha, I believe, that only an Arahat can fully comprehend the excellence of the Dhamma. The implication of this statement applies likewise and with even greater emphasis to the Qabalah. The writer is of the firm opinion, and most intelligent students will also concur therein, that only an Adept or a Tsaddik within whose heart has been enkindled the light of the Knowledge and

Conversation of his Holy Guardian Angel, will be enabled to utilize in a correct manner—that is in a way wherein arbitrary notions do not intrude—the three processes demonstrated here. For the Adept will have the inner spiritual vision with which to see beyond the mere letter and external form of the Law. In basking in the sunshine of Shechinah, and the revelation vouchsafed to him by reason of these—what otherwise might justifiably be termed—“juggleries”, he will have obtained much new knowledge to assist him on the Path. And this Path it is which goes for ever onward. Its way proceeds undeviatingly forward and forward, upward and upward, unto that Goal which has neither beginning nor ending, start nor finish, but journeys eternally in every direction and dimension into Infinity.

CHAPTER SEVEN

THE LITERAL QABALAH (*continued*)

IT should by now be abundantly clear to even the most casual reader, after this description of the thirty-two Paths of Wisdom and the outline of the Qabalistic ideas of number, that the more knowledge of every kind one has at one's disposal, and the greater one's experience, the more will the system commend itself as a mode of classification. It cannot be too clearly emphasized that this being a system for the classification of *all ideas*, there is nothing which cannot be comprehended in it. No attempt, therefore, has been made to give here a large number of correspondences, as this is a task which must be left for individual research. The writer must be pardoned for reiterating this so frequently, but it is so important that he grasps every opportunity to drive the point home.

At first sight the whole system of the Sephirothal Tree, with the manifold correspondences to be utilized as a psychological or spiritual classifying system, may appear to the reader as wholly unintelligible. But with a little serious application, the lapse of time will show an unconscious assimilation—analogue to the seed of a tree taking root silently, secretly, in the dark depths of Mother Earth. When the seed has at last sent forth shoots and roots seeking nourishment and something it can grasp and hold on to, the tender stalk pushes its way upwards towards the Sun, the source of light and life.

So also with the fundamental principles of the Qabalah. First the original seed of the few important correspondences, upon which the whole superstructure depends, should be committed to memory and made an integral part of one's everyday consciousness. In order to facilitate study, the reader who is really interested in proving to himself the inestimable value of the Tree of Life as a method of

classification, should procure a tray which contains what is known as a card index. This, in reality, is but a small box holding a number of blank cards. These should be divided into several compartments, numbered from 1 to 32. Every correspondence mentioned in the previous chapters should then be entered on a card by itself and placed in its proper position, under its appropriate number. Then the student should briefly enter on to each card the various facts of which he is cognisant concerning each of those attributions and take steps to acquire a deeper knowledge concerning some of the items which are new. In this very practical way, he will be classifying the whole of his knowledge into thirty-two compartments, and any new facts which he thereafter obtains will be automatically grouped under some one of these divisions. When this task has been thoroughly accomplished, he should endeavour to reduce in his own mind the information contained in these thirty-two divisions with their multitudinous facts to Ten, the number of the Sephirois—and finally to One.

This last task will be rendered much more simple if the relation obtaining between the Paths and the Sephirois, and the *shape* of the Tree itself, is borne in mind. All the attributions should be carefully *traced* and correlated by the reader to that harmonious and symmetrical shape which is formed by the ten Sephirois and the twenty-two Paths. He should remember, too, the triune nature of each unit; it receives from above, retains and expresses its own nature, and transmits the influence to that which is below.

This is the root foundation upon which all further study must be based. As the study progresses, a more complete and intelligible set of attributions should be filed in these original jackets, and the Tree will be observed to grow under one's very eyes.

The correspondences of each unit may be indefinitely extended, since each Sephirah and each subsidiary Path may be visualized as containing a Tree of Life within its own sphere, and may thus be divided for the purpose of more precise and close analysis into ten subdivisions. The Tree itself may also be placed in each of, what are called, The Four Worlds in the Qabalistic Scheme of Evolution.

The Sephirothic scheme was originally concerned with

the mysteries of evolution, and the Qabalists conceived of the evolution of the cosmos in a complex manner. By a kind of flowing forth or emanation from Ain, it was held that there were produced in succession four Worlds or Planes of Consciousness. The Tree, therefore, is divided into four different regions of consciousness, of four cosmic planes in which the creative flow or pulsating stream of life proceeds.

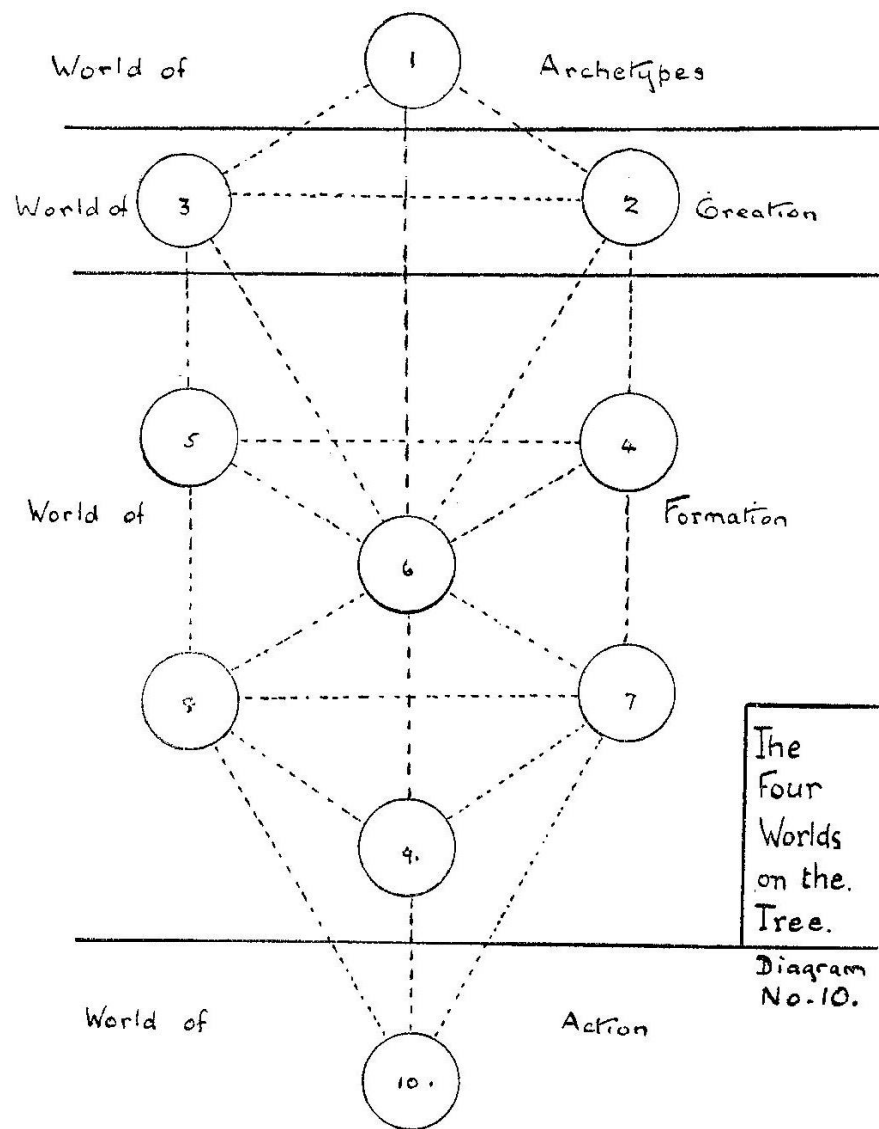
The first of these four creative planes is *Olam Atsilus*, the World of Emanations or the Archetypal World. The second is *Olam Briah*, the Creative World. The third is *Olam Yetzirah*, the Formative World, all the above finding expression and dynamic concretion in *Olam Assiah*, the World of Action or the Material World, which the *Zohar* considers to be the abiding truth of the harmonious co-operation of all the Sephirois, making the universe in all its orderliness and symmetry a true and exact manifestation of the Thought Divine of the Archetypal World. The Zoharic authority for this philosophic conception is to be found in *Zohar*, i, 156 *et seq.* :

“ All that which exists upon the Earth, has its spiritual counterpart on high, and there exists nothing in this world which is not attached to something Above, and is not found in dependence upon it.

“ All that which is contained in the lower world is also found in prototype. The Lower and the Upper reciprocally act upon each other.”

This division is contemplated in two distinct manners. In the *first method*, Keser—the Sphere of the Primum Mobile—occupies the first plane alone. It is the Archetype and Creator of all the other Sephirois. Chokmah and Binah are considered as the Creative World, the region of Ideation and Cosmic Energization, from which evolves the World of Formation, consisting of the fourth, fifth, sixth, seventh, eighth, and ninth Sephirois. The World of Formation constitutes the Astral Plane, comprising various degrees of subtle and electric matter and energy. The whole is synthesized in the physical world, Malkus, the tenth Sephirah, which is, in this mode of consideration, *Olam Assiah*.

The *Zohar*, moreover, takes the name YHVH, which is



The Four Worlds on the Tree.

Diagram No. 10.

the Tetragrammaton, and attributes each letter of this word to some one of the four Worlds. Yod to the Archetypal World, the first Hé to the Creative World, Vav to the Formative World, and the final Hé being allocated to the Material World.

In the *second method*, the *Zohar* places a whole Tree of ten Sephiro in each of the Four Worlds. The Archetypal World is the highest, being absolutely ideal. It is the plane of the Divine Thought, the Causal Plane of Cosmic Ideation, or the Mahat of Blavatskian Theosophy.

The ten Archetypal Sephiro project themselves into the World of Briah, a plane less spiritual and less abstract. Here the creative forces of the Gods seize upon the archetypal ideas of things, expanding and vivifying and developing the Tree on that particular plane. This is the mental plane proper, comparable in cosmical constitution to the conception of the *Ruach* or the lower Manas of Theosophy in man. The lowest Sephirah in *Atsilus* thus becomes the Keser in Briah, as the accompanying diagram shows, and the Malkus of *Briah* becomes the Keser of *Yetsirah*, and so on down the scale.

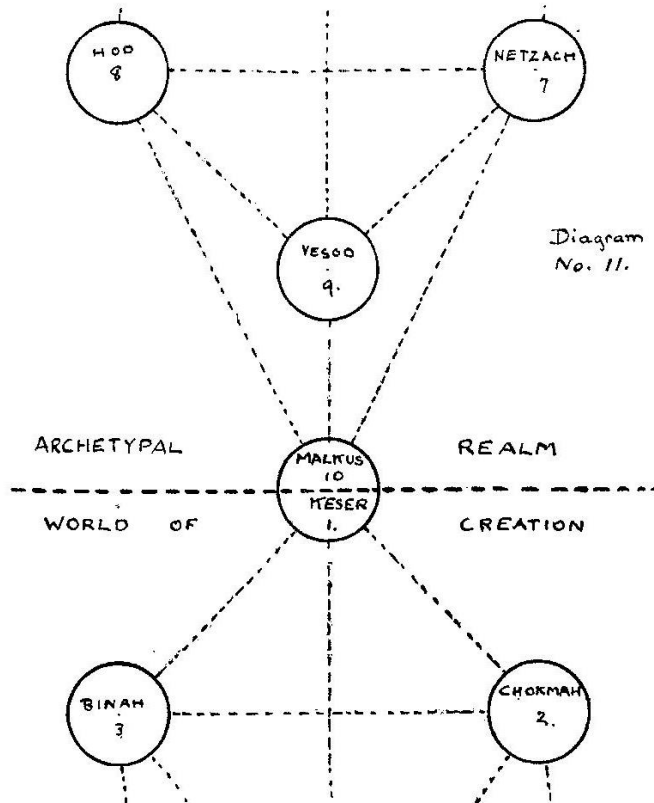
In the Formative World, which is the plane of the Astral forces, the ideas are projected still further, being clothed here in a design or model form of electric and magnetic matter. The astral substance is an omnipresent and all-permeating fluid of extremely subtile matter, of substance in a highly tenuous state, and in the process of further evolution, it produces, and acts as the substratum to, the material world, which is a copy of the astral in more dense and gross material.

In this manner, should a large number of triads be required for comparative purposes—such as may be required for the attributing of the triadic categories of the Hegelian Philosophy to the Tree of Life—we obtain by this means a system of twelve triads, with a pendant of a thirteenth Sephirah in Assiah.

The Tarot cards likewise have been attributed to these four Worlds. The set of cards consists of Twenty-two Trumps attributed to the Hebrew Alphabet; four suits of fourteen cards each, entitled Wands, Cups, Swords, and Pantacles. The first ten of each suit, as we have already

seen, were attributed to the Sephiros. The remaining four in each suit are the Court cards, King, Queen, Prince or Knight, and Princess or Page, and are attributed to the letters of the Tetragrammaton and to the Four Creative Worlds.

In the painting of modern sets, a number of mistakes



have inadvertently crept in. The King has been depicted as sitting passively on a throne, and the Prince or Knight, astride a horse in full gallop, actively brandishing his weapons. In reality, the symbols should be reversed, for the King (the Demiurgos or Macroprosopus in Keser) who

represents *Olam Atsilus*, is creative and positive, and transmits the stream of life to the Queen, who is the Mother, *Olam Briah*, abiding patiently and passively as the work of creation goes on within her. The Prince or Knight (the Microprosopus situate in Tipharas), representing *Olam Yetsirah*, is similar in function to the King but subsisting on a much lower plane, he receiving the ideas and force of the Father from the Mother, which impressions he in turn imparts to the Princess or Page, who is the Virgin, *Olam Assiah*.

The names of the suits, too, are descriptive to a very large extent of the nature of the Worlds. The Wand is the magical symbol of the Creative Will which evolves the original archetypal ideas in *Olam Atsilus*. They are projected into *Olam Briah*, the Creative World, symbolized by the Cups. The Cup obviously is a feminine symbol, passive, and receptive, eager to receive the male influence from on high. The Sword relates to the Formative Plane, since the sword cuts, forms, and hews. The Pantacles, being formed of wax—a symbol of earth, passive and inert—symbolize the World of Action and matter, wherein the forces of the more transcendent planes have their field of manifestation.

Only one word of caution is here required. It must not be supposed that these Worlds are *above* one another in space or time. Such is not the Zoharic idea. This is one of the main drawbacks of diagrammatic representations. They are realms of consciousness each having an appropriate vehicle of matter, some more subtile, others more dense, than the other. Blavatsky states that they are "in coadunition but not in consubstantiality". The implication of this rather formidable phrase is that their substance is not of the same degree of density, although spatially they may occupy the same position. The distinction, however, is of quality of matter, not of position in space.

A few remarks are necessary with regard to methods of viewing the Tree and its shape in general. In Chapter Three the reader will have observed from the diagrams that there were three Triads of Sephiros, culminating in the pendant of a tenth Sephirah which was called Malkus. There is, however, another way of looking at this Tree. The Sephiros arrange themselves in Columns, for there are

three on the Right hand, three on the Left, and four in the Middle.

Chokmah, Chesed, and Netsach are those on the Right hand, and these comprise what is called the Pillar of Mercy, comparable to the Column Yachin of the Freemasons. Binah, Geburah, and Hod, are the Sephiros on the Left, and they are denominated the Pillar of Severity—the Masonic Boaz; while the four Sephiros of Keser, Tipharas, Yesod, and Malkus, the main trunk of the Tree, comprise together the Middle Pillar.

It will be very interesting for the reader to note, in connection with the Middle Pillar, the words used in Exodus with regard to Aaron's wand or the rod of Almond. The words are *מטה השקד* *Matoh haShaked*. By Gematria the numerical value of these two words is ascertained to be 468. From our Chapter Four, 400 is seen to be Tav ט the thirty-second Path leading from Malkus to Yesod. 60 is the Path of Samech ס leading from Yesod to Tipharas. 8 is the thirteenth Path, Gimel, which joins Tipharas directly to the Crown. The whole idea of the wand of Aaron the High Priest, implies the shaft connecting the Sephiros on the Middle Pillar—a straight road from the Kingdom to the Crown.

The question may arise in the mind of the student of Philosophy at this juncture as to whether the Qabalah resolves itself into an objective or a subjective scheme. That is to say, is the world as it is perceived through the five senses the result of the creativity of my spiritual ego, having no existence outside of my own consciousness, or does the Qabalah regard the Universe as both subjective and objective?

A study of Qabalistic ideology and correspondences would lead one to suppose that it accepts the absolute reality of external things in the most objective sense. It is, if name it we must, an Objective Idealism. All our perceptions are not exclusively of the Ego, nor of that which is perceived; they are the representations of a certain relation and interaction between the two. We cannot affirm any quality in an object as being independent of our sense apparatus. Nor, on the other hand, dare we assume that what we do cognize is more than a partial representation of

its cause. We are unable to determine, for example, the meaning of such ideas as motion, or distinguish between space and time, except in relation to some particular observer and some particular thing observed. For instance, if during experimentation, a huge cannon were fired twice at an interval of three hours, a Solar entity would note a difference of several thousand miles in space between the shots, rather than three hours difference in time. We are absolutely incapable, however, of perceiving phenomena except through the senses. It would be quite correct, hence, from a purely Qabalistic viewpoint, to assume that the Universe is also subjective without denying in the least its objectivity.

In reality, however, I must add as a cautionary warning that the Qabalah does not concern itself with the rational solution of the objectivity or subjectivity of the Universe. It is primarily, as so frequently emphasized here, a psychological system for the comparison and classification of all ideas and experiences.

The student will undoubtedly begin to wonder how it is possible to correlate the abstract mythological conceptions inherent in our Sephiros to the ideology of the various academic systems of philosophy. This is not a particularly difficult task, once one has a perfect string of correspondences established in one's mind.

Let us take, for instance, the critical idealism of Kant. The Universe as existing in time and space is considered to be a subjective creation of the perceiving Ego, such ideas as time and space being *a priori* categories or forms of creative thinking. How, now, can we establish a correspondence between our Qabalah and the concept just mentioned?

Keser has been defined as the Ego, the Monad, "the secret centre in the heart of every man". Keser, hence, is our Transcendental Ego. To Binah, we found that Kronos or Time was attributed. Thus Binah links up with the Kantian category of Time. The Sphere of the Zodiac is a correspondence of Chokmah, and is, in a certain respect, a concretion of the idea of Space. We have, therefore, the whole Universe as the lower seven Sephiros, projected and

existing in Time and Space, or Chokmah and Binah, which are the functions of the integrating faculty of the Ego or Keser. The student will find it no difficult matter to correlate the remaining Kantian categories, or forms of the activity of the thinking ego, to the Sephirothal Tree.

When we come to consider Fichte and Hegel, we find a very close analogy indeed between the Emanation system of the Qabalah, which proceeds in triads, male, female, and child; and the dialectical process which has its expression in a positive or outgoing movement, its opposite or negative, and the reconciliation.

There attaches hereto, however, another problem of paramount importance upon which it is necessary to comment before proceeding any further. The fact that the Sephirotes fall into triads or trinities, and the fact that such titles as the Father, the Mother, and the Son, have been ascribed to them, has been the means of encouraging many an apologist on behalf of Christianity to argue without sufficient basis that the Christian trinity is implicit in the Qabalah. I quote Prof. Abelson in connection with this argument:

"It is beyond a doubt that the resemblance is quite a matter of accident. . . . The philosophy of Salomon Ibn Gabirol, Neoplatonism, Gnosticism, Philonism, and other systems have all left indelible traces (i.e. on the evolution of the Qabalah). But Christianity, be it remembered, besides being a debtor to Judaism, is a debtor to these sources as well; so that what appears to be Christian may be, in reality, Jewish; a development of the original material by an unbroken succession of Jewish minds. . . . But it is beyond dispute that the Christian Trinity and the trinities of the ten Sefirot lie in quite distinct planes."

On this subject I feel in my deepest heart that to Mr. Arthur Edward Waite there is due a great debt of gratitude. For although Mr. Waite frankly confesses himself to be a Christian—and let it be remembered, moreover, a Christian holding obedience to the See of Rome; or so I gather from his writings—he has analysed notwithstanding, with the utmost care, the possible comparisons which might be drawn between the Christian Trinitarian concept and the Qabalistic Sephirotes bearing the titles of the Holy Family.

In his *Holy Kaballah*, for one thing, he proves conclusively and at great length that the Shechinah attributed to the Sephirah Binah is not to be construed as being identical in nature or definition with the Holy Ghost. He observes in addition, although somewhat unnecessarily in my estimation, that the philosophy attaching to the union of the Zoharic Yod and Heh primal in the *Olam Atsilus* would be repugnant to the devout Trinitarian. I need not labour the point here that the Christian Trinity would be even more reprehensible and worthy of all contempt to the venerable Rabbis of the Holy Assemblies.

From my point of view, to attend to the problem itself, there cannot possibly be the slightest connection between the two philosophic formulations which have been at the foundation of virulent controversy. Because, let me insist most strongly, the two Schools under consideration speculate upon two entirely different topics. According to the Church, the various aspects of the Trinity are, severally, all One in God. Despite this, however, so Athanasius tells us, each individual Person, in itself, is God.

Not so according to the Qabalah. *Ain Soph* is the Infinite; Eternity, transcendent and immanent. It cannot even be said to be One, since it is Zero; and One is an attribute as we have already seen of manifestation and limitation. Those Sephirotes which bear such titles as Father and Mother cannot, *per se*, under any circumstances, be God or *Ain Soph*. The *Zohar* teaches distinctly that the Sephirotes are simply *kechleem*, vessels or channels through which the Divine forces of creative evolution manifest themselves. The Sephirotes to which Father and Mother are allocated are not *Ain Soph*. Permeated and sustained by the Infinite Life though they always are, they are realized to be but manifestations.

The real solution of the would-be comparison is, in point of fact, a remarkably simple one, since there can be no comparison at all. So simple is this solution that insofar as I am aware it has escaped those who revel in logical hair-splitting and argument. The ideas in the minds of the early Church Fathers and the Doctors of the Law were not in accord. The Church taught of Three Persons who are eternally the Father, Son, and Holy Ghost.

I cannot understand that this metaphysical formulation has any other than the most remote relationship to the Qabalistic concept of the Tetragrammaton, the four-lettered name of God. Its allocations are the Yod and the first Héh, the Father and Mother in Transcendence; and the Vav and Héh final, the Son and the Daughter, twins, below. In other words, *this Holy Family consists not of Three individuals, but of Four*. It should be quite obvious to even the merest tyro in philosophy that two distinct systems are here being propounded, the one having little or nothing to do with the other. The defence raised by Dr. Abelson is, therefore, no defence at all, since he is endeavouring to demonstrate that the Jews have not borrowed from the Christians. Actually this question does not enter into the controversy.

There has been one final attempt to attach a fourth person to the Christian Trinity in the shape of the mystical body of Christ which is the Roman Catholic Church. So feeble a last resort indeed casts reflection upon the minds in whom it originated.

Yet on this whole subject there have ensued polemics which have been perpetuated for over three hundred years in pure ignorance of Qabalistic essentials. Reuchlin, Mirandola, Knorr von Rosenroth, Lully, and others studied the Qabalah primarily in the deceitful anticipation that therein might be ascertained doctrines analogous to the Christian faith; doctrines with which to compel the sons of Israel to shave their beards and cut their forelocks; to forsake the faith and counsel of their fathers, and partake of the communion according to the Rite of Rome. With but a few exceptions they failed in the latter, despite wilful perversion of Zoharic doctrine. Many a Rabbi of orthodoxy, as a direct result, levelled venomous hatred and fiery vituperation against the *Zohar*, accepting *a priori* the belief of his uncircumcized persecutors that Christianity, or at least the contention that the Trinity and the nomination of Christ as the Jewish Messiah, appeared in the *Zohar*. The fault lies with them also for the neglect of so great a heritage.

It is necessary for the student to make a strong effort to grasp the doctrine of the Tetragrammaton as briefly

developed in Chapters Three and Five. Upon an understanding of this formula depends his realization that the *Zohar* and the Qabalah stands as a body of doctrine altogether independent of what has proceeded from within the Sanctorum of the Catholicism as obtains at Rome. He will then find himself the possessor of sufficient knowledge preventing his fall into so shallow a booby trap as that described above, and provide the basis upon which he can erect a towering edifice of magical theory and practice.

To really appreciate the triadic movement of the Sephiroth in the descent from ideality to actuality one should possess a knowledge of philosophy from Plato to Hegel. This triple action of movement, its negation and reconciliation (considered by Hegel to be a kind of logical controversy) is universally held to be the true method of philosophy. The Qabalah advancing by means of this Dialectical process, in priority to Hegel and Spencer, propounds a highly comprehensive system of evolution in which—to make use of Spencer's well-known formula: "There is a continuous change from indefinite incoherent homogeneity (*Ain*) to definite heterogeneity of structure and function (*Mal'kus*) through successive differentiations and integrations" (the intervening Sephiroth).

Fichte in his philosophic researches, in starting from the Ego (*Keser*) found it to possess knowledge, thought, and consciousness. He claimed that thinking is not the essence of the Ego, but merely one of its activities (below the Abyss, the Qabalah would add), and so he arrived, by an examination of the act of thought, at his first three principles. By means of the dialectic, acknowledging the Self (*Keser*—the Crown) as a starting-point, involving whatever one knows and experiences, he attempted to overcome the Kantian dualism, which separated the phenomenal from the noumenal worlds, and made the latter "unknowable". First, there is the Ego, Self or Subject, given in every cognition; infinite and inexhaustible in nature; but obscure, for we know it only in its activity—which has a special form, the "positing" or the putting forth of energy, pure activity, the manifestation of the Self.

This produces the Object, the opposite of Self, the

non-ego (Non-Being of Hegel), which corresponds to Binah, since the latter is the root of matter, and the opposite of Being. The object is its first alien, which acts upon the Self and is acted upon by it. They are then recognized in reciprocal relation, and the interaction resolves itself in the harmony of self-knowledge (the third principle), or Chokmah, Wisdom, our second Sephirah.

One meets with a perfect foreshadowing of the German idealisms in various of the writings of some of the early Qabalists, and the following quotation from Rabbi Moses Cordovero is quite good philosophy :

“ The first three Sephiroth must be considered as one and the same thing. The first represents ‘ knowledge ’, the second ‘ the knower ’, the third ‘ that which is known ’. The Creator is Himself, at one and the same time, knowledge, the knower, and the known. Indeed, His manner of knowing does not consist in applying His thought to things outside Him ; it is by self-knowledge that He knows and perceives everything which is. There exists nothing which is not united to Him and which He does not find in His own essence. He is the type of all being, and all things exist in Him under their most pure and perfect form. . . . It is thus that all existing things in the universe have their form in the Sephiroth, and the Sephiroth have theirs in the source from which they emanate.”

Another instance in an entirely new direction is necessary perhaps to demonstrate the manner in which Qabalistic knowledge may be applied. In his Swarthmore Lecture, *Science and the Unseen World*, Prof. A. S. Eddington pointed out that “ out of the electric charges dispersed in the primitive chaos ninety-two different kinds of matter—ninety-two chemical elements—have been built. . . . *At root the diversity of the ninety-two elements reflects the diversity of the integers from one to ninety-two* ; because the chemical characteristics of element No. 11 (sodium) arise from the fact that it has the power at low temperature of gathering round it eleven negative electric charges ; those of No. 12 (magnesium) from its power of gathering twelve particles ; and so on ”.

At this point I shall leave the Swarthmore Lecture to ask the reader to consider with me a highly significant passage

taken from Sir James Jeans' recent work, *The Mysterious Universe*. I quote from page 8 :

“ To-day one phenomenon after another which was at one time attributed to ‘ vital force ’ is being traced to the action of the ordinary processes of physics and chemistry. Although the problem is still far from solution, it is becoming increasingly likely that what specially distinguishes the matter of living bodies is the presence not of a ‘ vital force ’, but of the quite commonplace element *carbon*. . . . If this is so, life exists in the universe only because the carbon atom possesses certain exceptional properties. . . . So far nothing is known to account for its very special capacity for binding other atoms together. *The carbon atom consists of six electrons revolving around the appropriate central nucleus. . . .*”

In his Swarthmore Lecture, Eddington continues an identical theme, stating that the electronic structure of the element carbon is responsible for, and provides the physical basis of, life.

Now this conception of things very closely approximates that adopted by the Qabalists. For the moment I shall deal solely with the element carbon, leaving the reader to work out for himself the correspondences of sodium and magnesium mentioned by Eddington. The manifestation of Life is, the Qabalists assert, definitely connected with, and is part of the connotation of, the number Six. Carbon itself is concerned with combustion, combustion with fire and heat ; the latter, ultimately, with the Sun. We may assume that Carbon is a manifestation, or the underlying basis, of life in the microcosm, and the Sun the source of Life in the Macrocosm.

It will have been observed that one of the several correspondences given to the sixth Sephirah of Tiphareth or Harmony on page 61 was the Sun. It is quite obvious, of course, that we are completely dependent on the solar orb and on its life-giving heat and vitality for our very existence. There could be not the slightest manifestation of life at all on this globe—at least no form of life as we know life ; no mineral kingdom, none of the exuberant and luxuriant vegetation which we love so dearly, no animal life of any description—were we cut off in some

way from the rays of our parent Sun, with all its sustenance and warmth.

Yet the Qabalah goes still further, as will have been seen. Not only is the Sun our Father from the physical viewpoint, but our inner spiritual existence, which is the real life of us, is intimately bound up in all sorts of ways with that of the Sun. The Sun as we see it is the outer vehicle of the inner Spiritual Sun; the flaming garment of a God or a group of Gods of whose nature we are part and parcel, and from whose life we may not be separated, just as the cells which constitute our own organism are bone of our bone, flesh of our flesh, and soul of our soul. As one of the magical rituals—adapted from the Egyptian Book of the Dead—expresses it: “I am the Eidolon of my father Tmu, Lord of the City of the Sun”.

The student of ancient religions, too, will note with great interest in this connection the undeniable fact that the great teachers or Adepts (those who attained to Tipharas, at least, the Sephirah of ☉; see next chapter) who have left their impress on popular worship—Attis, Adonis, Osiris, Mithra, Dionysius, and Jesus Christ—have become, almost without exception, identified with the cycle of the Sun’s journey through the heavens, or rather to be somewhat more accurate, the cycle of their lives attached itself to the greater cycle of the Sun. The Nativity occurring at the winter solstice, the Crucifixion at the equinox of spring, all suggest the birth of the year and the elevation of the Sun above the equator. There are numerous variations upon this theme, but the symbols are nearly always equivalent. The subject of the picture or the story is ever the same; it is that eternal miracle of abounding life, ever self-restored, triumphant over death—the return of the Sun.

Six, then, may imply carbon and the idea of the physical elements necessary for the manifestation of life, but to the Qabalist, as we have shown, it means infinitely more; his mind immediately refers the number Six to everything connected with the Sun, its esoteric noumenon, its earthly emissaries, and spiritual consciousness as a whole.

To continue the quotation from Jeans’ book:

“The phenomenon of permanent magnetism appears in a tremendous degree in iron, and in a lesser degree in its

neighbours, nickel and cobalt. . . . The atoms of these elements have 26, 27, and 28 electrons respectively. . . . As a consequence of these laws, atoms having a certain definite number of electrons, namely 6, 26 to 28 . . . have certain special properties which show themselves in the phenomenon of *life, magnetism, and radio-activity* respectively.”

These numbers 6, 26, 27, and 28 all link up quite definitely with conceptions held in the Qabalistic scheme to symbolize the same qualities recognized by scientific thinkers to inhere in atoms with the number of electrons just mentioned. The carbon atom with its six electrons can be attributed harmoniously to the sixth Sephirah as was done above, and we may now examine the other three numbers with the view of ascertaining in what way they connect with the philosophic principles heretofore outlined.

Path No. 26 on the Tree of Life is the letter Ayin, whose attributions are emblematical of the various creative forces of Nature represented, particularly, by Priapus the fecund God; implying too the idea of cosmic desire and instinct which manifests, for example, as the cohesive attraction or magnetism of one molecule for another.

The letter Péh is the twenty-seventh Path, and its main attribution is Mars, which is the electric vitalising force animating and permeating all things. Tradition attributes iron to Péh, the number 27, although here there is some slight difference with modern science which states that the element iron has 26 electrons. By considering, however, the central proton with the 26 revolving electrons we have 27, which is Péh. This is arbitrary and open to question however.

Twenty-eight is the Path of Tsaddi which joins Netsach to Yesod. The meaning of this Path of Tsaddi is best discovered by an analysis of the Sephiroth which it joins on the Sephirothal Tree. The chart will show this path joining Netsach and Yesod. Netsach is the sphere of Venus, and the whole implication of this Sephirah was stated as that of love of a sexual nature, representing the generative forces of Nature; therefore magnetism and desire are the implications in general. Yesod is the Foundation to which the Astral Plane is attributed, and the astral substance is by

definition magnetic, subtile, and electric in its nature. Although the term "radio-activity" was not used in the last quarter of the nineteenth century, nevertheless the reader will be able to ascertain without difficulty that the description of the qualities of astral matter are almost identical with those given by present-day scientific investigators to those elements which are said to be radio-active.

Enough has been stated above, I think, to show the reader on what lines to proceed in making use of the Qabalah as a system for the comparison of ideas. The examples given are not intended to be anything more than suggestive, and it is to be hoped that, in the not far distant future, some student will provide for us a comprehensive survey of the entire history of philosophy with a comparison of its major developments to the ideology of the Qabalah, and a carefully tabulated classification showing the electronic constitution of the ninety-two elements side by side with an elaborate series of Qabalistic correspondences.

CHAPTER EIGHT

THE LADDER

WE have considered at length the Tree of Life as a philosophical alphabet. It is now necessary to consider this Tree in an altogether new light.

In the different limbs of this structure we previously found a quality corresponding to a similar innate quality in man which must be unfolded, developed, and perfected. This process of unfoldment is called, graphically, "Climbing the Tree". An earlier chapter stated briefly that the methods of the Qabalah were two: Meditation and Magick. A few explanatory remarks are now required.

Since it has been shown that the *Ruach* is denied us, because of its own limitations, to aid us in the Quest for Truth, and since Faith as ordinarily apprehended is even more useless—a new method for philosophical research is highly desirable. In fact, not only a new method but an entirely new direction in which research must be furthered.

In Positivism, men have denied a transcendental region of consciousness almost entirely because, not admitting the possibility of relations other than those formulated by logicians, they denied the very existence of the things which appear to be illogical from the viewpoint of those formulæ. Modern "spiritualism", for instance, attempted to construct a noumenal world on the model of the phenomenal; but it wanted to prove at all costs that the "other world" is logical from our standpoint; that the same laws operated there in much the same way they do here, and that the "other world" is nothing more or less than a copy and an extension of ours. It is, in short, a crude and barbaric formulation of the unknown.

Positive Philosophy naturally perceived the absurdity of all these dualistic theses, but having no power to expand or

extend the field of its activity, limited by its logic, it could think of nothing better than to deny.

Mystical Philosophy alone has felt the possibility of relations other than those of the phenomenal world, and formulated a logic applicable to the supersensuous and transcendental consciousness. But it was arrested in its progress by hazy and unclear conceptions of organized and sceptical research, finding it impossible to define and classify its material in a scientific way. This may be corrected, and a thorough sceptical system instituted using the Qabalistic Tree as a classifying medium.

Ultimately Science must come to the Qabalah, because it alone provides a comprehensive method and a new direction for research. Mystical and magical methods open to us not only a new type of experience—accompanied by psychological phenomena indeed worthy of scientific research—but what is much more important, and worth while, they extend added knowledge of a transcendental region of consciousness. In his *Tertium Organum*, P. D. Ouspensky writes :

“The entire body of teachings of religio-philosophic movements have as their avowed or hidden purpose, *the expansion of consciousness*. This also is the aim of *mysticism* of every age and of every faith, the aim of occultism and of the Oriental Yoga.”

The methods of the Qabalah particularly—since it alone of all others appears to possess the one basis pre-eminently suitable for synthesis—enlarge our vision of the universe by means of an experience variously called religious, mystical, or supra-rational. And by this is meant an experience, nay, an immediate intuition, a spontaneous insight into the meaning, the nature, and the value of the Universe, giving a beatific vision of how all things belong together, a clue to the nature of Ultimate Reality. We deal here with an essential fact in mystical knowledge ; the superseding of the ordinary activities of the rational consciousness in a direct intuition wherein the *Neschamah* gazes *directly* upon ideas. And experience, whether secular or mystical, must always be the *ultima thûle*, beyond which one dare not go, nor which one dare negate. In setting up the Mystical

Experience as the source of inspiration and knowledge, we only have recourse to true scientific principle for, as Julian Huxley has expressed it in *What Dare I Think?* : “the most important characteristic of the scientific method is its constant reference back to experience in the search for knowledge”.

The first of these methods is meditation. The Jews have long been acquainted with various technical methods of meditation. Their scriptures scintillate with many sublime examples of men whose experiences, undoubtedly the result of meditation, were convictions of indubitable contact with Reality ; experiences beyond the slightest cavil. For one thing, the vision of Jehovah by Moses, the long line of Prophets—Isaiah’s vision of God whose train filled the universe, the ecstasy of Ezekiel lifted from off his feet by the Spirit and removed from one place to another, the inspiration of Baal Shem Tov and the foundation of the Chassidischer Movement ; the very fact of prophecy itself—all these stand as a living vital testimony to this one statement. In the Talmud, too, there are dark hints as to the existence of a developed tradition of the “Mercavah”, or the Divine Chariot seen in vision by Ezekiel. Since the world is a process of Emanation, an outgoing of Reality into its Otherness (to use an Hegelian expression), there must be a corresponding way up for man by way of this “chariot”—the vehicle or means by which he could be transported into the realms of the unseen. And the *Zohar* speaks of the “divine kiss”, during which the man is united with his Root. It elaborates at great length on the verse in Canticles : “Let him kiss me with the kisses of his mouth”, having reference to the union of the letters of Tetragrammaton. I must quote, furthermore, the following :

“In the most mysterious and elevated part of the heaven there is a certain palace which is called the Palace of Love, wherein are hidden profound mysteries, and the Kisses of the King’s Love are there. . . . There the Holy One, Praised be He, meets the Holy Soul (Neschamah). He advances and immediately kisses her, and embraces her and caresses her. . . . Like the custom of a father to his beloved daughter, in kissing her, embracing her, and giving

her presents, so the Holy One, Blessed be He, does to the pure Soul daily" (ii, 97a).

(In order to prevent the acquisition of wrong impressions it is necessary to warn the reader, when examining original Qabalistic texts, against archaisms and erotic forms of expression. With the rationale here extended no difficulty should be experienced in piercing the conventional forms of writing, and obtaining true understanding.)

At this juncture, however, we will deal with Meditation in its Hindu form as Yoga, since that system has been very elaborately detailed; and consider meditation as a general formula, leaving its particular divisions for discussion in connection with the Grades attributed to the ten Sephiroth.

Patanjali, in the first sentence of his Aphorisms, defines meditation as "the hindering of the modifications of the thinking principle". It is astounding that so simple a statement of fact should have been misconstrued for centuries, being obscured by religious doctrinalia and ethical sentimentalism. Ethics has but little to do with this question other than this: that the practitioner must so live while in training that no emotion or passion disturbs the *Ruach* which he is endeavouring to control.

The *Ruach*, the principle whose thought modifications are to be controlled, permitting *Neschamah* to pierce through the tranquillity thus caused, is not, as we have already pointed out, the highest power in man. It is only one particular function, one instrument of the *Yechidah*, by which it thinks, works, and experiences. As Blavatsky wrote in *The Voice of the Silence*: "The Mind is the great Slayer of the Real. Let the disciple slay the Slayer." The theory here is that the mind is but a mechanism for dealing symbolically with impressions, though its construction tempts one to take these impressions for Reality. Conscious thought, hence, is fundamentally false, preventing one from perceiving reality.

There is but one simple fundamental essential to meditation, beyond all dogma and morality, viz. to stop thinking. This explanation of the major step leading to the Mystic experience is highly significant. It explains prayer, and its purpose; and all the several practices are seen to be simply "dodges", as it were, to acquire the faculty of slowing

down the current of thought and ultimately stopping it altogether *at will*. The Hindu image expresses the theory perfectly. There is a lake into which five glaciers move—the five senses; the lake being the mind. While ice, the manifold impressions, is breaking off constantly into the lake the waters are troubled. Once the glaciers are stopped the surface becomes calm, and then and then only can it reflect unbroken the disk of the "Son"—the Augœides, the self-glittering One.

While it is true that in sleep thought is stilled, the perceiving function, too, is stilled; and since we are desirous of obtaining a perfect vigilance and attention, uninterrupted by the rise of thoughts, we follow this procedure.

It is considered a necessary preliminary to still the consciousness of the body by a practice called *Asana*—posture, by which, when some slight degree of skill has been attained, no messages of bodily disturbance are sent to the brain.

It has been noticed that the breathing of persons in ecstasy becomes deranged in a marked and curious manner; the process, for one thing, becoming very slow and rhythmic. Yoga in its scientific way reversed the process, and its devotees attempted to reproduce, by breathing slowly, deeply, and forcefully certain aspects of the mystic states. One may profitably confirm this theory in the Exercises of St. Ignatius of Loyola. By this exercise some thoughts are barred altogether from forcing entry into consciousness, and those which do come into the mind do so more slowly than before, giving the practitioner sufficient time to perceive their falsity and consequently destroy them. In short, there is undoubtedly a real connection between the rate of respiration and the condition of the brain or the state of mind, as even a little experimentation will go to prove.

The emotions are then stilled to prevent them also from arising to excite the mind we are trying to make quiet. In Pratyahara, we analyse the mind more deeply. It is a sort of general examination of the contents of the mind, and it is said that in Pratyaharic introspection one perceives directly the arguments underlying the Berkeleyan idealism.

Following this, we begin to control and restrict thought

of whatever nature, and suppress all thoughts by a direct concentration upon a single thought which itself is finally banished. Fichtean philosophy has shown us that the contents of the mind at any moment consisted of two things: the Object or Non-Ego, which is variable, and the Subject or Ego, apparently invariable. Success in meditation produces the result of making the object as invariable as the subject, this coming as a terrific shock, for a union takes place and the *two become one*. Rabbi Baer, the Chassidic successor of Israel Baal Shem Tov, taught that when one becomes so absorbed in the contemplation of an object that the whole power of thought is concentrated upon the one point then the self becomes blended and unified with that point. This is the mystical Marriage so often referred to in occult literature, and concerning which so many extravagant symbols have been employed. This union has the effect of utterly overthrowing the whole normal balance of the mind, throwing all the poetic, emotional, and spiritual faculties into a sublime ecstasy, making at the same time the rest of life seem absolutely banal. It comes as a tremendous experience altogether indescribable even to those who are masters of language, remaining only as a wonderful memory—perfect in all its details.

During this state all conditions of limitation such as time and space and thought are wholly abolished. It is impossible to explain the real implication of this fact; only repeated experience can furnish one with apprehension. For it is an experience beyond any adequate description; a pure termlessness where the subject no longer speaks of any thing; where both subject and object are transcended, and there remains only a sublime spiritual realization—an experience without a name.

It is the most vivid of all experiences, for it is an absolute stunning blow to the mind, all other events of normal life being as complete darkness in comparison with it. The man who has experienced the more intense forms of this state of consciousness is completely liberated. The universe with its bonds is destroyed for him and he for it, and his will is thus able to proceed unhampered.

Now Magick or the Practical Qabalah has, as its aim, the attainment of a similar state of consciousness, though

its approach is from a different angle. Just as there are various technical methods of Yoga, so there are of Magick. I ignore completely, at this stage of exegesis, the charms and amulets which comprise a greater part of such Qabalistic works as *Sepher Ratsiel haMaloch* and *The Greater Key of King Solomon*. My references are in the main directed towards the spiritual thaumaturgy manifested in, for example, *The Sacred Magic of Abramelin the Magi*, and such invocations as "The Bornless One", "Liber Israfael"; the latter being an adaptation from the Book of the Dead; and the powerful fragments of lyrical ritual found in the Dee manuscripts. When a man endeavours to perfect his meditation, the rebellion of the human will and the *Ruach* is violent, and only by experience can one discover the almost diabolical ingenuity of the mind in attempting to escape from control. There are methods of training that will, by which it is more or less easy to check one's progress. Magical ritual is a mnemonic process devoted to this end. I say mnemonic advisedly, to answer objections to "apparatus" employed by the Practical Qabalist.

By each act, word, and thought, the one object of the ceremony—the Invocation of the Holy Guardian Angel—is being constantly indicated. Every fumigation, invocation, banishing and circumambulation is simply a reminder of the single purpose until—after symbol upon symbol, emotion after emotion having been added—the supreme moment arrives, and every nerve of the body, every force-channel of the *Nephesch* and *Ruach* is strained in one overwhelming orgasm, one ecstatic rush of the Will and Soul in the pre-determined direction.

Everything in the operation is so arranged that it will remind the Magician of his one Aim, his one True Object. He resolves that every weapon and instrument employed in his ceremony shall serve to remind him of his chosen end, making every impression (by means of the Qabalistic alphabet of association of ideas) the starting-point of a connected series of thoughts ending in that thing. His whole energy is resolved that every act shall turn to the advantage of his invocations.

In a Temple which typifies the universe as he is aware of it, he draws a circle to announce the nature of his operation.

The circle is, primarily, a universal glyph of the Infinite (Ain) with which he affirms his identity, and he affirms, moreover, that he limits himself to the attainment of a certain goal, that of the attainment of his Angel, and that he no longer wanders without aim in the world of matter and illusion and impermanence. This circle is protected by various divine names, the influences upon which he relies to guard him from the vicious demons without, the hostile thoughts of his own empirical ego, which is to be exorcised and transcended. Within this figure stands the foundation of all his work, an Altar, the symbol of his fixed Will. Everything is kept in the Altar cupboard, since everything is subject to law; except the Lamp hanging above his head, the Light of his Real Self, illuminating everything below.

Upon this altar are arrayed his Wand, Sword, Cup, and Pantacle. The Wand is the terrestrial symbol of his God-like Will, Wisdom, and Creative Word, his divine force—just as the Sword is his human force, the sharp analytical faculty of the *Ruach*. It is the mind which is his mechanism for dealing symbolically with impressions, and his capacity for criticism. The Cup is his Understanding, the passive aspect of his Will; it links him with That which is beyond, on the negative side, being hollow and receptive of the influence descending from on high. The Pantacle is flat, the temple of his Holy Ghost; of the earth earthy, it is his lower nature, his body. On the altar is a phial of Oil, his aspiration towards a nobler self, towards a higher reality, consecrating him and all it touches to the performance of the Great Work. Three other weapons surround the oil, the Scourge which tortures him, the Dagger wounding him, and the Chain binding him to his one end. It is this self-discipline which keeps his aspiration pure. Upon his head he wears a golden Crown, showing his lordship and divinity; and a robe to symbolize glory and the silence wherein the celestial marriage is consummated. On his breast, over his heart, he wears a Lamén which sums up his conception of the Great Work, and declares the nature of the particular work on hand.

So, by making each instrument a symbol reminding him of his one purpose, he finally attains in his working to

the same goal as does the mystic. The latter works by the undermining of his rational consciousness, as it were, by the destruction of duality; whereas the rider of the magical chariot proceeds to add idea to idea, ecstasy to ecstasy, until the mind, unable to contain itself, overflows its limitations and in an overwhelming orgasm of bliss unites itself to That which hath no name.

THE MAGICAL WEAPONS

	Sephirah	Weapon	Symbolizing:
1	Keser .	Lamp . . .	Spiritual Light, and the Real Self
2	Chokmah	Wand . . .	The Magical Will and Divine Wisdom
3	Binah .	Cup . . .	Intuition
4	Chesed .	Sceptre and Crown	Lordship and Divinity
5	Geburah	Sword . . .	Reason, and Capacity to disperse alien thoughts
6	Tipharas	Lamen . . .	Intention to perform Great Work
7	Netsach	Robe . . .	Splendour and Glory
8	Hod .	Book of Invocations	His Karmic Record—the Magical Memory
9	Yesod .	Altar and Perfumes	His Fixed Will and Aspiration
10	Malkus .	Temple, circle, and Pantacle	The Temple of the Holy Ghost

The Qabalists suggest reflection on the nature of the symbolism of the magical weapons. There is, of course, the Freudian one, and much of real value can be derived from such an interpretation. I have little sympathy, however, with those shallow intellects who would decry religion and particularly magick on the ground that it is solely sexual. One's only answer in such an instance can be to demand a definition of what is meant by so gross an absurdity. It is true, for example, that the Creative Will is symbolized by the wand, and that the wand itself may be represented by the phallus. But such an allocation of symbols raises to a lofty spiritual plane the significance of the terrestrial sign. As the student of the *Zohar* may discover for himself, sex is definitely sacramental and its utilization borders on the

divine. And, in any event, its significance suggests forces and powers which, like the commotion in the past concerning the Unconscious and the present widespread interest in glands and the effects of glandular secretions on the personality and consciousness, represent realities which definitely are not *merely* physiological. It is this fact which the reader must ever bear in mind.

In connection with theurgical practice and ceremonial generally, having little concern for goetic obscurations, there is a remark or two in Mr. Waite's *Studies in Mysticism* which are not a little profound, and are worthy of quotation in this place.

"Those who are acquainted with the spiritual processes followed by the old mystics will know that these processes are delineated . . . in the ceremonies of the great initiations, and though notwithstanding they offer . . . only the substitutes of things that are incommunicable on the dramatic side of the mystery . . . there is a condition induced in the candidate by which, if he is otherwise prepared, he may enter the sphere of a real experience."

From another viewpoint, the magician resolves to put himself into harmony with the cosmos, which he deifies. The Sun is to him, as we have already observed, a spiritual principle, a God; the Moon another; the planets yet other Forces with which he is vitally connected, and he realizes that the rhythm of the cosmos is something from which he cannot and must not escape, without bitterly impoverishing his existence. His aim is to unite himself to these spiritual potencies. The hierophant of old time—in the rituals—would say to the Neophyte: "There is no part of me that is not of the gods".

The early Christians endeavoured to kill this spirit, that of the old pagan celebration of spiritual ritual, and to some extent they succeeded. The Church frowned upon all things pagan or occult, and killed the worship of the planets and the zodiac, perhaps because astrology even then had become debased to mere fortune-telling. It was their intention to eliminate the astronomical festivals of the year, but only instituted others in their places. Then came the schism when division disrupted the former unity of the Church, and Protestantism dealt a death blow to this religious and

ritualistic rhythm of the year in human life. Nonconformity, with skill, put the finishing touches to the abysmal crime. Now, to demonstrate the grandeur of modern progress, we have a poor, miserable, disconnected populace with nothing but American films, politics, and empty vacations to satisfy the ever-present human need of living in harmony with the universal spiritual forces underlying nature and all phenomena.

The Initiates, realizing that man had never lived not by bread alone but in the consciousness of the ever-living Gods, and by the spirit of the Sun and Moon and Earth in their revolutions, restored in secret the sacred days and feasts, almost as the Greek pagans had them, with the sunrise, noon, sunset, and midnight pauses for worship—the four great daily stations of the Sun. Then the ancient cycle of Easter, with the crucifixion or conception of the Solar God; then Pentecost, and nine months later Christmas, his rebirth. For centuries prior to the Christian era nations had lived in this cosmic rhythm under the guidance of their Priest-King-Adepts.

To these rituals we are warned it is wise to return, for the truth is, if it must be told, we are perishing from our soul outwards for the lack of fulfilment of our greater needs. We are cut off from the perennial sources of our inward nourishment and life; sources flowing eternally in the universe. Vitally the human race would seem to be dying; and to the disintegrating body of humanity even the universe would appear to be dead.

As the late D. H. Lawrence so eloquently wrote:

" ' Knowledge ' has killed the sun, making it a ball of gas, with spots; ' knowledge ' has killed the moon, it is a dead little earth fretted with extinct craters as with smallpox; the machine has killed the earth for us, making it a surface, more or less bumpy, that you travel over."

Mr. Lawrence proceeds to state that all this means a return to ancient forms, if we would bring mankind face to face once more with spiritual reality.

But we first must create these forms again. We must evolve them to conform to our present-day needs. How are we to revive the universe to pulsating vibrant life? How out of all this are we to get back the grand orbs of the

soul's heaven which should fill us with inexpressible happiness? How are we to get back, for return we must, to Apollo, Demeter and Persephone or their equivalents? To the worship of Bacchus, Dionysius, the ecstatic forces of eternal nature and life, and the Rites of Eleusis? This is our problem, and it is a terrific problem which some day must be faced and solved.

We must get them back, for therein resides our Soul, which is our greater consciousness. That fact we feel—we know. The inert world of cold reason with its dead bit of moon above us; the sun so much burning gas—this is dry and sterile—a world of dry, sterile intellectuality.

When we know the world as conjoined with ourselves; when we *know* the black earth as the womb and the symbol of Nuit—our Lady of the Starry Heavens, our mother of delight; the beautiful glistening moon, giving us our body as a sylphan joy to us, or to steal it softly away—for she is the emblem of continual change and Artemis the celestial huntress; when we know that great golden lion god, Ra-Hoor-Khuit bestowing on us his warmth and nourishment, or else, like a red angry lion, confronting us with gleaming open jaws, then we may realize that the universe is a living organism of which we are an integral part.

Who could not feel the spiritual regeneration surge up within him and be silently thrilled when, in the early hours of a bright morning, the great glowing golden disk of the Sun lifts itself majestically over the misty purple banks of vibrating cloud-forms in the distant horizon, and one lifts up one's arms in ecstatic joy to the golden dawn in a mighty gesture of glorification, of blissful praise:

“Hail unto Thee who art Ra in thy rising, even unto Thee who art Ra in thy Strength, who travellest over the heavens in thy bark at the uprising of the Sun.

“Tahuti standeth in his splendour at the prow, and Ra-Hoor abideth at the helm. Hail unto Thee from the abodes of Night.”

To this we must return, say the Qabalists; to a dynamic living conception of the cosmos. And the way is through daily ritual. Our reawakening by the invocation of the Gods to never-ending manifestation as living presences within our own hearts, souls, and in our own bodies.

Such is the conception of the Practical Qabalah. Briefly, to resume its purpose, the Qabalists claim that Magick is useful to produce Trance—in the real sense of the word, a “passing beyond”—and Ecstasy, because it provides an excellent training for the mind, and the development of the Will preparatory to, or in conjunction with, meditation. It exalts the soul as no other method can to the impersonal and divine sublimity beyond the Abyss which is the precursor of success in Union. It enlarges the scope of the mind, too, removing arbitrary limitations, giving it mastery of every subtle plane of Nature, affording adequate material for the ecstatic consummation of the “divine kiss”, or the *hisdabekus*, as the Chassidim term it.

There are some who, while fully alive to the advantages of the mystical state and to the manifold benefits which it confers, are appalled or frightened by what appear to them to be dangers in its development.

That these processes lead to self-hypnosis is altogether fallacious; its proponents go entirely too far without medical evidence of a large number of cases under observation. There is also the criticism of epilepsy, hallucination, and madness. Figs cannot come from thistles, nor can organization and moral capacity spring from disorganization! If the mystical experience—with its consequent enlargement of the universe and its enhancing of the entire character and sanity of a man, its power to bequeath knowledge—is the result of abnormal psychoses and disease, then we must change once and for all our ideas of what is morbid and what is sound. We must have a complete transvaluation of all existent values. If such men as Krishna, Buddha, and Plato, and a vast host of equal and lesser names, owed their power to self-hypnosis and epilepsy, then indeed we have here formed the most powerful argument for the cultivation of epilepsy. These are the keys which, in this world, will unlock the fast-closed doors of its mystery.

But enough! These objections arise out of a complete misunderstanding of the nature of the experience, and of the methods leading thereto. In his *Birth of Tragedy*, Freidrich Nietzsche indignantly referred to the numerous attacks made on the ecstasies of the Bacchic choruses of the Greeks,

the exuberant spiritual intoxications of the St. John's and St. Vitus's Dancers in the German Middle Ages, as follows :

"There are some, who from lack of experience or obtuseness, will turn away from such phenomena as 'folk-diseases' with a smile of contempt or pity prompted by the consciousness of their own health; of course, the poor wretches do not divine what a cadaverous-looking and ghastly aspect this very 'health' of theirs presents when the glowing life of the Dionysian revellers rushes past them."

Prof. William James wrote in his *Variety of Religious Experiences* :

"It is needless to say that medical materialism draws in point of fact no such sweeping sceptical conclusion. It is sure, just as every simple man is sure, that some states of mind are inwardly superior to others, and reveal to us more truth, and in this it simply makes use of an ordinary spiritual judgment. It has no physiological theory of the production of these its favourite states, by which it may accredit them; and its attempt to discredit the states which it dislikes, by vaguely associating them with nerves and liver, and connecting them with names connoting bodily affliction, is altogether illogical and inconsistent."

Not long ago (May 27th, 1931) Mr. J. W. N. Sullivan, the mathematician and exponent of popular scientific principles, wrote in *The Daily Express* what appears to be, on the part of non-mystical writers and thinkers of to-day, a growing realization of the value of the experience which I have been labouring to explain. He writes :

"I do not believe that mysticism is a mere mental aberration.

"I am inclined to believe that the human consciousness is a developing thing, and that the mystical consciousness represents a higher stage than we have reached."

The experience, whether obtained by meditation or Magick, is marked by the emergence of an entirely new type of consciousness not differentiated into a subject-object state, for these have been fused into an undivided One. Whatever is seen, heard, or felt, in these moments is flooded with an inrush from the depths of the inner man. Deep-lying powers which are not ordinarily put into play

seem suddenly liberated, and the usual insulations which sunder and restrict our inner life into separate compartments seem shot through. The whole man, considered as the unity of the Sephirothal Tree, with all its qualities—in an integral and undivided experience—finds itself. Not only so, but transcendental wisdom from beyond the Abyss appears to invade or elevate the *Ruach*; a larger environing consciousness, an unfolding presence makes itself felt. It is the emergence of a new type-level of life, corresponding in some way with ultimate sources of Reality; it is a surge of the entire Self towards ineffable fullness of life.

The reader will have noted that within these pages I have made no mention of what is commonly known as Nature-mysticism; nor of its advocates, those earnest people who have discovered the inner fastnesses of Nature through the quiet contemplation of lovely landscapes, with their noble green trees which elevate themselves as in adoration to the heavens above and whose laced frondage sways gently with the passing of mild breezes, their lush meadows of emerald hue, and their gentle brooks that wind their unwearying way through field and pasture to Mother Sea. In reality, that does not belong to the province that I originally contemplated illustrating within the pages of this book, although it can be simply and briefly demonstrated that the experience even here is capable of analysis, being induced by an unconscious application of the fundamental principles laid down above. The wealth and luxuriant variety of the overwhelming beauty of wide Arcadian fields and rolling hills act in one of two ways, differing with different individuals in different places.

The awe-inspiring peace and quiet prevailing in the hushed and far-away bosom of Nature may act as a potent sedative to the restless mind of one type of person, and the "modifications of the thinking principle" are automatically hindered in very much the same way as in Meditation. This main difference exists, however; for in the latter case—in meditation—the practitioner himself directs consciously and *at will* the slowing-down process of the whirlpool motion of his *Ruach*; whereas in the former, though

the experience be spontaneous and ennobling, one can never be reasonably certain that there will occur the desired and longed for event, which comes as the gracious calm such as one sees in a tropical country after a heavy and violent rain. In the second case, the same landscape or the manifold sensations of dark secret woods with the impression of the convocations of the hosts of the mighty, the singing streams and rivulets, and the carefree chirping of birds aloft in the empyrean—all these are like the mnemonic basis of Ritual, creating of necessity what we may term a Magical effect. That is, they overwhelm the recipient mind in boundless ecstasy of delight and joy, and the individual *Ruach* transcends temporarily its inhibiting barriers of custom, taboo, and restriction, and wings its way towards its *Tsureh* above the barren desert Abyss; or else it falls into a sublime union with the Soul of Universal Nature. Further comparisons cannot be undertaken now, but an example of the type of Nature-experience referred to may advantageously be given in a rather lengthy quotation from Miss Clare Cameron's splendid work, *Green Fields of England*:

"Good the long hours of sun-drenched silence, wherein through the wide-flung doors of the spirit crept in the crystal light and the sea's low music, to dwell there long after the doors were shut again. Full length in the sand or diving under the water, Being was ecstasy. There was an intense consciousness of youth which one knows not in towns, lusty and happy youth which is made of the Sun's ardour and the sea's rhythm. . . . One's body there in the sand was a vessel to hold them all, a precious and God-given chalice tense with love and pity, that dared not move lest the magical wine be spilled and the spell be broken. . . . I thought I had never been so happy, that I had drunk of the wine of the gods rather than the common elements of earth, perceiving faintly that they might be one and the same. . . . For hidden in them and yet revealed was that secret Beauty that burns at the heart of all lovely and vital things, which is at once sword and balm, the Talisman of Truth and the Bread of Life.

" . . . watched the eager earth responding to the ardour of the sky. They became one as the colour faded

and the dusk came down to shroud the mystic ecstasy of their union. Beautiful virile earth. Beautiful mighty sea. Tender sky and intoxicating kisses of air. My gods, my lovers, my friends. By day it was enough to be with them, their playmate, the glad confederate, their privileged listener to secrets never quite revealed, to wisdom never wholly understood; one with them, strong young hands in theirs, strong young feet racing beside, the same joy in the heart and ardour in the blood, the same unutterable love of life! But at night in the cool scented darkness, before the land became bewitched beneath the blue moon of the Fens, a restlessness came out of the air and invaded the senses, that neither talking nor walking, nor reading nor laughter would appease. As though the pipes of Pan rang still, thin, and sweet and with a music more alluring, for all its minor key, than any heard in sunlight. As though the games and delights of day with the invisible companions were not enough, but at night led further on to territories yet unknown, where mortal sense could not follow. . . . Not forbidden territories, but secret, lost, and hid from the coarser human understanding. 'Come, come! Follow, follow! . . .' An inexpressible peace went back with me after that idle wandering, for the spirit of the water had paced the sands beside me, in silent rhythm of feet and heart, a spirit that had entered mine and brought unutterable joy and fullness and grave content, and went with me up the sandy path and the crooked stairs, and to the vast kingdoms of sleep. . . ."

The methods adopted by the Qabalah extend to the world a new science, providing an enormous field of investigation for all who care to undertake it. The man of science will discover unclassified phenomena to record and analyse. To the philosopher new states of consciousness will be disclosed; states which, because of the very path he has been pursuing, have hitherto been barred from his examination. From the psychological point of view, the following are true of the experience under discussion:

1. The results are entirely illogical, from our ordinary point of view, but they give a unique form of knowledge which nothing else will give.

2. The mystical states of all men, of different ages, exhibit an extraordinary similarity.
3. It is related to something which represents Reality.
4. The experience produces clear-cut results—*genius*.

The experience produces art and genius in every field of endeavour, because therein all forms seem to speak, and there is gained an immediate intuition of form. One becomes a close and willing observer of Life itself rather than of the externals used by life, and from the Beatific Vision one reads the meaning of existence, and by these pictures one trains oneself for life and its appreciation in expression as genius.

The psychological and spiritual phenomena of Meditation and Magick, as a whole, need to be analysed scientifically from a purely analytical viewpoint, and the conditions—leading up to the mystical experience, quite apart from the more or less wild and hazy vagaries of sectarian emotional mystics—accurately observed.

This is what some few sincere people require. By advocating a scientific method applied to these methods and results, it is intended to make Qabalistic researches as systematic and scientific as Physics, to redeem it from ill-favour and make it an object of respect to those whose minds and integrity make them most in need of its benefits and most fit to obtain them. It is this which is the urgent necessity. By appropriating certain ancient ideas, and attributing them to our classification, revising them to suit modern conceptions and requirements, I suggest that we have an ideal battery with which to assail the strongholds of the fortresses between us and the attainment of Truth.

From the Rosicrucians (without entering into a polemical discussion as to whether there is at present a genuine organization in direct descent from the parent Source) we inherit a system of grades, which we may tabulate in the following manner :

- | | | | |
|------------|---|---|-------------------------|
| 1. Keser | . | . | Ipsissimus 10°=1□. |
| 2. Chokmah | . | . | Magus 9°=2□. |
| 3. Binah | . | . | Magister Templi 8°=3□. |
| 4. Chesed | . | . | Adeptus Exemptus 7°=4□. |

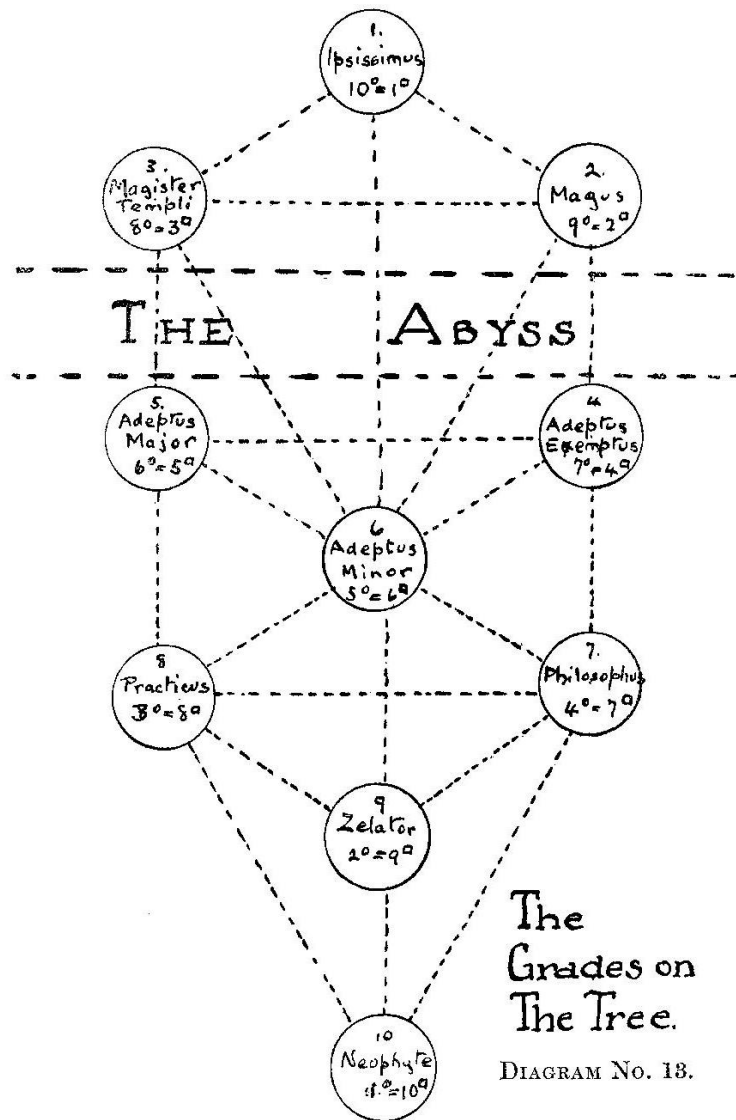
- | | | | |
|-------------|---|---|----------------------|
| 5. Geburah | . | . | Adeptus Major 6°=5□. |
| 6. Tipharas | . | . | Adeptus Minor 5°=6□. |
| 7. Netsach | . | . | Philosophus 4°=7□. |
| 8. Hod | . | . | Practicus 3°=8□. |
| 9. Yesod | . | . | Zelator 2°=9□. |
| 10. Malkus | . | . | Neophyte 1°=10□. |

The degree numbers, such as 3°=8□, imply an operation in which the equilibration of Saturn and Mercury is concerned. It is also to remind one that if despondent, for example, three main limbs of the great Tree of Life have been climbed; if egotistical and proud, that eight more rungs of tantamount importance have yet to be ascended, and that most of the difficulties lie unconquered. All in all, the number harmonizes the conception of work already done with advantages yet to be gained.

Let us now look at this system and see wherein our description of the Paths of Magick and Meditation connects with the Tree of Life, keeping in the back of our minds all the time the attributions and the meaning given to each Sephirah.

The student is considered to be in Malkus, after having passed through a Probationary period during which he has familiarized himself with the various techniques to be used in his next grade. As a Neophyte, his particular task is to obtain complete control of what is termed the Astral Plane, proceeding to Yesod by means of the thirty-second Path of Tav. It will be helpful to consult the chart of the Tree of Life, on page 19, to facilitate explanations. The idea of an astral body will not be altogether foreign to the reader who has understood the propositions of the chapter entitled *Adam Kadmon*. This body must be completely formulated, strengthened and purified, until it can function independently of the physical body, as a bright, glittering, and clear-cut organism, well able to deal with the phantoms of that plane. He is examined in his ability to see clearly and accurately on this plane by interpreting, in a vision, a symbol absolutely unknown and unintelligible to him. It must be described in a manner so precise, as if he had read concerning it in the book from which it was chosen.

It is the task, also, at this time to construct a Pantacle



on which should be engraved a symbol, of the student's own devising, to express his idea of the Universe.

Upon his ascension to the grade of Zelator, he must apply himself to the first stages of Yoga, that is Asana and Pranayama. He must choose a position in which to meditate, and so master it that he can remain absolutely still for long periods of time, his success being gauged by poising on his head a cup filled to the brim with water, of which not one drop must be spilled.

In Pranayama, he must discover precisely what effect various rates and modes of breathing have on the Foundations of his being. The grade of Zelator, it will be remembered, is attributed to Yesod, the Foundation.

The magical side of the task in this grade is to forge a mighty magical sword of steel (representative of the analytical critical faculty of his *Ruach*) wherewith the student must be prepared to hew down without a moment's notice those blind forces which stand before him barring his progress to the goal which he now envisages.

As a Practicus (situate in Hod, the Sphere of φ , its god being Mercury) he is expected to complete his intellectual training. Philosophy and Metaphysics are the means to accomplish this task, and in particular, the Holy Qabalah, which he is expected to master before being able to go forward. He must discover for himself the properties of a number never previously examined by him, and in answer to intellectual questions he must display no less mastery of his subject than if he were entered in the final examination for a Doctor of Science or Philosophy.

Here, too, he is expected to make his magical Cup which is to represent Neschamah, his Understanding and Intuition; and engage in, and obtain mastery over, the magical rites of Evocation. The results of the Evocation should be unmistakably perceptible to the physical eye. Just as a thick cloud of heavy gas is normally visible, in like manner, at the very least, should the Practicus render visible the Spirit summoned in his magical rite.

As a Philosophus he enters the sphere of Venus, here to learn to control properly his emotional nature, to complete his moral training, and to develop his devotion. He is to choose a certain idea or a god, and devote himself

heart and soul to its worship until it blossoms within his own heart. He must look upon this ideal in various ways, as his Master, his Friend, his Parent, his Beloved, or himself as the Priest of his God. This is Bhakta Yoga, union by the Path of Devotion.

In the first instance, he gives up all consideration of personal comfort and reward for His sake; and in the second case, looks upon his chosen God as his dearest friend, feeling no constraint in His presence. There is no trace of awe in his love, for he looks upon himself as the child of his God, from whom he no longer keeps at a respectful distance, or approaches with a timid heart. As a sweetheart, to the Philosopher the very idea of separation will imply the greatest misery, despondency, and heartache. He then considers himself as the High Priest of his God, beseeching Him to appear in answer to the prayers and invocations offered, seeking to establish a devotion similar to that of St. Francis of Assisi for Christ, and Abdullah Haji Shiraz for Allah.

The fashioning of his Wand is also necessary at this juncture. The wand is the symbol for the Magical Will, which he is developing into a mighty potential, capable of making changes by a mere gesture.

These four grades which precede Tipharas and the consummation of the tasks related thereto, may be said to be the equivalent of the Hebrew laudatory title-Chassid.

He now approaches the greatest crisis of his career. Having acquainted himself with all technical methods of magick and meditation, and become expert in the handling of all these weapons, he must harmonize them (since his grade is in Tipharas—Harmony) and use them as his experience and instinct dictate to perform the central operation of all Mysticism and Magick—the attainment of the Knowledge and Conversation of his Holy Guardian Angel; the discovery of his True Will, and the ascertaining of the heavenly orb which he as a Star must follow. This is the essential work of every man; none other ranks with it either for personal progress, or the ability to help one's fellow-man, or to solve the problems of existence. This crisis, and one other yet to be described, is a necessary feature in his mystical career, one which is an absolute essential to his Quest.

To write of the grades above $5^{\circ}=6^{\square}$ becomes increasingly difficult because, without being an Adeptus Minor himself, the reader has no means at all of understanding what the Adept considers a necessary task, since his viewpoint differs enormously from that of the ordinary learned man. Nevertheless, the little that has filtered out from the Sanctuary, and come down from tradition, may as well be stated here. To become an Adeptus Major (in the Sphere of Geburah—Power) the Adept busies himself with the investigation of every branch and formula of practical Magick, and acquires what are known as the Siddhis or magical powers.

He then advances to the grade of $7^{\circ}=4^{\square}$, the Adeptus Exemptus. His task is to discover *what* he is, whence he has come, why he is here on this particular planet and no other, and where his destiny will carry him. This is performed by the cultivation of the memory of his past incarnations. He is confronted by a hideous hunchback (?), mockingly facing him with an uplifted club. There is no atom in his nature which can be displaced without altering him in some way; no useless moment in his past. What, then, is his future? The Adept has literary capacity, or, perhaps, skill in several languages; can paint somewhat, and has a knowledge of chemistry? How do these attainments help his purpose, or that of mankind whom he has sworn to help? He was killed as a snake in æons gone by; stoned under Mosaic law; murdered when an infant by Herod; how do such memories help him?

His task, hence, is to resolve these abstruse questions, and until he has thoroughly mastered the reason for every incident in his past, and found a purpose for every item of his present equipment, he cannot go forward.

Having done so, he prepares a thesis setting forth his knowledge of the universe. It is said that such works as those of Paracelsus, Robert Fludd, Newton, Berkeley, Swedenborg, and Levi's *Clef des Grand Mysteres* are excellent examples of the required type of thesis. He should be a complete master of every aspect of Yoga, having experienced and thoroughly investigated the nature of Samadhi, which he is obliged to consider as the only state of consciousness wherein to explore the nature of the Universe.

These three grades of Adeptship are different degrees of Saintship, and the Adept of to-day is the equivalent of the Qabalist who in days gone by would have been known as a Tsaddik, or Saint.

To attain to the next Grade of Magister Templi (Binah—the Sphere of Saturn, which is Time, the great Reaper and Death), he must decide upon the second and major critical operation of his career—the crossing of the Abyss, and the destruction of his separate ego. The necessity for this arises from a realization that he cannot remain an Adept for ever, being hurled on by the irresistible momentum of his own inner nature. The essential attainment consists in the absolute annihilation of the bonds of the *Ruach* limiting and repressing Yechidah. This is the paradox of the Path. After incredible difficulties and struggles to perfect himself (*Ruach*—the ego centred in Tipharas) in every possible and conceivable way—he must get rid of it entirely in the end when it comes to the point of surrendering the self to the SELF.

The paradox, too, is that in Binah Truth is obtained, but alas, there is now no separate personal entity to enjoy that Truth. The Adept that was, the separate *Ruach*, the glorious and developed personality, has been forever dissolved into that ineffable Great Sea, the Nirvanic Pleroma of the Mother—the Celestial City, the City of the Pyramids under the Night of Pan. As a self-conscious entity he has merged all that made him such into the universal stream of consciousness, and identified himself with the divine Shechinah, that inner existence of grace common to the totality of mankind. Or, as other mystics would say, he has poured forth his every drop of blood into the golden Chalice of our Lady Babalon, who is Shechinah, the Divine Presence in Binah, and, when that life has mingled with the life of every individual, all that remains of him is but a little pyramid of dust, treasured in the Urn of Hermes. Yet it is not, to continue to use paradox, so much self-destruction as a return to the underlying Reality. It is a destruction of the paralysing bonds of *Ruach*, but it reveals that fundamental Life which forms and permeates the whole of manifestation. At the same time individuality is retained—jubilantly retained, as is shown when Blavatsky

wrote in *The Voice of the Silence*: “Joy unto ye, O men of Myalba. A Pilgrim hath returned back from ‘the other shore’. A New Arhan is born.”

What is actually destroyed is simply the unconscious illusion of the separate self and the restrictions which that illusion formerly imposed upon the blazing Star or Monad within. It is but the shifting of the Point-of-View from that which has no *real* Life of its own to a new and nobler centre of re-integration which is vital, real, and eternal.

It is no mere *intellectual* change of viewpoint, however. It is infinitely more than a rational decision to integrate oneself to a higher level of consciousness and to see that level in all things, for the change has been entirely due to the shattering experience that the centre of gravity, so to speak, lies beyond the Abyss. The Great Work itself consists of a simple operation—this changing of viewpoint, the slaying of the slayer of Reality—the Mind. But through æons of evolutionary effort towards the development of a highly complex organization and constitution through which to contact the “external” universe for the obtaining of experience, we are unable to realize this simplicity and accomplish this operation at the outset, and so are obliged to struggle painfully through these difficult tasks in order to obtain the right degree of simplicity and penetrate the veil, to find our SELVES, spiritual centres of force, Yechidos, radiant with life and purpose and divinity.

Prof. Martin Buber, in his splendid work on *Jewish Mysticism*, speaks of a greater type of *Tsaddik* whose ecstasies and spiritual intoxications have ceased. Why have they ceased? Because the beatification and ecstasy is continuous and does not proceed in the *Ruach*, but in the Supernal Sephiroth, where “abide” the Real Potencies and Spiritual elements of a man. Hence the possessor of any one of these three grades which appertain to the Inner College of Masters is styled a *Tsaddik*, but his *Tsaddikship* is on a much more noble and lofty spiritual plane. A more appropriate title, perhaps, is Baal Shem Tov—A Master of the Name Divine.

If difficulty was encountered in describing the grades of Adepti, then it is utterly impossible to describe those grades of Mastership above the Abyss, for nothing that could be

said would explain in any way the nature and purpose of the really great *Tsaddik*, of him that is Magus and Ipsissimus. Here, therefore, I must restrict my pen.

The Qabalah, to recapitulate the whole situation, emphasizes the attainment of a transcendental state of consciousness as the next step for every man, and I have endeavoured to make clear what is the essential nature of this mystical experience, without which there is neither peace nor accomplishment, the steps leading up to its consummation, and an account of the spiritual formulæ by means of which the significance of its revelation may be grasped.

UNIVERSITY LIBRARY
CLARK BLDG.