

Tree of Life from Syriac New Testament, Vienna, 1555

'Magic has power to experience and fathom things which are inaccessible to human reason. For magic is a great secret wisdom, just as reason is a great public folly.'

—PARACELSUS

A PRACTICAL GUIDE TO QABALISTIC SYMBOLISM

ONE-VOLUME EDITION

Volume I
ON THE SPHERES OF THE TREE OF LIFE

Volume II
ON THE PATHS AND THE TAROT

by
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To ROMA

*without whose love
and faith in me
this book would not
have been*

AUTHOR'S PREFACE

This two volume book deals with the Sephiroth and Paths of the Tree of Life as a basis for a study of many branches of esoteric symbolism. It is not an academic or historical treatise but is intended to be a practical guide to those who wish to use Qabalistic symbolism as a means to explore fields of consciousness beyond the physical.

I would like to thank the Society of the Inner Light for permission to incorporate extracts from various unpublished papers in the Society's archives, particularly in Volume I. However, the work represents my own views only, as they were at the time of writing, and does not necessarily represent those of the Society, past or present.

My own views have changed in some respects over subsequent years, but the book remains what it always was, an example of meditative work upon the ground plan of the Qabalistic Tree of Life, and insofar as this reveals the all important structure of the Tree it should serve its purpose, individual quirks of interpretation notwithstanding.

My later direction of thought has since been recorded in **EXPERIENCE OF THE INNER WORLDS**, which serious students are recommended to read in conjunction with the present work; and **THE CHRIST, PSYCHOTHERAPY AND MAGIC** by Anthony Duncan has also much relevance. The main difference in emphasis, or outlook, is in a return to a closer concern with the original Jewish Qabalah and the European tradition that springs from it, through the Christian Qabalists of the fourteenth to nineteenth centuries with some admixture of Sufi influences as a result of the Crusades. In philosophical terms we have moved from a monist to a theist standpoint.

With regard to the present text, some experienced occultists

have written to say that they use other correspondences than the ones I use, and I have no doubt that other systems can be used successfully and that there is, in fact, no 'one and only true'. I am indebted to Mr. Prier Wintle who has taken much trouble to explain that C. C. Zain's attributions, that I dismiss somewhat shortly, are in fact based on well thought out principles, however far removed his resulting correspondences are from the traditional systems that I favour.

Some have also taken me to task with regard to my fulsome remarks about scientology. It may be that they are made on insufficient evidence but I can only in all honesty record that my own personal experiences of this technique have been very helpful. It may be that I have been singularly fortunate.

G.K. 23.11.1975

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Part 1

Chapter I

THE USES OF THE QABALAH

1. "If we would know the inner nature of man by his outer nature; if we would understand his inner heaven by his outward aspect; if we would know the inner nature of trees, herbs, roots, stones by their outward aspect, we must pursue our exploration of nature on the foundation of the Qabalah. For the Qabalah opens up access to the occult, to the mysteries; it enables us to read sealed epistles and books and likewise the inner nature of men."* Thus wrote Philippus Aureolus Theophrastus Bombastus von Hohenheim, called Paracelsus, the medieval physician, philosopher and mystic.

2. The purpose of this book is to prove that what Paracelsus claimed on behalf of the Qabalah is as true in our day as it was in his. The method of proof will not be by any attempt at a history of its usage, or an analysis of whence it stems; for the proof of any pudding is in the eating of it and not in any catalogue of previous illustrious partakers of it, nor a treatise on the source of the various ingredients.

3. As a theosophical system, the Qabalah and its basic diagram, the Tree of Life, works. The sole purpose of these pages is to put the reader in a position to try it for himself and then to make his own judgment from his own experience. This book is therefore a practical guide as well as a theoretical treatise. It is intended for those who seek a psychic quest and spiritual adventure, rather than for those who seek merely an acquisition of knowledge.

4. But in order to prevent any initial misunderstandings

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* *Paracelsus*, Selected Writings (edited Jacobi) published by Routledge and Kegan Paul. London. Also American publishers, Pantheon, 1951. New York.

it may be as well to examine Paracelsus' claim in more detail.

5. His first claim is that by means of the Qabalah we can know the inner nature of man by his outer nature and understand his inner heaven by his outward aspect. He then goes on to include the external world of trees, herbs, roots, stones and nature in general.

6. From this we can gather a basic concept that there is an inner reality or essence to things apart from their outward appearance, and that further, the nature of the inner can be deduced from the outer. This is by no means an exceptional concept; it is fully in line with all idealist philosophy. It includes however, the refinements of the Hermetic schools that as God made man in His own image, so can the examination of man lead to the knowledge of God. And as God created Nature, so it, at the same time, hides and reveals God.

7. Thus all manifestation in the material world is an effect of causes operating from a higher plane, and these causes can be deduced from the effects produced, right back to the Primal Cause, God Himself. This is in accordance with the Hermetic axiom 'As above—so below'.

8. It is obvious that within man, the level of causation is higher than the material world unless one is to regard man as an automaton. For instance, a man's actions are ruled by his mental decisions or emotional directions. It may be said that his decisions and directions are in turn an effect of the environment, and this is of course true, for all who live in the material world are affected by it—though some more than others. The great majority of humanity are ruled by their external circumstances, but the superior man is he who works out his own direction and then changes his environment, or his reaction to it, accordingly. He is a master of his destiny.

9. In the same way, the multitudinous forms of Nature can be conceived as various experiments in what has been called the Great Laboratory of life. The materialist hypoth-

esis of 'natural selection' is all very logical on its own level, but it pushes logic a very long way, almost as far as the proverbially long arm of coincidence. One is asked to look upon a rose, or the iridescent beauty of a peacock's tail for instance, and then believe that the one was the form ultimately most attractive to certain insects, and the other the one particular pattern that most excited the erotic desires of the peahen, and that all other variations died out. Similarly, coincidence is invoked to explain how the physical nature of this planet just happened to be that in which life could be supported. Surely, a Plan behind it all is really the most logical and satisfying explanation? (Some will say that logic and satisfaction are not necessarily criteria of truth and of course this is certainly true in regard to philosophical speculation. If one drives the mind far enough, one is eventually faced with the choice of nihilism or faith. One then comes back to logic and satisfaction to justify one or the other—according to irrational choice.)

10. However, the belief in a Divine Plan—except perhaps to a Christian Scientist—does not entail an attempt to deny the limitations that the physical world imposes. The Laws of the physical world cannot be gainsaid, and anything that goes against them suffers accordingly. The Laws of physics, chemistry and biology antedate the coming of life, and life has to adapt to them. But these Laws do not prevent the manifestation of great beauty, or any other purposes of life, any more than they cause it. They are, at most, conditioners.

11. In view of this, it is possible to conceive that there are forms of life on other stars and planets which are adapted to flourish in those conditions. One could conceive of beings with bodies of fire in the Sun for example. This is certainly more probable than the idea that ours is the only inhabited planet within thousands of lightyears. If life desires to manifest, it will manifest, whatever the conditions; and then having adapted itself to those conditions, it will

pursue its own way of expression in accordance with, not as a result of, those conditions.

12. This brings us back to Paracelsus' statement that the inner nature, which caused the outward form, can be deduced from that outward form. The method he recommends is that of the Qabalah, which, although being a system built up on symbolical correspondences, is nothing to do with the pseudo-sciences that grew up in the Middle Ages, except that the latter are ignorant applications of its general doctrine. Even Paracelsus, being a man of his time, was guilty of this kind of error. He believed for example that as the leaves of the thistle are prickly, it was an excellent herb for the cure of internal prickling, and that as another herb has roots wrapped in an envelope like armour it would give protection against weapons. It would need very great faith nowadays to put one's trust in such cures and preventions but there are many who pay good money for books purporting to tell character or fortune from the letters of their name, the residue in their tea cups, their coffee cups and so forth, all of which superstitions stem from the same source.

13. The pity of it is that such manifestations cause many intelligent people of today to condemn anything smacking of the occult as foolishness, just as our less tolerant forefathers condemned it as witchcraft. The moral in both cases is not to throw out the baby with the bath water—though our ancestors burned it at the stake for good measure.

14. Paracelsus then goes on to state that "the Qabalah opens up access to the occult, to the mysteries; it enables us to read sealed epistles and books and likewise the inner nature of men."

15. It is interesting to note that after his catalogue of 'occult', 'mysteries', 'epistles and books', he comes back to man again. Man is the whole key to all these things, for, the famous motto written in gold in the entrance to the Delphic Oracle—GNOTHI SEAUTON, (Know Thyself,

or Get to Know Thyself)—is the beginning, and also the end, of all spiritual development.

16. The word 'occult' means hidden and is often used synonymously with the word 'esoteric'—for the few. And they are both used in conjunction with what is often called 'the Mystery Teaching'. It may be as well to expand these concepts a little.

17. In common usage the word 'mystery' can mean something either secret or inexplicable. In its ecclesiastical sense it is a religious truth above human reason but revealed by God; and in its archaic sense it was a handicraft or trade. In talking of the Mysteries as a school of initiation one is using the word as a combination of all these meanings.

18. The teachings of the Mysteries, in that many of them are religious truths, are beyond the rational mind. To the logical mental processes, with which so many people insist on operating entirely, they may well appear nonsensical. The Mystery of the Holy Trinity for example is a religious truth which is beyond the reach of the mind. Most have to take it on faith, but for the few, the mystics of the Church, it can be a great reality, a profound experience which cannot subsequently be adequately described in words. But words are the data upon which the rational mind works and the only means of communication of such things in words is by analogy, allegory and symbol. And even this conveys little to the normal mind processes, as anyone who attempts to interpret the Book of Revelations, for example, can well prove for himself.

19. It is for similar reasons that the words 'occult' and 'esoteric' are used. Much portentous nonsense has been written about 'occult secrecy', the 'Keys of Power' and the like in past years, mainly to cloak ignorance in the writer, or else for cheap self-aggrandisement. The reason why the Mysteries, which are really the Yoga of the West, are called hidden, and for the few, is because they *cannot* be explained to outsiders. The barrier is purely one of

communication. To try to describe a mystical experience is like trying to describe the scent of a flower; one cannot do it. The best one can do is tell the enquirer how best he can obtain the particular flower so that he can smell it for himself. If he cannot be bothered to follow your directions or flatly refuses to believe that the flower exists there is nothing one can do about it. The Qabalah could therefore be described as a ground-plan of the flower garden of mystical experience. One can present it to an enquirer if he is interested, but it ultimately rests with him if he will use it. That is, it is no good his having a purely intellectual grasp of its ramifications; he has to make practical use of it. The merely intellectual approach is like expecting to smell flowers direct from a seedsman's catalogue.

20. Where secrecy does come in is in the practical use of the Qabalah on a group basis. It is possible to make a fair degree of progress on one's own account, but in a Mystery School the process is quicker. Here, a Group Mind is set up which affects the unconscious mind of each of its members. The ideas of each member of the group are pooled, as it were, so that they can be picked up telepathically by all the other members. This is a purely automatic process and occurs in any group of people to a greater or lesser extent, but more so when what is known is kept a secret, strictly withheld from any outside the group, and particularly so when the things held secret are matters which profoundly affect the subconscious i.e., symbolism, religious beliefs, mythological images, etc. In this case then, secrecy is necessary or the work becomes valueless. But it is only secrecy of practical usage relevant to that particular group.

21. Thus in practical esoteric work, as in religious worship—and there is a close connection between the two—a group is a distinct advantage. As Our Lord said: "For where two or three are gathered together in my name, there am I in the midst of them." And in more advanced work, particularly where the symbols used are not merely subjectively contemplated, but ritually enacted, some high

degree of skill is required. There is more to a Roman Catholic Mass for example than dressing up in vestments and reciting the words. It is in this development of skill that 'the Mysteries' can be regarded in the archaic meaning of the word, as a craft or trade. The training is one of apprenticeship. Thus to form a ritual group requires at least one person who is already expert who can train the others. If a crowd of amateurs get together and try to do ceremonial working the result will be either nothing or more than they bargained for. And the latter is no joke, for the subconscious potencies behind mystical symbolism are psychological dynamite.

22. The Qabalah, then, is a system of relationships among mystical symbols which can be used, as Paracelsus says, to open up access to the hidden reaches of the mind—beyond the frontiers of reason. It enables us to read 'sealed epistles and books', by which is meant writings of a mystical nature couched necessarily in symbolic language, because the Qabalah gives us the means to penetrate to the meaning behind the symbolism.

23. It could be regarded as the mystical process in reverse. A natural mystic will have his visions by what he would no doubt call 'the grace of God' and would then attempt to write them down in symbolism or analogy—the nearest approximate metaphors in the language of the mind. The Qabalah, by a study of symbolism, helps the Qabalist to break through to the reality that the mystic has attempted to describe.

24. This applies not only to Christian mysticism but to all other religious faiths including the pagan. Thus one can obtain the experience of what the Greeks meant by Pallas Athene, Zeus, Demeter and all the other Olympians; what the Egyptians meant by Isis, Ra, Osiris, Horus; what the Celts meant by Keridwen; the American Indians by the Manitou, Hiawatha, and so on throughout the whole history of man's search for the Divine. Of 'the sealed epistles and books' there is not only the Bible but

other mystical treatises such as 'The Egyptian Book of the Dead', 'The High History of the Holy Grail', 'The I Ching, or Book of Changes', to name but a few.

25. In short, although primarily a Judaic system, by its systematic layout it acts as a key to the study of comparative religion—and not merely as an academic pursuit but as a practical theosophy. The reason why this can be done is because the inner structure of human psychology being the same whatever the race or creed, and God being One, all approaches to God must be similar. The diversity of men could be considered to be spread all round the circumference of a wheel, with God at the centre. Then, although the approaches to God would be from different angles, as the spokes of a wheel, and some apparently diametrically opposed to each other, one spoke would be much like another though perhaps painted in different colours or carved in a different shape.

26. It may be thought that it is impossible to reconcile Christianity, for example, with pagan religions, one being a monotheistic system and the pagan religions worshipping a diversity of gods. The point is that God works in many ways and even the most orthodox Christian prays to God in many aspects, as Father, Son, Holy Spirit, Judge of the Wicked, Redeemer of Sins, Maker of Rain, Protector of the Harvests, to say nothing of the Virgin Mary and the intercession of Saints. None of these is incompatible with the belief in the One God. And the pagan had many gods each of which was a particular aspect of the One God, Who existed then as now, except that among the pagans more did not realise it. Pagan and modern worship are in a way diametrically opposite. The modern Christian thinks only of one God and yet prays to many in the various aspects of the One. The pagan thought only of many aspects of God and yet prayed to the One God through them. It is all really a question of terminology, the reality is the same.

27. Where the Judaic system is so valuable is that it was one of the earliest, if not the earliest, of monotheistic

systems and therefore has a foot in both worlds. God, although being One, is considered to manifest through ten emanations which are carefully described, and under the presidency of each emanation is an Archangel and Choir of Angels. Nothing if not thorough, they also provided details of a whole system of demons to correspond to each emanation of God to represent the associated averse aspects, but these need not detain us at the moment, in fact the less they detain us the better.

28. In connection with each emanation or aspect of Divinity, apart from the writings on it, there was also allocated a number of symbols, verbal or pictorial, around which others have grown in the course of Qabalistic study through the ages. Of the later symbolism, some is more reliable than other, and some still subject to research and experiment. The Qabalah is a living system, its proofs are in practical working, not in historical research.

29. Symbolism in general can be classified under two headings, Arbitrary and Universal.

30. Arbitrary symbols are used extensively in many fields, in science and mathematics, in musical notation, in words themselves. They occur in art. In medieval times Judas used to be painted with a yellow robe to signify envy, while the Virgin Mary had a cloak of blue.

31. The latter symbolism of the Virgin Mary being associated with blue is almost a Universal symbol—but not quite. In some cases there is no sharp dividing line between one and the other.

32. Universal symbolism is more or less immutable in basic significance. Numerical symbolism is a good example in that the number three, for instance, or the triangle, signifies triplicity in all things, the Three-in-One of the Divinity; the thesis, antithesis and synthesis of Hegelian philosophy; the possible modes of manifestation of force, active, passive or equilibrated. The Sun is another example, the centre of a system, a source of light, sustainer of life, all of which can also apply to Deity of which it is a symbol.

It should not be thought that our pagan ancestors necessarily worshipped the Sun itself, they were capable of a high degree of civilisation and philosophical subtlety, as their writings show. One could equally unjustly accuse Christians of worshipping a cross, merely because it appears on their altars. In fact, it is a symbol, and a Universal one at that, though varying in its forms. A Calvary Cross calls up different associations from an Equal-armed Cross or a Swastika.

33. The examples given here are all simple symbols, but it is possible to have highly composite ones. The story of Adam and Eve, for example, is a vast symbol of the beginnings of human life, and the Revelation of St. John the Divine an even vaster one of the ending. There is a wealth of symbolism in pagan mythology, as, for example, Prometheus stealing Divine Fire to bring to man. This could be taken at one level to mean the discovery of physical fire but there is really a great deal more to it than that. It throws a revealing light on the meaning of Free Will and on premature revelation.

34. There are two movements afoot at the present time with regard to mythology. One is to explain it away by means of depth psychology, which is an exploration in the right direction but which, in the last analysis, does not go deep enough. The other is to explain it away by attributing it to the history of the movements of tribes with the subsequent rise and fall of various deities and forms of worship. This no doubt has some truth in it but is a very shallow approach.

35. The majority of myths hold a wide diversity of meaning, natural and artistic, moral and ethical, philosophical and metaphysical, religious and theological, mystical and occult. They may apply to man or the Universe or both. What appears to be a simple story can lead to an apprehension of infinite truth with applications in all realms of consciousness.

36. The same applies to the composite symbol of the

Tree of Life, which is the basis of the Qabalah. And not only is it a comprehensive symbol in itself, it allows other symbol systems to be interpreted in the light of it. Therefore in its ability to relate varying mythologies and religious beliefs, and occult symbol systems such as astrology, numerology, alchemy and the Tarot, it is the foundation stone of the Western Mystery Tradition.

Chapter II

A YOGA FOR THE WEST

1. The Western Mystery Tradition is the counterpart of what is known as Yoga in the East, and it is unfortunate that most people have never heard of the first and know very little about the second.

2. In the Occident, neither of these systems received much attention outside their devotees until the latter end of the nineteenth century, since when there has been a gradually increasing interest in ways of inner development, together with a gradually increasing promulgation of foolishness, as any examination of the bulk of the wares in any occult bookshop will show. The public always demands what is sensational, whether it be true or not, and there are plenty of people willing to supply the demand.

3. According to the Qabalah, the first quality needed before any spiritual progress can be made is discrimination. And discrimination is needed to sort out the true mystic from the false.

4. In the East, what is usually considered by the Westerner to be a yogi is, in fact, a fakir. A fakir subjugates his physical body by dominating it with his will, through suffering. Many of them proudly exhibit withered arms that have been caused by holding the arm in the air for fantastic lengths of time, or blinded eyes from staring at the Sun. They are either ignorant fanatics torturing themselves in order to attain heavenly grace, or conjurors performing 'miracles' based on skill, patience and physical contortion. Many of them claim to be yogis but the true yogi is neither fanatic nor sectarian, nor does he perform

tricks for money. It is true he may have developed abnormal physical powers, particularly if he is a follower of Hatha Yoga, but these powers are a means not an end.

5. The goal of Yoga is what the word Yoga means, Union, which corresponds with the ultimate experience of the Qabalah—Divine Union. And the way to this goal is by the control of the will and the functions of thought, emotion, and internal or external bodily movement, all of which ordinarily operate without any great degree of control. The whole system is really a combination of philosophy, science, religion and art. It has its system of doctrine which constitutes its philosophy, yet it requires something more than an academic appreciation, namely, an active religious faith, and, like the practice of medicine, it is at the same time a science and an art.

6. What has been said of the Yoga of the East also applies to that of the West. The goal of the true practitioner is the same, and in both cases, the true is masked by the clamour and exhibitionism of the false. In the West the situation has been further complicated in that the Church effectively stamped out any written exposition of the Mysteries. Thus, what literature there is, the various alchemical treatises for example, is extremely cryptic where it is not deluded—for there were as many, probably far more, false alchemists than true; and of the various Magical Grimoires, most are medieval rubbish, or copyings of copies of copies, with successively increasing mistakes, right up to the present day.

7. All in all, there is little original work in the literature of Western illuminism and what there is is unreliable, through caution or folly, so that we cannot compare with the East and its vast amount of esoteric lore. Perhaps this is all to the good for it throws us onto our own resources. We must derive our theory from practice, instead of having our practice unconsciously limited by theory.

8. The Qabalah, as practised, is derived almost entirely

from one simple diagram, the Tree of Life, and that is all that is basically needed.

9. The uses to which the diagram can be put can best be described by reference to the Eastern system of Yoga. This falls into five main categories:

i) *Raja Yoga*—the education of consciousness through meditation and contemplation.

ii) *Bhakti Yoga*—the religious way of devotional mysticism.

iii) *Gnana Yoga*—the pursuit of enlightenment through philosophical speculation.

iv) *Karma Yoga*—the application of Yoga through right living.

v) *Hatha Yoga*—the control of the body and development of the inner physical resources.

10. The Western system has parallels to all these techniques but generally is applied in a different way, for the conditions of East and West and the physical and psychological make-up of Eastern and Western man are to some extent different.

Raja Yoga: It is expected of most people in the civilised world today that they have sufficient control over their emotions not to break out into physical violence. Even this is difficult for some, and impossible, it seems, on a group or national level. Raja Yoga is a system of training whereby the emotions and the mind are placed under conscious control so that not merely physical harmony is achieved, but there is no riot on the subjective emotional or mental levels.

11. Any average person who cares to take an honest look at the condition of his own psychological processes will be aware of the teeming confusion that lies there. The process has been described quite fully in the 'stream of consciousness' literature between the wars. Also, to ascertain the general condition of human consciousness, one has only to count the number of advertisements in magazines by firms

which seem to do a good trade in helping people to overcome 'grass-hopper minds', 'nerves' and so on. It is generally recognised also that an ulcerated stomach, to name but one disease, can have its roots in emotional stress. There is clearly much to be gained in the control of the mind even from a point of view of material profit, to say nothing of the spiritual aspects involved.

12. The techniques of Raja Yoga in the early stages are purely callisthenics of the mind, and they are basic to any kind of occult training. In fact the initial exercises are precisely those which are used by most of the firms that advertise cures for mind-wandering, weak will, etc. There is no easy road either. If one is physically flabby the only cure is hard exercise and the same applies to the muscles of the mind.

13. There are three stages to the training of the mind by Raja Yoga—i) concentration, ii) meditation, iii) contemplation.

14. Without concentration any occult work is impossible, for it requires the faculty to hold an image in the mind, often for long periods.

15. The only way to learn how to hold an image in the mind is to do it. One can set oneself a graded system of exercises starting by imagining an object, say a football, and holding it before the mind's eye for ten minutes. Then one can go onto more complicated images until one can hold in the mind's eye a detailed painting or a roomfull of furniture. Eventually one can graduate to taking a short story, and having read it thoroughly, going through it as a spectator, seeing all the scenes and hearing the words spoken. This should be possible after short practice daily over three or four months. The secret of success is short regular practice rather than long bouts at irregular intervals.

16. Once the power of concentration has been achieved meditation is possible. Meditation is the concentrated examination of something, whether it be an image or an idea, and while the mind is fixed upon it, allowing ideas to

rise around it. In this manner a well is sunk into the unconscious, as it were, and the related ideas allowed to rise to the surface.

17. This process allows the significance of any symbol to be elucidated, and notes can be taken of the ideas that arise. Furthermore, the ideas that come from meditation are 'realisations' rather than concepts. To have a mental concept is merely to have a piece of information held within the mind which may be useful or may be not and is easily forgotten. To have a realisation of something means that it becomes a part of oneself. One has taken an idea and made it real—'real-ised' it.

18. Meditation is therefore an important mental process in using the Qabalistic Tree of Life, for it allows the significance of the ramifications of symbolism attached to it to be understood and to become a part of one. And as the Tree of Life is a diagram of the Divine Plan, a lifetime's meditation on it, building its concepts into the soul, will take any student a long way along the Path of Attainment.

19. Here we have gone beyond purely mental callisthenics and the mind is being used for esoteric purposes. It is important therefore to open and close any meditation with some holy sign such as the sign of the Cross, for the mind is being used in a receptive manner in connection with very deep symbolism, some of which is not untainted by previous dubious usage.

20. Contemplation follows on from meditation and can well be used in conjunction with it. It is difficult to describe because it is such a simple process—it is really only a question of 'being aware'. In addition to the concentration and receptivity of meditation it has in it the qualities of faith, love and tranquillity. Meditation is analytical, it dwells upon statements, principles or ideas *about* something. Contemplation is of a synthesising nature, it is simply a calm gaze *upon* something that has been previously realised. It is really a spiritual perception—"Be still, and know . . ."

21. Meditation is more artificial. Contemplation is an easy

natural process that cannot be strained after. Perhaps many people have contemplated all their lives without consciously realising it. After some awareness of the nature of the 'invisible realities' has been hewn into consciousness by active meditation then the presence and power of these realities can be allowed to flow into the mind by contemplation. It is acting as a channel for the Divine. It will be remembered from the first chapter of Genesis: "And God saw every thing that He had made, and, behold, it was very good." It is a similar state of mind, a state of acceptance, a practice of the Presence of God, and nothing to do with self-satisfaction or blind optimism.

22. While meditation is best done in a dimly lit room free from noise and interruption, contemplation can perhaps best be done sitting over a bottle of beer and a cigarette in one's own back yard—and if this statement shocks anyone it is as well for them to bear in mind that, for the adept of the Western Mysteries, occultism is a twentyfour hours a day, seven days a week business, as it is for the Eastern guru. Only in the West the adept lives in the world, not in a monastic retreat. It is this consideration which is really at the base of the differences between the Eastern and Western systems, though both systems are followed with the same dedication and aspirations, and both lead to the same goal.

Bhakti Yoga: This is the Yoga of devotional mysticism. It teaches how to believe and how to pray and can be applied to any religion, for differences of religion do not exist for it, there is only 'the religious Way.'

23. It has been made known through the works of disciples of Ramakrishna, an advanced exponent of it. Ramakrishna spent twelve years following the way of each great religion in turn and always came to the same result, a state of divine ecstasy. He thus claimed to prove from personal experience that all the great religions are one, that they all lead to the One God.

24. In that the Tree of Life can be used as a compendium

of comparative religion it will be seen that the use of it by a devotional mystic is a Western way of Bhakti Yoga. It is, in a way, similar to Raja Yoga except that the accent is placed on the emotions. For those with strong emotions it breaks the emotions in and harnesses them in a religious direction, while at the same time it can develop the religious emotions in those in whom they are weak.

25. As there is an extensive literature in the West on the practice of religion, the concepts of Bhakti Yoga are quite familiar to most people, but it may be as well to summarise them.

26. To the devotional mystic prayer is not merely a kneeling down at certain times with a recital of prescribed words often grown meaningless through constant repetition, nor is it a detailed solicitation or petition. Prayer is a yearning of the soul for union with its Divine source, an articulate expression of aspiration. It is at one and the same time, aspiration, compunction, reverence, adoration, praise, gratitude, communion, invocation, loving desire, oblation and worship.

27. Methods of prayer have been laid down by various mystical writers but generally speaking they follow a similar basic pattern:

- i) Preparation by means of preliminary sacred reading or meditation.
- ii) Vocal prayer, which can be spontaneous or prescribed, uttered audibly or formulated in the thoughts.
- iii) Fervent meditation or voiceless aspiration of the heart.
- iv) Mystical experience in which the soul is drawn into interior communion and colloquy with the Divine in silence of words, thoughts and desires.

28. These are the principles of prayer to God in whatever form the Divine is conceived, either as the Christ, or in the aspect of God known as Zeus, Isis, Woden, Ahura-Mazda or what have you. It is not idolatry for the One God is behind all the aspects that have been formulated by man,

but for those in the West under the Christian dispensation and drawn particularly to devotional mysticism, the Christian way is without doubt the best, for the Lord Jesus is something far more, to say the least, than an idea of man's of an aspect of the Godhead as were the pagan god-forms. Also, Our Lord said, "I am the way, the truth and the life: no man cometh unto the Father, but by me." and "Lo, I am with you always, even unto the end of the world."

29. This is not written as a sop to orthodoxy but as a result of mystical experience on an individual and group level.

30. Whilst on the subject of Bhakti Yoga it is as well to examine another form of religious practice which does not occur in the East but which has been laid down by St. Ignatius of Loyola, the founder of the Society of Jesus, in his 'Spiritual Exercises'.

31. This system of training recommends the strong visualisation of being present during scenes in the life of Our Lord. It has, however, other applications and is used extensively in occult schools. It is a further development to the advanced exercises in concentration in that instead of running over a short story, a work of literary fancy, one is using as a basis powerful emotive symbolism.

32. It can be further developed in that spontaneous events, symbols and personages can be allowed to arise in consciousness whilst dwelling on a certain scene—a temple constructed in the imagination for example. It calls for a high degree of technical skill, the fruit of much practice in more elementary exercises, and is not a thing to be fooled around with. To some people it comes more easily than others and it is sometimes called 'screaming' or 'astral clairvoyance'. Some people find building-up and holding images in the imagination easier, whilst others find reception to spontaneous images simpler. The highly skilled operator can use both methods at once with equal facility.

33. With regard to the Qabalah it is of use mainly in

treading the Paths of the Tree of Life and will be gone into in more detail in the second volume of this book. It is a useful technique but can lead easily to abuse or self-delusion.

Gnana Yoga: This Yoga is the way of knowledge and uses the methods of Raja Yoga, concentration, meditation and contemplation, to arrive at a conception of the reality of things and their inter-relationship.

34. It teaches the mind to travel in unaccustomed directions and on new planes—in other words, not on the outward aspect of things but on their inner principles. It teaches a man that only what he has experienced as true can be true for him, that what seems true to the logical mind need not be true at all when viewed from a higher level, and that words can be a greater hindrance than help to truth.

35. The Qabalistic Tree of Life is a system *par excellence* for realising all this. As a composite symbol of underlying relationships it enables one to collate what one knows and then to deduce what one does not know, partly from intuition and partly from first principles. It is a kind of metaphysical algebra.

36. It must always be remembered however that metaphysical symbols, like algebraic ones, represent something and are not ends in themselves. The great limitation of the intellectual type is that he cannot break free from his reason. Once he has a concept or label for something he thinks he knows it. Thus he may be aware of the symbol of the Black Isis leading to the White Isis; but when faced with the reality behind the symbol, the hideous red-in-tooth-and-clawed aspect of Nature, he is apt to forget all he learned from symbol and the glorious revelation beyond of the White Isis.

37. Occult meditation, leading to a hyper-developed intuition, is one cure for this, as opposed to ratiocination or mental juggling, which is all too easy with symbols. Symbols can be a great help to the mind in leading it in the right direction, but they can also be a terrible barrier. The whole aim of symbolism is its own destruction so that one can get

to the reality which it represents.

38. This is a point which is all too easily forgotten by the intellectual type of person who is attracted to this branch of study and it mars many books on the subject of the Qabalah, for without practical experience all philosophical discourses on the subject are just words, words, words, which, as said above, are a greater hindrance than help, particularly to the higher realms of truth.

Karma Yoga: This is the Yoga that teaches right living, and in view of the fact that the Western occult student lives out in the world, is all-important in the West. It is the direct opposite of the concept of 'Sunday religion'.

39. To a student of the Qabalah, all that he learns from it should be expressed in his daily life. He lives his life in the light of spiritual principle.

40. The aim of the ordinary man is to live his life avoiding all difficulties, discomforts and unpleasantness within the bounds of his conscience. The esoteric student should be a man with a very demanding conscience and so his life is more difficult. This does not mean that he goes about seeking for or making difficulties for himself, but he meets all obstacles as a challenge, and the greater the obstacle the greater the opportunity it is for him to overcome the weaker aspects of his nature.

41. The patterns for living are shown forth in many of the hero legends of a race, for example in the adventures of King Arthur and his Knights of the Round Table. An esoteric student is expected to develop ordinary virtues to the heroic level. And in modern life the difficulties are more subtle. In the legendary stories the evil is easily identifiable. There is less definition in ordinary life and also there is no aspect of medieval glamour. The dragon he has to meet may be his employer or his wife, which is a far more subtle challenge than any knight had to face in the ancient stories.

42. Also, the main direction of spiritual development leads

by the Way of the Cross, which was the pattern laid down by Our Lord and also in the legends of sacrificed gods before him. It is a way of self-sacrifice, a Path on the Tree of Life trod over and over again, and though the Crucifixion may not mean a physical death it is in some respects far harder to live out one's life for a cause than to die for one.

43. In case this should seem too depressing for anyone it should not be forgotten that after the Crucifixion comes the Resurrection and subsequent Ascension.

Hatha Yoga: This Yoga is the development of power over the body and is unsuited for the West. The various postures and breathing exercises of Hatha Yoga have a direct effect upon the etheric centres and endocrine glands and produce abnormal sensitivity. To develop such a high degree of sensitivity whilst living a normal life in the hustle and bustle of Western civilisation is to court a nervous breakdown.

44. There is no strict physical regime needed for the pursuit of occultism under Western methods. It is merely a question of common sense; and questions of vegetarianism, teetotalism and abstinence from tobacco are best left for the individual to make up his own mind—after all, he should know what suits him. The principle is one of moderation and balance, and the results in daily living should be ease of function, so that there is no bodily distraction from getting on with the job in hand.

45. The sensitivity that is brought about in the East by Hatha Yoga is induced, for temporary periods, in the West by ceremonial ritual. This is a highly skilled business as mentioned before and should not be attempted outside a Mystery school. To anyone who is not a student of one but is curious to see the technique in action, it can be seen and experienced by attending a Roman Catholic Mass, particularly one conducted by priests of a Contemplative Order. Attendance at a Greek or Russian Orthodox service can also be an interesting experience. But even here, little may be gained if one takes the attitude of a mere spectator.

With all aspects of occultism and mysticism as with religion, it is basically a way of life; one must commit oneself to active participation. After the first steps are taken in faith, the following steps become plain, and the proofs of the validity of the teaching become evident.

46. Unless the first steps are taken, nothing can follow. That is why science, up to now, has made so little of the inner reality behind appearances.

Chapter III

AN OUTLINE OF THE TREE OF LIFE

1. We have, so far, posited the existence of a whole range of existence behind the appearances of physical reality. We have also made a brief survey of the method by which this reality can be made accessible to consciousness. We can now proceed to an examination of the Tree of Life, by means of which a plan of direction can be formulated so that these methods can be used to best advantage.

2. The Tree of Life (Fig. 1) consists of ten spheres, plus an 'invisible' eleventh, with twentytwo paths interconnecting them. Constant reference is recommended to the basic diagram of the Tree and further help will be gained by making further diagrams and placing subsequent information upon them. The aim is to get the basic diagram well bedded into the unconscious mind, and persistent conscious working and brooding over the symbol is the only way to do this. Once this foundation has been well laid any further symbolism can be thrown into the subconscious mind to gestate, where it will, after a time, take its place on the appropriate part of the Tree and thus reveal its meaning and relationship to other symbolism previously assimilated.

3. The Tree of Life purports to be a symbol of the soul of man and of the Universe. As the Bible says, God made man in His own image and likeness, so whatever is relevant to the structure of the soul and body of man is relevant to the soul and body of God, the Universe. Thus the Tree can act as a tool of philosophical speculation as well of psychological discovery.

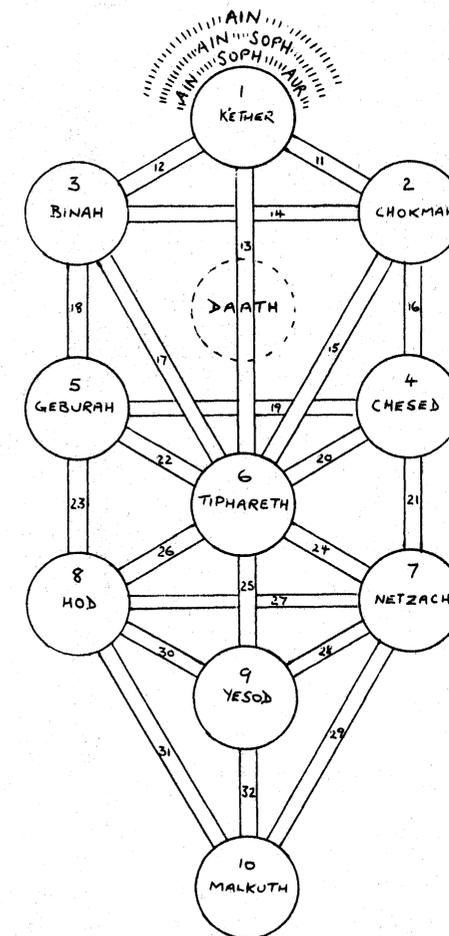


Fig. 1. THE TREE OF LIFE

The Ten Sephiroth and the TwentyTwo Paths

4. The spheres, or Sephiroth (singular:- Sephirah) are stages in the emanations of the Spirit of God or man in its progress from noumenal existence to its building of a physical vehicle in the phenomenal world. Each Sephirah represents a stage on the way, which remains as a centre of force after it has established itself and then overflowed to form the next centre. The Sephiroth were established in

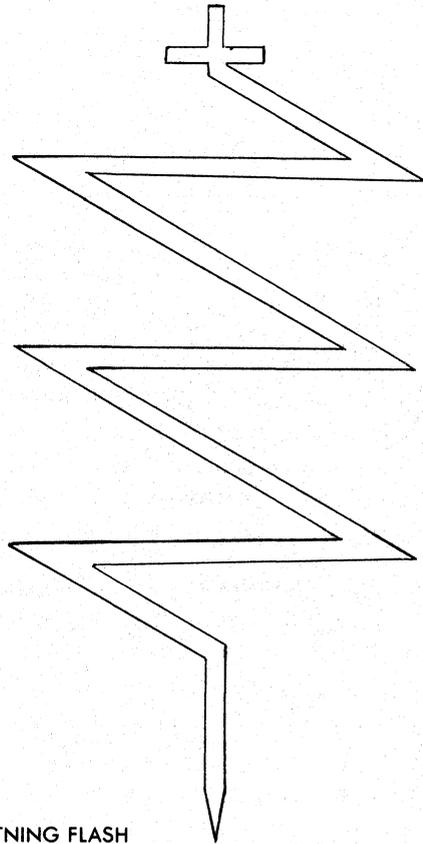
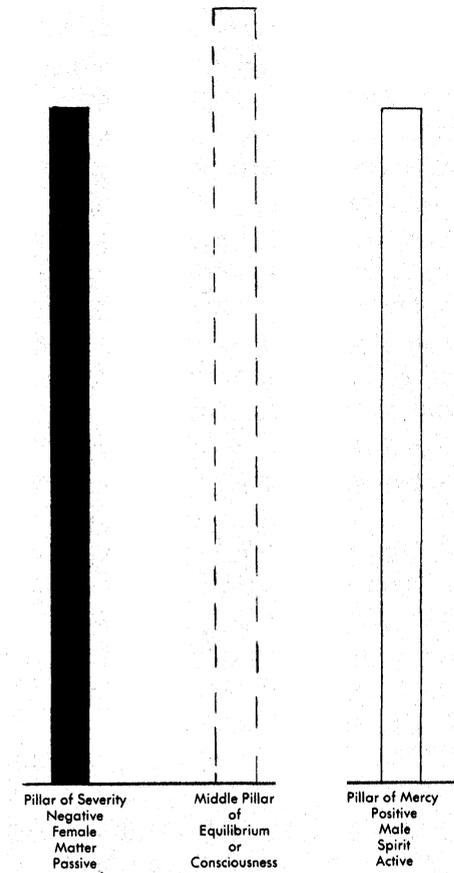


Fig. 2. THE LIGHTNING FLASH

numerical order and this is shown in the glyph of The Lightning Flash or Descent of Power. (Fig. 2) A glyph, in the sense used in Western occultism, is a picture representing an idea or ideas; Mystery teaching is put in pictorial form for this is the only language the unconscious mind understands. As Malkuth, the tenth Sephirah, represents the whole of physical existence, including the body of man, some idea of the vast range of the whole symbol can be gleaned.

5. In addition to the glyph of The Lightning Flash there is a further basic symbol which can be superimposed on the Tree. That is the glyph of The Pillars of Manifestation.

Fig. 3.
THE PILLARS



(Fig. 3) The Qabalah teaches that all manifestation is based on duality; and the right hand Pillar represents the positive, masculine or active pole and the left hand Pillar the negative, feminine or passive pole. This duality is in everything; as well as there being a duality on the Tree there is also a duality in every Sephirah. It is the principle of polarity.

6. This principle can be seen in a myriad forms in the physical environment: the polarity of the sexes; the nucleus and encircling electrons of the atom; any physical action has it, the mover and the moved; before a physical action is even performed there is polarity, the desire to

move or not to move; the thesis and antithesis of Hegelian philosophy; relationships between people, performer and audience, leader and follower, father and son—countless examples come to mind with a few moments' thought.

7. The point to remember from all this variety is that the concepts of the Tree of Life are not static easily defined things, but concepts of movement, change and relationship. The Pillars are presented as covering each of one side of the Tree but it must be remembered that they also operate in each Sefirah and between one Sefirah and any other. The only Unity is in the Unmanifest—that is the pure state of non-existence from which existence arises—symbolised on the Tree by the three veils behind Kether, the first Sefirah, The Veils of Negative Existence.

8. A veil is something you can see through but dimly, if at all, so one must not expect to come to an easy understanding of the concept of Negative Existence. It is veiled from understanding because our understanding is part and parcel of positive existence. But it is by no means entirely futile to try to come to some understanding. Some dim glimmering can be attained. If one likes to try the experiment one might obtain some realisation by watching crystals materialising out of a saturated solution as it cools. Alternatively, one could visualise a spider's web, symbolising the unmanifest mind of God, upon which dew begins to form from the atmosphere in shimmering crystal globes until it is a radiant network of light. In such a manner might the worlds have formed.

9. There remains however the Middle Pillar, which, when placed upon the Tree, covers the central Sephiroth. This is the Pillar of Equilibrium, poised between the Pillars of Function.

10. It might be as well at this point to take an example from the basal Sephiroth of the Tree as these should be within conscious reach of anybody. Amongst other things, the Sefirah Netzach at the base of the right hand Pillar represents the creative imagination. Hod, at the base of the

left hand Pillar represents the image making concrete mentation of the human mind. In a properly balanced person these two factors should be equilibrated. If a person has too much 'Netzach' and too little 'Hod' you will have the highly imaginative but impractical so-called 'arty' type; and if there were too much 'Hod' and little 'Netzach', the dry-as-dust academician, very good at passing examinations but with little imagination. The result of the combination of these two side Sephiroth will manifest itself in Tiphareth as the philosophical or religious attitude of the person, in Yesod as his instinctual behaviour and in Malkuth as his physical being and affairs of the world.

11. Thus it will be seen that the Tree can be used as a diagnostic instrument, but what is more, it can also be used for treatment. For should the person be a student of the Tree of Life, having diagnosed his unbalance, he can set it to rights by sustained meditation upon the Sephiroth in whose powers he is lacking. Furthermore, when we come to a study of the Paths between the Sephiroth, considerable subtleties are possible, but this must be left until Volume II.

12. Also, as the higher Sephiroth on the Tree represent the superconscious and spiritual aspects of the psyche, expansion of awareness and spiritual growth is achieved by meditation on these. The Tree is therefore a means whereby anyone can, in time, attain his fullest potential. Its danger is that people who are badly unbalanced will be naturally attracted to those parts where they already have an overplus of force, thus causing more unbalance in themselves. It is a powerful tool for good, but not a thing to be idly played with.

13. As life is a great complex of relationships, so is the Tree of Life. Its advantage is that it enables aspects of life to be sorted out and placed under the psychic microscope. However, this does not make the process of understanding very much the easier. The study of the Tree of Life demands more than a lifetime's work for, being what it is, if you have full understanding of the Tree of Life, then you

have full understanding of life itself. This is no easy short term matter, however good your tools of elucidation.

14. The point is that as no aspect of life can be fully understood devoid of its relationship with a great complex of other aspects, so no Sefirah on the Tree can be described without reference to all the other Sephiroth. And the same thing applies to the Paths between them.

15. In order to form some kind of basis of understanding it will be necessary, therefore, to cover the whole Tree cursorily from different aspects before dealing with each Sefirah in detail.

16. Behind Kether is Negative Existence from which all things came. From this pregnant void emanated Kether by means of a kind of crystallising process symbolised in three stages by The Veils of Negative Existence. These are called in Hebrew, Ain, Ain Soph, and Ain Soph Aur in order of advancing concretion. Translated, these words mean Negativity, The Limitless, and The Limitless Light. Concrete thought can make little of this, though meditation is recommended, for the unconscious knows far more than the conscious mind gives it credit for.

17. Negativity is nothingness. Yet it is already something, for we are able to posit it if not define it. Then comes The Limitless—limitless nothingness. It could be called infinity—a circle with no circumference whose centre is everywhere. Its nearest and purest symbol is perhaps zero—the number before numbers commence. Then this nothingness becomes a blaze of light—The Limitless Light. “God said, Let there be light: and there was light.”

18. From this limitless light crystallises Kether—meaning The Crown. A centre has crystallised in nothingness—a point, which according to Euclid’s axiom has position but no size. It is self existent, alone, and therefore can be allocated the number one.

19. Then, when the Crown of Creation is established, it becomes conscious of itself, having nothing else to be conscious of, and projects an image of itself, the second

Sefirah, Chokmah—meaning Wisdom. There is now a duality in being and so we have the number two. The ‘Spiritual Experience’ of Chokmah is called ‘The Vision of God face to face’. As it is stressed many times in the Old Testament that no man shall look upon the face of God and live it can be surmised that a real experience of the Sefirah Chokmah would be shattering. Only the highest mystics are likely to get anywhere near it without heavy protective veils of symbolism.

20. Next comes Binah, making the first triangle, the simplest plane figure, and thus the idea of form. Up to now all has been pure force. And even Binah is force, but force with the latent idea of form because an archetypal idea has been created by three forces which, by their very number, make possible the concretion into form. Binah has been described as the idea or possibility of form, or limitation of force—each Sefirah works out one new ‘idea’. The number of Binah is, of course, three; and its name means Understanding. An idea of the subtlety of these levels can be inferred by considering the titles of Chokmah and Binah, Wisdom and Understanding. Understanding has a slightly more concrete implication than Wisdom. Wisdom can be a pure state, but Understanding implies that there is something to understand.

21. We now have a triangle formed which can be called the Supernal or Archetypal Triangle, in contradistinction to the Moral or Ethical Triangle of Chesed, Geburah, Tiphareth and the Astral or Psychological Triangle of Netzach, Hod, Yesod. Malkuth, the physical world, is on its own diagrammatically, as a pendant to the Astral or Psychological Triangle. These triangles demonstrate which functional Sephiroth polarise into which central Sephiroth. An example has already been given of Netzach and Hod seeking their balance in Tiphareth, Yesod and Malkuth. Similarly the pure force of Chokmah and the archetypal idea of form of Binah have their point of equilibrium in Kether, the original source of upwelling life pressure from the Unmani-

fest, and, coming further down into concretion, in Tiphareth, the central balancing point of the whole Tree. The Paths interlinking the Sephiroth show the manifestation of this triangular principle.

22. There is a further division of the Tree into four levels known as the Four Worlds. These are Atziluth, the Archetypal World; Briah, the Creative World; Yetzirah, the Formative World; and Assiah, the Material World.

23. The Archetypal World consists only of Kether, the point where the original life urge wells up, holding within itself as an archetype the latency of its future potentialities as a seed holds the archetype of the grown plant.

24. The Creative World consists of Chokmah and Binah, the pure force and idea of form from which further creation ensues.

25. The Formative World, the world of forms, contains the remaining Sephiroth except Malkuth, for although physical concretion has not yet taken place, all manifestation below the Supernal Triangle is in terms of forms, whether mental concepts or imaginary images or pure nodes of energy.

26. The Material World, the Sephirah Malkuth, is where physical manifestation takes place.

27. To revert to the descent of the Tree, following the course of The Lightning Flash, the next stage from Binah is the formation of the Sephirah Chesed. Here what was supernal force takes on form and the point of transmutation is over what is called the Abyss. The Abyss is the void between force and form and the place where the transmutation takes place is the 'hidden' Sephirah Daath—meaning Knowledge. The Mysteries of Daath are profound and were little touched on in earlier writings on the Qabalah. The Sephirah has no number allocated to it and by Knowledge is meant not so much what we understand by the word, but the word in its biblical usage of sexual union, only here the meaning is a kind of Divine Union where differing planes of being impact and there is a resultant

change of state brought to birth—a transformation or transmutation of power.

28. In Chesed is the pristine form laid down. Chesed means Mercy or Love but its alternative title, Gedulah, Greatness or Magnificence perhaps gives a better idea. Its number is four, with the implied associations of four-squaredness, or a foundation stone upon which all further development in form is based.

29. From this fundamental sphere of stability is emanated Geburah, the fifth Sephirah, meaning Strength, or Pachad, Fear. It is the onward thrust into dense manifestation and is a sphere of vast force in form, as its diagonally opposite, Chokmah, is vast force without form. It will be seen that the stability of Chesed is likewise a reflection of its diagonal opposite, Binah, the archetypal idea of form.

30. The attribution of the word Pachad, Fear, to Geburah can be misleading. It is not fear as commonly understood but what might be called the 'fear of God', the feeling of awe one feels in the presence of a great kinetic force of Nature such as an erupting volcano, a raging sea, a tornado or an earth tremor.

31. Chesed and Geburah are respectively the latent and kinetic energy of the Universe. We use the term energy as opposed to force because force we have stated to be the state of life beyond form; by energy we mean force indwelling form. And in the spheres of Chesed and Geburah the forms are not concreted into images yet; at these levels pure energy is a form. In psychological terms it is 'will to action' before any plan of action has been formulated. The images assigned to Chesed and Geburah may make understanding easier—Chesed is represented by a king sitting on a throne in state, Geburah, by a king in his chariot.

32. From the prickly five-sided form of Geburah, evolved symbolically from the stable square of Chesed, we have the six-sided figure of Tiphareth. Tiphareth is the central Sephirah on the Tree, the point of equilibrium for all that has gone before it and all that is to come after. All the side

Sephiroth balance into it and it also holds the balance between Daath and Yesod, and Kether and Malkuth. It is thus appropriately named Beauty. It is the force of the Supernals brought down into manifestation in perfect equilibrium.

33. The state of equilibrium finally overbalances in the course of the descent of power and the seventh Sephirah, Netzach, meaning Victory, is formed. It is an active Sephirah, reflecting its diagonal, Geburah, which in turn we have seen reflects the kinetic nature of its higher diagonal opposite, Chokmah. The figure seven, attributed to Netzach, calls to mind the seven bands of the spectrum and it is in Netzach that the equilibrated power of Tiphareth splits into diversified aspects.

34. These diversified aspects of energy develop into forms in Hod, Glory. The figure eight can be considered a development of the first coming into form symbolised by the four of Chesed. There is a link between Hod and Chesed as they are diagonally opposite; they are, like Binah, 'form' as opposed to 'force' Sephiroth.

35. From the conjunction of the powers of Netzach and the forms of Hod comes The Foundation, Yesod. As its name implies, it is the foundation of the physical form, the framework of stresses which later concrete into the tenth Sephirah, Malkuth, the physical world. With the figure ten is the end of the series of numbers and also the completion of the descent of force into form.

36. To recapitulate, we have seen how force upwells in Kether, flows forth in Chokmah, takes on the idea of form in Binah, descends into form via Daath, manifests as energy, latent, kinetic and equilibrated in Chesed, Geburah and Tiphareth, diversifies in Netzach, takes on concrete forms in Hod, forms a basic pattern in Yesod and physically manifests in Malkuth.

37. This is the bare bones of the philosophy of the Tree of Life. Applying the Sephiroth to the psychology of man we have Kether representing the essential self of the soul

of man, his innermost being, the spark of divine fire we call the Spirit. In Chokmah is reflected the type of the basic power of the Spirit and in Binah, how that type will manifest in the worlds of form.

38. Across the Abyss, in Chesed, the force of the Spirit is first equilibrated in form, a direct reflection in psychic energy of the spiritual pattern of itself. In Geburah this energised image or 'eidolon' takes more concrete form by expression of its nature, and the equilibrium resulting from the perfect image performing perfect expression for its nature results in Tiphareth, the sphere which in psychological parlance has been called the Superconscious.

39. Tiphareth manifests to man in the world as the proddings of conscience, and most religious experiences of a more or less common occurrence are experiences of consciousness touching the sphere of Tiphareth. William James' classic treatise 'Varieties of Religious Experience' collates many examples of this.

40. As a genuine contact of the ordinary conscious mind with Tiphareth can result in sudden conversion and mystical revelation, it will be gathered that experiences of Geburah and Chesed, let alone Daath and the Supernal Triangle, will be even more potent. It could change the whole life and even shatter it, hence the warnings against dabbling with ceremonial magic which are found in books on that subject. If consciousness is powerfully concentrated by artificial methods such as high ritual there may well be a dangerously powerful influx of force unless the whole thing is carefully controlled, as in a Roman Catholic Mass, which is of course a ritual designed to evoke in the soul the powers attributed to the Sephirah Tiphareth.

41. There should be no danger for most students practising individual meditation on the Tree however unless they are ultra-psychic. Indeed, given good sense and good intention the Tree is a fine spiritual therapy but like all things which are potent for good it can be misapplied. If any diffusion of consciousness is experienced as a result of working upon

it then it is as well to let it alone for a time, or even abandon it altogether until such time as one can study under the personal supervision of an experienced teacher. These words are not said for dramatic affect, nor are they meant to frighten anybody—they mean exactly what they say. There is no greater risk than in any other system of mystical development for the average student but it is well to be aware of the possibilities and potencies involved. It is no parlour game for over-imaginative fools.

42. In Netzach is the force of the creative imagination and the emotions in general; in Hod, the concrete images of mental concepts and all that is usually meant by 'mentality'. Yesod holds the subconscious mind and the instincts, and Malkuth, the physical man.

43. Thus we have covered the Tree superficially in its philosophical and psychological aspects, but it must be remembered that the Tree exists in its own right as an archetypal plan and that the ideas of increasing concretion in form implied by the Sephiroth can be applied at any level. We can posit a Tree in each Sefirah for instance. A Sefirah when it is first formed manifests first as a point of upwelling force, its own Kether, and from this archetypal level, or Atziluth, precedes to produce its own Creative, Formative and Material Worlds through the formation of its own Sephiroth. The term Material World here means its densest possible aspect, there is no physical form for Kether for instance, but the Malkuth of Kether is that which precedes the formation of the Kether of Chokmah and so on down the Tree. Though one must not forget the analogues of the Veils of Negative Existence which precede the Kether of each Sefirah.

44. In this manner the use of the Tree can be further extended. In the abstruser ranges of occult metaphysics for example, the whole of the Universe, from Spirit to Matter, can be placed in Malkuth, that is, Malkuth is considered to be the entire Seventh Cosmic Plane. Kether then would be the Central Stillness on the First Cosmic Plane and

the other Sephiroth the stages between. This is an application which will be of use and interest only to advanced esoteric students however.

45. Students with some knowledge of other theosophical systems may care to attempt to correlate these systems with the Tree of Life. Attempts to do this are very good practice in becoming familiar with the concepts of the Tree. As a general guide, the Tree can be split into a sevenfold system by taking it level by level: 1—Kether, 2—Chokmah and Binah, 3—Chesed and Geburah, 4—Tiphareth, 5—Netzach and Hod, 6—Yesod, 7—Malkuth. Alternatively, Daath can be included as a separate level and Yesod and Malkuth lumped together. Another way is to include the Supernals together as the highest level and Yesod and Malkuth together as the lowest, with each individual Sefirah as a level between. The three functional Triads, and the Four Worlds have already been mentioned and suggest correlations with three and fourfold systems. The Middle Pillar can also be used to correlate with the Chakras of the Eastern teaching. It will be found in some cases that no straightforward correspondence can be made that is not open to debate but this is all to the good. It is far better for anyone attempting this kind of exercise to work out the problems for himself than to look up books and read other people's opinions. It is better to have a little genuine understanding about the Tree of Life than much second-hand learning.

Chapter IV

THE SEPHIROTHIC ATTRIBUTIONS

1. The attributions of symbolism assigned to the various Sephiroth are best considered under certain classified headings.

2. At first sight some of the headings and the attributions may appear arbitrary or nonsensical, but this is purely a conscious mind reaction. The Tree of Life speaks to the unconscious mind which has its own lines of reasoning that the conscious mind cannot readily understand. It will be found that after working at the Tree for a time the attributions will fall into place quite naturally without any efforts of conscious memory. And after all, if the Tree is what it is claimed to be, a diagram of the inner structure of man, then this is only what one has a right to expect.

3. It must always be remembered that it is a *Tree of Life* and not a Framework of Mentality. Mere mental juggling with symbolism will lead nowhere, it has to be made a part of one by meditation, contemplation, prayer, or fasting, sack-cloth and ashes if necessary. The implications of the symbolism, as well as being considered by the mind, must be felt in the heart, groped for by the aspirations, embedded in the viscera almost. The Tree of Life is not merely a lifetime's study, it is a way of life.

4. In view of this it will be plain that any so-called 'objective' study of the Tree of Life would be, if not impossible, certainly of little consequence. The remarks on the attributions throughout this book then must be taken, not as an attempt at logical proofs to the rational mind, but as the often unclassified results of practical experience, including

great chunks of symbolism which have not been fully explored, and also tentative intuitions of further possibilities. The implications of the Tree of Life are so vast that no definitive treatise is possible.

5. However, a brave attempt will be made at a rational approach so that the student can find his bearings. And if anything is found which appears too fantastic, or just incomprehensible, it is best to leave it alone and come back to it at some future time, when it may have become clearer. Of the attributions, only the Hebrew Divine Names are part of the original Tree and thus with claims to be divinely inspired. The remainder of the attributions have been built up by subsequent research through the intervening centuries, and as incorporated here, include some of the most recent concepts of advanced esotericism. The latter are included as being a possible help to occult students of some experience; they should not be allowed to become a barrier to anyone who comes to esotericism for the first time via this book.

6. On contemplating the problems involved in getting across some of the concepts of the Tree of Life one is strongly tempted merely to list the basic symbolism, give a few simple instructions on meditation, and then tell the reader to get on with it. This might perhaps be too bald an approach, but it is hoped that the reader *will* set down and get on with it after having read this book—otherwise it will have been written in vain. What matters is what one receives from the Tree oneself and one only gets that by working on it.

7. In view of this, nothing which appears within these pages should be taken as authoritative. The only real authority rests within oneself, and it has to be searched for "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." And it is perhaps not always realised that the giving of what is asked, and the

revealing of what is sought, and the opening of the Way it is desired to tread, is done by the same being that does the asking, the seeking, and the knocking—to wit, oneself.

8. *The Title of the Sephirah*: This gives, in so far as is possible, a root idea of what the Sephirah stands for in one word, e.g. Wisdom, Understanding, Beauty etc. It is given first in anglicised Hebrew and then in English, and a table of the letters which go to make up the Hebrew titles and Divine Names is given at the back of this volume.

9. It is well to become familiarised with the Hebrew letters because they play an important part in practical working upon the Paths between the Sephiroth, which will be dealt with in Volume II. Much was made of the numerical value assigned to each letter by early Qabalists and by an elaborate system of codes and anagrams, hidden significances and secret teaching was said to be revealed.

10. As an example, Genesis xviii 2, “And lo, three men” in the original Hebrew has a numerical value of 701, which is equal to the numerical value of the Hebrew sentence, “These are Michael, Gabriel and Raphael”—three of the Sephirothic Archangels. Further, the first word of the Old Testament, used as an acrostic by the medieval Jewish Qabalist, Solomon Meir Ben Moses, was taken to hold the following secret meanings:

- a) “The Son, the Spirit, the Father, Their Trinity, Perfect Unity.”
- b) “The Son, the Spirit, the Father, ye shall equally worship Their Trinity.”
- c) “Ye shall worship My first-born, My first, Whose Name is Jesus.
- d) “When the Master shall come Whose Name is Jesus ye shall worship.”
- e) “I will choose a virgin worthy to bring forth Jesus, and ye shall call her blessed.”
- f) “I will hide myself in cake (baked with) coals, for ye shall eat Jesus, My Body.”

11. By means of these he apparently converted another Jew, previously bitterly opposed to Christianity. However, the number of permutations and combinations used in this branch of Qabalism make it possible to prove almost anything and there is probably more superstition, special pleading and logic chopping in it than anything of value. But like most superstitions, it has a basis of truth to it. It seems that certain words, usually Proper Nouns, were specially constructed originally with this kind of thing in mind. As an example, the name for the metaphysical concept, ‘the great sterile Mother’ is AMA, (Aleph, Mem, Aleph.) The letter Yod, as a symbol, represents the fertilising aspect of nature and so the name for ‘the great fertile Mother’ is the same, but with a Yod added to show that it has been impregnated with fertility—namely, AIMA, (Aleph, Yod, Mem, Aleph.) This is quite apart from any numerical significance or coding.

12. But to pursue a comprehensive line of research in these matters would require a knowledge of the Hebrew language and access to the Qabalistic literature, the Old Testament in the original, the Zohar, the Sepher Yetzirah, the Sepher Sephiroth, the Asch Metzareph and all their dependencies. This is beyond the scope of most students including the present writer. It is also beyond the scope of this book which is concerned primarily with the Qabalistic diagram, the Tree of Life, which, from experience, is quite enough to keep anyone occupied for a very long time.

13. However, in the case of obvious significances, tentative interpretations will be attempted. It is a field which has been little tilled and there appear to be some strange growths in it. Anyone who has the necessary qualifications is invited to reap what he can find but he will have to go it alone. There is little modern literature on the subject and most references seem to be derived from Magregor Mathers’ ‘The Kabbalah Unveiled’, written in 1887, or Christian Ginsburg’s ‘The Kabbalah’ of 1865.

14. It is interesting to note however, the vast wave of

popular superstition that has arisen from this Judaic tradition. There are any amount of books purporting to tell future and character from the letters of one's name, or adding the digits of one's date of birth and so on. These are of little, if any, worth and are merely suffocating and foul-smelling smoke from, and concealing, a very dim-glowing fire. Even the know-it-all Crowley abandoned the comparison of modern alphabets with early ones as hopeless.

15. *Subsidiary Titles*: These are further titles culled from Qabalistic literature which expand the concept of a Sefirah, often from a different point of view.

16. *The Magical Image*: Magic is the term used for building mental images and is perhaps an unfortunate term as it has a glare of glamour about it. The Magical Image then, is the mental picture which can be built up to represent a Sefirah. The unconscious mind works primarily in pictures and so it is a useful device. Like all symbolism that has been used for long ages, a pool of force and ideas grows up around it so that one has only to tap that central symbol and all the related ideas will flow up from the unconscious. The technique for doing this is, of course, meditation.

17. *The God Name*: This, together with the Archangelic and Angelic Names is an original part of the Tree of Life and thus has claims to divine inspiration.

18. The God Name represents the most spiritual form of the Sefirah and thus is conceived as functioning in the Kether, or Atziluthic World, of that Sefirah. In commencing a meditation or practical operation on one of the Sephiroth the spiritual force of the God Name should be dwelt on first. One should always, as a matter of principle, start from the most spiritual aspect and work downwards. Concentrated work purely on the God Name is not recommended because it represents a direct force, untempered by any intermediary, and thus can well prove too hot to

handle unless the operator is well experienced.

19. It must be borne in mind also that all the God Names are aspects of the One God. Thus one would think in terms of 'the One God, in His Name . . .'.

20. These Names all appear in the Old Testament but for the most part have been translated by the single word 'God', though with occasional attempts at more literal translation such as Lord, The Ancient of Days, Lord of Hosts etc. It is interesting to note that in the original Hebrew, God can be both masculine and feminine, singular and plural. For instance, in Genesis iv 26 the literal translation is "And Elohim said: Let Us make man" The word Elohim is a feminine singular stem with a masculine plural ending. Thus the principle of polarity is taken well into account, a point which is lost in the translation.

21. The approximate English equivalent is given in the table of God Names but in practical work the Hebrew version should be used. One can visualise the Name in its Hebrew form, not forgetting that Hebrew reads from right to left, and if it is said aloud or mentally, experience has shown that pronunciation is not important, the Hebrew Names anyway consist mainly of consonants.

22. *The Archangel*: This may cause some initial difficulty to those brought up on Protestant theology or on no theology at all.

23. The Archangel organises the forces inherent in a Sefirah and the direction of motivating forces that come under its presidency. It thus works on the Briatic level, the Creative World, of a Sefirah, and certain of the symbols and titles of a Sefirah relate to that level. Reflection on these symbols or titles can bring a contact with the corresponding Archangel. Thus 'Ama' has a special relationship to Tzaphkiel, and the orb and tetrahedron have a special relationship to Tzadkiel. Experiment is recommended with regard to the other Sephiroth.

24. Archangels are real beings though they have not

physical bodies. Their anthropomorphic forms, as represented in religious painting for example, come from the human mind, which has to have a mental form acceptable to the understanding. More appropriate forms would be pillars of vast force, or profound geometric shapes in accordance with the basic nature of the Sephirah—such would be more in accordance with the real ‘appearance’ an Archangel would assume.

25. An Archangel is a Lord of Flame, the Lords of Flame being a life evolution previous to humanity—in fact the primal evolution—which laid down the prime stresses of the Universe which are the basis of the physical laws discovered by science. It is impossible to enter into these fascinating fields of esoteric cosmology here, but they can be examined in Dion Fortune’s ‘The Cosmic Doctrine’ (Aquarian Press, London.) The Flame referred to in the title, Lord of Flame, is Divine Fire, which is a highly abstract condition of Will—the myth of Prometheus has relevance to it.

26. It is, generally speaking, easier, and as said before, more suitable, until a fair degree of experience has been attained, to invoke the Archangel of the Sphere rather than the God Name—though the God Name should be dwelt on briefly first to base the meditation or operation on a spiritual level. The force of the Archangel is easier to handle should the potency invoked cause too great an influx of power. The force of the Archangel will, strong as it is, dissipate and disappear more quickly. In invoking angelic help, visualisation of the appropriate colour and playing appropriate music is of great assistance. One can also dwell mentally on those whom the Archangel has helped, for example, with Raphael, the young Tobias, or, with Gabriel, Daniel or the Virgin Mary.

27. In case this should appear as sheer superstition to any reader it might be as well to reiterate that experience is the only proof. And if mental contact is attempted in a spirit of scepticism then the result will be failure—though

this failure will be considered success no doubt from the sceptical point of view. In mystical work certain steps have to be taken in faith and this is one of them. The critical faculties should by all means be used *after* a psychic experiment—blind credulity is of use to no-one—but when doing actual work along these lines, belief is necessary, and the controlled use and receptivity of the creative imagination. In Qabalistic words, one does the work in the spirit of Netzach, the Occult Intelligence, but uses one’s Hod, whose ethic is Truth, afterwards in analysing the results.

28. Those who are more inclined to credulity on the other hand should beware the superstition that the Archangel is standing there in the room before them. The contact is an inner one. By visualising the appropriate symbols and performing the appropriate invocations one is tuning in one’s mental radio to a particular wavelength and this analogy explains how it is possible for several people in different places to get onto a particular contact at the same time. Much misunderstanding has been caused by taking statements of mystics too literally—the seeing and hearing is done with the inner eye and ear and not with the physical organs. In other words, with the creative imagination.

29. It should be said though that an objective shell can be built up for a psychic force to indwell, but this is not likely to be achieved by anyone who has not undergone a long course of mental training. And anyway, the form would be visible only to someone having ‘etheric vision’—a natural psychic. This form of psychism is fairly uncommon and the lack of it causes much heartburning to many esoteric neophytes. However it is no particular advantage to have it—in fact it can be more of a hindrance for it tends to draw the attention entirely to the glamour of astral forms. Esoteric schools train people to perceive on a higher level, to develop a hyper-sensitive intuition, and this, although less sensational to the perceiver, is a far more reliable method of psychic perception.

30. *The Order of Angels*: Much that has been said about the Archangels applies also to the Angels. The Angels are responsible for what might be called the 'mechanics' of a Sephirah and operate in its Yetzirah, or Formative World. God has been called The Great Architect of the Universe, the Angels are His builders. By the same metaphor the Archangels could be regarded as His foremen or overseers.

31. There are, besides the Sephirothic Angels, other Orders, including great and beautiful Nature Beings of the higher types under whom Elementals work. The order of their hierarchy is Archangel, Angel, Elemental Spirit. In the East they are generally known as Devas.

32. Certain Angels work especially with Group Souls of animals, others with Group Souls of nations, that is, under the presidency of the National Angel of the country. A National Angel is best built in the form that holds the ideals of that nation. For example it could take the form in Britain of Britannia or St. George, and in the United States of the Statue of Liberty. Remember that the forms that the potencies indwell are man made.

33. There are other Angels that ensoul the essence of beauty in the various forms of art, whether music, painting, sculpture, poetry or drama. If these arts really touch the higher levels they bring down a great amount of Angelic force which intensifies a hundredfold the appeal to the hearer or onlooker. Ready-built man-made forms for these are, for example, the Nine Muses.

34. It is quite useless expecting contact with these beings if one never thinks of them, therefore if one wants Angelic contacts one must think of the Angels, feel with them, imagine them as they are, great and wonderful forms of light and glory, deep protective presences in contact with God and man, forming a link between. Where Angels speak or send messages to man, they do not exactly send a message in language, but they impress the idea or the meaning of the message very strongly on the mind of the recipient and his subconscious mind supplies appropriate

words. They are also much concerned with immediate after-death conditions of man and the beasts.

35. An Angel is a perfect entity, it does not evolve. In a way, the lesser Angels are divine automata. In this they are superior to man but they do not have man's potentialities. Man has plucked the fruit of the Tree of the Knowledge of Good and Evil which makes him potentially a God, though only after a long period of travail being strung halfway between the condition of the Angels and the beasts. Man's Path is one of the equilibrium between the opposites, forging the pattern of his humanity. The bestial type of person is really no worse than the one who deviates to the side of the Angels and is 'too good to be true'—in fact the latter can be even more, and literally, inhuman. The glyph of the Pillars is very much of personal as well as Universal application.

36. *The Mundane Chakra*: This is not a good name for the idea it tries to convey, but must be used for want of something better. The Mundane Chakras are, for the most part, planetary attributions, but the astrological forces associated with the planets are properly allocated to the Paths between the Sephiroth, which are psychological states, microcosmic, as opposed to the Sephiroth themselves which are primarily Universal or Macrocosmic.

37. What is implied by the Mundane Chakra is that each of the Sephiroth has some resemblance to the Divine Plan behind certain planets or astronomical forces. The writers of science fiction speak truer than they think for there are life forces on or in or 'in-forming' all the other planetary and stellar bodies but perhaps not in a way readily imaginable to man. Whenever a certain concept takes a grip upon the mind of man in the mass it is a good indication that there is a truth behind it, however fantastic the imaginative speculations may appear. And the truth often turns out to be stranger than the fiction; the limits of man's mind are, in a certain sense, his protection.

38. While astrology is by no means a certain science, there being so many variable factors involved, the development and constant change of the 'zeitgeist' or 'spirit of the times', the similarity in branches of art work and the frequent cases of simultaneous scientific discovery can be considered largely the result of extra-terrestrial influences.

39. *The Spiritual Experience*: This title explains itself and each one is called a Vision. This is misleading because it does not mean a picture thrown into consciousness, but a state of mind or expansion of awareness brought about by realisation of the powers of a Sefirah. It is similar to being 'informed' by an Archangel, as Daniel was by Gabriel, which does not necessarily mean the hearing of any words, or a seeing of any pictorial visions, but a process of being 'in-formed' so that one's psyche acts as a vehicle for, or is permeated by, the powers concerned. Thus is spiritual growth steadily but unspectacularly made.

40. *The Virtue and Vice*: These are not strictly part of a Sefirah itself but are the reactions of the human psyche to it. The Virtue is the quality that the Sefirah should confer and which is essential to the proper working of the powers of that Sefirah. The Vice is the type of unbalance that a Sefirah may cause through human weakness; really a Sefirah has no vice, but the 'Mundane Chakra's' astrological bad influence is put there, sometimes with dubious correctness. However the Vice can sometimes serve as an interesting indicator in an occult school, for human nature being what it is, the unbalance usually manifests first, so that when a student well established in the harmony of Tiphareth starts becoming unaccountably contentious then one can mark it down as a possible symptom of spiritual growth, for it may mean that he is approaching Geburah but has not attained full control of its potencies yet.

41. *The Symbols*: These are images subsidiary to the Magical Image and as already mentioned in the section on Archangels, can be used to make contact with certain aspects of a Sefirah. They can also throw further light on a Sefirah from a different angle pictorially, as the subsidiary titles do verbally.

42. *The Yetziratic Text*: These texts are descriptions of the Sephiroth and Paths as given in a supplement to the *Sepher Yetzirah*, or *Book of Formations*, an early Qabalistic document. The language, though obscure, yields much to meditation.

43. The book of texts designated as 'Paths' all the facets of the Tree—the ten Sephiroth and the twentytwo Paths—hence the expression 'The Thirtytwo Paths of Concealed Glory'. It also gives each one a title, called an 'Intelligence', which acts as a very useful subsidiary title to the Sefirah or Path.

44. The translations used are those of Dr. Wynn Westcott, taken from the Hebrew version of Joannes Stephanus Rittangelius printed in Amsterdam in 1642, and with reference to numerous other versions. Dr. A. E. Waite has criticised them as being too eclectic and has offered his own translations which he claimed to be more accurate, but experience has shown the Westcott versions to be more valuable. It can hardly be repeated too often that the Qabalah is a living practical system, not a cut and dried body of authority. Even if Waite's contention is true, that his scholarship is superior to Westcott's, it does not alter the fact that, as far as the modern practical Qabalist is concerned, an intuitive reconstruction of an ancient and probably corrupt text is superior to an unimaginative literal translation.

45. *The Flashing Colours*: These are colours attributed to each Sefirah, one for each level within it. In visualisation it can be a help to use the appropriate colour. Thus God

manifesting in a Sefhirah could be pictured as an effulgence of the Atziluthic colour, the Archangel as a pillar of the Briatic colour, the Angels as geometric shapes of the Yetziratic colour, and a general background could be used of the Assiatic colour.

46. It is best to build up a vocabulary of colour in the mind from the natural world by contemplating the brilliant colours of sunrise or sunset for example, or the subtle colourings of the flora and fauna of Nature. Radiant light should be the concept to get at rather than the reflected dull light of pigments. The clichés of the mind should be overcome by the freshness of first hand observation.

47. In practical working, when pictures build up spontaneously in the imagination, it may be found that the colours do not correspond with the traditional ones. This need not cause any great concern for, from experience, the colours seem to be largely arbitrary for they often vary from person to person. Sometimes an important symbol will come up in the appropriate colours.

48. For general purposes in meditation upon the Tree it is customary to think of each Sefhirah in its Briatic colour. This is no doubt in accordance with the fact that the Archangelic force is the easiest to handle.

49. *Pagan Mythology:* The gods and goddesses of pagan mythology are so numerous and diversified that immense scholarship would be needed to attribute each to its place on the Tree, and, being composite, each could go on more than one Sefhirah, for example, Artemis on Geburah, Yesod or Netzach, depending on each one's idea of the God. In all cases it is the idea that counts. No time is wasted in studying mythology however for all myths and legends are expressions of a race's attempt to classify the powers of God as they work through the subjective and objective worlds. All the gods and goddesses are aspects of the One God, but they are not codified so neatly as the

Ten Emanations of the Jewish Qabalah. It is a useful exercise to correlate the different systems though, for one throws light on another, not only from the point of view of intellectual understanding but also from the stimulation of the imagination. A person who could make little of the idea of Chokmah, for instance, might get closer to an awareness of its nature by considering the attribution of Zeus hurling thunderbolts. But then in his other aspects Zeus could equally be considered as a Kether figure, as King of the gods, or in Chesed as the beneficent ruler, or in Geburah etc, etc, etc. Again one sees the impossibility of cut and dried cataloguing. No systematic attributions will be made therefore throughout the text unless to emphasise a particular point. It is strongly recommended that students try to work out correspondences for themselves for this will produce facility in using the Tree. Also attributions may vary, quite validly, from person to person, and so there is little to be gained by hunting up supposed authorities, such as Crowley's '777' or even the text of this book. With the Qabalah it is a question of 'no ticket—no laundry'—and the only valid ticket is personal experience.

50. *The Tarot:* As correspondences to the Tree of Life, the twentytwo Trumps of the Tarot relate to the Paths, the sixteen Court Cards to the Four Worlds, and the forty small cards to the Sephiroth according to number. As the Tarot is a complete system within itself it will be dealt with as a whole, including the Sephirothic attributions, in the second volume of this book.

51. *The Grades:* An esoteric grade is assigned to each Sefhirah but as there is so much misunderstanding with regard to the conception of esoteric grades they demand a special chapter to themselves.

52. *The Qliphoth:* These demonic forces are best left until a good general idea of the Tree has been assimilated. They

are thus also treated separately.

53. *Miscellaneous*: This includes precious stones, plants, animals, perfumes, alchemical terms etc., most of which are highly arbitrary and in any case more in the province of the experienced ritualist. Thus a separate chapter is allocated to this subject also.

Part II

Chapter V

THE UNMANIFEST AND THE VEILS OF NEGATIVE EXISTENCE

1. Before the manifestation of the first Sephirah is the Unmanifest, which, through the condensation of the Cloud-Veils of Negative Existence, finally concretes Kether, the first manifest of the manifest Universe.

2. The Unmanifest is that which is, before anything was, and to which all things will return. It is the alpha and the omega, the Beginning and the Ending. It is not a thing that can be explained because it is beyond the reach of the rational mind. It is a concept which defies the reason because it is above reason. It is perhaps to break people of the domination of reason that Zen Buddhism uses aphorisms like 'imagine the sound of one hand clapping'. An attempt to imagine the Unmanifest throws a similar spanner into the works of the mind.

3. The first chapter of 'The Cosmic Doctrine', the cosmological treatise received from the inner planes through the mediumship of Dion Fortune, attempts to describe it as follows:

4. "The Unmanifest is pure existence. We cannot say of it that it is *Not*. Although it is not manifest, it IS. IT is the source from which all arises. IT is the only 'Reality'. IT alone is substance. IT alone is stable; all else is an appearance and a becoming. Of this Unmanifest we can only say 'IT IS'. IT is the verb 'to be' turned back upon itself. IT is a state of pure 'Being', without qualities and without history. All we can say of IT is that it is not anything that we know, for if we know anything it must be in manifesta-

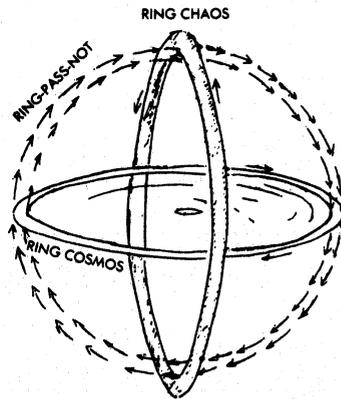


Fig. 4a. The Three Primary Rings of 'The Cosmic Doctrine.' The Ring Cosmos subsequently becomes a disc, concreting a centre—'The Central Stillness.'

tion for us to know it, and if it is in manifestation, it is not unmanifest. The Unmanifest is the Great Negation; at the same time IT is the infinite potency which has not occurred. It is best conceived of under the image of interstellar space."[†]

5. It is well to note that the image of interstellar space is but a symbol to assist understanding. The same source goes on to describe the process of first manifestation as 'space' beginning to move in a ring, if one can conceive of nothingness moving, and the 'movement' of this ring setting up 'movement' at 'right angles' to it so that another ring is formed outside the first. The interaction of the forces of the two rings then causes the inner ring to rotate on the axis formed where the two rings interconnect, thus causing a third spherical ring to be formed by the transverse rotation of the primary ring. The symbol thus described resembles a gyroscope. (Fig. 4a) The central ring, spinning in two directions at once then concretes a centre.

The Cosmic Doctrine—Dion Fortune. Published by Aquarian Press, London.

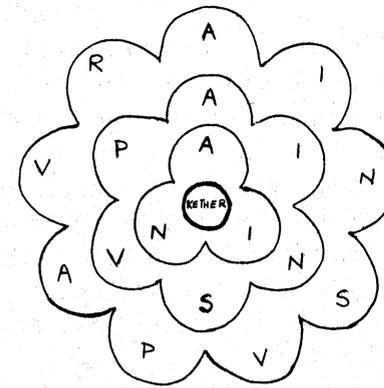


Fig. 4b. The Cloud-Veils of Negative Existence Concreting Kether.

6. The first ring, from which is eventually created the whole Cosmos, is called the Ring Cosmos; the second ring, which acts as a thrust-block for the first ring's secondary movement, is called the Ring Chaos; and the third ring, described by the transverse spin of the first, is called the Ring-Pass-Not because it transcribes a sphere of limitation for all future development. The centre then formed by the Ring Cosmos corresponds to Kether.

7. It must be remembered that this is all metaphor.

8. These three Rings can be equated with the Veils of Negative Existence on the Tree of Life. The Ring Cosmos to AIN, the Ring Chaos to AIN SOPH, and the Ring-Pass-Not to AIN SOPH AUR.

9. This concretion of a centre, Kether, by AIN through the development of AIN SOPH and AIN SOPH AUR can be further illustrated by the traditional Qabalistic diagram of the Cloud-Veils of Negative Existence. (Fig. 4b) It will be seen that the correspondences from these two sources are exact.

10. In the original Hebrew, the names of the Three Veils

are of three, six, and nine letters respectively, with each three letters occurring in the next denser Veil. AIN—Aleph, Yod, Nun. AIN SOPH—Aleph, Yod, Nun. Samekh, Vau, Peh. AIN SOPH AUR—Aleph, Yod, Nun. Samekh, Vau, Peh. Aleph, Vau, Resh. This has reference to the Three Pillars, which are the three possibilities of the way in which force can manifest—active, passive or equilibrated. The Four Worlds of the Sephiroth only exist when they have been achieved, and when manifestation ultimately withdraws up the planes they cease to exist. The Pillars, as possibilities, exist whether there is manifestation or not.

11. Thus the glyph of the Pillars should not be thought of as part of the glyph of the Tree of Life. They are separate entities. The Sephiroth are established modes of existence, the Paths between them are established experiences in consciousness, but the Pillars are possibilities of manifestation and have their root in the Unmanifest.

12. In pursuit of further metaphors for the concepts implied by the Veils of Negative Existence it may prove helpful to turn to the early verses of the Old Testament. It has been said that the Bible can be fully explained only in the light of the Qabalah, the latter being a mystical interpretation of it, as the Talmud is a learned commentary upon it. Whether this is true or not would need very advanced understanding to judge, but in our elementary studies, the Bible, which we do know fairly well, may throw some light upon the Qabalah, which we do not.

13. Verses two to five of the first chapter of Genesis read as follows:

“And the Earth was without form, and void: and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness He called Night.”

14. Unless one is a confirmed Fundamentalist, it will be

obvious that ‘Earth’, ‘waters’, and ‘light’ are not meant to be understood in their everyday sense. As a suggestion, the dark void can be equated with AIN, Nothingness; the Spirit of God moving upon the face of the waters with AIN SOPH, the Limitless; and the light with AIN SOPH AUR, the Limitless Light.

15. Here it is interesting to recall the Eastern teaching which conceives of Days and Nights of Manifestation. After a Day of Manifestation the whole Cosmos is withdrawn back to its source, where it rests in a Night of Pralaya. “And God called the light Day, and the darkness He called Night.”

16. In almost all religious creation myths, creation first occurs as the manifestation of light. But the Veils of Negative Existence refer to the pre-dawn period before darkness has fully given birth to light, and in this shadowy area there are many symbols which attempt to give some understanding of the primordial darkness before anything was. All of them, however, are variations upon the circle or sphere, from the serpent with its tail in its mouth to the ‘rotundum’ of the alchemists.

17. It is the circular figure, the endless line, which best gives the idea of something which is self-contained, without beginning or ending; with no before or after, that is, timeless; with no above nor below, without space. Space and time, beginning and ending, come only with the coming of light, or consciousness, and this is not yet present.

18. It is also, as shown in the symbol of the Cosmic Egg, the germ from which all creation arises. It is also a state in which the opposites are united as is shown in the Chinese t'ai chi t'u sign. (Fig. 4c) It is the perfect beginning because the opposites have not yet flown apart and the perfect ending because the opposites have come together again. It is at the same time the primal germ and the final synthesis of all creation.

19. The first stanza of ‘The Secret Book of Dzyan’ given in Hillard’s abridgement of H. P. Blavatsky’s ‘Secret



Fig. 4c. Chinese t'ai chi t'u sign,
'the supreme ultimate.'

Doctrine' gives another description of this condition:

"The Eternal Parent, wrapped in her ever-invisible robes, had slumbered once again for seven Eternities. Time was not, for it lay asleep in the infinite bosom of duration. Universal Mind was not, for there were no Intelligent Beings to contain it . . . The causes of existence were no more; the visible that was, and the invisible that is, rested in eternal Non-Being—the One Being. Alone, the One form of Existence stretched boundless, infinite, causeless, in dreamless sleep; and Life pulsated unconscious in universal Space, throughout that All-presence which is sensed by the 'Opened Eye' of the Seer. But where was the Seer when the Over-Soul of the Universe was absorbed in the Absolute, and the great Wheel was parentless?"

20. Here we have, implicit in the description of the Unmanifest, the idea that there is a great Cyclic Law by which manifestation occurs and then is withdrawn into the Unmanifest to come forth into manifestation again at some later time—although of course, at these levels, there is no such thing as time as we understand it.

21. Stanza III of this sacred book describes the first coming into manifestation—that is, in Qabalistic terms, the formation of the first emanation, Kether:

"The last vibration of the seventh Eternity thrills through Infinitude. The Mother swells, expanding from

within without, like the bud of the lotus. The vibration sweeps along, touching with its swift wing the whole universe, and the Germ that dwelleth in Darkness; the Darkness that breathes over the slumbering Waters of Life. 'Darkness' radiates Light, and Light drops one solitary Ray into the Mother-deep. The Ray shoots through the virgin Egg, the Ray causes the eternal Egg to thrill and drop the non-eternal Germ, which condenses into the World-egg."

22. This passage calls to mind the section of Genesis previously quoted, "and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." And we have already equated this with the Three Veils of Negative Existence and the Three Primary Rings of 'The Cosmic Doctrine'.

23. The Stanza continues: "Then the three fall into the four." The 'three' refers to the Veils of Negative Existence, in which are held the three possibilities of force in action, positive, negative or equilibrated, which is symbolised in the glyph of the Pillars. The 'four' refers to Kether, which, as we shall see in the next chapter, is of a four-fold nature. As Kether is the crown of creation this four-fold nature is relevant to all levels of manifestation and is what the ancients called 'the Four Elements'. Their idea that all substance was composed of varying mixtures of earth, air, fire and water was a philosophical concept—the Elements being modes of being. They of course tried to apply these ideas to primitive chemical science and much error resulted. But it is even more erroneous for moderns to think them more mistaken than they were and that the elements as they considered them were only the four physical ones.

24. The Stanzas of Dzyan are well worth correlating as far as is possible with the aspects of the Tree of Life. They are said to be the original work from which the religious books of all nations are compiled, including 'The Book of

Concealed Mysteries' which is one of the main Qabalistic texts. This need not be taken too literally as it is unlikely that the copying was done physically. What is probably meant is that the inner source of divine writings is the same and that the Stanzas of Dzyan are the oldest and purest transcription of ideas from this source. By comparing sacred texts and symbol systems much enlightenment can be gained. The language of most of them is so obscure and symbolic that it is often difficult to tell the difference between what is profound symbolism beyond one's present understanding and what is just corruption in the text through faulty copying or translation. But if apparent differences are approached in a creative way, seeking to find resemblances and an over-all synthesis, much will be attained. A critical approach, seeking to expose discrepancies is not likely to be productive of anything but a catalogue of discrepancies.

25. Many scripts for example set out to symbolise different things, and from different viewpoints and thus there are bound to be differences of detail. Also it is well to make one's own interpretation of symbolism through meditation, and not to accept other people's ideas. Not only are there differences in people's psychology, causing them to see things in a different light, but also much symbolism has reference to many different levels, and as one opens consciousness to different levels of being then the understanding of particular symbolism may well change or expand also. Always, the only valid meaning to a symbol is the meaning that one has wrested from it oneself. A second-hand meaning is of as little value as no meaning—and possibly a considerable positive hindrance.

26. As certain races have more aptitude for metaphysical speculation than others it will be found that some mythologies have comparatively naive creation myths; but on the other hand, many that sound naive are really highly abstruse when the key to the symbolism is found. Also the important point, as mentioned above, is what a particular

god or goddess means to the student, not necessarily what it is supposed to have meant to the original worshippers. The latter will have varied from place to place and time to time, and it is present time that is important to the esoteric student, not the past, or even the future.

27. A close correspondence with the conception of the Unmanifest is to be found in the Greek Hesiod, who wrote his 'Theogony' in the eighth century B.C. It is the oldest known Greek attempt at a mythological classification.

28. "In the beginning," he writes, "there was Chaos vast and dark." This term Chaos comes from a root meaning 'to gape' and thus designates open space. Later confusion has arisen because of a false derivation from a word meaning 'to pour' so that the word came to mean a confused and unorganised mass of elements scattered through space. The original and true meaning is a pure cosmic principle devoid of god-like (or any) forms.

29. From Chaos, continues Hesiod, there first appeared Gaea, the deep-breasted Earth. Gaea thus came to be an Earth goddess, which would place her Qabalistic attribution in Malkuth, but further examination of her characteristics suggests that the Earth meant is the solid basis of prime manifestation, not the solid basis of the growth of life on this planet. There is a symbolic analogue between earth and cosmic space as is shown in the ancient worship of stones, by no means a mere totemistic religion.

30. Apart from Gaea there also appeared Eros—not the later minor god of human love but a grander cosmological conception. There is a parallel between them though if one considers that there is Divine as well as profane love—Divine Union as well as sexual union. And Union with God is the Spiritual Experience of Kether. One could conceive of a mighty Eros rising and loosing a great arrow which, winging through space, creates the planes while descending them like the Lightning Flash upon the Tree.

31. Thus Gaea and Eros could both be considered as Kether figures, bringing attention to the bi-polarity of God.

In support of this attribution there is the fact that Gaea gave birth to Uranus, 'the starry sky', and Pontus, 'the sterile sea', which tie in well as correspondences of Chokmah and Binah.

32. Chaos also brought forth Erebus and Night who, in turn, mated and gave birth to Ether and Hemera, the day. This also corresponds with the first manifestation of light as described in the texts already examined.

33. In the Egyptian pantheons, the Heliopolitan system describes the god Nu as the primordial Ocean in which the germ of all creation lay. He was called the 'father of the gods' but had no temples built for him and was a purely intellectual concept, though sometimes shown as a figure waist-deep in water holding up the gods he had created. It was taught that inside Nu, before the creation, there lived a formless spirit called Atum, who bore within him the totality of all existence. When he finally manifested from Nu as a separate entity he gave birth to all gods, men and living things and was then known as Ra or Atum-Ra—obviously in this myth a Kether figure.

34. Hathor, in that she was described by some texts as a great celestial cow who created the world and everything in it, including the Sun, can also be aligned with the Unmanifest. There is apt to be a certain overlapping of concepts, particularly with Mother goddesses, because what is considered as the Mother of Forms, and a Binah figure, can also, on a higher level, be considered a Mother of All, and thus a form-giving aspect of the Unmanifest; in Qabalistic terms, the AIN SOPH. One must accustom oneself to these transpositions, for though they may appear confusing at first they give many useful clues to the relationships between aspects of the manifest Universe; moreover, whilst the Sephiroth are simple 'mono-ideas', the god-forms, being made by humans, are inevitably complex and so fit several simplicities.

35. Another example of this transposition formula, which is found most frequently in the Egyptian pantheons, is

the scarab or beetle god, Khephera. He was said to emerge from his own substance and was therefore a symbol both of the Sun and also of life, which is continually reborn of itself. But bearing in mind the cyclic rhythm of Days and Nights of Manifestation it could equally be applied to the Unmanifest. A non-Egyptian analogue of this would be the phoenix, rising from its own ashes. This is primarily a symbol of religious regeneration but all life has its analogues on higher and lower levels in accordance with the Hermetic axiom 'As above—so below'.

36. So in attempting to get behind the symbolism to the reality of a myth the terms used must not be taken at their face value only. We have already seen that 'Earth' can also mean the prime basic substance of manifestation. It is not uncommon for moderns to think it rather quaint that the ancients should have believed in a cosmology in which the Sun and stars were created after the Earth. And it is true that before Copernicus the majority of mankind believed this—some still do. But many myths are parables invented by the priesthood and the initiatory schools to embody teachings of cosmic principles, and are not meant to be taken at their face value any more than the Christian parables. The parable of the Sower has not been invalidated by modern advances in agricultural techniques any more than ancient cosmogony is invalidated by astronomy, or alchemy by modern chemistry. The terms of reference are different.

37. Similarly with some myths where the Sun is referred to, or the Moon, they may have reference to psychological states or to anything radiant, positive and life giving and anything reflective, negative and magnetic respectively. One has to learn to think in analogy as the ancients did. It is true that thinking by analogy is viewed with great suspicion by logic—but in these matters of shifting symbols and variable psychological equations logic is often more hindrance than help.

38. The Sun that appears in some symbols, even if it

should apply to a stellar body, may have reference to other stars than our Sun. This is particularly to be watched for in connection with winged Egyptian figures. Wings appear seldom among the Egyptian gods for it was a concept beyond the exoteric religion of the period, but where they do, it signifies the cosmic principle of a particular force. Thus the solar disk worn on the head-dress of Isis or Hathor, particularly the Winged Isis, refers to Sothis, now more commonly known as Sirius, the Dog Star, which was a star particularly sacred to Isis.

39. Esoteric students of some experience will see the implications of this, for Sothis, along with the Great Bear and Pleiades, is a source of power behind the twelve zodiacal constellations, which in turn radiate influences to our Solar System via the mediation of the Solar Logos—our God.

40. In the esoteric psychology of man, the Veils of Negative Existence correspond to that part of his being where forces from outside the Solar Logoidal jurisdiction can contact him, usually from Universes where previous evolutionary experience has been undergone. Such a contact, if very strong, coming from such a foreign source, might cause strange aberrations within that soul. Sometimes a Black Adept starts his career thus, though not all such contacts are out of line with the Plan of this Solar Logoidal System and may be desirous of serving it.

41. To help to gain a conscious conception of Negative Existence, speculative meditation is recommended on the texts and diagrams given and on any of the early creation myths with which the student may be familiar. It may also help to work on the following seed ideas and images:

- a) a vacuum of pressure.
- b) a limitless ocean of negative light.
- c) nothingness crystallising a centre.
- d) an invisible web upon which shining dew forms.

Chapter VI

KETHER—THE CROWN

“The First Path is called the Admirable or Hidden Intelligence because it is the Light giving the power of comprehension of the First Principle, which hath no beginning. And it is the Primal Glory, because no created being can attain to its essence.”

MAGICAL IMAGE:	An ancient bearded king in profile.
GOD NAME:	Eheieh.
ARCHANGEL:	Metatron.
ORDER OF ANGELS:	Chaioth he Qadesh, Holy Living Creatures.
MUNDANE CHAKRA:	Primum Mobile. First Swirlings.
VIRTUE:	Attainment. Completion of the Great Work.
TITLES:	Existence of Existences. Concealed of the Concealed. Ancient of Ancients. Ancient of Days. The Smooth Point. The Primordial Point. The Most High. The Vast Countenance. The White Head. The Head Which Is Not. Macroprosopos.
SPIRITUAL EXPERIENCE:	Union with God.
ATZILUTHIC COLOUR:	Brilliance.
BRIATIC COLOUR:	Pure white brilliance.
YETZIRATIC COLOUR:	Pure white brilliance.
ASSIATIC COLOUR:	White, flecked gold.
VICE:	
SYMBOLS:	The point. The point within a circle. The crown. The swastika.

1. Kether is the fount of Creation, the point where life wells up from the deeps of the Great Unmanifest. It is manifestation on the point of becoming manifest, the centre crystallised in the midst of Non-being, containing within it the potentialities of all to come. It is the supreme height of Godhead although it must not be forgotten that all the Sephiroth are equally holy, being emanations of the One God. Thus Malkuth, the physical world, is as divine as the highest spiritual sphere, Kether, the Crown of Creation.

2. Those who consider Malkuth holy without reference to the higher Sephiroth fall into the error of pantheism, which is a half-truth. Those who consider Kether to be holier than the subsequent creation fall into the equal error of denying the Unity of God, of setting up a dichotomy between Spirit and Matter. All subsequent creation from the pure force of Kether is a gradual concretion into form of the one divine force. Form is force locked up into patterns of its own making. Force is that which is released when the patterns or forms are broken. Force and form, are one and the same—'As above—so below'.

3. This is the principle of the unity of opposites and of the processes of life and death. Force on one level acts as a duality, functioning either actively or passively. When opposing forces meet they mutually attract and repel one another, form a spinning ring after the manner of the process described in the extract from 'The Cosmic Doctrine' in the preceding chapter, and thus descend a plane, creating a form through the interlocked equilibrium of their potencies. In a like manner, if the stabilised form is broken, the forces inherent in it become free-moving, on a higher plane.

4. To an entity conscious on the lower plane where the form is built, the interlocking of the higher forces, causing a form on the lower level, will appear to be a birth. When the form is broken and the forces return to their original higher level the process will appear as a death.

5. To an entity conscious on the higher plane however, the descent into form of free-moving forces will be considered a death, and the break up of a form to release the forces will be a birth.

6. In this way it will be seen that birth and death are two sides of the same coin. The empty shell of the built-up form remains on the lower plane, to resolve back into the basic matter of that plane, and the forces return to their higher level, now vibrating with the experience of manifestation in the denser form.

7. This is the basic pattern of all manifestation and unmanifestation, which we have already seen to be cyclic. It is also the process of the human soul coming down the planes into densest form and subsequently dying to this form and being reborn to the inner worlds, and then, after a time of assimilation of past experience in densest form, coming to birth into it again by the death of its freedom of the less dense forms of the higher planes. This is the basic doctrine behind the theory of reincarnation. It is also the rationale behind the primitive religious practice of blood sacrifice—by destroying the form, force was released to wing its way to the higher worlds.

8. The fossilised remains of extinct species are the cast off forms of life which were no longer adequate to the expression of life-force. But the life has achieved rebirth in higher types of vehicle. It was only by abandoning simpler forms that life could enter more complex expressions of existence. A consciousness inhabiting a doomed simpler form would look upon the decline of its genus as a tragedy. A consciousness inhabiting a more advanced evolutionary form, growing in power at the expense of the old, would rejoice. In this way do species and races and nations rise and fall. From the standpoint of Kether it is all one, for Kether is the basic life-force at the root of all forms. Thus this level is beyond the good and evil as conceived of by consciousnesses limited in forms. In Kether is the Spirit that knows it is immortal whatever the triumphs and vicissitudes of the expressions of form.

9. In this way it can be considered as the Crown of Creation as the Crown in a modern monarchy is above the rough and tumble of party politics. This indeed could be regarded as an aspect of Kether in the sphere of Malkuth—and the Crown is a symbol of Kether.

10. The other symbols, the point and the point within a circle, indicate the manifestation of Kether to be both the simplest form of manifestation, as a point is the simplest geometrical figure, and also the concretion of a centre in

the Great Round of the Unmanifest. The subsidiary titles also bear out this attribution, particularly The Primordial Point and The Smooth Point. The latter title is one of those conceptions which are nonsensical to the concrete mind, for a point, by definition, has no surface to be rough or smooth. It implies a sphere of no magnitude and takes into account the Unmanifest side of Kether which is also implied by the titles Concealed of the Concealed and The Head Which Is Not. As there is a dark side of the Moon which is ever invisible to man on Earth so is there a side to Kether which, being of the Unmanifest, is incomprehensible to the rest of creation.

11. As the Yetziratic Text says, it is the Primal Glory, because no created being can attain to its essence. Were any created being to attain to its essence, which according to the Spiritual Experience is Union with God, it would by that very fact become uncreate. Yet this is the goal of all evolution as the Virtue of Kether reveals, Attainment, Completion of the Great Work. The Great Work, a term often met with in magical and alchemical writings, is the great work of life itself, the death of free-moving spirit into form and its subsequent regeneration.

12. "The First Path is called the Admirable or Hidden Intelligence because it is the Light giving the power of comprehension of the First Principle, which hath no beginning."

13. This main statement of the Yetziratic Text confirms the Spiritual Experience, for only Union with God can give the power of comprehension of the immortal Spirit, which is the first principle behind manifestation and being immortal, without beginning or ending. Thus is this Sphere called the Admirable Intelligence for created beings can only adore—or admire—in the presence of God. And the Hidden Intelligence again signifies that the Spirit stems from the unknowable Great Unmanifest. The Text also refers to the Sephirah as 'the Light giving the power of comprehension'; again we see that Light is the first thing

manifest, and in Kether the Light gives comprehension of itself to itself. It will be remembered from Genesis that on the creation of Light, the Darkness comprehended it not. It must also be borne in mind that the Light referred to is not the type of etheric disturbance that we call light, but a high metaphysical concept of which the light of the Sun and stars is only a symbol and lower analogue. Light as we perceive it through our physical senses could be conceived of as a dense aspect of the Kether of Malkuth, but the Light of the Kether of Kether is Spirit; just as the Fire that Prometheus stole from Heaven is a type of Spiritual Will.

14. Light being the First Manifest it is also obviously the oldest thing in creation, except that these spiritual levels are outside our conceptions of space and time. The titles Ancient of Ancients and Ancient of Days bring out this point. The days referred to are obviously Cosmic Days of Manifestation. The Magical Image, an ancient bearded king shown in profile, is a pictorial symbol of these titles, but can be misleading. From this Magical Image, which has obviously through long contemplation of God by the exoteric church, filtered through to the popular conception, has grown the naive representation of God as an old man with flowing white beard and gown.

15. This is a concrete example of the power behind these Qabalistic symbols, for the colour white is also a Kether colour—as for instance in the title, The White Head; white contains all the other colours as Kether contains all subsequent manifestation. But it is also an example of how symbols can lead people astray, for many profess to deny religion on the grounds that its anthropomorphic concepts are too naive. The truth is, of course, that the critic is too naive, and, as so often happens, projecting his own failings onto the outside world, the only way most of us can face our own inadequacies, by blaming them on others.

16. However, while God is a real being, and not a mere metaphysical abstraction, He is obviously not an old man

in a white gown either. In the Magical Image He is conceived of as in profile, for the other side of Kether is unmanifest, and he is considered old because Kether is the first manifest. But one should glean a shred of wisdom from the myth of Tithonus, who obtained the gift of immortality from the gods but forgot to ask for eternal youth. Consequently he got more and more senile and decrepit until his life was a burden to him. As an act of mercy he was changed to a cicada—which he presumably still is to this day. This was no doubt a lesson to him, but the lesson for us is not to think of great divine beings as subject to the physical laws of time, biology and chemistry and thus old fashioned and decrepit; they also have 'eternal youth'.

17. The Name of God in Kether is Eheieh which has been likened to the outflowing and indrawing of the breath, thus symbolising Kether as the root from which all flows and to which all returns. The Divine Breath is a widely used symbol amongst Eastern mystics and much of the teaching behind Hatha Yoga is based upon it.

18. The Hebrew letters which make up the Name are Aleph, Heh, Yod, Heh. In the symbolism of the Hebrew alphabet the letter Aleph denotes the beginnings of things and Heh the reception, or stabilisation at a level of form. Yod represents the fertilising principle. Thus the Name itself implies the initial going forth of force which is then stabilised, and then a further fructifying emanation resulting in a final stabilisation. This can be considered either as increasing manifestation in slightly denser stages, or, perhaps better, manifestation and then return to stability in the Unmanifest. Yod and Heh can also represent the positive and negative aspects of force and thus could be equated with Chokmah and Binah. Thus one could consider the Name to represent the coming forth of life (Aleph) resulting in the stabilisation (Heh) of the principles of manifestation, positive (Yod) and negative (Heh). There are no doubt further possible interpretations.

19. Eheieh has been variously translated as I AM, or I AM THAT I AM or I BECOME. All of which corresponds with the title assigned to Kether, Existence of Existences.

20. The colour assigned to the Atziluth of Kether is Brilliance, which transcends all colours, as Kether transcends all creation.

21. The Archangel of the Sephirah is Metatron, who presides over the whole Tree of Life as well as over Kether. Traditionally, it was Metatron who gave the Qabalah to man. This can be taken to mean that from his inscrutably high heavenly world he sent through an idea chart of evolution which was imprinted on the higher levels of man so that it could subsequently be brought through to the conscious mind by the techniques of meditation.

22. It was not what could justly be called 'telepathy' for it was above the realms of the concrete mind. Such a high being as Metatron would not deal directly in mental concepts or pictorial forms but would make direct contact with the spirit of man. On the abstract spiritual levels on which such a being operates, mental ideas would appear as solid and concrete as lumps of rock do to us, and when we wish to communicate to each other we look for easier methods than carving messages on stone.

23. This does not mean that it is impossible to make contact with one such as Metatron; one should never allow one's practice to be limited by theory in these matters. He can be pictured in the Briatic colour of Kether, a vast powerfully radiating pillar of pure white brilliance.

24. The Order of Angels assigned to Kether is The Holy Living Creatures. These are classified into four types in accordance with the Biblical system which describes them as having the forms of a Bull, a Lion, an Eagle and a Man. The Angels are concerned with the Formative World of a Sephirah and this is the clue to much, for what is formed in Kether will be reflected throughout the whole of manifestation. This is the basis behind the much maligned Four Elements of the ancients which the Jungian school of

analytical psychology is now doing much to restore to respectability.

25. Esoterically speaking, God manifests in Four Aspects as opposed to the Three Aspects or Persons of the exoteric church. These Four Aspects are the Father, Son, Holy Spirit and the Destroyer or Disintegrator. The Aspect of the Father is the Power Aspect or the Spiritual Will. The Aspect of the Son is Love, that is, complete understanding of the needs of all, not sweet sentimentality. The Aspect of the Holy Spirit is Wisdom, Active Intelligence or Illumination. The Fourth Aspect is the Withdrawer of Life from the death of form and ultimately of all manifest life to the Unmanifest.

26. All the words used to describe the Four Aspects in the above paragraph are inadequate. The powers of God are beyond the grasp of words so instead of being limited by them one should, by meditation, try to get beyond them to the truth that they so poorly represent.

27. The symbols of the Holy Living Creatures will be recognised by astrological students to correspond with the zodiacal signs of Taurus, Leo, Scorpio and Aquarius. These are the Fixed Signs of the Four Elements of Earth, Fire, Water and Air respectively for in Kether are the roots of the Elemental powers which are represented by the Tarot Aces of Coins, Wands, Cups and Swords, which were the original designation of the Diamonds, Clubs, Hearts and Spades of modern playing cards.

28. The ancients said that all things were basically made up of the Four Elements and this is literally true, for the Elements are modes of action and not just the four physical elements, although these are reflections of the archetypal principles involved.

29. The interlinking correspondences of the Elements are numerous and it would be of little use to examine them in detail before a complete examination of the Tree has been undertaken. Students familiar with Jungian psychology can get some conception of their application by considering the

four Jungian psychological functions of intuition, feeling, intellect and sensation, which correspond to Air, Water, Fire and Earth and which on the lower Sephiroth of the Tree can be equated with Tiphareth, Netzach, Hod and Malkuth.

30. For contacting the angelic powers of Kether it is not really necessary to go into a long analysis of correspondences though. Perhaps the best image to build up is the Swastika, which is an emblem of the Equal-armed Cross of the Elements in circular motion. One can picture a swastika of pure white brilliance, with a picture of one of the Holy Living Creatures in each arm, and then visualise the swastika spinning rapidly on a brilliant axis against a background of white flecked with gold.

31. This spinning motion will call to mind the Mundane Chakra of Kether, the Primum Mobile, or First Swirlings. This attribution means that an idea of Kether can be gained by going out and contemplating a whirling nebula in the night sky, for it will be an astronomical analogue of the cosmological creation. This symbol may also serve to show that the ancients were not all so dumb, astronomically speaking, as we like to make out.

32. The title assigned to Kether of Macroprosopos, or The Vast Countenance, is a purely Qabalistic one, relating to one of the ways of dividing the Tree. These patterns on the Tree will be dealt with in a later chapter but the title of The Vast Countenance can be used as an image without reference to metaphysical theory. Imagine a great head arising from the depths of a calm still sea until it completely covers the space above the horizon. Then see the image of this vast countenance reflected in the waters.

33. Alternatively, one can identify oneself with the vast countenance rising, perceiving one's reflection on the surface of the great deep from whence one has arisen. Or, identify oneself with the reflection. Most symbols can be used in this subjective way, whatever their form, but used in this way their effects may be far more potent than the

usual method of visualising them objectively. The process should be used with discretion.

34. In mythology Kether can be aligned with all prime creators springing up from the abyss of water or space, self-created, and creating all other gods, men and living things. There can be a certain amount of overlapping, for where a prime creator is male he could also have claims to be aligned with Chokmah, and if female, with Binah. The state of Kether is really androgynous and we have already examined this dual nature in the cosmological conception of Hesiod, where both Gaea and Eros can be considered Kether figures. Cronos, also, could be considered a Kether figure, in that he devoured his children as Kether finally indraws all that has been created through it.

35. Cronos is however of the second divine dynasty of the Greeks and although the above attribution is valid for anyone who cares to make it so, Cronos has reference to a much later stage of manifestation. He was one of the Titans, who can be considered human memories of a pre-human race. They took part in the Greek version of The War in Heaven which appears in so many mythologies, including the Bible. Cronos in turn was overthrown by Zeus, who, with the other Olympians, was the main manifestation of God to the Greeks.

36. In the Orphic cosmogony Cronos is an entirely different concept, being called the First Principle—Time, from which came Chaos, the infinite, and Ether, the finite. Chaos was surrounded by Night, and in the darkness an egg was formed of which Night formed the shell. The centre of the egg was Phanes—Light, creator, in conjunction with Night, of heaven and earth and also Zeus.

37. This creation fantasy can be considered as a résumé of the concretion of Kether. The distinctions of Time, Infinite and Finite, Light and Darkness are philosophical abstractions which demonstrate this conception to be a metaphysical structure rather than genuine primitive myth. These writings were attributed to Orpheus, whose original

teachings were probably of Eastern origin, though it was Dionysos who became the supreme god of Orphism.

38. In the Egyptian pantheons Thoth, Ra, Ptah and Osiris amongst others were all credited by their followers with creating the Universe. But the Heliopolitan system seems to correspond with the Qabalistic concept best in Atum-Ra, who lived inside Nu before anything was, and whose name Atum derives from a root meaning both 'not to be' and 'to be complete' which corresponds well with the dual manifest and unmanifest, alpha and omega, beginning and ending aspects of Kether.

Chapter VII

CHOKMAH—WISDOM

“The Second Path is called the Illuminating Intelligence. It is the Crown of Creation, the Splendour of Unity, equaling it. It is exalted above every head, and is named by Qabalists, the Second Glory.”

MAGICAL IMAGE:	A bearded male figure.
GOD NAME:	Jehovah, or Jah.
ARCHANGEL:	Ratziel.
ORDER OF ANGELS:	Auphanim. Wheels.
MUNDANE CHAKRA:	The Zodiac.
VIRTUE:	Devotion.
TITLES:	Power of Yetzirah. Ab. Abba. The Supernal Father. Tetragrammaton. Yod of Tetragrammaton.
SPIRITUAL EXPERIENCE:	The Vision of God face to face.
ATZILUTHIC COLOUR:	Pure soft blue.
BRIATIC COLOUR:	Grey.
YETZIRATIC COLOUR:	Pearl grey iridescence.
ASSIATIC COLOUR:	White, flecked red, blue and yellow.
VICE:	—
SYMBOLS:	The lingam. The phallus. Yod. The Inner Robe of Glory. The standing stone. The tower. The uplifted Rod of Power. The straight line.

1. Chokmah is the dynamic thrust and drive of spiritual force. It is the upwelling spirit of Kether in positive action, the power house of the Universe. One does not have to be much of a Freudian psychologist to see the idea of masculine sexuality behind most of the subsidiary symbols assigned to the Sphere. At the same time Chokmah is the Sefirah of Wisdom, which may seem rather strange at first sight, for in much of the workings out of the drive of sexuality, Wisdom is usually the one thing which is noticeable by its absence. However, it must be remembered that

we are dealing with cosmic principles behind manifestation and not with their reflection in the greatly aberrated actions of man.

2. In its passive aspect Chokmah is a reflection of the primal upwelling of force in Kether, and in its positive aspect it is the divine force in positive function as opposed to its passive mode of action in Binah. When the glyph of the Pillars is placed upon the Tree, Chokmah is at the head of the Positive Pillar and Binah at the head of the Negative one, so we can expect to find all symbols of a positive and masculine nature assigned to the former, and all symbols of a passive and feminine nature assigned to the latter.

3. Before making an examination of the phallic Chokmah symbols though, it will be best to examine its aspects as a reflection of Kether. In all matters of spiritual analysis it is best to work from the highest point downwards in order to get a genuine understanding, for the higher precedes the lower in point of creation and is thus its cause. Thus Chokmah is a dynamic Sefirah because it is a reflection of Kether and all the subsequent symbolism stems from this fact. By examining the male sexual symbolism first and then proceeding from that to the cosmic factors one is liable to fall into the error of many followers of Freud who try to describe religious symbolism as mere projections of human sexuality.

4. To use the language of metaphorical symbolism, one could say that the God-head manifests, a Vast Countenance, from the nothingness of the Great Unmanifest. It is therefore alone and self-created with nothing else in manifestation to attract its attention. It therefore reflects upon itself and this reflection causes an image of itself to be formed, and as the Mind of God is so powerful, this image takes on an objective existence—anything that God thinks, is. Thus the whole of manifestation could be conceived of as the thought process of God. “We are such stuff as dreams are made on.”

5. It is this first projection of an idea of itself that is

what we call the Sefirah Chokmah. It is the action of the Mind of God in manifestation, and this great image of God, being a perfect image, is also self-conscious, so that a great polarity of mutual recognition is set up between Kether and Chokmah. As God in Kether becomes aware of the image of itself in Chokmah so does Its own mentation change, thus producing a change in Its image, Chokmah, which again produces a change in Kether, and so on ad infinitum.

6. "The Lord our God is a living God". The Mysteries of this great primal polarity are part of the great Eleventh Path of Concealed Glory which leads between Chokmah and Kether and whose Tarot symbol is perhaps the profoundest in the whole pack—The Fool.

7. It may be noticed that we refer to God as It. This is not meant in an attempt to reduce the Universe to a conception of mechanics—though mechanics, like geometry, can give a useful field of symbolism, "God geometrises."—but because God is the Great Androgyne, both masculine and feminine and yet transcending them.

8. It is in view of this pure prime reflection of the God-head, Kether, that the Yetziratic Text describes Chokmah as "the Crown of Creation, the Splendour of Unity, equaling it. It is exalted above every head, and is named by Qabalists, the Second Glory."

9. It also explains the nature of the Spiritual Experience of Chokmah, the Vision of God face to face. It is unlikely that any living person could attain to such a high mystic vision, for as is said in the Bible in several places, no man can look upon the face of God and live. And when one realises how difficult it is for man to look upon himself as he really is, one can imagine how much more of a shattering experience it would be to look upon his Creator. However, the parallel is not exact, for man finds it difficult to look upon himself because of the tawdry shabbiness of his own sins, whereas the Vision of God face to face would be a realisation of searing omnipotent perfection—or naked

Truth. Yet as man is built in the image of God, he has his own God-head within him, his Spirit which first created him. This he has to look upon also in the end. But what stops him is his own self-made blockages, the barriers he has created within himself through his deviation from the Divine Plan. Thus he has first to face his own Dweller on the Threshold, to disperse his own Shadow and False Darkness before he can go on eventually to face the Light. The Light that is usually referred to in religious writings is that of Tiphareth, and the facing of the Dweller comes on the Paths between Tiphareth and Geburah, and Geburah and Chesed, far below the exalted visions of Chokmah.

10. In further confirmation of this analysis of Chokmah, its Virtue is Devotion, and one can imagine that any Vision of God face to face would impel devotion. At such a high level of mystical realisation as this there could be no evil manifesting and so, as with Kether, there is no Vice assigned to Chokmah. And looking at the world today it is pretty obvious that general conditions are so tainted that no-one could live an active life without dirtying his hands spiritually in some way—the only exception being one such as Our Lord. So if anyone claims to be of the esoteric grade of Magus or Ipsissimus, the grades assigned to Chokmah and Kether, he proclaims himself either as a Christ, a liar, or a fool. And if in justification he should say that the assignation of the Path between Chokmah and Kether is The Fool, then he is further guilty of a sheer ignorant abuse of symbolism. It is the meaning behind symbolism that is important, not the mere outward form of the symbol as we must realise if we are to understand the phallic symbolism of Chokmah and the yonic symbolism of Binah correctly.

11. The positive masculine side of Chokmah is the All-Father as is suggested by the Magical Image of a bearded male figure, and the subsidiary title of The Supernal Father.

12. The Name of God in the Sphere of Chokmah is Jehovah, or, as it appears in transliterated Hebrew script, JHVH.

(Yod, Heh, Vau, Heh.) Much has been written on this Name, it is the pedantic Qabalist's delight. It is this particular Name of which it is said that were it to be pronounced correctly the Universe would be destroyed. It is not recommended that students attempt the experiment as their vocal chords will be worn out with effort long before the attempted cataclysm is achieved. Silence will come upon them, but not the Unmanifest Silence.

13. The more credible idea behind this story is that anyone able to function in the Sefirah Chokmah, which is the Sphere of the Vision of God face to face, would be, through the absolute purity of Devotion of this experience, drawn into Union with God, and would thus, from the point of view of manifestation, no longer exist. He would attain an entirely noumenal rather than a phenomenal reality and thus his own manifest Universe would be destroyed.

14. This is not to deny that there is great power behind certain words, particularly Holy Names. On the contrary there is often great power; that is what the Names are for and they should not be used indiscriminately. There are many Words of Power in occultism which are kept as guarded secrets for this reason. This is not only for fear that someone might do himself harm by using them foolishly, but such foolish use would also tend to disperse their power. It is really for the same reason that one would not use an altar covering for a dish wiping cloth.

15. Orthodox Jews do not pronounce the Name of God when reading from their texts, but either make a pause or substitute another word. Although this might facetiously be considered superstition it is really an act of reverence, and reverence should be paid to occult symbols if one is to make best use of them, and words are also symbols.

16. JHVH, (or IHVH or YHVH—the Hebrew letter Yod being transliterated as a J, I or Y by various authorities) like the God Name for Kether, Eheieh, (Aleph, Heh, Yod, Heh.) is a tetragrammatonic or four letter word which signifies the idea 'to be'. It can be variously written in

twelve different ways and, according to Magregor Mathers, all these transpositions retain the meaning 'to be', a fact which is not applicable to any other word. The twelve permutations of the four letters are called 'the twelve banners of the mighty name' and are said by some to correspond to the twelve zodiacal signs. This theory is interesting in the light of the fact that the Mundane Chakra of Chokmah is the Zodiac.

17. The Name can be interpreted symbolically in many ways but the usual method is to equate it with the Four Worlds: Yod to Atziluth, Heh to Briah, Vau to Yetzirah and the second Heh to Assiah. Once a grasp of the meaning of the Hebrew letters is attained there is great scope for metaphysical speculation in this one word, but it is a line of research for specialists and so cannot be entered upon in the present context.

18. As regards the practical pronunciation of the word it is really a matter of personal choice. The usual forms are Jehovah or Yahway, or the spelling out of each letter, Yod, Heh, Vau, Heh. Sometimes the word Tetragrammaton is substituted for it. MacGregor Mathers claimed to know over twenty different ways of saying it but there are no prizes offered for exceeding this score.

19. The Archangel of the Sefirah is Ratziel and the title Ab or Abba is perhaps of help in contacting this potency. These titles, consisting of the first two letters of the Hebrew alphabet, Aleph and Beth, signify the formation of a second principle from the first principle and the term Ab is thus the first coming forth of divine power, and Abba, its reflection. The Archangel could be conceived as a grey pillar against a light blue background, and the best source of the real quality of the colours is in the clouds in the sky on a bright day. This visual context will bring in the association of interstellar space which is very pertinent in relation to the higher levels of the Tree of Life.

20. The Order of Angels is the Auphanium, or Wheels, their colour an iridescent grey. The word grey is perhaps

not a good one as it contains an allusion to nondescriptness or dirtyness, but it is the nearest verbal equivalent to the real colour intended. The description of this Order of Angels as Wheels gives the conception of cyclic action, unending power through motion; and an idea of their mode of being can perhaps best be obtained by contemplating the eternal wheeling of the stars in the night sky, for the Mundane Chakra of Chokmah is the Zodiac. The white, flecked red, yellow and blue which is the colour assigned to Assiah also suggests the stars, which appear white to the naked eye, though many are red, yellow or blue on closer examination. One way of building an image of the Auphanim would be to picture whirling grey iridescent wheels against a background of the night sky.

21. Of the subsidiary symbols, perhaps the simplest is the straight line, which gives the idea of the point, a symbol of Kether, now in dimensional motion.

22. The letter Yod, the first letter of the God Name of Chokmah, is the letter signifying initiatory fecundating power. The Hebrew symbol for the letter Yod is the Hand. Crowley has considered this to be a euphemism for the male sperm, and there is much to be said for this interpretation, but it also signifies the Hand of God which stretches forth and sets creation in motion. The painting of the Creation of Adam by Michelangelo in the Sistine Chapel gives a good visual conception of this. This is further expanded by the title The Power of Yetzirah, or The Power of Formation, for it is the power of Chokmah which animates all subsequent form.

23. The Inner Robe of Glory is one of a series of symbols or titles which conceives of the various Sephiroth as having correspondences in the technical equipment of a ritual magician. The meaning intended here is that God is a Great Magician bringing higher powers down into lower forms, thus the Tarot Card, The Magician, is assigned to the Path between Kether and Binah, the Godhead and the Archetypal Idea of Form. Form, in this particular symbol-

ism, is said to be The Outer Robe of Concealment, but as Chokmah is above even the idea of form, and yet is not Godhead Itself, though a reflection of It, it is naturally called The Inner Robe of Glory.

24. The remaining symbols are phallic, or phallic derivatives, and signify the Male Principle of the Universe or the Universal Male. The subject of sexual symbolism in religion is a vast one, overlaid with many false trails and confusing ramifications. The fact that many of the visions of the saints are expressed in sexual symbolism has led some to infer that religion is nothing more than a sublimated expression of inhibited sexual desire. This of course may be true up to a point, and many of the saints were probably pathological, but this by no means proves the thesis, which is indeed that most treacherous of things, a half-truth.

25. Sexuality is a means of expression of the life-force within a person, just as any other creative activity is, whether it be in religion, art, or an executive capacity in the fields of science or commerce. And if the life-force is blocked off on one level it will seek expression on another. This life-force is often confused with sexual force, for sexual expression is common to all mankind, being rooted in the instincts, but it must be remembered that sex is a function, not a force, even though life-force usually seeks this means of expression as the line of least resistance.

26. It is this life-force, on all its levels, which is the correspondence of the life-force of God, in Chokmah. Life-force up-wells originally from the Unmanifest, not from the physical.

27. This fact is not immediately obvious because there are two 'threads' of life in an organism. One is the life thread and the other is the consciousness thread. Esoteric psychology teaches that when an entity such as man comes into incarnation the relatively immortal part of himself—variously called the Higher Self, Evolutionary Self, the Soul etc.—projects a rod or thread-like process into the

lower levels which forms the basis of personality, and this develops a life of its own and is kept alive by means of this life thread which has been described as a 'silver cord' not only in the Bible but also in recorded experiences of etheric projection, the details of which are available in many books on psychical research. As the personality develops towards maturity the Higher Self begins to take over to a greater or usually lesser extent and this is by means of opening up the thread of consciousness between the two levels of being.

28. The aim of esoteric training is to make this dual consciousness a single reality. The consciousness of the Lower Self is raised by means of meditation, contemplation, and prayer, and the Higher Self is brought down by attention, intention and, in the West, ritual methods. As the Lower Self may not be, for varying reasons, an accurate projection of the Higher Self there will be natural limits to the extent that this ideal can be achieved. The lack of a conscious link between the two levels is one of the results of man's Original Sin, but whatever the causes, it can be seen that it is because of this occluded link that man has such a limited idea of his own psychology and normally no awareness of any existence before his present physical life.

29. On the Tree of Life, used as a symbol of man's psychology, the link is made at Tiphareth, the central Sephirah. So normally man is not conscious of anything above this level—indeed, his whole conception of himself must be less than half truth. But it can be seen then how easily he can make the mistake of assigning the forces which stem from Chokmah and Kether to the drive of the instincts, which correspond to the Sephirah Yesod, because unless he is guided by faith, he will consider he does not exist above the levels of Hod and Netzach, the Sephiroth of the mind and creative imagination respectively.

30. So to avoid this mistake we must remember that in religious and occult symbolism, most sexual emblems relate to the Supernals, the basic pattern of duality and

polarity throughout all manifest existence. In early sects where these principles were represented by actual representations of the genitalia it is obvious that, human nature being what it is, most of them would decline into orgy. In many cases this may have been deliberate by the priesthood, for frenzied orgy gives off great quantities of raw emotion and etheric extrusion which can be directed occultly. This is the rationale behind the Witches' Sabbats, which also used blood sacrifice as a source of raw power.

31. Needless to say such methods are not used in esoteric groups nowadays, apart from in Black and Dirty-Grey Lodges. Although they are no doubt effective methods, apart from the social and legal difficulties of organising such a procedure, the degradation of human individuality involved could not be countenanced. Where etheric force is needed it is to be obtained much more salubriously and simply by having a group of people sitting quietly in a circle so that their etheric force is concentrated. This is the technique of the seance table in spiritualism. The power to move light objects such as paper trumpets and similar paraphernalia comes from the sitters themselves, or from an ectoplasmic medium, that is, a person with an unusually high degree of free etheric magnetism. Even this method is not generally used in esoteric training groups though, for their aim is the development of higher consciousness, not the manifestation of apparent wonders to the lower consciousness. And where messages are concerned, telepathic contact is far superior to the ouija board or planchette, and easier to operate than the technique of deep trance.

32. In view of the dangers of direct phallic symbolism it can be seen that the reasons for the derivatives of it are not just prudery. In the course of time the principle became symbolised in such forms as the standing stone, the tower, the wand, the snake, the bull, the goat, the cock and the spire etc. It may be rather maliciously amusing to speculate how many good church-goers realise

the origin of the cockerel on the top of their church and which justifies its existence nowadays as a wind vane or as the cock which crew thrice for Peter, but one must not make the error of thinking that the original idea is purely sexual; the original idea is the Creative Power of God. And anyone who is disposed to try to reduce religious ideas to mere sexual projections is counselled to take to heart the 38th chapter of Job where the Lord, answering Job out of the whirlwind, thundered: "Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou Me. Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. Who hath laid the measure thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? Or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?"

33. This passage, apart from its literal meaning, is full of Chokmah symbolism.

34. In the pagan mythologies obviously all the Great Father figures can be referred to Chokmah, and in their higher aspects, all the Priapic gods such as Pan. But perhaps the best god-form to meditate upon is that of Pallas Athene—the virgin goddess of wisdom, who sprang fully armed from the brow of Zeus much as Chokmah sprang from the reflection of Kether. The meaning of the title Chokmah is Wisdom. Or, if the Egyptian god-forms are preferred, her Egyptian counterpart Isis-Urania can be used, winged, to show her cosmic affinities, and with the disk of Sothis above her head. Both goddesses can be visualised against a background of the night sky, and this idea of cosmic reality can be assisted by putting the Earth into this picture in the form that it really is, a sphere spinning and spiralling through inter-stellar space.

Chapter VIII

BINAH—UNDERSTANDING

"The Third Path is called the Sanctifying Intelligence, the Foundation of Primordial Wisdom; it is also called the Creator of Faith, and its roots are in Amen. It is the parent of faith, whence faith emanates."

MAGICAL IMAGE:	A mature woman.
GOD NAME:	Jehovah Elohim.
ARCHANGEL:	Tzaphkiel.
ORDER OF ANGELS:	Aralim. Thrones.
MUNDANE CHAKRA:	Saturn.
VIRTUE:	Silence.
TITLES:	Ama, the dark sterile mother. Aima, the bright fertile mother. Khorsia, the Throne. Marah, the Great Sea.
SPIRITUAL EXPERIENCE:	Vision of Sorrow.
ATZILUTHIC COLOUR:	Crimson.
BRIATIC COLOUR:	Black.
YETZIRATIC COLOUR:	Dark brown.
ASSIATIC COLOUR:	Grey, flecked pink.
VICE:	Avarice.
SYMBOLS:	The yoni. The kteis. The Vesica Piscis. The cup or chalice. The Outer Robe of Concealment.

1. Binah is the first 'form' Sefhirah. That is, although it is far above any kind of form as we know it, there is implicit in it the archetype or idea of form. Form can be defined as the interlocking of free-moving force into patterns which then operate as a unity. In this way a unit of force no longer is unconditioned but has to operate in conjunction with the other forces which go to make up the pattern of which it is a part.

2. From this can be deduced the reason for evolutionary manifestation. Spiritual entities, or Divine Sparks, although perfect, are incapable of growth in the perfectly free

conditions of Unmanifestation, or manifestation above the form levels. In order for there to be any development there must be some limitation of possible action. Pure virgin spirit has no, or very few, distinguishing characteristics from other sparks of first manifest spirit. Capacity for individualised action is gained by the entry into the limiting factors of form, firstly the relative high degree of freedom of the spiritual levels, then the more limited freedom of mentation—(and any writer struggling to find a word to fit a concept knows this)—then the even greater limitations which the emotional levels impose, and finally the extreme limitation, physical existence, (and anyone who has ever missed the last bus home will be well aware of this.)

3. Thus the whole purpose of life is the gaining of experience in form. The spiritual babes—the Divine Sparks—enter manifestation, much as human babies, with certain inherent characteristics, but lacking experience of life. Their involutory and evolutionary experience is like the moulding of character in the life of man. And their final withdrawal from manifestation corresponds to the death of a man, who, unless he has spent most of his life in an easy rut, carries far more practical wisdom out of this world than ever he brought into it.

4. So it will be seen that spiritual growth is best attained by getting fully to grips with life in the world. It is a common pathology with esoterically inclined students that they want to find the easiest way out of it. This accounts for many of the 'muzzy mystical' societies which give such a bad name to occultism. In a genuine occult school the student should be rammed good and hard into the maelstrom of life; and until he can cope efficiently with the physical plane the higher planes of experience should be barred to him—for his own sake as well as others. A student who cannot handle his mundane responsibilities will only reap confusion worse confounded if he starts opening himself to the forces and responsibilities of the supra-mundane levels of life. It is not always realised that the

higher worlds, owing to the deviation of man, are by no means all sweetness and light, and it is part of an occultist's job to compensate unbalanced forces on these levels and bring them through in harmonised balance to physical living. If, through ignorance or lack of competence, he brings them through unbalanced the effect on his physical circumstances will be chaotic. And the implications of such an action go far deeper than any discomfort to him and his immediate associates and relations. This is why high standards are expected of occult students. And if the standards of a training group are not high then one can deduce from that very fact that its inner powers are negligible, for if it did have real power being expressed through it, any lowering of standards would burst the organisation wide open by internal dissensions. This is usually the reason why occult groups sometimes founder; they get onto a level of power which they cannot handle. The development of an occult group, as with an individual, must be undertaken with great circumspection, and any undue haste can be fatal. Therefore do not believe anyone who offers to teach you the Wisdom of the Ages in six months—he is only after your money. You may gain wisdom from the transaction, but not the kind you expected.

5. The title of Binah is Understanding which is the form side of the Wisdom of Chokmah. This Wisdom and Understanding are not merely the wisdom and understanding of the human mind as ordinarily meant by these words. The Understanding here indicated is more a higher type of Faith. The Yetziratic Text states that Binah is 'the parent of faith, whence faith emanates.' And the other attributions of the Yetziratic Text: the Sanctifying Intelligence, the Foundation of Primordial Wisdom, the Creator of Faith, amplify this statement, while the phrase 'its roots are in Amen', which means 'So be it.' indicates the first manifestation of form.

6. As the human mind, being composed of forms itself, must give shape to anything in order to understand it, it

is obvious that Binah is the absolute highest level which the mentality could attain. All our considerations of the levels beyond Binah have been in the form of concept and symbol and yet form only enters into the scheme of things at Binah. All our awareness of cosmic force, therefore, must be filtered to us by form representations—"for now we see through a glass, darkly; but then face to face." At its higher levels, this statement of St. Paul's applies to the cosmic initiations beyond Binah; the Spiritual Experience of Chokmah, it will be remembered, being The Vision of God face to face.

7. Binah is the form giver to all manifestation and thus also is the Archetypal Temple behind all temples, the Inner Church behind all churches, the Basic Creed behind all creeds. It is the Womb of Life, and this archetypal feminine quality of the Sefirah manifests in two aspects, as Ama, the dark sterile mother, and Aima, the bright fertile mother.

8. Ama is composed of the Hebrew letter Mem, which signifies Water, the Waters of Form, between two Alephs, signifying the beginnings of things. Aima is the same word with the fertilising Yod impacted in it.

9. Ama, the Dark Mother, is the aspect of Binah which binds the free-moving force of Chokmah into limiting form. Aima tends more to the future condition when the imprisoned force has achieved harmonised function in form and the form is therefore no longer a necessary limitation for its development. Considering Chokmah and Binah as the Supernal Father and Mother, Aima would be the mate or spouse of Chokmah and Ama the corrective disciplinarian for it imprisons and breaks up the free-moving Chokmah force.

10. As Ama is the aspect of Binah which 'trains' the Spirit it is an important side of the function of the Sefirah and should be deeply considered. In its essence it is the force of travail in all types and levels of bringing to birth, the labour that is required to bring about any goal in the worlds of form. This aspect can be visualised in the form of a

gigantic Mother Superior, completely shrouded from head to foot in black, the face partly concealed, and holding in the *left* hand a correcting rod formed of a short, slightly tapering, rounded bar of unpolished black wood. The impression that the figure should give is of splendour and beauty veiled by this voluminous sombre robe—The Outer Robe of Concealment.

11. It must not be forgotten that the spiritual side of the Ama power is part of the action of the Cosmic Christ, the regenerating and reconciling Aspect of God. Regeneration could be defined as the facing up to individual reality honestly combined with the genuine desire to change. It can be a painful process for the personality; few people care to look at their failings honestly, and many fear change of any kind as it appears to be a threat to security. The dross in human nature goes up in flames when exposed to this regenerative fire, and the Dark Mother, the Mother of Sorrows, who mediates this force to the character over a greater or lesser period of time is really a figure of great compassion compared to the direct application of a cosmic force as potent as the Cosmic Christ, the searing heat of which, applied to the soul, would be akin to applying an oxy-acetylene torch to the body.

12. The Cosmic Christ force should not be confused with the Lord Jesus, the Master of Compassion. What is meant here is the blind cosmic force which was mediated in one of its greatest forms in the history of mankind by Our Lord in his capacity as the Bearer of the Christ force. The Lord Jesus mediates this force as does the Ama figure, which is represented in Christian worship by the Virgin Mary. Through the course of ages representations of Our Lady have become sentimentalised to a large extent, the early Byzantine paintings and mosaics of her give a truer indication of her Binah aspect as the 'Mater Dolorosa'. And her description in the Litany as 'Mater Boni Consilii' is very apt for the Understanding of Binah.

13. It is on the character building which this force brings

about that so much depends, for without it, the forces of the Great Father, the higher wisdom of Chokmah, cannot be brought through to the mind and thus bring about the living of the 'higher life'—the continual conscious mediation of Spirit in Earth of the initiated adept.

14. The archetype of the initiated adept is also held in Binah, the esoteric grade of which is the Magister Templi—Master of the Temple. This term applies to one who is absolute master of the arbitration and manipulation of force and form and who has complete understanding of cosmic power and the creation of the requisite forms in which this power may manifest. Also, who has the ability to gauge conditions from day to day and to accept people as they are at any given moment, seeing the stage that they have reached and taking into account the difference between a soul as it is and what it will become as a result of further training; and including in the assessment the effects of karma on the personality or physical vehicle. The archetype of such a one can be conceived as a seated figure with a greyish Egyptian head-dress and uraeus, or snake symbol, perhaps in the form of a serpent twined staff, above the brow. The face like that of a great sphinx, but illuminated from within in a kind of luminous grey. The robes should be black and the figure should bear a stone sceptre with a roughly shaped object suggestive of a heart at the top.

15. The 'Temple' of the title of the grade also implies the vehicles of the Spirit in manifestation, including the physical body as well as the psychic structure. Our Lord was one who demonstrated the powers of the Magister Templi in his words "I will destroy this Temple and rebuild it after three days." and it will be recalled that at the end of the Crucifixion "the Veil of the Temple was rent in the midst." The ability of this grade is to build a temple out of the structures of the personality and to dwell in it until the time comes to destroy it so that a better form can be built. This destruction comes under the Fourth Aspect of the

Deity and also under the Dark Mother, and is by no means evil.

16. The Spiritual Experience of Binah is the Vision of Sorrow and an alternative Magical Image to that of a mature woman is a heart pierced vertically with three swords. There are certain pictures of the Virgin Mary which show her heart pierced with swords and this is really a combination of the two magical images.

17. The Sorrow of the Vision has many levels of meaning. It does not mean merely a temporary emotional disturbance over some minor misfortune, but more an absolute and complete realisation of the road to be travelled, of all that will happen and that has happened along that road, and how and when and if achievement will come. Thus the Vision of Sorrow as the Spirit comes down into the form building principles of Binah is the realisation of the toil-some way of involutory and evolutionary progress. The Sorrow is made all the greater of course by the subsequent Fall of Man so that what was before the Fall a toilsome struggle is now a contorted agony. But this deviation of man's, having no place in the Divine Plan, has no noumenal reality, and so its results are not, strictly speaking, to be assigned to Binah—or indeed to the Tree at all in that the Tree is a Divine Pattern. The sins of man are more correctly assigned to the Pit of the Qliphoth in which are the distorted reflections of the Holy Sephiroth.

18. However, the manifestation of sorrow in the human personality can be regarded as the work of Ama, the Mother of Sorrows. Grief is a purgative and strongly disruptive force, and when the essential work of breaking down adhesions and dispersing poisons has been done by it, it gives place to a deep lassitude and feeling of emptiness which can act as a purified basis for new growth. People are so made that they will not or cannot realise a thing fully unless they are hit in the most vital part in some deep emotional sense. And so only by sorrow, and by going from sorrow to sorrow can an individual's evolution

proceed. The man who cannot or will not feel sorrow or face it in others cannot proceed at all.

19. There is, however, no value in grief for its own sake. Through some quirk of the human make-up it tends to be regarded as a static image instead of a process which leads on to a higher level of enlightenment and rest and thus transformed from a negative destructive force into a positive constructive one. Exoteric Christianity has tended to make this mistake and become fixated in the Crucifixion without going on to the subsequent Resurrection and Ascension.

20. These may seem hard sayings, but if they evoke a violent emotional reaction of disbelief, then one would do well to examine oneself as to why these particular statements should produce an emotional reaction rather than mere indifference. A strong emotional antagonism towards something usually denotes a psychological blockage and a refusal to face what is implied by it.

21. But whether one accepts these statements of the necessity of sorrow or not, if one should be undergoing a period of grief it can be of great help in more ways than one to picture the Mother of Sorrows. She can be seen as a mighty maternal figure of majesty and sorrow, robed in black, and seated in the centre of a sphere of purple light, graduating from translucent violet and lilac to the deep purple of grapes in the centre—an excellent symbol in itself for it signifies one who has trod the wine-press alone. This figure can be considered as Christian or pagan, for the sorrow of the feminine side of Divinity is the same through the ages, whether it be Demeter sorrowing for her daughter, Ishtar descending the seven hells for her lover, Isis searching for the dismembered parts of her husband, or Mary watching her son die.

22. On the higher levels the Sorrow of Binah is the knowledge and understanding of the great cosmic factors behind the incarnation of man and also of Christ. It is the realisation and revelation of the Great Mother herself. An aware-

ness of this condition can be made by building the picture of the Crucifixion with Our Lady and St. John on either side of the Cross. The skies are seen to grow black and the Crucifixion takes place between earth and sky in some strange condition of space. Mary herself steps forward as if to take on herself the weight of the symbolism, and overshadowing all is Tzaphkiel, the Archangel of Binah, and the deep crimson, black, dark brown and grey flecked pink of the Sefirah's colours.

23. This image should lead to an understanding of the whole of the manifested Universe as a form encompassing pure cosmic force; a gigantic Cross upon which this force is crucified. And the whole of life is lived under the Shadow of this Cross. This is the primary Cross of Life of which the Cross of Golgotha is a lesser manifestation; a shadow cast by the Great Shadow.

24. Contemplation of Binah may bring a very real sense of being surrounded by Great Waters, and in this connection the Temple of Binah is as an Ark upon the Supernal Seas. This is the 'Ark of Isis', a symbol of the Womb of the Great Mother. There may also come an awareness of the inner aspects of the soul, a feeling that the ordinary personality is but the visible part of a gigantic iceberg, huge in the submerged depths below consciousness. A geometrical form may be perceived in relation to this and is well worth working on in meditation for it will be a potent symbol of the inmost structures of one's being upon which all the rest is built. It could be considered as the Rock upon which the foundations of the Temple of one's being are built.

25. The God Name of the Sefirah, Jehovah Elohim, is usually translated as 'The Lord God'. God is referred to under the title of Elohim in the first chapter of Genesis, but in chapter II, after the seventh day has been blessed, becomes Jehovah Elohim. Elohim is a feminine word with a masculine ending, implying bi-polar duality, and as Jehovah can be considered as the action of God in the

Four Worlds the combined title gives the idea of the principle of polarity functioning on all levels and thus the basis of form.

26. The Archangel of Binah has been called the 'Keeper of the Records of Evolution' and as the influence of Binah develops forms from the Akashic Sea of Consciousness, which is the basic matter of life, this presumably has reference to the Cosmic Akashic Records, the Memory of God which records all things that occur during the course of manifestation. The geometric form that one might come across in meditation on Binah which relates to the inner structure of the self could thus come from an individual segment of this spiritually primeval level. Thus the Archangel Tzaphkiel, in that all the karmic records are under his jurisdiction, is a higher analogue of the Dark Angel of the Soul of Man who mediates the Ama force of discipline and regeneration to him, just as the Archangel of Chokmah, Ratziel, represents archetypally the Bright Angel of the Soul of Man who brings illumination and guidance. These two Angels have been handed down in popular belief as the 'Good' and 'Evil' Angels that accompany man through life. But they are basically divine principles and it is the shortsightedness of the lower mind that describes correction and retribution as evil, or bad luck. Actually the Dark Angel holds the repository of a soul's karma and the Bright Angel its destiny. Destiny is the task the Spirit undertook to carry out on entry into manifestation, and karma is the action necessary, often painful, to readjust past errors that have occurred through the Fall of Man in order that he shall be in a position to take up his work of destiny—to return his hands to the plough. On the Tree used as a chart of the psychology of man, these two personal Angels are usually ascribed to the spheres of Chesed and Geburah.

27. The Archangel Tzaphkiel can also be considered to preside over all the planes of the Cosmos, just as Ratziel, the Archangel of Chokmah, presides over the Cosmic Rays,

whose analogues are the zodiacal signs. Tzaphkiel could also be considered as the Altar of Manifestation and Ratziel as the Fires of Creative Force descending upon it. And, as this attribution implies, Tzaphkiel is behind the formulation of all the mystical groups that have emanated from the Great White Lodge. He is the Archangel of the Archetypal Temple.

28. The Choir of Angels of Binah are called Aralim, Thrones, a title which is apt when one considers that a throne is a seat of power. A king without a throne is powerless and thus a subsidiary title of Binah is Khorsia, the Throne. Form is the throne which Divinity must occupy in order to control Its own powers which otherwise would dissipate, having no thrust-block. Steam is a useful analogy for the force of the Spirit, which when confined can drive vast machinery but which when not confined accomplishes nothing.

29. Saturn, the Mundane Chakra assigned to Binah is not an entirely satisfactory attribution for the Sefirah really refers to a condition of Space. In fact a far better Mundane Chakra would be interstellar space—when one realises that such space is a form. The traditional Mundane Chakra is apposite however in that Saturn is a planet with several moons and Binah is the principle behind all moon force, which is almost universally regarded as presiding over the feminine functions. Saturn is also a planet of limitation on the lower planes, astrologically considered, and yet on the higher levels it does draw down power from the Limitless Void toward the spheres of form. This corresponds well with Binah in that this Sefirah gives primal form or expression to the great stellar forces of Chokmah, drawn down through Kether out of the Unmanifest.

30. Forces of stellar magic can therefore be contacted through Binah and the constellations of the Great and Little Bear have particular significance for this Universe as our Solar Logos is said to have undergone previous evolution on those stars we associate with these constellations. Thus

in the stars of these constellations are the prototypes of evolutionary destiny of the planets of this Solar System. The Great Bear also has reference to the Round Table and the Little Bear to the Holy Grail. Investigation of the Samothracian Mysteries will prove fruitful in this sphere for they were much concerned with stellar magic.

31. Samothrace was also a stronghold of Ama, as were certain Egyptian Temples, particularly those concerned with the 'dark' sides of Isis and Osiris. Isis is also, as the spouse of the priest-king Osiris, an excellent example of Aima, the 'bright' side of Binah. And the 'dark' side could be delegated to her companion Nephthys.

32. It should be remembered that the dark and bright, Ama and Aima, work in conjunction, being two sides of the same coin. Thus weaving goddesses are applicable here such as the Gaelic Orchil, weaving the Thread of Life; with one hand spinning it up through the mould and with the other weaving it down again beneath the earth. Thus Orchil represents the dark and bright aspects within the same image.

33. As Chokmah, as Masculine Principle of the Universe, has a wealth of phallic symbols assigned to it, so Binah, as the Feminine Principle, is assigned feminine sexual symbols. As with the male symbolism, this can vary considerably in its subtler ramifications. Thus apart from the vulva, the womb and the breasts there are also the cup or chalice, the cauldron, the cave, the moon, the sea, the tomb, certain fruit such as figs or pomegranates, enclosing forms such as cities, houses, gates or fences, ponds and wells, water in general as opposed to the masculine fire, and so on and so forth.

34. Finally, the Virtue and Vice attributed to the Sephirah may appear to be quite arbitrary at first sight. There is a certain anomaly in assigning a vice to a Supernal Sephirah—or, indeed, to any Sephirah—but perhaps it was felt that a vice should be assigned to any Sephirah which is in Form, and so Binah was included as being the Mother of

Form. Or more likely, the vice may have been assigned because of confusion of the Sephirah with the astrological factors of the Mundane Chakra. Avarice is the vice that is concerned with an obsession with form and Binah is the form behind all forms. However, it might be better to consider the vice as the vice behind all vices—'forming and holding the wrong idea of oneself'. That is, making a false eidolon or image of the Spirit with which to work in the worlds of form. This is the root of the Prime Deviation.

35. The Virtue of Binah is Silence and this implies silence on all levels of being, not only the physical. It is necessary to still all the clamouring noises of the lower levels in order to hear the voice of the Spirit, and so the ideal state of form in order to make the vertical contacts is one of quietude. On another more practical level, if one is performing magical work and building up forms in subtle matter, silence and secrecy are essential in order not to break the psychic stresses. The easiest way to ruin esoteric work is to talk about it, and as Binah is the Archetypal Temple where forms are built for force to indwell, it is natural that the Virtue should be Silence. The Virtue is exemplified in the great Binah figure of the Virgin Mary—she who knew the wonderful and terrible experiences beyond the esoteric knowledge and experience of any ordinary woman and could sufficiently possess the inner wisdom to keep all such things to herself. A young Jewish girl who confided in no-one, who led, apparently, an ordinary life, looking after her own household, seeing her own women relations and friends occasionally, watching with terrible knowledge the mission of her son and knowing what the final achievement in the world would be, and doubtless knowing at least some part of the other achievements in the other worlds as well.

36. It is to be wished that many esoteric students had similar power and wisdom. Usually they learn by experience that, though the barriers of unbelief are thrown down within themselves, they will reap nothing but ridicule by

running round trying to spread the Light to their friends and relations. Every soul has its own pace, and the true adept has to know, and accept, that the only thing he can do is to keep silent, watching until the time is ripe for revelation to particular individuals or groups.

Chapter IX

DAATH—KNOWLEDGE

YETZIRATIC TEXT:	—
MAGICAL IMAGE:	A head with two faces, looking both ways.
GOD NAME:	A conjunction of Jehovah and Jehovah Elohim.
ARCHANGEL:	The Archangels of the Cardinal Points.
ORDER OF ANGELS:	Serpents.
MUNDANE CHAKRA:	Sothis or Sirius, the Dog Star.
VIRTUES:	Detachment. Perfection of Justice and the application of the Virtues untainted by Personality considerations. Confidence in the future.
TITLES:	The Invisible Sephirah. The Hidden or Unrevealed Cosmic Mind. The Mystical Sephirah. The Upper Room.
SPIRITUAL EXPERIENCE:	Vision across the Abyss.
ATZILUTHIC COLOUR:	Lavender.
BRIATIC COLOUR:	Silvery grey.
YETZIRATIC COLOUR:	Pure violet.
ASSIATIC COLOUR:	Grey, flecked yellow.
VICES:	Doubt of the future. Apathy. Inertia. Cowardice, (fear of the future.) Pride, (leading to isolation and disintegration).
SYMBOLS:	The Condemned Cell. The Prism. The Empty Room. The Sacred Mountain of any race. A grain of corn. The complete absence of symbol.

1. Daath, regarded as a Sephirah, is a comparatively modern conception. It is mentioned in early Qabalistic writings but is considered as the conjunction of the Masculine and Feminine Principles of God, Chokmah and Binah. Indeed the early texts state most explicitly that there are ten Holy Sephiroth, not nine and not eleven, but ten. However, modern research has led to sufficient evidence to justify its being regarded as a Sephirah in its own right, but in rather an especial way. It is thus termed the Invisible Sephirah and Crowley suggested that it might be best considered as in another dimension to the other Sephiroth.

On the Tree it could be said to be 'astride' the Abyss, the Abyss being the gulf—a higher analogue of the Gulf below Tiphareth—which divides noumenal from phenomenal reality.

2. Daath is the sphere where pure force takes on form. Binah represents the archetypal idea of form and the fourth Sephirah, Chesed, is a Sephirah of forms; Daath represents the state where actual forms are precipitated from the interaction of supernal forces. Daath could thus be conceived of as a lower analogue of Kether, but a state where form and not force first manifests. The forms implied here are of course in still a very abstract condition, being more in the nature of nodes of energy. Actual images and shapes as we generally understand them do not occur until the Sephirah Hod.

3. Daath is thus the highest unity in the world of forms. One could say that in Daath the Logoidal Meditation takes place, for from Daath the supernal forces are brought down across the Abyss to manifest in form as 'abstract knowledge'. Thus the Knowledge referred to in the title, as with the titles of the Supernal Sephiroth, means far more than the ordinary human mentation, abstract knowledge being almost synonymous with faith. But faith emanates ultimately from Binah and could well be called 'unmanifest knowledge'. In Daath is the transition of the Logoidal Plan from a state of unmanifestation to a state of abstraction so far as the human mentation is concerned.

4. Daath is the highest point of awareness of the human soul regarded as a soul (or in other terminologies Higher Self, Evolutionary Self, etc.) for awareness of the supernal levels can only be possible to the Spirit or Divine Spark itself. It is the gateway to what is called Nirvana in the East, and thus represents the point where a soul has reached the full stature of his evolutionary development, has attained perfect free will and can make the choice between going on to further evolution in other spheres or remaining to assist in the planetary Hierarchy. 'The Rays

and the Initiations' received through the mediumship of Alice A. Bailey gives a fascinating account of the choices of Path open to a soul at this point. It will be obvious that the esoteric grades assigned to the Supernal Sephiroth are grades of Masterhood and thus inner plane grades.

5. Before the grade of Daath the experience of a soul is devoted to bringing about a fusion of itself with the Spirit—to 'becoming'. After the powers of Daath are fully operative in a soul there is no further process of 'becoming' for that soul 'is'.

6. Daath is thus rightly called the Mystical Sephirah for it brings about the correct understanding of that much abused word 'mysticism'. Mysticism is *not* a confused state of purposeless or ill directed 'spirituality', it is a clear-cut realisation of the various potencies of life and their unity with God and with the soul. In this Sephirah the balance and realisation and *absorption* of these potencies meet together in the light of the abstract mind.

7. In Christian language Daath is the sphere of the Upper Room at the descent of the Pentecostal Flames. In pre-Christian times it was the sphere of the Creative Fire in the realm of Mind. For example in Druidism it was connected with Beltane though Beltane was the festival of the earthly creative fire as well.

8. The symbol of the cloud-hidden peak of the Sacred Mountain of any race is apposite to Daath for it was Daath consciousness that Moses contacted when he received the Tables of the Law from the top of Sinai, the Moon Mountain. This consciousness could be shown under the symbol of a grain of corn—the sense of being *in* everything, containing, in essence, the sacramental bread.

9. Daath, then, is the sphere of Realisation in its supremest meaning, understanding united with knowledge—and these two words are chosen with care. The human mind at this most abstract level attains to a complete awareness of All and in this complete awareness is absorbed by the Eternal Mind and made one with it, so that Daath, as a

Sephirah, represents supreme Wisdom and supreme Power of Realisation. And Realisation at its greatest height is Illumination, and all the supernal revelations of ancient times that have come to great spiritual leaders have been acquired through contact with the consciousness attributed to Daath.

10. There is another aspect to Daath by reason of the great Wisdom and Realisation that it holds and that is Justice. Again this is a far greater thing than ordinary human justice, or perhaps one should say attempts at justice. The Justice of Daath is the absolute balance inherent in the Cosmos which takes account of all factors within it from the relationships of the simplest atom to the remotest and largest suns. This Justice is exact, for by its very nature, as absolute Adjustor and Balancer, it cannot veer to left or right, but must be perfect.

11. It is well to bear in mind that the human soul, being by no means perfect, would be severely disrupted if brought into premature contact with the active side of this Justice. It is the kind of Justice that shows no mercy to any transgression of Cosmic Law. This may sound hard, but one would not expect mercy from being burned if one put one's hand in the fire; one has to accept the laws of the physical world and similarly one cannot contravene Cosmic Law unscathed. This is the principle behind karma. It has been said that one could abreact all one's karma in an hour, but this is highly unlikely to be achieved for the agony of spirit would be so intense as to shatter the personality.

12. Because of this aspect, the Daath power tends to upset previous conditions in the body or mind. It is really a balancing force, but this is in the long view and its temporary results will be disrupting. Not only will the inner vehicles be severely shaken up but the lower levels may become completely out of hand. This can be deduced from the Virtues and Vices attributed to the Sephirah. The effect of the force of Detachment upon the personality will tend to cut off the person from the standards of social living

which are built up about him in his present life and the consequences of these higher levels being stimulated will be completely regardless of any considerations of the welfare of the personality. The higher levels of his being will drive him into situations without any regard for the future comfort of the lower vehicles.

13. The Daath powers in balanced function, of course, give the type of person with a mission or sense of destiny who will have sufficient detachment to cut his way through any obstructions to his aims, at no matter what cost, and who has absolutely no concern for what danger the future may have in store such is his faith in his powers and acceptance of his destiny. The prime exemplar of this is Our Lord and also the Apostles and of course there are many others, in the fields of science, art, medicine, social welfare, political reform, evangelism and so on. It is not an attitude of fanaticism, though the condition can lead to this. Fanaticism is at root intense pride which will eventually lead to isolation from human contact and ultimate self-destruction. The fanatic is always inhuman. Our Lord, in spite of his many hard sayings and his undeviating course towards his destiny, could never justly be called inhuman. The fanatic is really a blasphemous caricature of the exemplary life for he pushes virtues so far that they become vices, and in the end he destroys himself—as Our Lord destroyed himself. But there is a great difference between the life and death of a Jesus, or a Socrates or a Thomas More and the life and death of a Hitler or any other fanatic, religious, political, scientific or what have you. Of course many fall between the two categories, but the real fanatic is he who is so proud and self-centred in the supposed rightness of his personal convictions that he lacks compassion.

14. Evil always pays good the compliment of masquerading as it but the unfailing diagnostic indicator of it is lack of compassion, or, those other much misunderstood terms, charity, humanity, or the Love of God.

15. From all this it will be obvious that meditations on Daath, unless very carefully decided upon beforehand and directed, are not very safe, particularly if they impinge upon the Cosmic Justice aspect of the Sephirah. The colours of the Sephirah, lavender, silvery grey, pure violet, and grey, flecked yellow are well enough to work with, particularly on Isis mythology, but should one come across strange reds and greens, a speckled brown and white, or electric blue, one should cease work immediately, for these relate to the Justice aspect and have a strange rate of vibration which can do much damage to the inner vehicles. There is also a dark side of Daath relating to what might be called the subconscious mind of God and this could have strange results on the soul. Contacts with the personal subconscious can be disturbing enough, so one can well imagine how much more explosive would be contacts with the Universal Subconscious, containing the whole past history and inner stresses of the Logos.

16. The safest way to work with Daath is through the Isis mythology for this relates generally to the bright positive side of Daath in which is held the Supernal Planning of the whole Universe and the shining goals of the future. Isis is a very ancient goddess, far older than the Egyptian pantheons. This is indicated in the myth where Isis, by the power of her magic, induced Ra, the Father of the Gods, to impart his secret name to her whereby she obtained power over him. She was said to have her home in the star Sept, which is the star we now call Sirius or Sothis, the Dog Star. And students of advanced esotericism will know that Sirius is the sphere of the Greater Masters, and the Sun behind our Sun.

17. Although all the myths concerning Isis can be correlated with many parts of the Tree it is through the Daath Sephirah within these Sephiroth that the Isiac force functions. This is really the key to an understanding of the power and methods of the Isis formula, though there are other aspects to it.

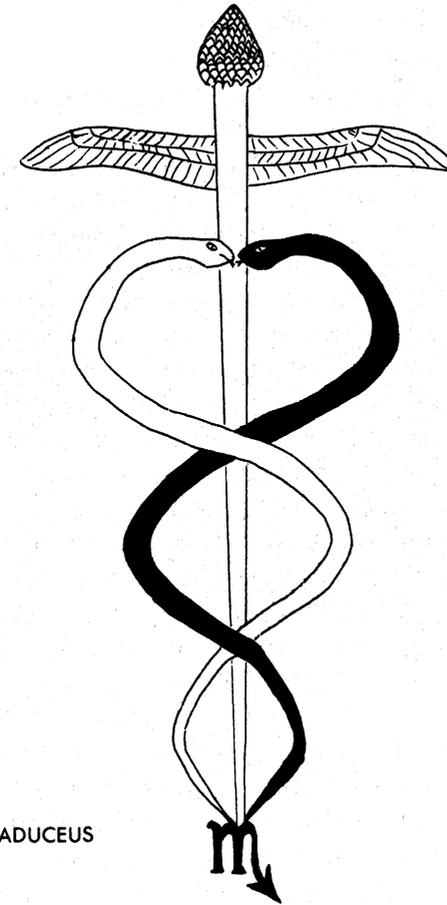


Fig. 5. THE CADUCEUS

18. Isis could be called, in a way, the Ether of the Spirit, and she can be correlated with The Priestess of the Silver Star which is the full title of the Tarot Trump which is assigned to the Path which leads up across the Abyss through Daath from Tiphareth to Kether. There is also a connection with the glyph of the Caduceus, a winged staff entwined with two serpents, having a pine cone at its head and the sign of Scorpio, the scorpion, at its base. (Fig. 5) Aligned with the Tree of Life, the pine cone covers Kether, the wings embrace Chokmah and Binah, and the serpents

heads unite in Daath. The serpent symbolism of this figure denotes the manifestation of force at any level. This serpent symbolism is well explained in the myths of Isis if meditated upon, and it is well to remember the seven scorpions attributed to Isis in the light of the seven planes of manifestation and the symbol at the base of the Caduceus.

19. The complete Isis mythology goes through several cycles—for instance after her journeyings to find the body of Osiris she had to go on another journey to hide her son and then on another journey to find the scattered fragments of Osiris and so on. In psychological terms, these various cycles give contact with the archetypes on different levels. And so if a course of meditation is essayed on them in order to elicit their inner meaning, the path of transmutation and sublimation of the psyche towards the consciousness of Daath can be trodden with the minimum of danger, for this particular line of meditation will build forms into the psyche which will hold the forces contacted whether in the depths of the instincts or the heights of superconsciousness.

20. It was because of the clear run-through of power possible with this formula that Isis often appeared winged in Egyptian sacerdotal art. Although the profound symbolism of those wings might not be appreciated by the populace of the day, their influence and meaning could be 'felt'—and still can be. They have relation to the wings of the Caduceus.

21. The Isis formula is particularly worth working on because it is relatively complete and it gives the feminine side to the more usual masculine symbols of esoteric development—it can be used as a complement to the Osiris and Christ teachings relating to the Sefirah Tiphareth. There is symbolism in other goddess formulae, particularly the Grecian and Assyrian, and in Mary, the Mother of Jesus, where different aspects are more developed, but the teaching of Isis, apart from its great wisdom, power and inspiration, is one of the most stabilising, and that is a very necessary contribution towards inner development,

particularly where Daath is concerned.

22. There will be no difficulty in unravelling the popular teachings of Isis in the light of ordinary states of consciousness but these states have to be worked over again and again on a higher arc and what may seem to be the most obvious parables about Isis will be found to be repositories of profound esoteric knowledge.

23. The Isis myths contain references to different grades of initiation, to principles of sexual polarity, to contact with the Higher Self, to contact with the Spirit, and even to the Spirit of God Itself. Isis was able to perform miracles, to heal, to bring the dead to life. She was a great traveller and also goddess of the sea. One of her gifts was the imparting of sweet perfume to those she touched. This has deep reference to the Sefirah Daath, which is an analogue of Yesod, (one of whose attributions is perfumes and incense), on a higher level. It refers to the 'perfume' of the Spirit of man, and though this may at first appear to be a strange concept, it indicates the ability to impart to others, even through the senses, the wonder and the beauty, the glory and the joy and the power of the immortal Spirit.

24. The form of Isis can be built up in the Daath colours or alternatively in blue, for the force has much to do with the 'Blue Ray' of the higher mind. For general purposes the best way is to visualise a huge pillar of Egyptian sculpture and within it the clear-cut lines of the goddess seated upon her throne with vast wings that would encircle the Universe; on her head the Solar disk of Sirius. The column should tower up to the uttermost limits of the Universe and equally penetrate to the uttermost depths. One should feel particularly an aura of vast strength.

25. Of the other pagan pantheons Janus gives the best Magical Image for the Sefirah as the god who looks both ways; down into manifestation, seeing all that occurs therein, and also towards the Supernals, thus giving the Spiritual Experience of The Vision across the Abyss.

26. Balder the Beautiful and Horus equally have aspects

relating to Daath, the pure Spirit coming down into manifestation; and Heimdall, who guards the rainbow bridge which leads from the world of man to the world of gods, also has relevance.

27. The potentially dangerous aspects of Daath to the ordinary human personality are well illustrated in the heroes whose adventures are obviously Daath experiences—these are Prometheus, Galahad and Perseus, to name but three.

28. Prometheus stole Divine Fire from Heaven assisted by the goddess of Wisdom, Pallas Athene. This can be regarded as an aspect of Free Will, by which primitive man took a step forward in physical evolution from the near animal level. According to Zeus, or the powers reigning at the time, this was a premature act and Prometheus was chained to a mountain in the Caucasus, tormented by an eagle devouring his liver. The eagle of course was a symbol of Zeus, but it is also another form of Scorpio, the scorpion, which is associated with divine force coming down to manifest in a plane of form in both the Caduceus and Isiac symbolism.

29. The feminine side of Prometheus is Io, who, ravished by Zeus, was turned into a white heifer, and wandered over many lands tormented by a gad-fly sent by Hera, the leading female divinity. Eventually Io was restored to human form in Egypt, where she bore a son and was worshipped there as a fore-runner of Isis.

30. Galahad was the perfect knight of the Arthurian cycle and the Grail winner and he has been over-spiritualised by later Christian commentators in just the same way that the Lord Jesus has been rendered 'meek and mild'. He was however the greatest knight of all, overwhelming all comers, and completely single-pointed in dedication, so much so that when he had completed his Quest, his one wish, which was granted, was to die.

31. Perseus was the hero who captured the Medusa's head which changed all who saw it to stone, and is a good symbol of the dark side of Daath. He was assisted by

Hermes, who also had a hand in rescuing Io from Hera, and also by Pallas Athene, the aider and abettor of Prometheus. Pallas Athene thus also has her place in considerations of Daath although, like Isis Urania, she is also aligned with Chokmah. Her relevance to Daath and those who aspire to its powers is well summarised in the passage about her from Kingsley's 'The Heroes': "I am Pallas Athene; and I know the thoughts of all men's hearts, and discern their manhood or their baseness. And from the souls of clay I turn away, and they are blest, but not by me. They fatten at ease, like sheep in the pasture, and eat what they did not sow, like oxen in the stall. They grow and spread, like the gourd along the ground; but, like the gourd, they give no shade to the traveller, and when they are ripe death gathers them, and they go down unloved into hell, and their name vanishes out of the land."

"But to the souls of fire I give more fire, and to those who are manful I give a might more than man's. These are the heroes, the sons of the Immortals, who are blest, but not like the souls of clay. For I drive them forth by strange paths, Perseus, that they may fight the Titans and the monsters, the enemies of Gods and men. Through doubt and need, danger and battle, I drive them; and some of them are slain in the flower of youth, no man knows when or where; and some of them win noble names, and a fair and green old age; but what will be their latter end I know not, and none, save Zeus, the father of Gods and men.'

32. As Daath was not considered to be a Sefirah by the original Qabalists the sphere has no God Name, Archangel or Order of Angels traditionally assigned to it. However the God Name can be considered to be a synthesis of the God Names of Chokmah and Binah. Also as it is a reflection of Kether it could be said to represent all three Supernal Sephiroth at the fount of the worlds of form.

33. The Archangel can be taken as a combination of the Archangels of the Four Cardinal Points, Raphael, Michael, Gabriel and Uriel, the Archangels of East, South, West

and North respectively. Gabriel and Uriel have particular reference to the Sefirah on their more profound less obvious sides.

34. The Angels of the Sefirah are a kind of Seraphim, only not flaming as the Seraphim of Geburah. To clairvoyant sight they have the appearance of silvery grey serpents with golden darting tongues and a type of force emanating from them which can only be described as 'Incandescent Knowledge'.

35. All attempts at a description of the states of consciousness of Daath can at best be only metaphorical, for really it is the state of awareness devoid of all symbols. This is why the great formula that expresses the nature of Daath is 'The Empty Room'. This is the nearest symbol which implies absence of symbol, and thus contact with Reality. It is an awareness of the 'Complete Denudation of God' into that which is neither force nor form but contains both. It is a 'condition' beyond all other conditions—a Supreme State, and this state is approached when the phase of the abstract mind is entered. The approach to this state, which can be analysed into several stages, is along a 'secret' Path of the Tree of Life, from Chesed towards Daath. It is an initiatory process for the Adeptus Exemptus—one who has learnt all that Earth has to teach—and the way can be a terrible one, being the well known Dark Night of the Soul of the mystic, but on a higher arc than is usually experienced.

Chapter X

CHESED—MERCY

"The Fourth Path is called the Cohesive or Receptive Intelligence because it contains all the Holy Powers, and from it emanate all the spiritual virtues with the most exalted essences. They emanate one from another by virtue of the Primordial Emanation, the Highest Crown, Kether."

MAGICAL IMAGE:	A mighty crowned and throned king.
GOD NAME:	El.
ARCHANGEL:	Tzadkiel.
ORDER OF ANGELS:	Chasmalim, Brilliant Ones.
MUNDANE CHAKRA:	Jupiter.
VIRTUE:	Obedience.
TITLES:	Gedulah, Love, Majesty, Magnificence.
SPIRITUAL EXPERIENCE:	Vision of Love.
ATZILUTHIC COLOUR:	Deep violet.
BRIATIC COLOUR:	Blue.
YETZIRATIC COLOUR:	Deep purple.
ASSIATIC COLOUR:	Deep azure, flecked yellow.
VICE:	Bigotry, Hypocrisy, Gluttony, Tyranny.
SYMBOLS:	The solid figure. Tetrahedron. Orb. Wand. Sceptre. Crook.

1. Chesed, before Daath was considered to be a Sefirah, was the first Sefirah of the Formative World and this explains the Yetziratic Text, which still holds good, for Chesed receives all the Holy Powers from the Supernals rayed through Daath, one of whose symbols is the Prism.

2. The Text affirms that all the Emanations, or Sephiroth, have their ultimate root in the prime upwelling of divine force in Kether. This force, which is activated and given potentiality of form in Chokmah and Binah, is then refracted through Daath into Chesed, which is thus called the Recep-

tive Intelligence. It is also called the Cohesive Intelligence because it is in this Sephirah that the forces first cohere into forms, although on a subtle level. In Binah is the idea of form, and in Daath the process of transmutation into form, but the forces actually cohere into forms in Chesed.

3. From Chesed these forms gradually, through the remaining Sephiroth, attain greater density of manifestation and thus is it also said that from Chesed 'emanate all the spiritual virtues with the most exalted essences.' In other words, Chesed is the supreme height of manifestation in form, although form has been foreshadowed, and has its place to a certain extent, in Daath and Binah. But Chesed is the first Sephirah below the Abyss.

4. Thus it will be seen that from this Sephirah emanates all rulership over the worlds of forms although the prime force emanates from the Supernal Sephiroth transformed through Daath. Because of this, the sphere of the Masters is said to be in Chesed.

5. The history of the concept of the Masters is a stormy one. Before the end of the nineteenth century they were rarely, if ever, mentioned. Anyone who contacted them prior to this either kept the fact secret or else was unaware of what or who it was they contacted. Where the inner planes are concerned the actual form conceived is usually coloured by the mental bias of the perceiver. A parallel to this can be seen in the annals of psychiatry where it will be found that patients under Jungian analysis turn up with fine Jungian symbolism, while patients under Freudian analysis turn up with Freudian symbolism and so on. Similarly in scientological processing where a pre-clear has a flash-back in memory to a time when he was a free Spirit without, or with only very abstract form in interstellar space, he will often clothe the memory with the trappings of modern science fiction and 'remember' himself as in a space-ship and so on, simply because his mind cannot conceive the idea of being without form. In a like manner the Jews always considered any discarnate entity

to be an angel or archangel—or devil or archdevil—in order to conform to their theology and maintain a monotheistic bias.

6. So the Masters, as we picture them, are images in our imagination, as indeed are all inner plane entities, human, angelic or elemental. *But this does not mean that they are the product of our imaginations. They are real beings on their own level.* And the level of the Masters corresponds to the Sephirah Chesed, which is a sphere where forms are of the density of the processes of the abstract mind or intuition.

7. When one pictures an inner plane entity in astral consciousness one is operating in the sphere of Yesod—the Treasure House of Images—but one is contacting a being who is really a potent centre of abstract force in the case of a Master. The picture that one projects in the imagination acts as a focus for this force, which will animate the imagined picture—thus it is possible to hold conversations with this imaginary projection and this is the technique of 'astral psychism'.

8. However it is a method which has its dangers and delusions. There are few who can work at this dense level of mental form without subconsciously injecting some of their own ideas and conceptions into it. The directest method of communication is the most efficient and that is by raising one's own consciousness to the level of the communicating entity and thus receiving impressions direct from abstract mind to abstract mind which will filter down into concrete consciousness as one's own ideas or thoughts.

9. From this it will be seen that the techniques of communication are such that it is impossible to give proofs of the existence of these high inner plane beings under laboratory conditions, for physical science has no means of gauging what is the emanation of one mind or another. The only proof is direct experience, which requires initial faith, which is not an approved scientific instrument or even attitude. The only form of psychic communication with

which science can get to grips is deep trance which is not a condition that is required either for astral psychism or mental telepathy.

10. The two latter methods of communication are within the reach of anybody, given a certain degree of mind training, and many probably do it unconsciously, though it is found that some people have much more aptitude than others. The Masters themselves favour the higher mental approach for it is less subject to error once properly developed. The astral method has led in the past to some ludicrous errors which has made the word 'occultism' stink in the nostrils of many who might otherwise be favourable towards it.

11. Obviously if one is going to start holding interior conversations with projections of one's own imagination it does not require much dissociation of consciousness to land one into the strange worlds of schizophrenia and hallucination. That is why practical occultism should be carried out under strictly controlled conditions and with a definite purpose in mind, and it is the reason for opening and sealing rituals before and after practical work.

12. Whilst early propagandists on behalf of the existence of the Masters may not have fallen into schizophrenia it appears that many were the victims of hallucination in that they confused their planes, mistaking astral consciousness for physical reality. Thus one reads accounts of meetings with such and such a Master in a railway train or public park, with detailed descriptions of dress, including top-hat, umbrella and all.

13. Anyone having any conception of what the Masters really are must realise that accounts of such alleged physical manifestations are complete balderdash. However the fact is that there is truth behind the folly and self-deception and it is an appalling tragedy that the foolish way in which the facts have been presented in the past has led many to dismiss the whole subject out of hand—and frankly one can hardly blame those who have done so.

14. The Masters, or Inner Plane Adepts, are human beings who have gained all the experience, and all the wisdom resulting from experience, necessary for their spiritual evolution in the worlds of form. They are thus 'just men made perfect'. All souls, when they have become free of the necessity for birth and death, can go on to higher evolution in other spheres, but some elect to stay behind in Earth conditions in order to help on their 'younger brethren' in their progress through cyclic evolution on this planet. These are the Masters, and there are many of them, though only a few are known to humanity by name for it is only the 'teaching Masters' who communicate directly with us.

15. It is this 'College of Masters' that forms the upper reaches of the planetary Hierarchy of human beings, just as the Archangels form the upper reaches of the Angelic and Elemental Hierarchy. The function of the Masters is to mediate divine forces, or the Will of God, to humanity and thus can they be considered to operate in the Sephirah Chesed.

16. The 'Inner Council of Masters' however, commonly referred to as 'The Great White Lodge' is more of a Daath condition, for when the 'Council' is in full session the contacts with the higher Supernal levels are made and with the Un-nameable and Un-knowable beings who have their existence in those remote spheres. It must be remembered that these terms are at best approximate and that the nature of the 'Council' and its higher contacts is more in the fashion of a high telepathic rapport than a council meeting as we commonly understand it.

17. The sphere of Chesed can further be seen to be a Sephirah especially related to the Masters in that the esoteric grade assigned to it is that of Adeptus Exemptus. That is, one who is exempt, or free, from the limitations imposed by physical and lower form existence and the need to reincarnate.

18. The function of the Sephirah is similar to the function of the Masters as can be seen by the Magical Image of a

mighty king, crowned and throned; the Flashing Colours, which are the purples and blues normally associated with kingship; and the subsidiary symbols of the orb, wand, sceptre and crook.

19. However it must not be thought that the rulership implied is that kind of authority which human beings usually inflict on one another in the world—so often manifesting as bossiness and even persecution. The Will of God is also the Love of God and the Spiritual Experience of the Sefhirah is the Vision of Love. Crowley was perfectly correct when he said “Love is the Law, Love under Will.” even though that phrase has been much misunderstood, not least of all by Crowley himself.

20. It is a similar case with his other axioms, “Every man and every woman is a star” and “Do what thou wilt shall be the whole of the Law.” The whole of the Law implied here is the Will of the Spirit, which is synonymous with the Will of God. It does not mean “do what you like” according to the dictates of the lower vehicles.

21. It must not be thought that all Crowley’s writings are full of wisdom. There is much of worth in them but he is a treacherous authority to follow unless one has a very good idea of what occultism is all about. Like Eliphas Levi, the nineteenth century French occultist whom he admired so much, he was a practical joker of the *‘pince sans rire’* variety. As an adept he was very third rate as his life story shows, and apart from a brilliant intellect, his main contribution to occultism was that he was a good medium. An adept has to be able to control the forces he invokes and Crowley could not. In spite of all his rare talents he succumbed to the forces he rashly invoked with the usual result of a gross inflation of the self-importance of the personality and gradual decline into drug addiction and magical impotence. He is still admired by many, but his example is more in the nature of what not to do, and so he can best be regarded as a lesser Mordred, one who was his own Judas Iscariot—as indeed to a greater or lesser extent we all are.

22. “Do what thou wilt shall be the whole of the Law” and “Love is the Law, Love under Will” apply well to Chesed, for at the level of this Sefhirah the will of the individual is completely in harmony with the Will of God. Thus Obedience, which is the Virtue of this Sefhirah, does not mean the willingness to take orders. What is implied is that the soul who has achieved the grade of the Chesed initiation is so aligned with the Will of God that his own will is the same as the Will of God and so he can do no evil—it is completely foreign to his nature.

23. Thus the Masters, when they train pupils, do not train them to take orders, but to develop themselves to the degree that they can make up their own minds what to do, and the result of which will be in accordance with the Will of God and the aims of the Hierarchy. Human free-will is sacrosanct.

24. In view of this last factor there is no compulsion in White occultism. If a person is headed for a nasty fall he may be warned about it. If he persists nonetheless in his course of action then that is his affair, though if the damage he is likely to do to himself and others is likely to injure the Group he is in too badly, he may be asked to leave it in the interests of all concerned. He is then free to leave, pursue his course of action and have his smash-up, and if he is in a fit state after it and has developed a little wisdom from the experience he may be re-admitted. It is often the only way that some will learn.

25. As the Will of God in ruling his creation is the Law of Love, Gedulah, Love is perhaps the better title for this Sefhirah, and it is quite often so termed. However, Chesed, Mercy, is the more common usage and is probably derived from the fact that when the glyph of the Pillars is superimposed upon the Tree, this Sefhirah is in the centre of the Pillar of Mercy at the ‘Ethical’ or ‘Moral’ level. Geburah, Severity, corresponds in a like manner to the Pillar of Severity. The subsidiary titles of Majesty and Magnificence are also well to bear in mind.

26. Looking around at the world in the physical level of

Malkuth it may appear strange to some that the Will of God should be Love, for the world is far from being a loveable place at times. But it must be remembered that according to this Law of Love human free-will cannot be gainsaid and most of the horror of physical existence stems from man himself. "Man's inhumanity to man makes countless thousands mourn". And no doubt countless thousands more will mourn until the majority of the human race learns to contact the Chesedic sphere, whether they call it by the Qabalistic title or not.

27. Apart from the more obvious human inventions such as neuroses, psychoses, gas chambers, concentration camps, slums, torture chambers, hydrogen bombs and so on, on the subtler levels, by his deviation from the Will of God, man is also responsible for introducing certain of the parasitic and saprophytic entities to this planet which manifest as some diseases. However, man has baked his cake and he must eat it, every last crumb, and when he has done so then he can clap the plate on his head and use it for a halo.

28. These may seem very hard sayings and some will no doubt ask "Why does God allow it?" And the only answer one can give is that they had better ask God. It is perhaps in his Mercy that He sent the last deluge, but the fresh start humanity gained from it does not seem to have improved matters. Faced with the situation as we are the only thing we can do is to try to right it, and the only way that can be done is by seeking the Will of God within. No easy task.

29. Perhaps it is better to reserve one's sympathy for the animal and Elemental kingdoms, which had no part in the Fall but have had to suffer much of the consequences in that they share the planet with us. It is also a grisly truth that what may be good from the point of view of the Spirit can be most unpleasant when viewed from the personality orientation. This again is a result of man's deviation, for had he not abused free will, he would still have the links operating between all the levels of his being and

he would be able to see with the eyes of the Spirit.

30. But in our considerations of Cosmic adjustment we are verging on the borders of the Sefirah Geburah. It must be said that compared to the realities of man's cosmic situation, the '*angst*' or anguish of the atheist existentialist is very small beer—but there are compensations. Very great ones indeed—for "every man and every woman is a star", basically, and potentially.

31. The Name of God in this Sefirah is El or Al, composed of the Hebrew letters Aleph and Lamed. Aleph, as we have already discussed, signifies the beginning of things and one of the symbols of Lamed is the wing of a bird, so that the name can be said to convey the idea of power and potentiality, (Aleph), combined with uplifting and outspreading force, (Lamed). Viewed in this light a symbol could be constructed of the Name whereby Aleph is represented by a point within a circle, for this is a representation of beginnings of things, and Lamed by a wing. The resultant composite symbol would resemble the winged disk of the ancient Egyptians. Alternatively, using the traditional Qabalistic symbolism for these letters, Aleph is called the Ox and Lamed, the Ox-goad, so that here we have the idea of primal driving force under control.

32. The Archangel of the Sefirah, Tzadkiel, as well as the Order of Angels, Chasmalim, or Brilliant Ones, can be built up in imagination, the Archangel having an especial link with the symbol of the Orb, and the influence of these beings will be valuable to anyone suffering from instability, whether of mind or emotions. Generally speaking, an inability to be punctual or to control the time factor is a symptom of mental confusion, while general untidiness or inability to control the space factor is a sign of emotional confusion. The soothing, constructive forces of the Chesedic sphere can do much to relieve these conditions.

33. The planet Jupiter, which is the Mundane Chakra of Chesed, has long been considered in astrology as the great beneficent influence among the planets and this is no doubt

a result of the fact that this planet is that on which the evolution is in terms of 'concrete Spirit'—not a term that conveys much, but which can be seen to apply well to Chesed which is the first of the form-Sephirah proper and receives the pure abstract spiritual forces from the Supernals. Thus one can perhaps obtain an idea of what 'concrete Spirit' is by considering the Sephirah Chesed, and this is one of the ways of working that make the Tree of Life such a valuable symbol for unknown concepts can be defined and understood by reference to the known.

34. The Vices of the Sephirah are those vices commonly shown by people who set themselves up in authority or who are set up by others as an authority, and they often manifest in very subtle ways. There is the common saying that "Power tends to corrupt." and anyone who is given power, in that he must be to some degree aberrated or he would not be in incarnation at this time, will inevitably be but a poor caricature of the Divine Rule of Chesed. Some of course will be more successful than others but there is no record of a faultless ruler in the known history of humanity. Bigotry, hypocrisy and tyranny are all vices that stem from identifying oneself with the ruling principle whilst refusing to face the reality of those parts of the self that are unworthy of rulership. Gluttony is a sheer abuse of the whole principle, as indeed is Tyranny also, in that rulership over others or over objects is orientated entirely for the 'benefit' of the self rather than for the benefit of the ruled. It must not be thought either, that these vices and temptations apply only to those in high positions of authority—they apply to everyone, for everyone has rulership over something even if it be only the physical body.

35. The symbol of the solid figure indicates an added dimension to the plane figures relating to the Supernal Sephiroth. The added dimension of course being form.

36. In the pagan mythologies the relevant gods will obviously be those that are beneficent rulers over gods and men, or those aspects of any god or goddess which so rule.

From this it can be seen how the pagan deity attributions frequently overlap various aspects of Divinity. Zeus, for example, as the All-Father figure would relate to Chokmah, but as the ruler of gods and men would be a Chesed figure. Again this is one of the advantages of the Qabalistic system for it gives greater ease of classification and differentiation than the teeming chaotic profusion of most mythologies.

Chapter XI

GEBURAH—SEVERITY

“The Fifth Path is called the Radical Intelligence because it resembles Unity, uniting itself to Binah, Understanding, which emanates from the primordial depths of Chokmah, Wisdom.”

MAGICAL IMAGE:	A mighty warrior in his chariot.
GOD NAME:	Elohim Gebor.
ARCHANGEL:	Khamael.
ORDER OF ANGELS:	Seraphim, Fiery Serpents.
MUNDANE CHAKRA:	Mars.
VIRTUE:	Energy, Courage.
TITLES:	Pachad, Fear. Din, Justice.
SPIRITUAL EXPERIENCE:	Vision of Power.
ATZILUTHIC COLOUR:	Orange.
BRIATIC COLOUR:	Scarlet red.
YETZIRATIC COLOUR:	Bright scarlet.
ASSIATIC COLOUR:	Red, flecked black.
VICE:	Cruelty. Destruction.
SYMBOLS:	Pentagon. Five petalled rose. Sword. Spear. Scourge. Chain.

1. The Yetziratic Text of Geburah is similar to that of Chesed in that it lays stress on the source of power in the Supernals. Where the Text of Chesed specifically mentions Kether however, the Text of Geburah specifically mentions Chokmah and Binah. Kether is the Atziluthic or Supernal World of the whole Tree, while Chokmah and Binah both constitute the Briatic or Creative World. From this one can gather that as Chokmah and Binah represent the Divine Force of Kether in action, so does Geburah represent the more active side of the rulership principle of Chesed. This is borne out by the Geburic Magical Image—a mighty

warrior in his chariot, the Spiritual Experience—the Vision of Power, and the Virtues of the Sefirah—energy and courage.

2. The attributions of Geburah are almost all martial ones, and though, because of this, it is perhaps easier to gain an elementary conception of Geburah than of the other Sefirot, it can lead to some misunderstanding for this Sefirah has its subtleties and profundities equal to those of any of the other spheres of the Tree.

3. Geburah is basically a Sefirah of adjustment and assessment; it is a sphere of absolute and unmitigated Truth. One could say that it would have been in the light of Geburah that on the seven days of creation God looked at what He had done and saw that it was good. One tends to gloss over this action of God almost as a needless formality, but in any mystical treatise of the quality of the Book of Genesis, nothing is put in merely for the sake of effect. After the creative effort of putting things into form, there follows the necessity of scrutinising the result intensely and purging the form of any excrescences or defects.

4. The process can best be considered in the sphere of creative art. A painter, say, works at a canvas, building up colours and forms in inter-relationship until he has created what he considers may be a finished picture. He does not send it to a gallery for sale immediately he has laid down his brush—he takes a walk and then returns to look at the picture with fresh eyes. He may turn its face to the wall and re-examine it again and again over a period of days, weeks or even months before he declares it a finished work worthy to bear his signature. The standards he will use in judging various aspects of the picture will be set by the laws of the picture itself. A patch of one colour in a particular shape and position will be valid or invalid according to its context in the rest of the picture, whether it balances up and complements all the other colours and shapes in other positions over the canvas.

5. One can conceive that the Creation of a Universe by

an Intelligent Entity would follow much the same process. The building up of the forms and relationships of a painting, like the formulation of the forms and relationships of a Universe can be posited as under the presidency of the Chesedic sphere. The clear eyed assessment of the work of art or of the Manifested Universe and the erasure or correction of any falsities would thus be an action of Geburah.

6. In a well conceived and executed work of art there would be little need of corrective action, though the principle of Geburah would be applied with equal force in the assessment of it. In a botched work the subsequent corrective action, which is a different aspect of Geburah, would need to be greater. The same applies to the Universe. One can imagine that the creative work of God would require little subsequent adjustment, but some of the 'colours' God has used are human and capable of independent action. If man had acted throughout his evolutionary life in accordance with Divine Law all would be relatively well, but he did not, so the result, in this planet at least, has been like a painting in which the colours arbitrarily change their hues, lighten, darken, or spread over the canvas to areas where they should not be. This of course calls for constant assessment and readjustment on the part of the Creator, and the attempts to keep the Universal work of art from becoming an unredeemable mess are what we call the workings of the Laws of Karma, or more properly, Re-adjustment, and these Laws are attributed to the Sephirah Geburah.

7. It is in view of this that there is an aspect of Geburah known as 'The Hall of Justice' or 'The Hall of the Lords of Karma'. Justice, as the perfect balance between Mercy and Severity, is properly assigned to Daath, the conjunction of Chokmah and Binah, the two Sephiroth mentioned in the Yetziratic Text of Geburah. Geburah is the sphere where that Justice is applied in the worlds of form.

8. This aspect of Geburah can be imagined as a great

hall, completely empty, but radiated throughout with scarlet light. Here the soul stands stripped naked of every shred of excuse or possibility of evasion while the piercing shadowless light penetrates to every part of its being. In the utter silence of the Scarlet Hall, Justice is revealed. The soul *is* in such and such a state and is revealed to be so. In this revelation everything is taken into account, automatically, inevitably and pitilessly. It is a Hall of Justice, not Judgment, and no sentence is pronounced, no doom decreed. Silence reigns supreme—the silence of Binah, Understanding, to which, as the Yetziratic Text says, Geburah is united. And Geburah is resembled to Unity, for the part is taken into account as being a part of the unified whole.

9. The result to the soul is the presentation of an inescapable fact—what that soul really is. In this assessment factor of Geburah there is no conception of a punishment forced upon a soul. The Hall of Justice is like an immensely complicated and infallible calculating machine, it delivers the answer and that is all, though the whole omnipotence of the Cosmos is behind that answer. There is equally no consideration of whether the soul has the strength to bear the Truth revealed, or whether it will be crushed beneath the burden. The answer comes and the soul can take it or leave it as long as it chooses, as long as choice remains.

10. The subsequent actions necessary to bring the soul into correct alignment with what it should be are no part of this particular force of Geburah. The necessary balancing, compensating or adjustment may well come under the action of the destructive side of Geburah but could equally be under some other sphere of the Tree of Life. Thus a soul which continually refused to face up to the facts of life of the instincts would probably best profit from the influences of the constructive side of Yesod; a harsh application of pure Geburic force might do more harm than good. It is in guiding and helping souls to eradicate their failings and

excrescences that the Hierarchy of Masters is concerned. These 'elder brethren' of humanity, knowing the strengths and weaknesses of a soul, may advise and help it so that the expunging of 'the scarlet letters on the scroll of the machine of Truth' may be as little shattering as possible. Whether the soul asks that aid or seeks that advice is a matter for that soul alone to decide—but however long the Truth is evaded it still has to be faced in the end, whether in the hard way or by easier ways, it matters not to the Forces of Cosmic Balance.

11. In its more positive corrective side Geburah shows the joint action of the Active and Passive Pillars within itself probably more clearly than any other Sephirah. There are souls which can face a terrible death in some religious, political or other cause, a death which by reason of the physical make-up cannot cause very prolonged agony. This is the sharp Geburic action symbolised by the spear and sword. The passive aspect of Geburah can be very slow, and indeed its slowness is one of its most potent methods, implying *constant* vigilance and iron control of its *continuous* working over a very long time. This is to be seen in the *gradual* evolutionary forces of karma, the *gradual* development through trial and tribulation of the human being, the *gradual* development and break-up of racial groups. The relevant symbols here are the Scourge, which lashes to continuous action, and the Chain, which holds captive through great stretches of time and prevents any escape.

"The Mills of God grind slowly, yet they grind exceeding small;

"Though with patience He stands waiting, with exactness He grinds all."

12. The inevitability of this process of Geburah is shown in the title assigned to it in the Yetziratic Text—the Radical Intelligence. This implies that the works of Geburah have to do with root sources and origins, forming part of the

essential nature of things; and are also thorough going and unsparing, so that anything which does not align with the basic pattern is detected and completely eradicated.

13. However one title of Geburah may be very misleading and that is Pachad, Fear. If there is one thing that has absolutely no part in the Divine Plan for evolution, and which is in itself unreservedly evil, in origin and manifestation, that thing is Fear. One could almost say it was from Fear that all other deviations and evil arose, that it provides the foundation for the Powers of Evil.

14. Where there is Faith, or Knowledge of God, there is no Fear. It will be remembered that the Virtues and Vices of Daath, the Sephirah of Knowledge, are much concerned with the absence or presence of Fear. As has been well said: "The Truth shall make you free.", as it seems were the early Christian martyrs, going singing to their deaths, and yet of course many fear Truth, and fear it so much that they cannot even admit to themselves the existence of their fear. Fear of course is very deep rooted and is common to animals and man, so it is not primarily a result of man's Fall. It has been said that it was a prime cause of the legendary War in Heaven, when certain great beings, Angelic and otherwise, revolted against the Will of God, fearing their extinction or exceeding change. This event, primeval as far as humanity is concerned, has been handed down in popular legend as the revolt of Lucifer—though Lucifer has been much maligned by this attribution as he is really an aspect of the Promethean forces, his name signifying 'the Light'—though he is said to have fallen through Pride. Pride however is one side of a coin whose other side is Fear, and Fear is a result of lack of Faith, a betrayal of the Love of God.

15. Geburah is one of the Holy Sephiroth and so Fear should have no part in it—nor should Fury and Anger, for all these things are aberrative and not part of the Divine Plan. They are symptoms and products of departure from the Plan. Assessment and corrective action are part of the

Plan but this does not mean destructive criticism or fury and anger to produce fear, these are typically human distortions.

16. It is interesting to consider the Tone Scale of human ability put forward by Hubbard and used as a basis for scientology and dianetics. Here, the human being functioning at the height of his powers is said to be in a condition of eagerness and exhilaration and it is obvious that the analytical and corrective work of Geburah could best be done by a human being functioning at this level. As aberration increases so the human being becomes less efficient, and instead of the eager exhilaration, one has drops in ability ranging from strong interest, mild interest, indifference, boredom, resentment and so on, through anger and fear, to grief and apathy, which in its most apathetic form is death—the complete indifference to survival. Now obviously one of the Ten Holy Sephiroth, the Emanations of God Imminent, could have little to do with a state of such heavy human psychological occlusion as anger or fear.

17. The ideas of anger and fear being associated with Geburah probably come from the typically human associations derived from a superficial study of its symbolism. The title, Pachad, Fear, refers more to the awe that encompasses one in contemplating a vast manifestation of God's power in nature, what also might be called the Fear of God, which is not at all the same as ordinary fear.

18. Anger and fear may also be human reactions to the forces of Geburah at work. That is, anger at the reality revealed, and fear of the consequences necessary to bring that reality into alignment with Spiritual Truth or Spiritual Reality.

19. Although Energy and Courage are true enough as Virtues of this Sephirah, for they represent the forces of the fully functional unaberrated human being in action as put forward by L. Ron Hubbard, Anger and Fear might well be included in its Vices. Cruelty is obviously a Geburah

vice, for apart from the cruder varieties of physical cruelty, on its subtler levels it is a distortion of the powers of assessment and correction into carping criticism and mental and emotional bullying.

20. The attribution of Destruction as a Vice though can lead to misunderstanding, and it would be better to consider the Vice as Wanton Destruction. Destruction where destruction is needed is a necessary and holy thing and is indeed under the presidency of the Fourth Aspect of the Deity.

21. There are many people who look upon anything destructive as evil, but this is only because they take the short instead of the long view and consider any change as a threat to their security. Thus we have the old bogey, Fear, cropping up again.

22. But a moment's thought will show the fallacy of this fear of Destruction. If one has a cancer the desirability of the destruction of that growth should be obvious to anyone. On more subtle levels, the forces of change are always about us, pressing us on through the centuries, and new forms have to be found to give expression to these new forces. As Our Lord pointed out, one is asking for trouble by pouring new wine into old bottles. Yet despite this it seems that humanity needs wars and disasters before it gets the impulse to break down the old and build the new. It required the devastation of two wars to clear many European slums. It required revolution at least once in the history of almost every Western nation to break up the old thought forms and prepare the way for democracy in one form or another. Yet the principle is so simple—you cannot have an omelette without first breaking eggs.

23. The same resistance to change occurs in the make-up of the human being on his quest for spiritual enlightenment. Perhaps the greatest barrier to every student is the refusal to let go of past emotional and mental habit patterns. In the Revelation of St. John the Divine, He who sat upon the throne said, "Behold, I make all things new." but one

cannot make all things new within oneself without changing the old.

24. It is when an esoteric student invokes the forces which will make things new, and then tries to oppose the resultant changes, that he gets himself into trouble. The spiritual force comes boring in like a drill through wood, and if it meets any blockages then the heat and friction starts which can be not only uncomfortable but even injurious to the soul.

25. Where conscious duplicity is concerned the resultant catharsis will be even greater and the Biblical story of Ananias and Sapphira gives an example. In the early days of Christianity when members of the Church contributed all their wealth and possessions to the community, Ananias and his wife sold a plot of land yet withheld part of the price. When confronted by St. Peter with an accusation of their hypocrisy they persisted in denial of it and were both struck dead. This is an example of the Geburic action of the Holy Spirit and it must be remembered that it did not seek them out in the first instance. Ananias and Sapphira took the initiative in seeking for the higher knowledge and then refused to accept the price for getting it. They tried to hold on to their old security whilst seeking for the new.

26. There is a great lesson here for whoever seeks to invoke the powers of the Spirit. Changes will be necessary in the orientation of the soul, and if that reorientation is denied or resisted then the product of the resultant conflict can be unpleasant in the extreme, resulting in bad cases in nervous or physical breakdown, insanity or even death. And whilst evil intentions reap their own evil reward, where the higher forces are concerned even good intentions are no guarantee of safety. That is why supervision and long training is necessary for anyone who seeks the higher realms of practical occultism.

27. It must be borne in mind that minor karmic adjustments are often as painful as a major balancing up. In any

adjustment that is made it is necessary to pull down and tear apart the aspects concerned and then to replace them in correct alignment. The Force of Geburah is one which, possibly above all others, needs calm and detachment in its application. It is all too easily confused with brute violence but it really represents the Majesty of the Law on the inner planes.

28. The symbol of the great Balance held by the figure of Justice can be elucidated in the light of another image. That image is of a ship in distress in which the sailor must adapt himself to the worst circumstances, doing all he can to keep himself afloat and finally, when he has done all in his power to help himself, putting his trust in God alone.

29. The results of work on the Sephirah Geburah will vary according to the temperament of the one endeavouring to contact its forces. With some it will upset physical plane conditions, with others emotional states, and it is bound to bring conflict on the mental level. But this is all to the good for it shows that the forces are working and readjustments are being made. Eventually of course everyone will have to face these readjustments whether they desire the contacts of Geburah or not.

30. A bearded warrior is one of the Magical Images of Geburah and it is well to link it up with some ideal figure such as St. George, Ares, Mars, or one of the Arthurian or other knightly heroes. Sir Galahad, the perfect knight of the Round Table and Holy Grail, clad in iron armour and standing in a star ruby is a very good form to use.

31. The esoteric grade attained in Geburah is that of the Adeptus Major, who is one fully skilled in working magic. It differs from the higher grade of Chesed in that in Chesed the adept *is* magic. By magic is meant the building of appropriate forms for spiritual forces to indwell.

32. The God Name of the Sephirah is Elohim Gibor, perhaps best translated as Almighty God, implying the Might of Cosmic Law which cannot be evaded. The towering scarlet figure of the Archangel Khamael, and the Fiery Serpents

or Seraphim are perhaps the safest ways to contact this omnipotent and omniscient readjusting and balancing force. Khamael is protector of the weak and wronged and also the Avenging Angel who pursues transgressors of human or cosmic law. This does not mean that he is an employee of the police, but that he works on the consciousness of the wrongdoer. Few breakers of law rest easy in their beds and Dostoevsky's 'Crime and Punishment' gives an account of how the workings of the criminal's own mind can lead him on to retribution.

33. We have already considered the Bright and Dark Angels of the soul of man and attributed their sphere of action to Chesed and Geburah. Perhaps the best form in which one could visualise these two entities allotted to every human being would be as members of the Chesedic and Geburic Orders of Angels. The Bright Angel as an ovoid orb-like figure of brilliantly shining purple, and the Dark Angel as a bright scarlet serpent of fire. These may serve better than anthropomorphic representations which popular tradition has served to taint with the epithets 'Good' and 'Evil'.

34. The Mundane Chakra of Geburah is the red planet Mars, one of the so-called 'malefics' of popular astrology. The planet has been described by the Tibetan in Mrs. Bailey's 'Esoteric Astrology' as producing great struggles but leading finally to great revelation. The Martian evolution is one based on the passional and instinctual levels—as the Earth is based on the physical—and so its effects on this planet often occur at a passional and therefore often group level. The statement that a planetary evolution is founded upon a certain plane may sound strange but is based on the teaching on Planetary Beings in 'The Cosmic Doctrine' mentioned previously. The whole subject is a vast one and so can only be mentioned in passing in the present context.

35. The number five plays an important part in the geometrical symbolism of Geburah and the use of the Penta-

gram as a sign for delimiting a circle and banishing unwanted forces clearly is in accordance with the principles of the Sefirah. Another symbolic way of looking at the Sefirah geometrically is by conceiving the solid figure of Chesed now in motion, dynamic.

36. Of the pagan pantheons, the Gods of War, Ares, Mars, Thor and so on are usually applied to Geburah in view of its general martial symbolism but this must not lead to an oversimplification of the idea of the Sefirah. Ares was not well thought of by the Greeks because of his brutality and blind violence and Thor was also very much the rude simple warrior. Perhaps the Roman Mars gives a better allround figure in that he was first a god of Spring, which is the new movement and vitality of Geburah, then father of Romulus and Remus, the founders of the great empire which brought law and order to most of Europe after conquering it under the aegis of Mars as God of War.

37. It is a mistake to think of Geburah entirely in terms of war-like symbolism for it also has its aspects of justice, assessment, analysis, endurance and so on. Thus one could also attribute to the Sefirah many god-forms and heroes, from the Avenging Furies or Erinyes of the Greeks, through the fortytwo Assessing Gods of the Egyptian Book of the Dead, to the jester knight Dinadan of the Arthurian cycle, for laughter also comes under the presidency of Geburah. Humour is the destroyer of painful emotion, its opposite face, as the Greek linked comic and tragic masks imply, and even apart from its satirical cutting aspect it is one of the greatest weapons against tyranny. The pen is mightier than the sword and the type of vainglory that often sets itself up as an authority can survive snubs, curses or even direct persecution, but laughter and ridicule never. It has been found also that people with a well developed sense of the ridiculous are not easily 'brainwashed' and so laughter should perhaps be considered a prime force of Geburah, for it is ameliorative and more cutting than the

iron burin or the martial weapons of traditional Geburic symbolism. There might be much value in meditating upon 'God's laughter.'

Chapter XII

TIPHARETH—BEAUTY

"The Sixth Path is called the Mediating Intelligence, because in it are multiplied the influxes of the Emanations; for it causes that influence to flow into all the reservoirs of the blessings with which they themselves are united."

MAGICAL IMAGE:	A king. A child. A sacrificed god.
GOD NAME:	Jehovah Aloah va Daath.
ARCHANGEL:	Raphael.
ORDER OF ANGELS:	Malachim. Kings.
MUNDANE CHAKRA:	The Sun.
VIRTUE:	Devotion to the Great Work.
TITLES:	Zoar Anpin, The Lesser Countenance. Melekh, the King.
SPIRITUAL EXPERIENCE:	Vision of the Harmony of Things. Mysteries of the Crucifixion.
ATZILUTHIC COLOUR:	Clear rose-pink.
BRIATIC COLOUR:	Yellow.
YETZIRATIC COLOUR:	Rich salmon-pink.
ASSIATIC COLOUR:	Golden amber.
VICE:	Pride.
SYMBOLS:	Lamen. Rose Cross. Calvary Cross. Truncated Pyramid. Cube.

1. Tiphareth is the central Sephirah of the Tree of Life, the keystone of the whole creation, holding the balance between all the other Sephiroth which it connects: between God in the Highest in Kether and the physical Universe of Malkuth; between the upper and lower poles of the psyche in Daath and Yesod; between the opposites of Chokmah and Binah, Chesed and Geburah, Netzach and Hod; between the similar potencies of Chesed and Hod, Geburah and Netzach; in fact it is truly the Mediating Intelligence assigned to it by the Yetziratic Text. There is fruitful scope for medita-

tion in all the triangles formed by the Paths leading between Tiphareth and the other Sephiroth and without knowledge of what all these Paths represent and their inter-relationship there can never be full understanding of Tiphareth. The same applies to the other Sephiroth, of course, but the inter-relationships of Tiphareth are so fundamental and various that an understanding of Tiphareth is almost synonymous with an understanding of the whole Tree. It is the Sephirah of Beauty, which means the Divine Plan carried through into manifestation as it should be.

2. The Yetziratic Text states that all the influences of the other Emanations, or Sephiroth, flow into Tiphareth where they are blessed with an imprint of over-all unity. This Sephirah then is the integrating aspect of the whole Tree, leading towards synthesis and unity, which is a state towards which humanity has been struggling for thousands of years and the lack of which is the prime cause of pain and suffering. It is because Tiphareth represents the goal to which all must attain that its Virtue is that of Devotion to the Great Work. And as, within the soul of man, the Great Work is regeneration, or rebirth, the Sephirah is full of the symbolism of death and resurrection. It is the Sephirah of all the Redeemer Gods, including of course the Supreme exemplar of human redemption, Our Lord Jesus Christ.

3. The Spiritual Experiences of the Sephirah are two in number instead of the usual one. This signifies that there are two sides to Tiphareth and indeed it is *par excellence* a linking Sephirah, reconciling the upper part of the Tree to the lower. There is a split in 'normal' human consciousness brought about by the Original Fall and this is symbolised by The Gulf, placed just below Tiphareth. The average man has little conception of the vast sphere of his divine consciousness above the levels of the work-a-day mind and will only be aware of Tiphareth consciousness if he is of a religious persuasion. Even then he may have no great functional awareness of the realisations of this great

sphere which confers a Vision of the Harmony of Things and an understanding of the Mysteries of the Crucifixion. And it is realisation which is the important thing, not a mere intellectual theoretical conception.

4. The colours of the Sephirah are pinks, yellows and ambers which can be best perceived in the supreme beauties of the horizon at sunset and dawn. The Name of God in this Sephirah is Jehovah Aloah va Daath, meaning God Made Manifest in the Sphere of Mind, but unfortunately God is little manifest in the mind of man at the present time.

5. Harmony, or Beauty, implies health and healing and so Raphael, the Archangel 'which standeth in the Sun' is obviously an integral part of Tiphareth. In ritual working he is the Archangel who guards the Eastern quarter which is the quarter of the Element of Air. The East has always been regarded as the source of holiness; it is the point where the light of the sun first appears after the long hours of night, just as the Spiritual Light dawns in the darkness of unilluminated consciousness. The Element of Air is also a symbol of the Spirit, free-moving and unconfined, penetrating everywhere.

6. Raphael can be visualised, as an alternative to the Sephirothic colours, in the colours of gold and blue of the shining disc of the sun in a clear sky, raying the healing and sustaining powers of sunlight, which include the forces of radiant heat, infra-red and ultra-violet besides the spiritual enlightenment and quickening of life of the Sun behind the Sun. He can be pictured with wings which fan the air causing a rush of fire and air which revitalises the forces of any aura it contacts—it is a great contact of healing, spiritual and psychological as well as physical.

7. The order of Angels are called Malachim, Kings, and can be considered as healing and life-bringing agents under the presidency of Raphael. There is great healing power in nature of course, the Sphere of the Elements, and the Four Elemental Kings, the Rulers of the peoples of each Element can be assigned to Tiphareth, though the Sphere

of the Elements pertains really to Malkuth.

8. The tradition is quite well known that Elementals, being units of life created by the early Building Powers of the Universe and not emanating from the realms of Spiritual Reality, have only phenomenal and not noumenal existence. Thus when the Day of Manifestation comes to an end they will become extinct unless in the meantime they have picked up the vibration of spiritual being during the course of it. They can obtain this chance of immortality from any evolution inhabiting the planet whose bodily shell they hold in being and so on Earth they rely on contacts with humanity. One has only to take a look round at humanity to be filled with a grave doubt as to their chances. The large proportion of humanity is ignorant of its own spirituality, let alone aware of the need for mediating this quality. And even where man has achieved high spiritual awareness it has been all too often accompanied by a contempt and horror of the physical being. Medieval theology branded all Elemental beings as devils and in modern times their very existence is denied. Thus the adept has always been considered the initiator of the Elemental Kingdoms as the only one qualified by reason of spiritual stature and realisation so to do. The strange old book 'Comte de Gabalis' by the Abbe N. de Montfaucon de Villars contains very great truths on these matters under the guise of making fun of them, often the only way that truths on these matters can be got across through the hard shell of man's cosmic parochialism.

9. When an Elemental has attained spiritual awareness it can be said to have Tiphareth consciousness and the Elemental Kings, those Elementals that have attained this state, are also Way-showers to them. The Elemental Kings go by the names of Paralda, for Air; Niksa, for Water; Ghob, for Earth; and Djin, for Fire; but a full consideration of the Elemental evolution really belongs to Malkuth.

10. The Mundane Chakra of Tiphareth is the Sun, which is the source of light and life to its Universe and so a

physical manifestation of the powers of God Himself and the spiritual worlds. The Conditioner and Sustainer of our Solar System is the Solar Logos—commonly referred to as God—and though He is the One God as far as humanity and the rest of the Solar System is concerned, He is God only over that System, and the Sun can be considered His physical body, though all the rest of physical existence of the Solar System is under His presidency.

11. Where esoteric theology differs from exoteric theology is that the latter regards God as unchangeable and supreme over all existence. Esoteric theology on the other hand considers God, great as He is, to be evolving. Also it considers that every star is a God presiding over Its own creation and that over the God of our Solar System there are other Gods rising in greatness to the God presiding over the whole Galactic System, which, like the Solar Systems, is a gigantic revolving wheel; and that presumably there may be a God presiding over all Galactic Systems throughout the whole of inter-stellar and inter-galactic space.

12. This is not a denial of monotheism for the God or Solar Logos of our System is omnipotent, omniscient and omnipresent within this System and so is the One God for all over which It presides. All the extra-Logoidal influences, whether from Sirius, the Great Bear, the Pleiades, Andromeda or the constellations of the Zodiac, affect the Solar System only through the mediation of the Solar Logos, not direct.

13. All these matters relating to Tiphareth just considered, God Made Manifest in the Sphere of Mind, the great healing harmonising powers of Raphael, the divine consciousness of the Elemental Kings, the life giving light and heat of the Sun, have reference to the Vision of the Harmony of Things. There is however the other Spiritual Experience—the Mysteries of the Crucifixion.

14. It is in Tiphareth that the Spirit makes its contact with the mind of man and this contact will at first be small. The supreme symbol for the birth of spiritual conscious-

ness is provided in the Christmas story of the Christ child born in a manger watched over by the beasts of the field. Man is a being strung halfway between god and beast and the spiritual consciousness is at first weak as a small child in the animal world of the psyche—the still small voice which can be so easily ignored.

15. But the child, given protection, grows, gradually learning the facts of its new physical existence until eventually it becomes as a man, and with the Spirit, not only a man, but as a king amongst men. Following the Christian symbolism, which is the exemplary Way, Truth and Life, it will be remembered that Christ was called the King of the Jews, though, as he said, his Kingdom was not of this world. In his intellectual jugglings over what is Truth, Pilate might have realised that many a true word is spoken—or in his case, written—in jest.

16. Following upon the principle of kingship, which is the rulership of the Spirit over the rest of the psyche, the soul treads out the Way of Love which is the sacrifice of the self for the benefit of others, as Our Lord was crucified—though the Crucifixion is not the end, but the means whereby the subsequent Resurrection and Ascension comes and the establishment of Divine Kingship.

17. This is the sequence of ideas behind the Magical Images of this Sephirah, the Child, the King and the Sacrificed God, and it is a way that every soul has to tread, not once, but many times. The whole pattern is laid down in the life of Our Lord. In the progress of the soul the Crucifixion is but a symbol for a mode of action, though it is nonetheless real for that. The odd thing is that there are many souls seemingly permanently fixated in the Crucifixion; souls who make of their whole lives a weary pattern of self-sacrifice and self-inflicted suffering, completely deaf to the cries of the 'spirits in prison' of the animal side of their own personalities and refusing to go on through the Descent into Hell to give these aspects of themselves realisation of the spiritual principles involved, and to the

release and illumination of the Resurrection and Ascension. It is a kind of spiritual masochism—definitely pathological and probably resulting from a refusal to face certain areas of the soul which were responsible for, or are a result of, the initial deviation from the Divine Plan.

18. Everyone has his own Crucifixion, or 'Cross to bear' as the saying goes, according to his strength, and it is usually only in one or more of the last earthly incarnations that life itself is sacrificed in devotion to a principle for the welfare of others. The death of the physical body is one of the supremest forms of the principle of Crucifixion. One which equals it is the 'death of initiation'. This is the comparatively high initiation where the whole life is dedicated to the service of the Spirit, which is the service of all others, and the initiate instead of dying for a principle, lives out his life in accordance with a principle, and this can be a far harder thing. He becomes 'a living dead man', that is, he lives out fully a life in the world but after his unreserved dedication he is living on borrowed time. The Great Work comes first, whatever the cost, and so the Virtue of Tiphareth is Devotion to the Great Work. And Devotion does not mean intellectual interest, part-time work, vague good intentions. These are well enough for the lay-man or the minor aspirant but hopelessly inadequate for the higher initiate who has made his dedication, served his term of probation, and finally been accepted by the Inner Plane Hierarchy for individual training and work.

19. On the other hand, although an unreserved dedication is called for this does not mean that the esoteric fraternities should be coteries of fanatics. Fanaticism is an aberration. As has already been mentioned fanaticism is a form of Pride which is the Vice assigned to Tiphareth and one very likely to come up in the initiate newly taken on individual probation by a Master. The Great Work requires human beings and when one devotes one's life to a principle there is a right way and a wrong way to go about it.

20. The wrong way is to become completely identified

with the function of the principle so that one becomes more of a functioning object than a human being. The commonest form of this is the poor village schoolteacher, who is not allowed to be anything but the schoolteacher whether on or off duty. The other members of the community will not let her be anything else. Whenever they talk to her it is always to 'the schoolteacher' they talk and not to a flesh and blood human being.

21. The right form of dedication is to retain all the human characteristics and yet to live a life entirely directed by principle. It may not call for any great outward acts of heroic virtue or showy self-sacrifice; however, it is expected that the virtues of the initiate be raised to the heroic level. Not only does it require completely ethical actions on the physical plane in the smallest details—and persistent virtue in so-called small matters is equally as important as, and even more difficult than, a short burst of virtue on the grand scale—but it also requires control of the thoughts and emotions. As Our Lord said: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." To the occultist every plane of being is of equal importance and a life outwardly virtuous on the physical plane is worthless if there is not equal virtue on the inner planes. Such a condition would be one of great hypocrisy and almost spiritual pathology, for it would imply a conformance to outer law with a split in the being dividing the outer conformity from the real chaotic and anarchic condition of the soul.

22. This is the real function of the magician, to construct the right forms out of his own being for his own spiritual force to indwell. The ritual workings of ceremonial magic are but a special technique for raising a particular potency of life to the *n*th degree to give a correct orientation to it. The real ritual is a twentyfour hours a day process of living out life according to spiritual principles so that, by

this talismanic action, patterns of right living are formed in the unconscious mind of the race so that this right way of living becomes easier for those who follow after.

23. It may be thought that a few initiates living life according to principle could have little effect on the vast mass of people living their lives in various degrees of chaos, seeking only after pleasure and profit rather than principle. The point is, though, that a life lived with talismanic intention has far greater force than one that has its patterns based, not on spiritual reality, but on day to day physical expediency. Also the initiate has a trained mind and his clear-cut thought-forms and the vibrancy of his aura have a profound effect on the environment. The thought-forms of the average man are generally too weak and vacillating to have much permanent effect, except through weight of numbers. Also the whole force of the Great White Lodge mediating the Will of God is working behind and alongside and through the initiates in the world.

24. It should be remembered that after the death of Our Lord, the way of life that subsequently formed all Christendom was started off by eleven men of an obscure Middle Eastern subject nation. Also one can consider the ideals of the Round Table, so much with us now in the principles of democracy, albeit with many shortcomings. One can imagine how little of his ideals the original Arthur could have consistently achieved physically, yet the ideal lived on through the hey-day and decline of feudalism, through the rise and decline of the merchant guilds, through the rise and decline of the nineteenth century factory owning bourgeoisie until our own more or less democratic times of 'round table conferences' and equality for all in theory if not yet in practice. Of course, humanity being as it is, these things come in with variously distorted applications. Thus instead of being a circle where all represented contribute to the general solution, a round table conference is usually a gang of people all pulling their own separate ways, jealously guarding their own minor interests so that

all that is left is a heap of discords and bitter recriminations and at best a dubiously workable universally hated compromise. Also the general trend of the fighters for equality for man has been to pull down the superior to the level of the mob instead of raising the mob to the quality of the aristocratic in heart, mind and deed. But there is plenty of evolutionary time left to run even if humanity does give itself a set-back of several hundred or thousand years by temporarily solving its difficulties with hydrogen bombs.

25. The only final solution to humanity's problems is by the universal realisation of the Vision of the Harmony of Things in Tiphareth, which implies the supreme ethic of Service, and this is symbolised by the Way of the Cross. Thus one of the most important symbols of Tiphareth is the Cross, whether in its form of the Calvary Cross of black with three black steps leading up to it, or the gold Equal-armed Cross with a rose of red blooming at its centre.

26. The Calvary Cross represents the way of self-sacrifice for the benefit of others and it is the only way by which man can return to his spiritual home. As Our Lord said: "No man cometh to the Father but by Me." Only after the Way of the Cross has been accepted and experienced can come the knowledge of the Rose Cross, when the Rose of the Spirit blooms on the Universal Cross of manifestation in dense matter. In this latter symbol the Vision of the Harmony of Things and the Mysteries of the Crucifixion are one. On the Calvary Cross is the man sacrificed as a separate being; on the Rose Cross is the Spirit of man in harmony with the whole Universe, including densest manifestation.

27. The principle behind the Calvary Cross is that of the Way-shower who descended into the corruption of human existence on Earth and showed the formula of Redemption. The principle behind the Rose Cross is that of the Way-shower who remained out of manifestation holding the perfect pattern of what man should be, untainted by cor-

ruption. Had there been no fall of man the Calvary Cross would have been unnecessary, there would have been no illusion of separateness and lack of brotherhood and mutual service between men. The Spirit would have budded and then burst forth into flower like a fragrant rose on the golden cross of a harmonious physical existence. As we now stand, the Rose Cross is unobtainable without accepting the Calvary Cross first.

28. The Qabalistic Title for Tiphareth is Zoar Anpin, the Lesser Countenance, as opposed to the title Arik Anpin, the Vast Countenance of Kether. Thus Tiphareth in this symbolism is conceived as Kether on a lower arc, the source of the Spirit, not at the fount of creation, but in the midst of it.

29. Alternatively these titles of the Vast Countenance and the Lesser Countenance are put in their Greek form of Macroprosopos and Microprosopos, and then Malkuth, the physical world, is known as the Bride of Microprosopos. Or, when Tiphareth is referred to as the King, Malkuth is the Queen. This shows plainly that the physical world has an important place in the Plan of God, for it is the physical world, Malkuth, which will be joined in 'marriage' and 'rulership' with God-made-manifest-in-the-midst-of-creation.

30. It is this which is implied in the Revelation of St. John the Divine: "And I John saw the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband." and further, "And there came unto me one of the seven angels . . . and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God." The New Jerusalem is the Garden of Eden on a higher arc, and it is the purpose of God and man spiritually to civilise the prime simple form of creation represented by the garden of Eden to the expression of spiritual realities in the densest levels of manifestation as represented by the building of the New

Jerusalem on Earth.

31. The same idea inspires much of William Blake's verse:

"The fields from Islington to Marybone,
To Primrose Hill and Saint John's Wood,
"Were builded over with pillars of gold;
And there Jerusalem's pillars stood."

"Her Little Ones ran on the fields,
The Lamb of God among them seen,
"And fair Jerusalem, His Bride,
Among the little meadows green."

"Pancras and Kentish Town repose
Among her golden pillars high,
"Among her golden arches which
Shine upon the starry sky."

32. Anyone having any knowledge of some of these London districts will have a very fair conception of the gap between vision and reality.

33. It should be unnecessary to state, of course, that the ultimate aim of the initiated adept is not the use of gold as a building material, nor a reconstruction of the world in a kind of pre-Raphaelite mish-mash. However, it is perhaps well to emphasise the fact for it is little more fatuous than the idea that because they often use Judaic symbolism and impose oaths of secrecy that Western Esoteric Schools are secret agents of International Zionism—which was an accusation made against them some years ago when anti-Semitism was more fashionable.

34. Of the remaining symbols commonly assigned to Tiphareth, the cube, though at first sight a Chesed symbol, can correspond to Tiphareth because of its six faces. The truncated pyramid, also a six sided figure, has implicit in its form the suggestion of the apex, which would be Kether, though the higher levels are not actually in the form of the

solid figure, which represents form below Tiphareth, broad-based and diverse at the lowest level and ascending towards the Unity of the apical point—the God-head. The Lamén is the symbol upon the breast of the magician which has written upon it the exact nature of the force with which he is working, thus it corresponds to Tiphareth, which is the Vision of the Harmony of all the forces of nature, particularly as it is worn on the breast which is the Tiphareth centre when the Tree of Life is applied to the human body.

35. In the pagan pantheons all sun gods, healing gods, and sacrificed redeeming gods can be applied to Tiphareth and in their diversity can give useful clues to the many aspects of this Sefirah, whose ramifications are tremendous. One of the attributions not immediately obvious is Percival, one of the Arthurian Knights of the Round Table. In his youth he was kept well away from knighthood by his mother, who had lost all her other menfolk in battle, but Percival eventually met some knights, and fired by their example, went, a rude country youth, to Arthur's Court. There he slew a knight, though without armour himself, and was so ignorant of the facts of knighthood, that unable to undo his victim's armour, he built a fire and tried to roast him out of it. He was eventually taken in and trained by a kindly vavasour and subsequently became one of the greatest knights and a Grail-winner. This is another slant on the first early attempts of the Spirit to manifest in the lower worlds as symbolised by the Child of Tiphareth and subsequently gaining control and performing the works of its Father in Heaven.

Chapter XIII

NETZACH—VICTORY

"The Seventh Path is called the Occult Intelligence because it is the refulgent splendour of the intellectual virtues which are perceived by the eyes of the intellect and the contemplations of faith."

MAGICAL IMAGE:	A beautiful naked woman.
GOD NAME:	Jehovah Tzabaoth.
ARCHANGEL:	Haniel.
ORDER OF ANGELS:	Elohim. Gods.
MUNDANE CHAKRA:	Venus.
VIRTUE:	Unselfishness.
TITLES:	Firmness. Valour.
SPIRITUAL EXPERIENCE:	Vision of Beauty Triumphant.
ATZILUTHIC COLOUR:	Amber.
BRIATIC COLOUR:	Emerald.
YETZIRATIC COLOUR:	Bright yellow green.
ASSIATIC COLOUR:	Olive, flecked gold.
VICE:	Unchastity. Lust.
SYMBOLS:	Lamp and girdle. Rose.

1. The Seventh Path, being the Occult Intelligence, and 'occult' meaning hidden or secret or full of mysteries, the Sefirah Netzach, like occultism, is fraught with glamour and misunderstanding. Whenever the human mind comes up against things mysterious it projects all kinds of misconceptions and superstitions into that void.

2. The term 'intellectual' in the Yetziratic text means not so much the logical processes of the concrete mind but the human mind as a whole, the psyche below Tiphareth. The Sephirothic Triad of Kether, Chokmah, Binah was translated by Mathers similarly as the Intellectual Triad thus leading to great risk of misunderstanding because these three Supernal Sephiroth are quite above the intellectual mind,

whose real sphere is Hod. So it is with Westcott's translation of the Yetziratic Text and it would be less misleading to render the latter half as "because it is the refulgent splendour of the psyche, which psychic refulgence is perceived by the lower mind both by mental discernment and religious awareness."

3. This refulgent splendour of the psyche is really the force of the creative imagination, and so Netzach is the sphere whence emanates the inspiration not only of the artist but of all who work creatively. It is a Sefirah of perfect balance of force and form, though anteceding the concretion of mental forms in Hod, and the awareness of the perfect balance produces ecstasy, joy, delight and fulfilment, or, in other words, the Spiritual Experience of the Vision of Beauty Triumphant. The result of approaches to this perfection of balance manifests ultimately not only in great works of art but also in the beauty of well designed tools, machinery, scientific instruments and so on, for perfection of precision in use gives beauty of form. One has only to compare the beautiful lines and efficiency of the modern supersonic airliner with the gawkiness and inefficiency of the early 'heavier-than-air machines' to see this principle in operation. There is an alliance between art and scientific invention—as has been demonstrated by the genius of Leonardo da Vinci—and this is because both emanate from the 'psychic refulgence' of Netzach, the creative imagination.

4. The Victory of the Title of Netzach is the victory of achievement and there is a link between Netzach, the Seventh Sefirah, and the Seventh Day of Creation of Genesis: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

5. The achievement of perfection in form and force requires both Firmness and Valour, two further titles of Netzach, and which can be looked upon as two sides of the symbol of the Balance—Geburah on a lower arc. One could call Firmness and Valour the two side Pillars as they manifest in Netzach. The Atziluthic and Briatic colours are amber and emerald and the two Pillars of the Tyrian Temple were gold and green. There is also a link with the Hibernian Mysteries, the Pillars of whose Temples represented Science and Art.

6. The Rose—a symbol of Netzach—is in itself a complete symbol system and is usually considered to be the perfect flower, combining scent, colour and shape in great beauty; also, it is a sphere containing semi-spheres within it and is in truth a Cosmic Pattern centred about the golden heart of its system—hence, the Rosa Mystica.

7. Anyone who has ever attempted creative work will know the feeling of vast inertia that has to be overcome. Not only is there inertia in the material in which expression is sought but there is also inertia in the means of expression, the lower nature, which being more animal than god, is not basically concerned with higher forms of creation. However this inertia is overcome and the means of its overcoming is the flaming creative energy of Netzach, for Netzach is an active Sephirah, being assigned to the Element of Fire as is its higher diagonal opposite, Geburah, and Geburah's higher diagonal opposite, Chokmah.

8. With the urge of creation successfully overcoming the inertia of the denser levels comes the joy of creation, a satisfying delight in the awareness of the life-force whether it be used in sex, art, ritual magic or whatever. Netzach has much to do with magic, and until the energy of Netzach is at work, the images of Hod will not be ensouled and thus any ritual will be mere empty gestures and words, and any art, lifeless.

9. Thus the magical weapons assigned to Netzach are the Lamp and Girdle. The Girdle, that which girds up the loins

for action, and the Lamp, the Eternal Lamp of the Mysteries bringing Illumination. The operations of ceremonial magic are creative work in the best sense.

10. Jehovah Tzaboath, the Lord of Hosts, is the Name of God in the Sephirah Netzach and indicates the diversifying aspect of the Sephirah, which, like a prism, splits up the Sun light of Tiphareth, the One force of the Spiritual Light, into the beautiful aspects of the lower worlds. A good symbol for the Sephirah could be gained from contemplating the morning sky with the rising sunlight on the clouds evoking the image of a glorious army with banners—particularly if the Morning Star, the planet Venus, the Mundane Chakra of Netzach, is also in the sky.

11. The Archangel Haniel is not so widely known as the other Archangels of the lower Sephirah such as Michael, Gabriel, and Raphael, the protector, the bringer of visions, and the bringer of healing. This is a great pity for all the contacts of Netzach can be gained from him, not only the awareness of harmony and beauty in the lower worlds but also a great wisdom of the inter-relationships of all things whether of planets, plants, spheres or men. He can be pictured as shining with a green and golden flame with a rose coloured light at the top, or over his head, if an anthropomorphic form is used, and emanating generally an aura of archetypal sympathetic vibration.

12. The Order of Angels is the Elohim, or Gods. Netzach, being the sphere where the One appears in diversity, is the sphere of formation of all the mythological god-forces of whatever pantheon. When astral clairvoyance, or 'scrying' in the pictorial imagination, is used, the god forms play an important part and may take on a life of their own. Such an occurrence is not a direct manifestation of God Imminent. The Vision of God face to face is a Chokmah experience, not to be gained by such a dense form of working as that of the pictorial imagination. However, something is motivating the forms and forces of the gods, which are aspects of the One God, and so one can conceive the

agency to be the Order of Angels of Netzach, the sphere of the creative imagination, the Gods. One could picture these angels as actual pagan god-forms therefore.

13. The Mundane Chakra of Netzach is the planet Venus. This planet has vast implications, esoterically considered, in its relationship to Earth, mainly stemming from the fact that the Planetary Ruler of Earth, known in the East as Sanat Kumara, came to Earth from Venus. It is a planet which will profoundly affect the incoming of what is called the Aquarian Age for it concerns the sympathetic coalescing and inter-relationship of all. It can be seen that the general trend of human affairs is towards a final unification of the races now on Earth. The earlier tribal and feudal ideas of relationship out of which grew the family system is well on into the phases of disappearance. Even the racial barriers of blood are being broken down more and more with the increasing ease of intercommunications and travel and also the increasing occurrence of inter-marriage.

14. The latter factor still provides many bones of contention, for the keeping of the blood of a race pure is a very ancient instinct which arose in the early days when the authority of certain tribes, families and races was building up, and its aim then was to forward evolution. From an esoteric standpoint, the blood was kept pure to increase the strength of its contact with the Oversoul of the race. From this concept came the covenants of dedication between the 'Blood Entity' and its inner plane guardians such as was made, for example, by the ancient Jews, the Mayans and the Chinese, with their tutelary spirits. This covenant particularly extended to the Royal Family of a race and this custom has now become the sentiments felt toward the Blood Royal.

15. In earlier times the gift of etheric clairvoyance—now largely an atavism though to return more naturally in the far future as a development—was maintained by heredity in the lineage of the Priest-Kings, thus purity of blood was

actually the means of the power to communicate at will with the inner planes. Also, as the blood holds the life-force it is linked with the Spirit. But as, with the evolutionary development of man, Spirit becomes more easily consciously linked with matter, so does the need for the activities of the Blood Entity lessen. As has been long realised in the East, the relationships of the various personalities of subsequent reincarnations are more important than hereditary relationships.

16. The overall factor of Netzach is polarity, and by polarity is meant relationship in any of its many and various forms. It might be as well to list some of the more common forms to show the great diversities possible.

i) Polarity on spiritual or mental levels between two of the same sex, i.e. between two aspects of the same force. The 'formula' of this is 'friendship' which was once as important an aspect of chivalry as the knight's relations with women. There is also of course the well known relationship between David and Jonothan. This is a form of relationship bearing very great gifts to both parties concerned. There are many men who have served in the armed forces who will testify that one of the greatest things they miss in civilian life is the comradeship in adversity of the Services. On its more intense levels it can be dangerous with undedicated people for, by a confusion of the planes, a high powered mutual stimulation on the mental and higher emotional levels can degenerate into homosexuality. In spite of the modern spate of apologetics for this form of lower emotional and physical relationship it is a perversion and evil. It is perhaps as well to state this quite categorically as it is a form of vice likely to be on the increase with the lesser differentiation in physical sexual characteristics of the Aquarian type of human being now coming into the world. This increasing lack of differentiation is becoming quite common, there are increasingly fewer men nowadays who could grow a really patriarchal beard, and women, from the buxom mammalians of

classical painting are becoming more boyish and angular in figure, to say nothing of the occasional much publicised actual changes from one sex to another. Homosexuality, like the use of drugs, is one of the techniques of black magic. In the homosexual act two streams of force are called forth with all the power of the instincts and as these two streams of force are of the same type there is no circuit of force possible, so that the combined forces are available for magical direction. It is a much more potent way of working than the use of incubi and succubi, lower elementals of sensuality, which are formed by the solitary technique of fantasies of masturbation.

ii) Polarity between two of a different sex. Here again occultism is much on the side of 'old-fashioned' morality. Whilst there is no point in upholding a bad marriage for the sake of Mrs. Grundy unless there are children concerned, (and their right to a home is paramount, outweighing any considerations of convenience for the father or mother), and whilst semi-permanent sexual relationships can be productive of much benefit to both parties concerned, there is little to be said for promiscuity. A temporary union rarely touches anything deeper than the senses and the emotions. The union of the tender affections, intellectual sympathies and spiritual ideals is the fruit only of a long-standing relationship. This could be said to be a counsel of perfection and rare and lucky are they who can achieve it. There may be nothing but good to be gained from breaking up a relationship which has become stale with usage, and has degenerated into mere mutual toleration out of force of habit.

iii) Polarity between 'force' and 'form' proceeding from the same source.—e.g. the relationship between brother and sister, and by the word relationship is meant a real psychological rapport, not a mere biological categorising. Thus the brotherhood and sisterhood between members of an esoteric fraternity can be every bit as real as that between two offspring of the same physical parents. As

mentioned before in this chapter, there is relationship in 'spirit' as well as in 'blood'.

iv) Polarity between 'higher' and 'lower' aspects of the same force—e.g. relationship of father and son, or mother and daughter. Here again the same applies in spirit as well as blood. There is the relationship of all men and women to God the Father and God the Mother. It often happens therefore that a child who is on very bad terms with the father may be upon a cycle of karma relating to an original rejection of God the Father in spiritually primeval days.

v) Polarity between 'higher' and 'lower' aspects of 'force' and 'form' drawn from the same source—e.g. relationship of mother and son, or father and daughter. Here again the same principles apply as with the above.

vi) Polarity between aspects of 'force' and 'form' drawn from another level of the source—e.g. relationship of aunt and nephew or uncle and niece. On high esoteric levels the relationship between humanity and earlier evolutions could be catalogued under this heading. The overshadowing of a high initiate by a Lord of Mind for example, or the overshadowing of the Lord Jesus with the Christ force.

vii) Polarity between the source of a power and one of its levels through an intermediary—e.g. relationship of god-parent and god-child. This relationship contains the whole function of priesthood also.

viii) Polarity between teacher and pupil on different levels as in the esoteric sense or on the same level as in the exoteric sense.

ix) Polarity between a group and an individual as in the relationship of the leader to the other members. This can be applied esoterically to the conception of Manus of ancient races.

17. There is much teaching on polarity in mythological stories and also in great literature. Lancelot and Guinevere, Tristram and Iseult, Paolo and Francesca, Romeo and Juliet are all initiatory types. One of the human abuses of the polarity principles of Netzach is the exaggeration of

one particular aspect at the expense of other aspects and this can lead to great tragedy as exemplified in the great romances. Very often trouble may stem from sexual magic in ancient times. The courtesan holds in modern times a very debased position and deservedly so, for the motives are entirely commercial, but in former times the Temple courtesan was a priestess whose work was distinctly religious. Money and gifts were not given to her personally but as a thank-offering to the Divinity in whose name she acted. Function carried out in combination with ritual becomes a sacrament, as for example the eating and drinking of bread and wine allied with ritual are sacramental acts in Christianity today, and in the same way the sexual function was used in ancient days to bring through divine power to a high degree. So if such a thing be done today, unconsciously perhaps through vague memories and promptings of a past incarnation, the power brought down may well be too great to be controlled and thus the partner will be worshipped as a divinity, and will be expected to behave like a divinity, and a general situation produced which has all the elements within it for great tragedy.

18. The contra-sexual image of the Jungian psychology, of course, can be attributed to the Sefirah Netzach though strictly speaking all the magical power of the archetypes belongs here. However, Netzach being the sphere of Venus-Aphrodite the anima has particular relevance. The action of this archetype is quite commonly known—that it is a projection of the man's ideas of the All-Woman onto any particular woman who happens to be around and who bears sufficient resemblance to the archetypal figure for it to use her as a hook for it to be hung on. Thus the woman, who may be quite a shallow creature, is invested in the love-blind eyes of the lover with all the attributes which represent the ideal essence of womanhood to him. If the projection is mutual, a hasty and ill-advised marriage is often the result—a marriage which is extremely unlikely to last, for marriage is one way of really getting down to

reality and neither partner in such a case can live up to the lofty conception held within the other's psyche.

19. It is not generally realised though that the contra-sexual image is often the image of the higher aspects of the soul itself which are seeking union with the lower self. Thus the best way to overcome the domination of a powerful contra-sexual image is through the way of religion. Thus the high reverence for the Virgin Mary in Roman Catholicism, apart from its religious aspects, is also a psychological therapy. If the god-like attributes of the contra-sexual image are being safely projected onto a religious object—which is really the true direction of projection anyway—there is less likelihood of them being projected onto another human being with all the subsequent disillusion and possible tragedy that this will entail. There is considerable danger in the all-masculine bias of Protestant theology and it no doubt is itself a symptom of the Anglo-Saxon puritan heritage which borders very closely on spiritual pathology.

20. The subject of polarity, sexual or otherwise, is a vast one and volumes could be, and have been, written about it. All its subtleties however are under the province of Netzach and in view of this, Netzach is perhaps the most subtle and intricate Sefirah on the whole Tree, and there is scope for much research upon it in the light of the many mythological cycles relating to it.

21. Aphrodite is the main god-form of the Sefirah, and like all the gods and goddesses has a 'dark' and 'bright' side. As a rough classification the 'White Aphrodite' can be assigned to the Atziluth and Briah of Netzach, and the 'Dark Aphrodite' to the Yetzirah and Assiah. A useful glyph for meditation deriving from this is a pillar, or a figure of Venus or Aphrodite, in which the upper half is white and the lower half black. Also, the two great symbols of Aphrodite, the dove and the leopard, can be assigned to the 'higher' and 'lower' aspects respectively. Broadly speaking, in sexual relationships, these represent the happy

and fruitful mate of the bountiful bright side, whose obverse aspect is the wanton; and the dominating mate of the dark side, whose obverse aspect is the calculating wanton who uses the destructive aspect of Aphrodite for selfish ends. There is no rigid classification however, and the combinations of aspects are infinite in real life as the same person can manifest different aspects at different times. The great figures of myth, legend and literature provide more consistent types for study, for example, Guinevere, Morgan le Fay, Desdemona, Lady Macbeth, Juliet, Clytemnestra, Electra and so on. The Queens and Ladies of the Arthurian cycle give a very full overall picture of the various types of female functioning in the relationships of Mother, Maiden, Mistress, Aunt and so on, and the occupations of Guide, Guardian, Wise Woman, Magician, Recluse etc.

22. There are also very subtle and advanced teachings held in other mythologies such as the mating of Isis and Osiris *after the latter's death* to give birth to Horus, which might be described as the 'Regenerated Force of Mating emerging from Destruction'. There is similar teaching in the Mysteries of Hecate, relating to the forces released when a woman's reproductive period is ended which so often, owing to wrong attitudes and teaching, results in an upsetting of physical conditions, causing failing health in one way and another. Were the force, freed from reproduction, guided to work consciously and powerfully on the inner planes, the individual should be even better in body and mind than before. It is so often forgotten that there is a 'vertical' as well as a 'horizontal' aspect to all forms of polarity working.

23. In view of this, Venus-Aphrodite is sometimes called 'The Awakener'. This does not only refer to the awakening of the horizontal polarity of sex, but also to the vertical polarity of inner plane consciousness and contacts. Another aspect of this 'awakening' force is evident particularly in the arts, where the creative imagination is always bringing in new forms and conceptions, usually resulting at first

in great antagonism from those who are not readily awakened to new experience, hence the battle against indifference and hostility that almost every great creative artist has to face before his work is first accepted and then drawn into the bulk of established academicism which later artists in turn have to fight against. Similar difficulties occur in other branches of human creative activity, the pioneer is always resented whether he be scientist, doctor or occultist.

24. This can be symbolised by Lucifer the Light-bringer, who is closely associated with Venus, the Star of Promise rising over the stormy waves—and it is not to be expected that the Victory of Netzach should be achieved without Valour, Firmness, and struggle. It is interesting to note that Lucifer has been readily associated with the Devil.

25. Another very esoteric formula is that of 'The Son of his Mother' having reference to the Goddess bringing forth a Son, who, when adult, is re-absorbed into her womb on the highest arcs. This is behind the Isis, Nephthys and Horus formula—'the Bull begotten of the Two Cows.' A similar formula is in the Book of Revelations referring to the book which when eaten is sweet as honey in the mouth but in the belly bitter. This has reference to the inner relationship between Netzach and the 'great bitter Sea' of Binah.

26. In Assyrian mythology Ishtar is an aspect of the 'force' side of the 'Dark Goddess' and might be described as the 'Archetypal Courtesan'. Her mythology is well worth study.

27. A mythological figure having much to do with the forces of Netzach is Orpheus. This great being brought harmony to the Elements, birds, beasts and trees, though in the myth did not bring it to man—this latter might be called the work of the 'Aquarian Orpheus'. Orpheus is the presiding figure over what is called the Green Ray, which might be considered as having three facets—fair proportion or philosophy; power; harmony, including serenity and poise. Orpheus can thus be regarded as the Balancing

Power in the lower planes as Thoth is in the higher planes. These two great beings are the Supreme Balancers, just as Osiris and the Lord Jesus might be termed, each in his own way, Holders of the Balance.

28. Furthermore there is much significance in the great Seven-stringed Lyre of Orpheus, seven being the number of Netzach and also the number of planes in the Universe and Cosmos.

29. All these suggestions may not mean much at first reading but they are meant only to indicate fruitful lines off individual meditation and research.

30. There remain the Vice and the Virtue of the Sephirah to consider. Unselfishness is really the prime necessity for any success in any polarity working and this should be readily obvious even though difficult of application. The Vices of Unchastity and Lust are not meant to be taken only in their sexual connotation. Unchastity is impurity and lack of clear definition in the use of force, resulting in 'blurred edges' and general muddle, the opposite of the Firmness of Netzach. It is this fault which often leads to that wishy-washy conception of niceness, sweetness and light which is a travesty of the clear-cut glorious hard beauty of Netzach. Lust is an over-emphasis and exaggeration of force and thus a contravention of the perfect balance which results in the true Beauty Triumphant of the Sephirah.

31. It is easy to interpret Netzach entirely in terms of sex as it is, equally superficially, to interpret Geburah in terms of war. The beautiful naked woman of the Magical Image can be identified with Venus-Aphrodite as long as one remembers that there is more to the goddess than a kind of patron saint of cabaret and striptease shows. The Dance of the Seven Veils is usually associated in the Western mind with frightful Oriental sensualism, or naughty night-clubs, but if one considers the seven veils to be the Seven Planes of the Universe then the revealed naked Goddess is obviously something far more than an object of eroticism,

just as the Cosmic Eros is something much more than a chubby little love-cherub.

32. The Victory of Netzach is really the victory over all the false ideals evolved since and because of the Fall, such as, for example, the 'great lovers'—the conception that an overwhelming passionate love for another human being is a purifying and enobling thing. Heloise and Abelard, Romeo and Juliet and all the rest were just victims of sheer glamour. And there are the many other false ideals which are generally generously coated with a thick syrup of this same glamour. The brass bands and flying colours that incite men to kill one another for example. Real war, like real love, is not a thing of glamour. The extermination of evil requires more the surgeon's attitude rather than the popular conception of a bloodstained patriotic hero going singing to his victory or death. There is a great difference between being fired with the glamour of battle over a newspaper at home and actually meeting an enemy in a muddy field with fixed bayonet, face to face.

33. The Victory of Netzach, over all these false ideals,—can come fully only after the Sacrifice of Tiphareth; and before it can come, all the false ideals of 'Beauty' and 'Peace' will have also to be destroyed—those perversions of truth and beauty one sees in their grossest form in nineteenth century 'salon' art or the Earth denying type of 'mysticism' which still clings to occultism. More crudely, 'pie in the sky' religion.

34. The false ideas of Beauty have effectively prevented the Many from becoming the One, for Beauty *must* be in accord with Truth. Thus the Spiritual Experience could better be called 'The Vision of the Triumph of Truth and Law'—for that *is* Beauty.

Chapter XIV

HOD—GLORY

“The Eighth Path is called the Absolute or Perfect Intelligence because it is the mean of the Primordial, which has no root by which it can cleave or rest, save in the hidden places of Gedulah, from which emanates its proper essence.”

MAGICAL IMAGE:	A hermaphrodite.
GOD NAME:	Elohim Tzabaoth.
ARCHANGEL:	Michael.
ORDER OF ANGELS:	Beni Elohim. Sons of God.
MUNDANE CHAKRA:	Mercury.
VIRTUE:	Truthfulness.
TITLES:	—
SPIRITUAL EXPERIENCE:	Vision of Splendour.
ATZILUTHIC COLOUR:	Violet purple.
BRIATIC COLOUR:	Orange.
YETZIRATIC COLOUR:	Red russet.
ASSIATIC COLOUR:	Yellowish black, flecked white.
VICE:	Falsehood. Dishonesty.
SYMBOLS:	Names and Versicles. Apron.

1. Hod is primarily the Sefirah of the forms of the concrete mind and intellect, and as form was first formed in Chesed or Gedulah, which is its diagonal opposite, the relationship between these two Sephiroth is stressed in the Yetziratic Text. It will be seen that Chesed is also a diagonal opposite of Binah, where the idea of form is first conceived and so these three Sephiroth are linked in this way, being regarded as under the presidency of Water just as Chokmah, Geburah and Netzach are referred to Fire and the line of central Sephiroth to Air.

2. As the human mind works in terms of form it is obvious that Hod is the Perfect or Absolute Intelligence, for

when the forms are true, then they are the means by which man can come to grips with the formless verities of the Primordial or Supernal regions of being. Yet form, when viewed from the Primordial, Supernal or Spiritual standpoint has no reality, it has phenomenal, not noumenal existence, and so the Yetziratic Text states that these lower forms, however valuable they may be, have no basic reality save ‘in the hidden places of Gedulah’ which would be more or less a Daath condition where the spiritual forces are first taking on conditions of form.

3. Thus it is that man anthropomorphises his gods. The diverse aspects of God have their sphere of action in the lower worlds in the Sefirah Netzach, but Netzach is a force, not a form Sefirah. Therefore the forces of nature and the internal forces of man are given picture images, and these images are formed in the Sefirah Hod. It matters not whether the form be a gross or naive one such as the image of God the Father as an old man with patriarchal beard and robes, or whether it be highly symbolic and subtle such as the representation of the same concept as a point within a circle or ‘the smooth point’; an image is used and all mental images are formed under the lower cohering principle of Hod. So all the god-forms belong to Hod just as all the god-forces belong to Netzach.

4. The sceptic may object that all forms are reflected images of the physical world, and so in the unlikely event of a sceptical materialist being a Qabalist, he would no doubt insist that all forms belong to Malkuth. Given the materialist’s premisses, this would be correct, but the Qabalah is based implicitly on an idealist philosophy and holds that forms are first conceived on the inner levels and subsequently concrete into forms. This is no place to go into an analysis of the main watershed of philosophical speculation—a materialist or idealist conception of the Universe—even if such an analysis would be likely to be of any value. Most philosophies are sound logical structures and their diversity stems basically from whatever premisses

they are built on. And as most premisses, even when they contradict each other, are held to be self-evident and thus axiomatic, there is little to be gained from logical disquisitions on them. In the last analysis 'you pays your money and you takes your choice', and the choice of the Qabalist is the idealist viewpoint.

5. All philosophies, in that they are structures of formalised concepts, come under the presidency of Hod, and their only ethic is whether they are true or false, which is the essence of the Virtue and Vice of this Sefhirah. Falsehood can be termed an error, and could be conceived as part of the scheme of things, for it is a fruit of inexperience, and the aim of evolution is to gain experience. Dishonesty however, where it is conscious, and even when it is unconscious for that matter, is a deliberate perversion, therefore Qliphothic and evil, and thus has no real part in the scheme of things but is another foul fruit of man's prime deviation.

6. The God Name of the Sefhirah Hod is similar to that of Netzach, being Elohim Tzabaoth, God of Hosts, as compared to Jehovah Tzabaoth, Lord of Hosts. In Netzach the Hosts are the myriad forces of the lower worlds whereas in Hod they are the myriad forms which serve to clothe these forces. There is an interesting field of speculation in why Netzach should have Jehovah as the first part of the Name of God and Hod have Elohim. As we have already discussed, Jehovah refers to the manifestation of forces on different planes and so the Name is applicable to Netzach as it gives insights to relationships of forces at all levels. Elohim, on the other hand, is a Name having polarity and plurality implicit in it, the many in the form of one, and Hod is a Sefhirah where logical structures are made, which process is one of finding a coherent unity to diverse aspects. It will be noted that the Magical Image of Hod is the Hermaphrodite, a form which, like Elohim, has duality and polarity implicit in one form. Also the Names Jehovah and Elohim first appear in Chokmah and Binah respective-

ly, of which, according to the principle of similarity of diagonally opposite Sephiroth, Netzach and Hod are lower forms. When the glyph of the Pillars is superimposed on the Tree of Life, Chokmah and Netzach are at the head and base of the Active Pillar of Force and Binah and Hod at the head and base of the Passive Pillar of Form.

7. The Archangel of Hod is Michael, the great Guardian who holds at bay the forces of the Underworld. In magical working he is assigned to the South, the Fire Quarter, and can be visualised as a great columnar figure blazing with all the reds of fire. Alternatively the familiar anthropomorphic form can be used of a mighty winged being, with sword upraised, crushing a dragon or serpent beneath his feet. This Archangel is the one to be called upon when assaulted by danger or unbalanced force of any nature, including the uprush of aversive and demonic aspects within oneself.

8. The Element of Fire is that Element which transmutes forms to a higher level and so is associated with Michael by reason of the fact that he deals similarly with unregenerate forms and forces. Fire is the purging Element as Michael is the purging Archangel. As Hod is a 'Water' Sefhirah it may seem strange that the Archangel of Fire should be assigned to it, but the processes of mentation of Hod, logic and science, the categorising the unknown into knowable structures, is a shedding of light into dark places and one of humanity's greatest fears is the fear of the unknown. It is this past passion for logical categorising that has led to the existentialist jibe that all pre-existential philosophies have been attempts to escape from facing a Universe which is illogical or absurd. Be that as it may, and there is more than a grain of truth in it even if the Universe is not a structure of meaningless absurdity, there remains the fact that ignorance is the breeding ground of much evil and that ignorance is dispersed by the light of the mind in Hod. Thus the attribution of Michael, the Disperser of the Forces of Darkness is a correct one.

9. It is an interesting fact that the Christian Church has

long used Michael as a protector and guardian, though prefixing his name with the title of Saint. There must be hundreds of places dedicated to St. Michael and they are usually sites of pagan worship and thus places frequented, according to medieval Christian belief, by devils. These sites are often on high places or hillocks and the most famous are St. Michael's Mount, near Penzance, Cornwall, and Mont St. Michel off the coast of Brittany. Also the tower on Glastonbury Tor—part of 'the holiest erthe in Englande'—is part of a church originally dedicated to St. Michael. The rest of the church, it is said, was demolished by earthquake leaving only the standing tower—a pagan symbol, so perhaps the old forces have won here. One does not need to take this too seriously though for the differences between pagan and Christian worship of God are really quite superficial. Basically it is one worship and one God.

10. The Order of Angels, the Beni Elohim or Sons of God or Sons of the Gods, can be conceived as working in conjunction with the Order of Angels of Netzach, the Elohim, or Gods. These two Orders of Angels could be considered as the force and form aspects of all the various gods and goddesses conceived by the mind of man. The term 'Son' means an esoteric relationship as can be seen by Christ's naming two of his disciples Boanerges, Sons of Thunder; and Christ himself is known as the Son of God and Son of Man, the former not being entirely derived from the belief in the Immaculate Conception by the Holy Spirit.

11. The Mundane Chakra of Hod is the planet Mercury, the physical planet which stands closest to the Sun and receives more light than any other. It is closely involved esoterically with Venus and the Earth and is associated with the psychic level of the abstract mind. It has much to do with the Mysteries of Hermes.

12. Hermes has given his name to a complete occult tradition—the Hermetic Ray, which is the way of enlightenment through the mind. Hod then is very much the sphere of esoteric philosophy and magic. The three main Paths of

Western occultism can be aligned with the lower Sephiroth. The Green Ray of nature mysticism and art refers to Netzach, the Purple Ray of devotional mysticism to Yesod, and the Orange Ray of magic and occult philosophy to Hod. All three Paths unite however at the level of Tiphareth. The key figures on each Path are Orpheus, Our Lord, and Hermes, respectively.

13. Hermes Trismegistus goes under several variations of name, Mercurius Termaximus and Thrice-greatest Hermes being Roman and English equivalents of the Greek form which probably derived from the Egyptian Thoth-Tehuti. The highest aspect was as the 'Divine Pymander'. 'Pymander' means 'Shepherd of men' and signifies the archetypal leader, teacher and illuminator of mankind. He is a being however who works principally through teaching of the mind rather than through the emotions or religious faith, as is hinted in an extract from some of the Hermetic writings: "Have Me in thy mind and whatever thou wouldst learn, I will teach thee." and Emerson was moved to write: "I cannot recite, even thus rudely, laws of the Intellect, without remembering that lofty and sequestered class who have been its prophets and oracles, the high priesthood of the pure Reason, the Trismegisti, the expounders of thought from age to age. When, at long intervals, we turn over their abstruse pages, wonderful seems the calm and grand air of these great spiritual lords, who have walked in the world—these of the old religion . . . This band of grandees, Hermes, Heraclitus, Empedocles, Plato, Plotinus, Proclus, Synesius, Olympiodorus, and the rest, have somewhat so vast in their logic, so primary in their thinking, that it seems antecedent to all the ordinary distinctions of rhetoric and literature, and to be at once poetry, and music and dancing, and astronomy, and mathematics."

14. The secret of the logic of these Hermetic philosophers is that it is based upon Truth and so speaks to the intuition as well as to the lower mind. Unenlightened philosophies

can be farragoes of nonsense although their structure may be completely logical, simply because they are not based on Truth. One can build up a great imposing logical edifice but the ultimate worth of it will depend upon its foundations, whether it is built upon the rock of Truth or the shifting sands of personal opinion. Again this refers us back to the Vice and Virtue of the Sephirah Hod, Truth and Falsity.

15. According to Clement of Alexandria the whole of Egyptian religious philosophy was contained in the Books of Thoth. Thoth, the Lord of Books and of Learning, was regarded as the inspirer of all sacred writings and the teacher of all religion and philosophy. Furthermore, as Iamblichus tells us, Thoth was the president of all priestly discipline and every Egyptian priest was held to be a priest of Thoth over and above his other priestly functions because Thoth was the archetypal priest or hierophant—the Over-soul of all priests.

16. As has already been mentioned under Netzach, Thoth can be regarded as the Balancing Power on the higher planes as Orpheus is on the lower. This does not imply that one is greater than the other for all the Sephiroth, and thus all the planes, are equally holy. Hod, as it is a lower reflection of Chesed, is a link between humanity and all teachers on the higher planes whether they be Masters, (that is, highly evolved humans,) or Lords of Mind. The Lords of Mind are perfected beings of a previous evolution, and Hermes, Merlin, Buddha and the individual Spirit of Jesus of Nazareth (i.e. Jesus as apart from the Christ force) have been said to be of that evolution. The technique of teaching of the Lords of Mind is always the linking up of some of the Divine Reason with the higher mind of man; in other words, they give *knowledge* of God as distinguished from *awareness* of God which last is the method of the Venus teachers such as Orpheus. The inner priesthoods known as the Order of Prometheus and the Order of Melchizedek derive from Mercury and Venus respectively,

though there are the forces of certain constellations working behind these planets.

17. It may seem strange that Jesus should be considered in relation to the Hermetic Ray as he is primarily a teacher on the Love Aspect of God. However it must be remembered that no Aspect can be considered without the others and that they all interlink. Many people are anxious to give themselves up to Wisdom in spite of the fact that they lack the necessary basis for it. This basis is Love, for compassion, in its true sense, fertilises Wisdom so that right use is made of it. Many leaders of esoteric groups who, by their Wisdom bias, are led to the field of teaching, have personalities in which the Love Aspect is not adequately developed. True Wisdom cannot be present without the other Logoidal Aspects, for, as the Athanasian Creed says of the Wisdom Principle of the Logos: “(It) is neither made, created, nor born, but proceeding.”

18. The images of Hod are not the same as those of Yesod—the Treasure House of Images. They are forms made and controlled by mind and will and reflected in the great Water Temple of Hod. They are images of eternity often conceived and placed there by higher beings to be picked up by man and meditated upon to give subsequent revelation and the Vision of Splendour that is the Spiritual Experience of Hod. The Water of Hod is not the Elemental Water but the crystal-clear Well of Truth.

19. In this category of symbolic forms can be placed all the main pictorial systems of esoteric teaching such as Hebrew letters, the astrological signs and the Tarot, which latter is often called the Book of Thoth. The origin of the Tarot cards is shrouded in obscurity, being placed by some authorities as far back as the Egyptian Mysteries and by others as late as the sixteenth century. However, this type of scholastic research matters nothing for their true origin comes from the inner planes and their authority derives not from the date of their physical inception but from their use as a practical system here and now.

20. The mythological attributes of the Egyptian Thoth give a general picture of the attributions of the Sephirah Hod. He was depicted with the head of an ibis whose long beak can be likened to the analytical mind picking out the morsels of Truth from the swampy waters of falsity. He was also a moon-god, having the crescent moon upon his head, the heavenly body which brings reflected light to the dark hours of Earth as the reflections in symbols of the higher powers of Chesed bring light to the mind of man in Hod. Apart from being the Demiurge in Hermopolis, the 'City of Eight', he was also a Divine Judge or Balancer, and his action at the heavenly tribunal before which the implacable enemies Horus and Set appeared, earned him the title of 'He who judges the two companions'. He also helped Isis to defend the child Horus from danger and drove out the poison from the child's body when it was stung by a scorpion. This is analogous to the duties and powers of the Archangel Michael. Thoth was also inventor of all arts and sciences and of hieroglyphs, and the first of all magicians—also distinctly Hod attributes, besides being herald of the gods, as was Hermes, the Greek counterpart of Thoth, and also the Roman Mercury. In that the images of Hod are symbols of divine import the attribution of messenger as well as magician is fairly obvious.

21. In analysing the attributes of a god in this way relationships of divine aspects can be deduced. There is much significance in the relationship of Thoth with Isis, Horus, Osiris and Set, for example, and of Hermes with Pallas Athene, Perseus, Apollo and Zeus. Generally speaking, the Egyptian myths are purer because the Egyptian civilisation was a very rigid one, always strictly under the control of the priesthood. The Greek was not so, and while the Greek divinities may be more human and appealing one has to guard against Greek popular distortion and levity. Hermes, for example, was the patron of merchants, travellers, glib talkers and thieves, which attributions probably derive at second hand from the fact that he was Divine

Messenger. There was no aspect of cunning and trickery in the Egyptian Thoth.

22. The Egyptian god-forms were carefully prescribed by the priesthood who had a great knowledge of the psychological effects of angles and line. Thus much can be gained from contemplation of Egyptian imagery and its simplicity of form makes it easy to remember, visualise and hold in the imagination. The Greek gods on the other hand are very much more human, being in fact idealisations of human types. Thus, of the main Western pantheons, the Egyptian tends to give the inner esoteric side to the divine forces, and the Greek the outer more human side. Roman mythology is largely derivative from Greek, the Romans being too pragmatic to bother much about inner forces save as a means of furthering their material ambitions. The Assyrian gods and goddesses are worth study for the East does not tend to repress its subconscious as the West does, while the Norse is valuable in that it may have more appeal to the Nordic mentality and it looks the harder facts of life straight in the eye, for life in the North was, for purely climatic reasons, much harder than life around the Mediterranean.

23. By a careful consideration of the whole variety of god-forms a considerable store of occult knowledge and wisdom can be built up and this is essentially a process under the province of Hod.

24. The other method of Hod-working is that of magic, for magic is essentially a process of building forms for forces to indwell and Hod is the Sephirah of magical forms. The Names and Versicles, symbols of Hod, are the writings the magician has which symbolise and describe the potencies with which he is working, they are, in fact, talismanic forms of those potencies.

25. The Apron, which has Masonic associations, is the characteristic garment of the craftsman, the maker of forms, which of course the magician is. That the forms may be mental or astral rather than physical is only a

difference of level, not of function. The Apron also covers the Moon centre, or loins, as the Lamén covers the Sun centre, or breast, and it will be remembered that Thoth is a god of the Moon, from which he derives his name of Tehuti.

26. As a last consideration there is an interesting tradition which says that the Beni Elohim, the Sons of God, were Sons and Daughters of other Spheres who came down to Earth in very early times and mated with humans, producing a race of Wisdom the like of which has never been seen since. The mating and the offspring, though holy at first, degenerated into evil beings of great power who had in the end to be destroyed. This fact is said to lie behind many strange legends of all races and the fact that these beings were androgynous and could use either sex at will is no doubt the foundation of such legends as that of Sodom. The Magical Image of Hod is, of course, the Hermaphrodite, and the tracing through of such correlations, often very strange, of the magical alphabet of symbols is a pursuit of great interest and fascination. Though as with all fascinating pursuits, particularly esoteric ones, it is well not to let one's enthusiasm go too unleashed for there is a very treacherous and shifting boundary between the Virtue and the Vice of Hod—Truth and Falsity.

Chapter XV

YESOD—THE FOUNDATION

“The Ninth Path is called the Pure Intelligence because it purifies the Emanations. It proves and corrects the designing of their representations, and disposes the unity with which they are designed without diminution or division.”

MAGICAL IMAGE:	A beautiful naked man, very strong.
GOD NAME:	Shaddai el Chai.
ARCHANGEL:	Gabriel.
ORDER OF ANGELS:	Kerubim. The Strong.
MUNDANE CHAKRA:	The Moon.
VIRTUE:	Independence.
TITLES:	Treasurehouse of Images.
SPIRITUAL EXPERIENCE:	Vision of the Machinery of the Universe.
ATZILUTHIC COLOUR:	Indigo.
BRIATIC COLOUR:	Violet.
YETZIRATIC COLOUR:	Very dark purple.
ASSIATIC COLOUR:	Citrine, flecked azure.
VICE:	Idleness.
SYMBOLS:	Perfumes and Sandals.

1. Yesod is the Sephirah of the etheric plane and so not only is it the powerhouse or machinery of the physical world it also holds the framework in which the particles of dense matter are enmeshed.

2. The study of the etheric is a vast one, for it is co-extensive with the whole range of the physical sciences but its effect in the physical world can be regarded approximately as Vitality. It is an energy of integration which co-ordinates the physical molecules, cells and so on into a definite organism, and so without it our physical bodies would be nothing but collections of independent cells. It is

not a product of physical life, for Yesod is nearer the source of things than Malkuth, but living creatures, plants and even minerals are its products. And even as a lack of it in the nervous system would lead to exhaustion and death, so an overplus of it would cause disease and subsequently death.

3. It is the controlling agent in the chemico-physiological changes of protoplasm and shows its presence by the power of organisms to respond to stimuli, and is thus the basis behind those fibrous cells which constitute the nerves and give the power to feel pleasure and pain. It is held by esoteric science that it is the etheric vehicle and not the physical body which has the power to feel, and this is the principle behind certain anaesthetics; they drive the etheric double out of the physical body as occurs in sleep, deep trance and finally at death. The physical body is the receiver of physical sense impressions only and has no acute sensory awareness except as vague, dull, diffused feelings such as general fatigue. The formation of a nervous system is caused by an admixture of astral with etheric force and so there is only rudimentary nervous structure in plants and none at all in minerals. All however, have their structure built and held by the etheric web or network, thus it is the foundation of physical existence, and 'The Foundation' is the Title of Yesod.

4. In this way Yesod can be said to hold the image of everything that exists in the physical world, and thus it is the Storehouse of Images. And yet it not only contains these images, it has the power of altering them, and it is by means of this fact that the Yogi, for example, can produce changes within the physical organism by means of the meditation and postural techniques of Hatha Yoga. This particular aspect of Yesod is that which is stressed in the Yetziratic Text: "The Ninth Path is called the Pure Intelligence because it purifies the Emanations. It proves (i.e. tests) and corrects the designing of their representations . . ." which results of course in functional forms in

the physical world, Malkuth. The integrating function over cellular and molecular life is covered in the remainder of the Text, which reads: "(it) disposes the unity with which they (the emanations) are designed without diminution or division." Ultimately, the supreme integrated image of Yesod is that of 'the Luminous Image of the Creator' which is shown forth and concealed in the physical world. Thus the God Name of the Sephirah Yesod is Shaddai el Chai, the Almighty Living God.

5. Naturally as Yesod is a Sephirah much concerned with the etheric, the images of pre-physical manifestation of all the higher emanations, and also the vast body of teaching developed about the Moon—the great reflector of the Sun's light—the Archangel of the Sephirah is the Archangel of the Annunciation, Gabriel, who gives the powers of Vision.

6. He can be imagined as a beautiful blue-green figure with silver flashes of light and a tremendous swirl of colours of various shades of peacock tints shot with silver which are his wings, or a part of his extensive aura, and about his head and beneath his feet, streams of liquid silver. It may be noted that these are not strictly speaking the Sephirothic colours, but one should not let the imagination be bound too closely by tradition, particularly with symbols like the Flashing Colours which are to a large extent arbitrary. The colours given above in connection with the Archangel Gabriel should evoke much of the Sea and Moon power which is an integral part of the Sephirah Yesod.

7. This anthropomorphic form can then be seen to change into a tremendous pillar of silver light, perhaps with a mauve-grey tinge, reaching up as far as the sky and standing on the Earth, and around the pillar again clouds of peacock blue and green. This tremendous pillar should be conceived to be like a battery of the Universe—an electric battery—and all actions of the Universe are switched, as it were, onto you through this great battery, for this is the basis of Vision, whether clairvoyance or clairaudience.

8. The mighty silver pillar can then be changed to a nine-fold figure, a solid figure with nine sides of crystal, but reflecting silver and blue-green light. Imagine in that ninefold figure a large amount of force from the former great silver and blue-green pillar and watch it; watch this solid as you would look into a crystal globe and see what appears. As a conclusion to this experiment it is best to change the form back once more to the protecting beautiful Angelic form radiating the powers of the Moon and of Water which are qualities in tune with the visionary faculties that can give real and right understanding of the inner life. It is Gabriel who rules 'the Living Water streams that well from out the Highest Throne'. (cf. Revelations XXII i: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." and also Genesis II x "And a river went out of Eden to water the garden: and from thence it was parted, and become into four heads.")

9. The Order of Angels of Yesod are the Kerubim, the Strong, which title is apposite when one considers that Yesod holds the etheric levels and stresses on which physical form depends. It is this conception which is also behind the Magical Image—the beautiful naked man, very strong, who could be equated with Atlas, who held the whole world on his shoulders, having the strength of those other classical 'Foundations' of the Universe, the Elephant and the Tortoise and the Eagle. In a way, these three creatures plus the man Atlas could be conceived of as reflections of the Four Holy Living Creatures of Kether. Also, the strong beautiful man can be considered as Our Lord as a counter-balance to the Sunday-school 'gentle Jesus meek and mild' conception which has unfortunately grown up around him. Jesus, the strong man who had the passive strength not to resist his persecutors when all the time he had the power to do all those things that the devil tempted him with in the Wilderness; who had sufficient 'presence' of power to impress and impel faith into a hardbitten Roman centurion

whose servant was sick; who had the power and knowledge over the etheric levels to heal the sick, perform 'miracles', raise the dead, and reconstruct his body again, glorified, after three days.

10. The Kerubim work on the building of knowledge and the harnessing of force in etheric or Yesodic methods, of which one is the use of symbols relating to Yesodic understanding within the depths of the subconscious mind. With the progress of time these symbols become less 'ritualistic' and more mental—that is, they become tools in the hands of the various schools of psychoanalysis. Nevertheless, these images of psychological healing are still present day versions of the contents of 'The Treasure House of Images' and the forces behind this therapy are the Order of Angels of Yesod however fantastic that may sound to the scientific mind. The great powers in the etheric sphere are the Angels themselves, the Kerubim, and as the etheric powers are the great formative forces of the world and of man, these great forces must be taken into account by medical research if it is to have any value. Apart from the subconscious aspects, which result in much psycho-somatic disease, the complete understanding of the mechanism which works the body so that it may be cured in sickness, kept in good condition when it is well, and rejuvenated when it is old, are all contained in Yesod and must be sought in Yesod, the etheric foundation behind the physical kingdom of Malkuth.

11. It is in this direction that the new 'unorthodox' methods of healing are progressing such as anthroposophy, radionics and the Alexander techniques. Often, certain of these techniques work better with people who have some conscious awareness of their astral and etheric levels and whose lower levels are thus less dense. People who have made a fetish of drugs on the other hand are less likely to be helped by vegetable and homeopathic treatments. However, on the inner levels, the increase of radio-active fallout is having the effect of rendering the etheric levels less

dense so that there is some good coming from this evil it seems, though of course it can lead to terrible disease if not adequately controlled, as is well known.

12. The Mundane Chakra of Yesod is the Moon and the Moon is intimately connected with the growth of plants, and there is much forgotten lore regarding herbs and plants and their influence on sickness and other matters which Paracelsus tried to revive and which are still revived today though lack of scientific method does not help the cause much, and it is a happy hunting ground for cranks and faddists.

13. The Moon is intimately connected with the Earth as the etheric plane is intimately connected with the physical. The power of the etheric vitality is as the power of the Moon which produces the great movements of the tides of the sea on the face of the Earth; and the cyclic activity of the etheric 'Machinery of the Universe' is as the cyclic activity of the Moon and the physiological cycle of woman—the Moon sex.

14. In addition to this there is also the vast amount of esoteric teaching which centres about the Moon, for the Moon and the Sun are two great principles which have their analogues in the Pillars behind the whole of manifestation. It can be said that Pan and Isis are aspects of the Yesodic sphere because Pan gives the idea of archetypal strength which is characteristic of the etheric and of the action of the Moon on Earth; and Isis gives the idea of the archetypal virginity of the Feminine side of God, the whole receptive side of things which is shown forth by the reflection of the Sun's light by the Moon, and by the Sefirah Yesod being the receptacle of all the higher emanations for them to be formed into the images which are the basis of forms in the physical world. Also the main function of Yesod, the mechanism by which the human race lives and dies, is born and is mated, is also the function of the Great Mother, or Isis, for Isis contains all other goddesses.

15. There is also the magical side of the Moon, and Yesod is more important magically than any other Sefirah except possibly Hod. It being a Moon Sefirah, the god Thoth is also intimately connected with Yesod. This fact is behind some of the legends which tell of Thoth being a helper of Isis. As Yesod is so intimately connected with the purification and unification of forms its relevance to practical magic will be obvious, for all higher forces have to pass through Yesod before they can manifest physically in Malkuth.

16. The attribution of the Sandals to Yesod also shows the close magical link with the Sefirah Hod, for one aspect of them is the Winged Sandals of the Great Messenger, which refers to Hermes, Mercury and Thoth. In another sense, the Sandals are magical implements which enable one to walk with ease on the Foundations of the various psychic levels.

17. The Perfumes, also assigned to Yesod, contain another whole branch of the understanding of the etheric vibrations behind minerals and plants. This again is part of the Moon aspect of Yesod and a sphere which has been little investigated in spite of the profound changes of consciousness that can be effected by means of various perfumes—as indeed with music. As Dion Fortune remarked, "How quickly do our thoughts turn away from earthly things when the drifting smoke of incense comes to us from the high altar; how quickly do they return to them again when we get a whiff of patchouli from the next pew!"† Furthermore there is the higher esoteric side to perfume, which we have already touched upon with reference to Isis and Daath. There is a strong connection between Daath and Yesod and they are said to be 'opposite poles of the magical circuit'. That is, Daath is the highest and Yesod the lowest part of the psyche when the physical body in Malkuth and the spiritual levels of the Supernal Triad are discounted; they are the extreme poles of the link between Spirit and Matter.

18. In the chapter on Daath mention was made of Moses and the Moon mountain of Sinai, and the Old Testament as

† The Mystical Qabalah by Dion Fortune—published by Williams and Norgate, London.

a whole contains a vast compendium of Yesodic symbolism. Much has been obliterated through the course of the ages and by translation but the great symbols of Moon worship are there for those who care to look for them.

19. To begin with, as Genesis tells us, the nomadic tribe which became known as the Jews came forth originally from Ur of the Chaldees. Ur was the great Moon-city of Chaldea and carried great teaching of the Water and the Moon in the worship of that strange being, Ea, the Divine Man-Fish, who, according to Berosus, the Babylonian priest and historian, "wrote a book on the origin of things and the beginnings of civilisation, and gave it to men." This book probably gave those accounts of the Deluge and the Tower of Babel which appear in fragments from the Royal Library at Ninevah as well as in the Bible. Ea, or Oannes as the Greeks later called him, says, Berosus, "used to spend the whole day amidst men, without taking any food, and he gave them an insight into letters, and sciences, and every kind of art; he taught them how to found cities, to construct temples, to introduce laws and to measure land; he showed them how to sow seeds and gather in crops; in short, he instructed them in everything that softens manners and makes up civilisation, so that from that time no-one has invented anything new. Then when the sun went down, this monstrous Oannes used to plunge back into the sea and spend the night in the midst of the boundless waves, for he was amphibious."

20. Shrouded as it is in the depths of legend and mythology we cannot be sure whether the sea is meant as such, or whether the etheric sea is meant. In legend many things can be implied by the apparently physical descriptions—for example Daath consciousness is usually symbolised by the seer ascending a mountain or going to an upper room. From the description of his functions however, Ea was obviously what esoteric tradition calls a Manu or leader and civiliser of an early race. These beings are said to have had no permanent physical bodies but to have materialised

etherically, somewhat after the fashion that ectoplasmic materialisations occur in the séance room. In those days too it is said that all men had etheric vision so that the Manu was visible to all. Be that as it may it was from this background of tradition that the early Jews descended.

21. The Moon powers and the Sea powers were worshipped as gods before men worshipped the full force of the Sun power, and though Jehovah eventually became strongly identified with the Sun, from early days he was a Moon force. Thus the great power of the Moon regarding fertility became with the ancient Jews a sacred thing as for example in the ritual of circumcision instituted by Abraham.

22. In the early days the Moon was worshipped as a god as well as a goddess, and certain races inclined more to one side or the other. The Jews of course tended towards the male side and some confusion generally resulted when the race encountered rival tribes who worshipped a female representation of the same force such as Ishtar or Astarte. The strange book *The Song of Solomon* probably stems from one of these encounters, for its real meaning undoubtedly refers to the dark aspects of the Moon goddess: "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me, because I am black, because the sun hath looked upon me . . ."

23. Solomon and Hiram are two examples of magical figures where, although historically certain men corresponding with them can be said to have existed, they are really great archetypal figures ensouled by great forces to a degree far beyond that which any mortal could have borne. These figures occur in all races as for example King Arthur, Robin Hood and so on, and the process even works with fairly contemporary figures such as the heroes of the Wild West.

24. The Second Book of Chronicles tells of the construction of the Great Temple of Solomon which was built with the assistance of Hiram the King of Tyre who had also

assisted David. The Temple was constructed with very intricate and precise measurements—a great Moon ritual of measurement and the pure and exact forms of Yesod—and the symbolism is well worth study for it embodies such things as representations of the Kerubim—the Yesodic Order of Angels, and pillars surmounted with pomegranates—definite feminine symbols, and in the midst was placed the Ark of the Covenant.

25. The Ark is a great Moon and Sea symbol and thus early origins of this cult can be traced in the story of Noah's ark, which was also constructed according to precise measurement, and to the strange story of Jonah and the whale. Although the Moon symbols refer much to fertility it is not only a matter of physical fertility but also of fertility of the mind and imagination and soul as well. The higher teaching of the Ark is that it is a vessel of Mystery, a primitive and Eastern type of the Holy Grail, and the Holy Grail is the point of fusion between planes, where a receptacle is made in lower consciousness that can act as a container or giver of form to forces of higher consciousness.

26. There is also the whole tradition of stellar teaching connected with the Sea Mysteries, for the Sea, like Stone, is a symbol of cosmic space. Knowledge of the stellar bodies reached a great height among the priests of Châldea. Number plays a significant part in the Old Testament and in connection with the story of David there is the tale of a mortal skirmish between twelve men against twelve and in a subsequent battle the death of threehundred and sixty men. (2. Samuel. Ch. II.) Obscured by translation and re-translation and commentary this probably relates to early zodiacal symbolism and to the calendar for the number of days in the year was held to be threehundred and sixty in early times. David also was anxious to fetch the Ark of the Covenant so that it should be set in a worthy place and received into the nation with proper state, and to do that he danced before it. We can take it that this was not mere primitive exuberance but a definite ritual act and probably

the ancient 'Dance of the Stars', an imitation of the movement of the stars in the sky.

27. Finally there is the great racial leader Moses who like so many Jewish leaders had been in Egypt, the centre of Mystery training. Being the man he was it is extremely likely that he had studied in the Egyptian priesthood and may well have been a priest of the great Moon-god Osiris, the Great Ruler, as Moses himself was to become.

28. A strong Yesod contact can be made by visualising this great teacher of Moon Mysteries upon the Moon Mountain of Sinai. He can be imagined after the manner of the wellknown statue by Michelangelo; a somewhat spade-like face, very thick hair which has almost a vital strength as if a living creature in itself, and from the pineal gland, stretching out from either side of the forehead can be imagined two great sword-like streams of light. Mount Sinai can be pictured as a great mountain of volcanic origin, grey and dark in colour and stretching up far into the clouds.

29. This image strongly built may well bring a kind of Daath contact for it must have been a state of Daath consciousness that Moses was in, to receive direct Divine contact and formulate the potent supernal forces impacted on his higher consciousness into language and precepts to be handed down as the basic laws of the race.

30. The resulting Ten Commandments are said to correlate with the ethics of the Ten Holy Sephiroth of the Qabalah. The following is a personal analysis on the Commandments as given in the Authorised Version of the Bible. The interpretation makes no claims to authority but according to it it will be seen that the listed order of the Commandments also has Qabalistic significance.

- 1 *Thou shalt have no other gods before me refers to the unity of Kether.*
- 2 *Thou shalt not make unto thee any graven image refers to the formless Devotion of Chokmah*

where the only image is the Vision of God face to face.

- 3 *Thou shalt not take the name of the Lord thy God in vain has reference to the Virtue of Silence in Binah, the root of Faith.*
- 4 *Remember the Sabbath day, to keep it holy. Six days shalt thou labour etc. Six is the number of Tiphareth and the observance of the Sabbath or seventh day has reference to the Devotion to the Great Work and the Vision of the Harmony of things in Tiphareth.*
- 5 *Honour thy father and thy mother refers to Chesed whose Virtue is Obedience.*
- 6 *Thou shalt not kill obviously relates to Geburah.*
- 7 *Thou shalt not commit adultery although superficially it may seem to refer to the Vice of Netzach really applies better to Yesod, the Sephirah of purification—the Pure Intelligence.*
- 8 *Thou shalt not steal is an exhortation to the Virtue of Netzach, Unselfishness, and the Firmness and Valour of this Sephirah. Theft is an underhand weakness and a sheer abuse of all principles of polarity, for theft can apply to other levels besides the physical.*
- 9 *Thou shalt not bear false witness relates to Hod. The Qliphothic aspect of Hod is referred to as 'the False Accuser' and in the Greek pantheon the averse side of Hermes was considered to be the patron of thieves.*
- 10 *Thou shalt not covet thy neighbours house . . . nor anything that is thy neighbours refers to the Vice of Malkuth—Avarice.*

31. In this order of the Ten Commandments we have the formulation of first Kether, Chokmah, Binah, an upward pointing triangle; then successively Tiphareth, Chesed, Geburah and Yesod, Netzach, Hod, both downward pointing triangles, and lastly, Malkuth. Reference to the glyph of the Tree of Life will show that these triangles are the same as the three Triads of the Sephiroth.

32. With regard to systems of legend and mythology other than the Biblical the ramifications are vast for they include all deities of Sea, Moon, Stars, and measurement.

33. Bearing in mind the Magical Image of Yesod, the very strong man, Hercules is an important figure, a figure indeed standing for all humanity. The Twelve Labours of Hercules can be said to represent the evolutionary tasks of man and can be aligned with the Twelve Signs of the Zodiac.

34. The Egyptian goddess Maat is likewise worthy of mention. She was often depicted as a woman sitting on her heels—a suggestion of the Sandals of Yesod and the Foundation. It was she who, usually in the form of a feather, was placed in the pan of the Balance of the Judgment Hall of Osiris opposite the heart of the one newly dead to test its truthfulness. Here again we have the accent on measure and the purity of Yesod. She was also intimately connected with Thoth, who was sometimes called 'the Master of Maat'—the Master of Truth and Justice.

35. There is also the triple aspect of the Moon and the triple aspect of woman, virgin, mate and ancient crone. These are represented in the Greek pantheon by Artemis, Selene and Hecate, although other goddesses do have overlapping aspects; Pallas Athene for example could qualify as Virgin of the Moon in her lower aspects. Thus references in certain old grimoires of magic to having a young virgin or a hag to assist the magician may well originally have been guarded references to certain moon symbolism and the potencies behind it. From this it will be seen that one needs an experienced magical method of mentation before dabbling with certain occult matters for the true inter-

pretation of much magical lore depends on analogy, allegory and symbol rather than straightforward logic.

36. In practice this unfortunately works out in the fact that the scientifically minded person considers the occultist to be completely devoid of any powers of logic of sensible reasoning. However occultism is in reality a very exact science—it must be, or the practical operator is soon in trouble, and the training of an adept is every bit as rigorous and lengthy as an advanced graduate of one of the sciences. It is to be hoped that in the future the two methods of mind-working and research will coalesce as indeed they seem to be doing through the field of modern psychiatry and the increasing interest in symbolism and myth.

Chapter XVI

MALKUTH—THE KINGDOM

“The Tenth Path is called the Resplendent Intelligence because it is exalted above every head and sits upon the throne of Binah. It illuminates the splendours of all the Lights, and causes an influence to emanate from the Prince of Countenances, the Angel of Kether.”

MAGICAL IMAGE:	A young woman, crowned and throned.
GOD NAME:	Adonai Malekh, or Adonai ha Aretz.
ARCHANGEL:	Sandalphon.
ORDER OF ANGELS:	Ashim, Souls of Fire.
MUNDANE CHAKRA:	Sphere of the Elements.
VIRTUE:	Discrimination.
TITLES:	The Gate. Gate of Death. Gate of the Shadow of Death. Gate of Tears. Gate of Justice. Gate of Prayer. Gate of the Daughter of the Mighty Ones. Gate of the Garden of Eden. The Inferior Mother. Malkah, the Queen. Kallah, the Bride. The Virgin.
SPIRITUAL EXPERIENCE:	Knowledge and Conversation of the Holy Guardian Angel.
ATZILUTHIC COLOUR:	Yellow.
BRIATIC COLOUR:	Citrine, olive, russet and black.
YETZIRATIC COLOUR:	Citrine, olive, russet and black, flecked gold.
ASSIATIC COLOUR:	Black, rayed yellow.
VICE:	Avarice. Inertia.
SYMBOLS:	Altar of the double cube. Equal-armed cross. Magic circle. Triangle of evocation.

1. The Sephirah Malkuth represents the entire physical world and though it might seem that the fact of the physical world is obvious to everyone there are probably few people who are really capable of living in it at will; that is, whose consciousness is focussed in present time and place and not wandering to happy or traumatic condi-

tions of the past or wish-fulfilment dreams or vague worries of the future. So many people have all their faculties centred on their mental life or their emotional life rather than the sensory life of the physical world. There is even a kind of religious aversion to sensuousness—the word itself has unsavoury overtones to it in many quarters, so that it tends frequently to be confused with sensuality, the undue indulgence in the grosser pleasures of sense. It is interesting to note that originally the word ‘sensual’ was quite an innocent one, but that its meaning became corrupted so that Milton had to coin the new word ‘sensuous’ which has now also deteriorated in popular usage, if not in academic definition. Milton’s own phrase to describe great poetry, “simple, sensuous and passionate” for example might well be seen nowadays as a selling slogan on the cover of any paperback novel or blazened forth in the trailer of any semi-erotic film. Again this is one of the symptoms of the puritan pathology—an unconscious compulsion to rub dirt into the gates of the senses. The soul of a race can be judged from its use of language just as the psychology of an individual can be assessed by the newspaper and magazines he reads.

2. The ambivalent attitude to the world of physical sensation is a strange one. It is, at the same time, a running away from it into past, future or sanctimony, and also a strange unhealthy fascination and feeling of guilt which characterises the Anglo-Saxon mentality in particular. Yet, looking at things from an evolutionary and re-incarnationary standpoint, the physical world is the world which should be thoroughly grasped by the soul—there is ample time for emotional and mental meanderings after death. The physical world, in that one has to return to it time and time again, must hold the key to spiritual development. And this development is surely not to be gained in regarding all physical nature as a trap and temptation which must be strenuously denied and put away from one.

3. According to esoteric teaching, man descends on the

involutionary arc from the planes of Spirit, forming functional vehicles on all the descending planes. On the evolutionary arc it is his destiny to gain control objectively of all the planes in ascending order. The first plane on the evolutionary path then is the physical but how many aspirants to spiritual growth have effective control of it? All too often the mystically inclined person is an ineffectual on the physical plane and so the apparent affinity with things sacred is in reality a running away from and attempted evasion of the next step on the Path—the expression of the Spirit functioning effectively in the mundane world, which could be called ‘the Initiation of the Nadir’.

4. The Yetziratic Text of the Sephirah Malkuth shows the importance of the physical world in the Divine scheme of things. “The Tenth Path is called the Resplendent Intelligence because it is exalted above every head and sits upon the throne of Binah.”

5. The reference to Binah shows that Malkuth is the supreme manifestation of the form which was first conceived as a possibility in the Supernal World of Binah. It is thus “exalted above every head” for Malkuth is the end result of the Divine impulse into manifestation—the spiritual pattern made physically manifest.

6. Its title, the Resplendent Intelligence, is explained in the latter half of the text: “It illuminates the splendours of all the Lights, and causes an influence to emanate from the Prince of Countenances, the Angel of Kether.” The Lights can be considered either as the Divine Sparks of men or else the other nine Sephiroth, which cover the whole gamut of created being. There is much teaching implied in this short text for it indicates that physical objective existence is needed before the true potentialities within the Spirit of each human being can be drawn forth. It ‘illuminates the splendours’ of all of us, or should do. Many, it seems, are in the habit of carting round hefty bushels of unreality to hide their lights under. The Text really gives a picture of

what physical existence should be—and indeed must be before further evolutionary progress can be made.

7. There is also great import in the sentence; “(it) causes an influence to emanate from the Prince of Countenances, the Angel of Kether.” The material world can be considered as being a focussing or earthing point for the creative powers of the Spirit—for the Angel of Kether is Metatron, the great being superintending the Creative World of Kether. Thus Spirit and Matter are as great poles in a vast cosmic battery, each has to be functional before current can flow in the magical circuit between Daath and Yesod. This further implies that all knowledge of spiritual realities can be gained from contemplation of the physical world—the reflection of the Vast Countenance in Kether. Again we come back to the prime Hermetic axiom: ‘As above—so below.’

8. This revelation has been mentioned by Blake in his ‘Auguries of Innocence’:

“To see a World in a grain of sand,
 “And a Heaven in a wild flower,
 “Hold Infinity in the palm of your hand,
 “And Eternity in an hour.”

9. The various titles of Malkuth which refer to it as a Gate show that the physical world is a definite stage in spiritual development or a thing which one must *go through*.

10. The Gate of Death and the Gate of the Shadow of Death refer to the great boundaries of Malkuth as far as man’s physical existence is concerned—birth and death. By birth we come into the world and by death we go out of it. Birth and death however are two sides of the same coin, for when one dies physically one is born into the higher worlds, and when one is born physically, from the point of view of the higher worlds one is dead.

11. The aspect of Malkuth as the Gate of Death can be considered in two ways, for there is the Gate of the Death

of the Physical Body and the Gate of the Death of Illumination. These two aspects have been admirably explained in ‘The Cosmic Doctrine’ and so one can do no better than to quote the references in full.

12. *Physical Death*: “Each individualised consciousness lives to die and dies to live. It is only by death that we can reap the fruits of life. We graze in the fields of Earth, and we lie down in the fields of Heaven to chew the cud. It has been said ‘for one hour’s study do three hours meditation.’ In death is the soul’s meditation and in life its study.”

13. “Did you only ‘live’, all experiences would pass through consciousness and leave but little impression after the first few pictures had filled all available space. All would be concrete, unrelated, unsynthesised; in the meditation which is ‘death’, the abstract essence of life is extracted, and instead of a million concrete images there is the abstract concept. Learn to trust death. Learn to love death. Learn to count upon death in your scheme of things, and regularly perform the exercise of visualising yourselves as dead and conceiving how you shall then be, for thus you will learn to build the bridge between life and death, so that it shall be trodden with increasing ease. See yourselves as dead and working out your destiny. See yourselves as dead and continuing your work from the plane of the dead. Thus shall the bridge be built that leads beyond the Veil. Let the chasm between the so-called living and the so-called dead be bridged by this method, that men may cease to fear death.”

14. The spiritual exercise of imagining oneself at death is of course a well known one in the Roman Catholic Church. Also, the practice of going back over the day’s happenings just before going to sleep is widely recommended in various esoteric groups for in this way much of the ‘abstracting’ work of death is done in life. It should also be noted that the bridging of “the chasm between the so-called living and the so-called dead” should be achieved by meditation work within oneself and not by indiscriminate calling back

of the dead in the seance room. To interfere continually with a dead soul in this way is to risk doing it very great injury for it may well become 'earthbound', which accounts for certain types of hauntings.

15. *The Death of Illumination:* In this death "consciousness is withdrawn from the Personality and made one with the Individuality and then a man ever beholds the face of his Father Which is in Heaven, even when he himself sojourns upon Earth. Thus it is that the illuminated Initiate is not as other men. Complete Initiation is a living death."

16. "Those who desire the things of the senses and the pride of life use the words 'living death' to denote the most terrible fate that can befall man; but those who have knowledge know that the 'living death' means the freedom of the spirit brought through to the plane of matter. It means awareness of Heaven while dwelling upon Earth. Therefore the Initiate goes to the living death which is freedom whilst still in the body, for death annuls the Law of Limitation, frees the potentialities of the spirit, gives sight to the blind and power to the impotent. That for which we longed vainly in life we realise in death, for death is life and life is death."

17. "To the wider consciousness the womb is a grave and the grave is a womb. The evolving soul, entering upon life, bids farewell to his friends who mourn him, and taking his courage in both hands and facing the great ordeal and submitting to suffering, enters upon life. His first action in life is to draw breath. His second action with that breath is to set up a cry of distress, because he has entered upon the task of life with grief; and his aim in life is to make life bearable. But when he enters the grave he passes through a gateway into the wider life of consciousness; and when the Initiate would pass to the wider life of consciousness, he passes to it through a gateway which symbolises death; and by his death to the things of desire he obtains freedom, and as one dead he walks among men. In the death in life, which is the freedom of the spirit in

the bonds of flesh, he transcends the Law of Limitation; being dead, he is free; being dead he moves with power among those buried in the flesh; and they, seeing the Light shining brightly through him, know that he is dead, for the Light cannot shine through the veil of flesh. While consciousness is incarnate in the body the Light cannot shine through that consciousness; but when consciousness is discarnate the Light shines through it. If the discarnate consciousness is still manipulating its body, then that Light shines through into the world of matter and illuminates men. But remember this, and meditate upon it—the illuminated Initiate is a dead man who manipulates his body that he may thereby serve those who cannot otherwise be approached."

18. This passage refers of course to the fully initiated adept—and these are few. Even so, this does not mean that the adept goes about lit up like a Christmas tree, with pineal gland ablaze like the headlights on a car. The Light is the Inner Light of Illumination, and though it profoundly affects all who come into his environment, it will affect them unconsciously and they will frequently react with hostility. It will be remembered that even Jesus of Nazareth, the most illuminated of men, was laughed at in Nazareth, where his own kin and neighbours could not overcome their preconceptions about his humble familiar origin, due to long habit; and in the city of Jerusalem, he was first hysterically feted and subsequently just as hysterically scourged and done to death.

19. That, in kind if not in degree, is very much the reception the modern adept receives. Though he is unlikely to be physically persecuted nowadays he usually meets with indifference, mockery or hostility on the one hand, and exaggerated reverence on the other.

20. The reference to Malkuth as the Gate of Tears emphasises its connection with the Sephirah Binah, whose Spiritual Experience is the Vision of Sorrow. The understanding of Sorrow is one of the lessons of Malkuth and it

must be realised that it has nothing to do with self pity or sentimentality which are the roots of most human sorrow. The full realisation is implied by the division made by the Abyss; it is the Divine Sorrow which comes with the delays and separations implicit in evolution and in the development of form. It is perhaps best expressed in the German word 'Weltschmerz'.

21. The Gate of Justice is a reminder that it is in Earth conditions that karma is usually worked out, the average soul being largely in a subjective or even unconscious state whilst dead to the physical world.

22. Prayer is an active result of the fact of Faith, as Malkuth is of Binah, the Parent of Faith, so this is probably the basis of the title assigned to Malkuth—the Gate of Prayer. The title Gate of the Garden of Eden refers of course to the original state of perfect creation to which the Earth must attain once more under the symbolism of the New Jerusalem.

23. The remaining titles, the Inferior Mother, the Queen, the Bride, the Virgin have the common denominator of femininity. This attribution is obvious when one considers that Malkuth is receptive to all the higher emanations of the Tree. The Queen and the Bride are references to the relation of Malkuth to Tiphareth, the King and the Lesser Countenance, the Harmony of which Sephirah must become manifest in Malkuth, which is also the Cross of dense matter upon which the Spirit is crucified; thus we have a further link with Tiphareth in the Mysteries of the Crucifixion.

24. The Inferior Mother indicates again the link with Binah, the Supernal Mother, and the title of Virgin could be applied either to the pristine condition of the Garden of Eden or to the condition of Earth before becoming the Bride of Tiphareth.

25. Most of these feminine titles are assumed in the Magical Image of Malkuth which is that of a young woman, crowned and throned. The Throne is really that of Binah

and the maiden can be identified with a goddess of the Earth such as Persphone, the daughter of Demeter, the Earth Mother.

26. The God Name of the Sephirah Malkuth is Adonai Melekh, the Lord who is King, or Adonai ha Aretz, the Lord of Earth. And it must be remembered that Adonai is a holy emanation of God just as is Eheieh or any other of the Names. Thus Malkuth is in no wise less holy than Kether—for it is an expression in manifestation of the same force. If this fact had always been remembered there would have been less unhealthy and pathological forms of asceticism in the history of religion and mysticism. This fact can be seen in the dogma of the Roman Church of the Physical Assumption into Heaven of the Virgin Mary. There is great spiritual truth behind this dogma, which becomes evident when one remembers the Magical Image and feminine titles of Malkuth and also its destiny.

27. The Archangel of the sphere is Sandalphon and his colours are citrine, olive, russet and black. A good idea of these colours can be gained from looking at the skin of an apple. This Archangel is the Guide or Intelligence of the planet Earth and herein lies teaching of very great importance.

28. The formation of the planetary spheres is a subject which belongs more to a treatise on esoteric cosmogony than to an outline of the Qabalah. However it can be said briefly that the planetary spheres were formed one after the other by the earliest evolutions, the Lords of Flame, Form and Mind, who built the initial stresses and structures of form. Each planet was built first on a certain level, for example Jupiter on the plane of the denser spiritual levels; Mercury on the plane of abstract mind; Saturn, concrete mind; Venus, the higher emotions; Mars, the instinctual and passional levels; and the Earth and its Moon on the etheric/physical. Subsequently each planet develops the lower sheaths or vehicles so that they all manifest physically and can be seen in the night sky. Each one though

has to rely on the entities inhabiting it for the higher levels of it to be built.

29. The practical implication of this is that the etheric/-physical structure of the Earth, which is built out of the projections of consciousness of Elemental entities, relies on humanity to put it in touch with spiritual realities. As the Elementals are 'creations of the created', that is, they are units of consciousness created by the Evolutions of Flame, Form and Mind and not by their own development from the spiritual reality of the Great Unmanifest, they are doomed to extinction at the end of a Day of Manifestation unless they have picked up spiritual vibration by that time, and the only way they can do this is through the mediation of humanity. As the majority of humanity seems blissfully ignorant of its own spirituality, let alone the existence of the Elemental kingdoms, it will be obvious that the plight of these Elemental entities is a grave one.

30. The sum total of all these Elemental entities which hold together the etheric stresses of the planet is called the Planetary Being. (In some cosmogonies it is referred to as the Planetary Spirit, but in the light of the facts just stated the title is a misleading one, for it has no inherent contact with spirit.) The Archangel Sandalphon is its guide, for he holds the concept of what it should become, and this concept, which has objective existence on its own level, can be called the Planetary Entity. However, the bridge between Planetary Being and Planetary Entity has to be built by humanity itself, and this constitutes one of the tasks of the initiated adepts, though it is really the responsibility of all humanity.

31. The Planetary Being is helped much by the right attitude to earthly things—that is, the application of spiritual principles in ordinary life. The ethic of Malkuth, Order and Efficiency has to be consciously pursued all day long, and it is little use inducing it for short periods only as in ritual working, or regarding the task grudgingly, as a duty or convention. Also, the Planetary Being cannot

be helped much by the intellect, for it has no mind, but it is contacted and helped by what might be called the constant dedication of the instincts. This does not apply only to the sexual instinct but also to the taking of food and the tilling of the Earth to make it bring forth fruits, for all these are sacramental in their correct understanding—and the life of the adept is the sacramental life, dedicated to the greater glory of God, and Man, and Planetary Being.

32. In all these considerations the distinction must be borne in mind between Earth as a planet, Earth as one of the Four Elements, and Earth as Malkuth—the physical plane of the whole Universe. Thus the traditional Archangel of Malkuth is Metatron, the same being who is Archangel of Kether, which again shows the strong link between Spirit as Spirit and Spirit as Matter. Sandalphon is really the Archangel of the planet Earth; and the Archangel of the Element Earth is Uriel.

33. Uriel is one of the great Archangels of the Four Quarters. In the East is Raphael; in the South, Michael; in the West, Gabriel; and in the North, Uriel. The first three Archangels have already been described. Uriel is a great figure built up with the dark greens and browns of Earth and who, in his inner aspects, represents the primeval Light of God Himself, and who is much concerned with the great teachers who have periodically come to Earth. Thus in the East is the great source of healing, in the South the great source of balance and protection, in the West the great source of vision, and in the North the great source of teaching. Uriel is also connected with Michael as a great balancing force and is behind the great cataclysms of Earth such as are described in the legends of Atlantis, Sodom and Gomorrah.

34. In building up the forms of the Archangels of the Four Quarters they are best conceived as great fortresses or towers coloured in the *active* colours of the Element concerned, viz. Yellow, Red, Blue, Green respectively as opposed to the passive colours, Blue, Dark Red, Silver,

Black. Interpenetrating all can be conceived the Archangel Sandalphon in citrine, olive, russet and black, pulsing with the slow vibrations of Earth.

35. One can also build up the Kings of the Elemental Forces, surrounded by the lesser denizens of the Element in whatever form most appeals to the imagination. The King represents what might be called the spiritually illuminated Elemental.

36. In the East is the Air-King, Paralda, presiding over the Sylphs. He can be pictured as standing in eddies of air which are almost like the waves of the sea standing upright on end; air and wind streaming from him in radiant light.

37. In the South is the Fire-King, Djin, presiding over the Salamanders. He can be pictured with waves of heat surging up around him and points of fire and flame searing the atmosphere and reaching towards the ceiling.

38. In the West is the Water-King, Niksa, presiding over the Undines. He can be pictured permeated with moisture and currents of foam swinging round his feet and pouring from his aura.

39. In the North is the Earth-King, Ghob, presiding over the Gnomes. He can be pictured with waves of 'Earth-power'—not so much an idea of soil as an intermediate state of matter, slow-moving but vastly strong.

40. The Elements can be conceived of as forming a great Equal-armed Cross, which is a symbol of the Elements and of the Sephirah Malkuth, and in the centre of the Cross one can picture the Rose of the World which slowly blooms with the development of the Elementals and whose dew falling helps these beings to manifest.

41. A whole treatise could be written on the subject of the Elementals alone, for like humanity, they form a whole evolution, as diverse as humanity is diverse. Although they share the planet Earth with man they are little known or acknowledged by man save in folk-lore or literature. e.g. "We who are old, old and gay, O so old! Thousands of

years, thousands of years if all were told." (W. B. Yeats.) In order to avoid superstition one must remember that the forms assigned to them are man-made, for man anthropomorphises everything, including God. What is required however is recognition of their existence and this is best done by an *intelligent* use of primitive anthropomorphism and animism.

42. The Four Cardinal Points, or Quadrants, also can be considered under the astrological headings of Fixed, Cardinal and Mutable. The Fixed aspect is the 'temperament' of the Quadrant and is based on the nature of one of the Four Holy Living Creatures of Kether. The Cardinal aspect is the Great Intelligence behind the Quadrant which is the ruling power of the Archangel. The Mutable aspect is ruled by the Elemental Kings who work through 'change'.

43. The Order of Angels of Malkuth, the Ashim, or Souls of Fire, can be considered as the 'atomic consciousnesses' which hold physical matter together, and the Mundane Chakra, the Sphere of the Elements, has been adequately covered above.

44. The Spiritual Experience of Malkuth is the Knowledge and Conversation of the Holy Guardian Angel. The Holy Guardian Angel is often confused with the Higher Self or Individuality, (Daath, Chesed, Geburah, Tiphareth.) behind the Lower Self or Personality. (Netzach, Hod, Yesod, Malkuth.) In reality however, it is very different.

45. In the very early days of manifestation before humanity had started upon the journey of evolution, the Divine Plan was projected by the Mind of God into the consciousness of the swarm of Divine Sparks which constituted the basis of humanity. With the coming of evolutionary life the swarm broke up to act as individual units and at the same time the conception of the Divine Plan also 'broke up', a small piece going with each Divine Spark.

46. This, of course, is very much in metaphorical terms, but the implications are of very real import. The true Spiritual Experience of the Knowledge and Conversation

of the Holy Guardian Angel is no astral vision but an awareness of the true destiny that each human being has to fulfill as his evolutionary task. Usually this will manifest as an inner urge within a man, and such a one goes through physical life with a mission, he is a 'man of destiny'. Occasionally this impulsion to a definite form of activity may be conceived as a separate entity as in the case of Socrates and his 'daimon', which was probably an aspect of his Holy Guardian Angel.

47. The subsidiary symbols of Malkuth include the Magic Circle and the Triangle of Evocation which imply the actual manifestation of magical work. The Magic Circle is the area of delimitation that the magician chooses to work in and the Triangle is the area in which he conjures an entity to appear. This is more of symbolic than practical importance for the etheric evocation of discarnate entities is a very low form of magic little used nowadays.

48. The Altar of the Double Cube is a six-sided figure though having the implication in its name of ten, the number of Malkuth. Malkuth is of course in itself an Altar, for it is the place where-on or where-in higher forces descend and in another sense an altar is also a Gate, particularly where the whole being is offered in dedication on the Altar of Sacrifice—which does not imply blood-letting though it is equally drastic.

49. The Vices of Malkuth are Avarice and Inertia. The Avarice is obvious, one has only to look at the condition of the human race today; and the Inertia will be met with by anyone who tries to change things, or to do any kind of creative work. The Virtue is Discrimination, which is really the key, and first essential, to esoteric development, for it is not all who cry "Lord, Lord." who are to be listened to—and this includes aspects of oneself besides the charlatans of the outer world.

50. Of the mythological teaching, obviously all the Earth gods and goddesses have great importance with regard to the Sefirah Malkuth. Demeter and Persephone perhaps

most of all, for these were the deities of the Eleusinian Mysteries which was one of the greatest centres of the inner aspect of the Earth Cult. There is also much to be gained from investigation of the Kabiric Mysteries and the gods of the Underworld.

51. This concludes our analysis of the Ten Holy Sephiroth, and Malkuth has taken up much space and could easily take up far more, for we are beings immersed within that sphere whether we like it or not, and it is one of the most important of the whole Tree for it is the Gateway to all further spiritual development, and until the lessons of Malkuth are well and truly learnt, the paths of the higher spheres must be closed to us.

52. It is a very human tendency to take a greater interest in what is remote, but in occultism as in all things, it is the next step which counts. And that step, for all of us, is right before us, in the physical world, Malkuth.

Part III

Chapter XVII

THE FLEXIBILITY OF THE TREE

1. We have now covered the individual Sephiroth of the Tree of Life by means of a general analysis of certain of the potencies that come under the heading of each one. Basically a Sefirah is a Divine Emanation and this is the real core of the whole matter. All the attributions besides the Divine Names are really applications of the abstract formulae of the Sephiroth in various contexts. Thus any particular attribution should not be regarded as a hard and fast ruling, for much depends upon the manner in which the Tree of Life is applied to various factors of manifestation. Flexibility of mind must always be striven for if the Tree of Life is to be used to its full potential.

2. Generally speaking, we have in our analysis applied the Tree of Life to the manifestation of our own spiritual Universe, that is, with the Solar Logos in Kether and the material world of the Solar System in Malkuth. However, Malkuth could also be applied to the whole physical plane in general, whether in the Solar System or out of it, and in this way Kether would be the sphere of the Supreme God over all Logoi. Or, if the Sefirah Malkuth is applied to the planet Earth only, then Kether could be the Sefirah of the Planetary Logos. In the microcosm, which is man, Malkuth could be taken to be the physical body and then Kether would be man's Spirit or Divine Spark.

3. Thus it will be seen that there is a Tree of Life in every Sefirah. For if Kether be taken to represent the high spiritual being who is the fount of all Creation or of a System of Solar Systems, the Atziluthic level of Tiphareth

could then be ascribed to a Solar Logos and the Atziluthic level of Malkuth to a Planetary Ruler. But as a Planetary Ruler has a whole spiritual hierarchy dependent upon it then it demands a whole Tree to categorise that hierarchy, which Tree would be entirely in the Malkuth of the greater Tree.

4. The number of ways in which the Tree can be applied then is almost infinite and one could say that cosmically speaking, the whole Tree of Life we use as a system of mystical development is but the Malkuth of a Cosmic Tree. When one has attained the infinitely high state of consciousness known as Union with God, one has only obtained the freedom of the lowest Cosmic plane, and thus one starts off on higher Cosmic evolution in the Cosmic Malkuth.

5. All this is really of consequence only to the advanced esoteric student, and even then the interest can be largely only academic, for the Solar Logos is the Conditioner and Sustainer of our spiritual Universe and we can know directly nothing which is outside our Logos' jurisdiction. All outside is mediated to us via the Solar Logos, and our prime task is evolution within this system. There will be all eternity to get to grips with the extra-Logoidal aspects of the Cosmos when we have finally achieved our goal within this Logoidal system.

6. However, speculation in these matters is not entirely useless for some idea, however vague, of our Cosmic destiny can act as a balancing sense of spiritual proportion when 'the world is too much with us'.

7. The lower aspects of the means by which changes may be rung on the significances of the Sephiroth can, however, be of more immediate use to us.

8. If the four functions of the Jungian psychology are applied to the lower Sephiroth, they fit in well as follows: Intuition to Tiphareth, Feeling to Netzach, Intellect to Hod and Sensation to Malkuth. Alternatively, they could be aligned with the Elements in Malkuth, Intuition to Air, Feeling to Water, Intellect to Fire and Sensation to Earth.

In this case there is a useful line of speculation in the Cardinal, Fixed and Mutable aspects of the Four Elemental Quadrants as applied to the Jungian psychic functions.

9. On the other hand, the Jungian archetypes could be experimentally aligned with various Sephiroth. The anima to Netzach and the animus to Hod for example. Here there is an interesting hint that the projectors of each archetype are of different sexual polarity, for Netzach is on the Masculine Pillar and Hod on the Feminine when the glyph of the Pillars is applied to the Tree.

10. The Miraculous Child would probably best be aligned with Tiphareth, the Wise Old Man possibly with Chesed and the Shadow with Geburah. The Friend could be an aspect of the Holy Guardian Angel of Malkuth.

11. The Mandala, as an integration symbol is pretty obviously a Tiphareth symbol, and using the implications of the Tree, it can be visualised as a reflection of the true being in Kether, and it is found of course reflected in the 'Magic Mirror' of the subconsciousness in Yesod.

12. When mythological figures crop up in Jungian analysis they can of course be aligned Sephirothically as has already been tentatively suggested in our examination of the Sephiroth.

13. To illustrate a further method of applying the Tree we can turn to the Eastern system of etheric chakras. These all apply to the etheric body and thus could be described as a delineation of the Tree in Yesod, or, as they have relationships with the endocrine glands, in Malkuth.

14. The Muladhara Chakra, a 'lotus' of four petals situated at the base of the spine can be assigned to Malkuth; the Svadisthana Chakra situated at the generative organs would then be in Yesod. The Manipura and Anahata Chakras, having their correspondence in solar plexus and heart, would be applied to Tiphareth, although there is a good case to be made for assigning the former to the upper ranges of Yesod. The Visuddhu Chakra of the larynx and the Ajna Chakra between the eyes have been assigned to

Binah and Chokmah respectively, but it is perhaps best to keep these attributions to the Central Sephiroth, which correspond to the upright line of the spine—they would thus unite their function, as do Binah and Chokmah, in Daath. Finally, the Sahasrara Chakra, the Thousand-petalled Lotus above the head obviously corresponds to Kether, the Crown.

15. In all these methods of application there are no hard and fast rules, for much depends upon the individual understanding of the person making the attributions. The suggestions put forward here are not meant to be in any way authoritative but are mentioned merely to suggest the method by which the Tree of Life can be applied to non-Hebraic systems.

16. Also, once a good conception of the Tree has been grasped, by formulating what would be the mode of action of a Sephirah within a Sephirah, further subtleties can be deduced. Indeed, the Sephiroth could be conceived like Chinese boxes, each one having a whole Tree in it, and each Sephirah of that Tree having a further Tree within it, and so on ad infinitum.

17. Too great refinement of course defeats its own purpose but it can be a good exercise to take this process one stage at any rate and consider all the Sephiroth in each Sephirah. This will give over one hundred different categories if applied to the whole Tree and it is unlikely that there would be much use in going onto the second stage and producing over a thousand of them, though the skilled numerologist might find interesting data.

18. As a start one could try to conceive the action of the Three Pillars in each Sephirah, that is, the active, passive and equilibrated mode of function of the Sephirah. One could then proceed to analyse each one according to its four levels; and from this the next stage of formulating the different Sephiroth in a Sephirah is not such a formidable step.

19. Biblical numerical symbolism derives very much from the Qabalah, though one must remember that the

early Qabalists considered there to be ten Sephiroth only, as Daath was not then considered a Sephirah in its own right. Thus the number forty, which appears in the context of the Deluge, the Exodus of the Jews from Egypt, and the time Our Lord spent in the Wilderness, has relevance to the four levels of each of the ten Sephiroth. The numbers four, seven, ten, twelve and the result of multiplying these numbers, as in forty, onehundred, onehundred and twenty, onehundred and fortyfour, onethousand, onehundred and fortyfour thousand, etc. occur most frequently in Biblical literature. All this is really a specialist study but it can be interesting to do a little speculative meditation, bearing in mind the four Qabalistic worlds, the four Holy Living Creatures and Elements, the seven planes and the seven Sephiroth of the 'magical circuit', the ten Sephiroth, the twelve signs of the Zodiac and so on.

20. In relation to the reference to the magical circuit of seven Sephiroth—i.e. Daath, Chesed, Netzach, Yesod, Hod, Geburah and Tiphareth.—it may be objected that Daath was not one of the original Sephiroth. However, there was a well known seven-fold division of the Tree of Life which was used by the early Qabalists, known as the Seven Palaces. In this the Supernal Triad is counted as one, Yesod and Malkuth as one, and the remaining Sephiroth, excluding Daath of course, one each. We have seen that Daath is really the point of contact with form of the Supernal forces, and also that Yesod and Malkuth, etheric and physical, are very intimately related; thus for practical purposes it is quite in order to use Daath as a Sephirah in this manner, and indeed it is very useful to do so, provided one remembers to keep to the middle way between inaccuracy and pedantry.

21. It cannot be stated too often that the Tree of Life is a living system, and life depends upon use and efficient function. And anyone who reads much in old books on the Qabalah will find a considerable amount of dead wood. Whilst having the sense to discard this it is also essential

to put one's creative energy into developing new branches on the Qabalistic Tree—as long as the new growth is not of a parasitic and fungoid nature which will have to be lopped off by subsequent generations.

22. It can be useful to play about with the concepts of the Tree as a kind of parlour game in order to gain flexibility in its use. Thus one could try applying it to the governmental system of a country. Kether—the Head of State, Chokmah—the national ideals, Binah—the Constitution, Daath—the religious hierarchy, Chesed—the legislature, Geburah—the judicature, Tiphareth—the civil service, Netzach—the arts, Hod—the sciences, Yesod—the manufactures, Malkuth—the land.

23. This kind of thing can lead to shallowness, for the deeper implications of the Sephiroth are stages of spiritual being, but nevertheless such an exercise is useful, and valid even as a representation of the Tree in Malkuth applied on a sociological basis. It is when one has acquired the facility to throw around the Sephiroth like a juggler playing with coloured balls, *plus* a good knowledge of their deeper aspects, that one really begins to appreciate the value of the system as a groundwork on which to base the whole of one's mentation.

Chapter XVIII

RELATIONSHIPS OF THE SEPHIROTH

1. From a cursory glance at the Yetziratic Texts of the Sephiroth it can be seen that certain Sephiroth are particularly related to others and indeed in the last analysis they are all interconnected for the Tree of Life is a composite glyph of the relationships which go to make up a complete whole, whether that whole be a Universe, or Man or even a Sephirah in itself. It is as a guide to certain of these relationships that other subsidiary glyphs are applied to the Tree of Life, such as the Lightning Flash, the Pillars of Manifestation, the Caduceus etc.

2. The Lightning Flash gives the order of manifestation of the Sephiroth from Kether, through Chokmah, Binah, Daath, Chesed, Geburah, Tiphareth, Netzach, Hod, Yesod, to Malkuth. And in this order of things a Sephirah can be considered positive to the one which succeeds it and negative to the one that precedes it. Thus Hod, for example, depends for the forces which go to make up its forms on Netzach, and is the source of formative influence for the Treasure House of Images in Yesod. Also it will be seen that Kether is the supremely positive Sephirah and Malkuth the supremely negative, so that there is a strong polarity between these two Sephiroth.

3. The Pillars of Manifestation when applied to the Tree divide the Sephiroth into three categories. Aligned with the Active Pillar are Chokmah, Chesed and Netzach; aligned with the Passive Pillar are Binah, Geburah and Hod; and aligned with the Middle Pillar of Equilibrium are Kether, Daath, Tiphareth, Yesod and Malkuth. In the same

way that one Sephirah is positive or negative to its neighbour when the glyph of the Lightning Flash is applied, a similar relationship can be conceived up and down each Pillar. Thus Chesed, for example, is passive to Chokmah and positive to Netzach; and Geburah is passive to Binah and positive to Hod; whilst on the Central Pillar, which could also be called the Pillar of Consciousness, the states of consciousness should each influence the one below it and be receptive to the one above. This clear run-through of power from Kether to Malkuth would indicate the spiritually enlightened man, but unfortunately there are blockages for most of us on the way down, which are symbolised by the Abyss at the Daath level, the Veil of Paroketh above Tiphareth and the Gulf below Tiphareth, to say nothing of the noxious influences arising from the Qliphothic Pit below Malkuth.

4. The relationship between the Sephiroth of the Central Pillar is also stressed in that each one is assigned to the Element of Air, with the exception of Malkuth, which is Earth. Air is a symbol for consciousness and Earth is the final dense concretion which is implied by Malkuth. The Sephiroth of the Side Pillars are assigned to the Elements of Fire and Water, according to their activity or passivity. Thus Chokmah is assigned to Fire and Binah to Water. It is interesting to note that the assignation of Fire and Water does not apply all the way down each Pillar of Activity or Passivity. The Fire Sephiroth are Chokmah, Geburah and Netzach. This introduces the relationship, and positivity and negativity, between the diagonally opposite Sephiroth. Thus the organising powers of Chesed are reflected from the ideas of form in Binah, and influence the lower forms of Hod; and the fiery motivating quality of Geburah is reflected from the primal force of Chokmah, and influences the vitality of the diverse forces of Netzach.

5. Most of these relationships are covered by the inter-linking Paths of the Tree and the correct understanding of these Paths depends much on an understanding of the

Sephiroth they join, just as a full understanding of a Sephirah depends much on an understanding of the Paths leading to and from it and the Sephiroth at the further end of these Paths.

6. The ideas of the polarity of the Pillars is also implicit in the division of the Tree into Triads. The unity of Kether is divided in the next lower plane into the opposites of Chokmah and Binah, which are resumed into unity on the next lower plane in Daath. Still descending the planes, the unity of Daath divides into the polar opposites of Chesed and Geburah, resumed again into unity in Tiphareth, to divide again into the lower polar opposites of Netzach and Hod, finally to assume unity again in Yesod and Malkuth. In this lies much teaching on the degradation or sublimation of force to and from each of the seven planes. The term 'degradation' is not used pejoratively of course, but in the technical sense of 'stepping down'.

7. The Caduceus shows this principle in another manner. At the head is the symbol of fertility, the pine cone, in Kether—and at the bottom, the lower symbol of fertility, the sign of Scorpio, the Scorpion. The special spiritual nature of Chokmah and Binah is shown by the outspread wings which cover them, and the lower Sephiroth are shown to be in polarity by the intertwined snakes, whose tails join in Malkuth and whose heads meet in Daath, whilst they also overlap at Yesod and Tiphareth. The coils of the dark snake pass through the diagonal opposites of Chesed and Hod and the coils of the bright snake through Geburah and Netzach. The bright and dark colours of the snakes indicate force and form potencies respectively, which is confirmed by the nature of the side Sephiroth which each passes through.

8. There are also threefold, fourfold and sevenfold Qabalistic groupings of the Sephiroth on the Tree, which have been previously mentioned.

9. The threefold grouping consists of the Vast Countenance, the Lesser Countenance, and the Bride. The Vast

Countenance, Arik Anpin, or Macroprosopos consists of Kether essentially, but also includes Chokmah and Binah as the Supernal Father and Supernal Mother aspects of this Vast Countenance. The Lesser Countenance, Zaur Anpin, or Microprosopos is centred in Tiphareth but includes the Sephiroth which encircle it. The Bride of Microprosopos is the remaining Sephirah, Malkuth. Applied to the microcosm, which is man, this division gives the alignment of the Sephiroth with the Spirit, the psyche, and the physical body and environment. In this system Zaur Anpin is sometimes called the King, and Malkuth therefore the Queen. Malkuth may also be called the Terrestrial Eve or the Lesser Mother to distinguish it from the Supernal Mother, Binah.

10. The fourfold grouping is the system of the Four Worlds, Atziluth, Briah, Yetzirah and Assiah. These are usually translated as the Archetypal World, the Creative World, the Formative World and the Material World respectively. Atziluth consists of Kether; Briah, of Chokmah and Binah; Yetzirah, the central group of Sephiroth; and Assiah, Malkuth. This is basically similar to the threefold division except that a differentiation is made within the spiritual realms of Kether, Chokmah and Binah.

11. The sevenfold system is called 'The Seven Palaces' and includes the three Supernals in one palace, Yesod and Malkuth also together in one, and assigns one palace to each of the other Sephiroth, with the exception of Daath, which is not considered as a Sephirah in this classification.

12. We have already mentioned dividing the Tree into Triads by considering the alternate unity and division into polar opposites on alternate planes. However there are three main Qabalistic Triads, consisting of one upward pointing triangle, Kether, Chokmah, Binah, and two downward pointing ones, Chesed, Geburah, Tiphareth, and Netzach, Hod, Yesod. These were originally translated by Mathers as the Intellectual World, the Moral World and the Material World. With the possible exception of the

Moral World, these terms can be very misleading. Mathers' Intellectual World could better be called the Archetypal, Supernal or Spiritual World, and the Material World is essentially Malkuth. Dion Fortune has suggested calling the lowest triad the Astral World, though this is by no means an ideal title. One could suggest calling it the Form or the Psychological World, but the important factor is not really the name, but what one understands by the triad—and there does not seem to be any one word which covers all the implications of these three Sephiroth.

13. Another method of conjoining the Sephiroth is to describe the Star of David or interlaced triangles about Tiphareth. Thus Chesed, Geburah, and Yesod form one triangle, and Daath, Netzach, and Hod form the other. The principle of the Interlaced Triangles is an important one in spiritual progress. The soul or Higher Self or Individuality is symbolised by a downward pointing triangle which projects into incarnation its Lower Self or Personality, symbolised by the upward pointing triangle. In the unevolved man there is no contact between lower and higher consciousness and so the triangles are drawn separately, one above the other. During the process of uniting higher and lower consciousness however, the process is symbolised by the two triangles gradually overlapping until eventually, in the fully illuminated man, they form the Star of David. This signifies the lower consciousness striving to reach up to the levels of Daath awareness, and the higher consciousness striving to make itself effective and functional in the lower worlds.

14. It would also be possible of course to describe a six rayed star centred about Daath or to construct five pointed stars depending from Kether or Daath. Furthermore one can attempt to fit all manner of symbols graphically to the Tree, such as the planetary signs for example. This practice may give some interesting hints or may prove in many cases abortive, but it makes quite an interesting diversion,

and whilst the parlour game attitude is not a good one to maintain in occultism, such intellectual diversions do make for familiarity and flexibility in using the aspects of the Tree, and this is all very much to the good.

Chapter XIX

THE ESOTERIC GRADES

1. The subject of Esoteric Grades has probably caused more foolishness and misunderstanding than any other branch of esoteric learning.

2. In any esoteric group which uses the graded system it must be remembered that all the grades are largely arbitrary, in the lower stages at any rate. Thus an occult fraternity may have a hierarchical system of grades adequately functioning, but another fraternity, perhaps working at a higher or deeper level, would have similar grades but they would all be correspondingly higher, in function if not in name, than those of the first fraternity. Consequently, if a fraternity suddenly breaks new ground, and winds up successfully the previous phase of its group development, it is often necessary for the whole group to be dropped down to the lowest grade and then, having established foundations on the new higher level, to commence building the structure of a new graded hierarchy.

3. From these considerations it will be seen that a neophyte in one fraternity might well be much more spiritually advanced than a neophyte in another. Also, in any genuine group it is necessary for all newcomers to start from the lowest grade and work their way up, eventually finding their own level. In this way a very advanced person may be in the lower grades for some time. So a distinction must be made also between the inner grade, which is the true capability of that person, and the outer grade, which often depends mainly on the date on which they entered a fraternity, it usually taking at

least a year to get through each of the lower grades.

4. With regard to the inner grade there will also be differences of grade within the psychological aspects of one person. Thus he might be able to function at a high spiritual level in some directions and be quite unregenerate in others. An esoteric student, like a chain, is as strong as his weakest link and his advancement should be according to how he masters his weaknesses rather than how great he can be in his strengths. Occasionally though it may benefit a person to be put up to a higher grade, even though his weaknesses do not justify it, because the stimulus of the higher grade may help him to overcome those weaknesses. Likewise, a person who has a very inadequate personality, may, for his own protection, be taken into a higher grade where the emphasis is on the higher consciousness rather than the lower. If he were left in a low grade which brought forces to bear mainly upon the lower levels, the personality might suffer injury. Such a case as this would be rare and only applied where a high grade soul had a low grade personality for an incarnation for karmic reasons. Also only a well established fraternity would dare to advance unfit people in this way, and such people would not be put in the highest grade where pioneering work was going on, for the sake of themselves and the sake of the fraternity.

5. This is an extreme case but it applies in lesser ways to most people. For example, except in very rare individuals, there are certain aspects of the personality which cannot be perfected, however long they may be kept in the lower grades, and so people are usually advanced to higher grades in spite of certain more or less permanent inadequacies they may have. These inadequacies will always constitute a weakness to the group of course, but in physical existence at the present time, perfection is impossible. If anyone were perfect he would not need to incarnate.

6. These weaknesses may affect the group in certain ways. In practical work they can be minimised by intelligent

organisation by the head of the fraternity but the results which cannot be avoided entirely are the reactions of the members of lesser grade, who, when they first enter a fraternity, expect to see absolute perfection manifested by the senior members and are consequently disillusioned—though this may be no bad thing for it is an appreciation of realities that is required of any occult aspirant. The other way in which weakness in senior members may damage the group is that it can serve as a channel for evil forces which always act to disrupt a group. Usually these forces will manifest through a member whose inadequacy is that he is an individualist and a perfectionist and who loses no opportunity to ferret out and criticise the faults of others. Evil generally poses as the good.

7. What is really needed in an esoteric group is group-mindedness and a willingness to turn a blind eye to the defects of others and look after the state of one's own soul. This is no defence of laxity in esoteric matters but is an assessment of factors as they are in reality. Individual members of an esoteric group should not indulge in criticism, in thought, emotion or word, for the responsibility for the assessment of the members of the group rests with the head of the group alone. If the head of the group is gravely deficient in any way then there is little the group can do about it. Criticism will not help matters at all but merely serve to speed the break-up of the group caused by the inadequacy of the head.

8. Finally there is the cyclic factor to take into consideration. A person may be able to function at a high spiritual level for a time and then will drop back to a low level. This is quite a normal occurrence, in the earlier stages especially, and it could be said that the person is of a high grade at his peak points and of a low grade at his low points. Generally speaking, the tendency is an upward one however, and as time goes on the peaks and troughs get progressively higher so that what was a peak of achievement for a person, may, several years later, be a normal

level of functioning, or even a comparatively low level, experienced only when he is spiritually 'off form.' Taking into account this cyclic or spiral factor it can be seen that a high grade person experiencing a low point may well act on a lower level than a low grade person experiencing a peak period. An observer, watching the two together in an environment would not be able to assess their relative merits properly unless he could observe them over a fairly long period of time—even assuming his own spiritual standing was high enough not to distort his powers of observation and assessment.

9. It will thus be seen that the whole conception of grade is a complicated one, but there are definite grades which are aligned with the Sephiroth of the Tree of Life. For practical purposes these grades may often be ideal rather than real, but they have to be real eventually for any real spiritual progress to be made. By means of the grades assigned to the Sephiroth one could judge the standing of any group, for its real standing is based on reality. A head of a group might call himself an Ipsissimus, but if he had not got control of the elements within himself then he would, in reality, not even be an Adeptus Minor, whatever he called himself; and he would not be able to initiate anyone to a higher level than he was himself. Thus the quality of a group depends upon the quality of its leader.

10. Incidentally, a functioning Adeptus Minor would hardly have the lack of reality to call himself an Ipsissimus. As a general rule, the higher a professed occultist claims to be, the lower he usually is in reality. There is nothing to stop anyone from claiming to be an Ipsissimus or Magus or what-have-you and 'initiating' people through as many grades as they like to pay money for, but there will have been no initiation in reality. No genuine Adept, (and only an Adept can initiate), will demand money, simply because initiation cannot be bought, it has to be striven for. As a proviso, it should be said that most esoteric schools charge fees for their initial lessons or cor-

respondence courses in preparation for initiation simply to recover their expenses. After initiation, and consequently membership of a group, all that is asked for is voluntary donations, as with any church, and lack of money is never allowed to be a bar to initiation.

11. The esoteric grades according to the Qabalistic system are as follows: Malkuth—Zelator; Yesod—Theoricus; Hod—Practicus; Netzach—Philosophus; Tiphareth—Adeptus Minor; Geburah—Adeptus Major; Chesed—Adeptus Exemptus; Binah—Magister Templi; Chokmah—Magus; Kether—Ipsissimus. The term Neophyte is used to denote anyone who has just entered a higher grade, whatever that grade may be.

12. This allocation of Sephiroth to grades is misleading to some extent for the real progress is along the Paths.

13. Malkuth represents, in that it is the sphere of physical life, the Seeker, who has realised that there is perhaps much of significance behind the world of physical appearances and who has a sense of looking for a quest to follow out. This could be likened to a faint shadowing forth of the Spiritual Experience of Malkuth, the Knowledge and Conversation of the Holy Guardian Angel, and in his search for an esoteric group to study with, he will need every ounce of Discrimination—the Virtue of Malkuth—that he can muster.

14. On contacting a group and pursuing a definite scheme of esoteric training he can be said to be treading the 32nd and 25th Paths of the Tree of Life, from Malkuth through Yesod to the outer aspects of Tiphareth. During this process, which is essentially one of training the personality, his task is to tread the middle way through the conflicting pulls of the forces of Netzach and Hod.

15. In Malkuth, the tests are mainly those of good character as should be expected of anyone in the world—though good character is particularly essential as a basis on which to build the conscious use of the higher powers of the soul. Also, of course, no-one ever leaves the lowest grade, one

builds the higher grades onto it. However spiritually advanced a person may be he still needs the good character and mundane efficiency and common sense of Malkuth. Also, it will be seen that the full initiation of Malkuth, the Knowledge and Conversation of the Holy Guardian Angel, which is a complete grasp of the way of one's destiny, is not likely to be attained until a high degree of development is reached.

16. At the phase of development corresponding to Yesod the subconscious mind should be opened up and so at this stage, ideally speaking, a complete course of psychological analysis should be undergone, for to proceed to higher occult knowledge whilst suffering from any concealed pathology or neurosis is asking for trouble. This process is not necessarily what is known as psychoanalysis—but the gaining of a deeper knowledge of oneself through techniques of spiritual psychology.

17. From Yesod the soul undergoes a subjective experience of great isolation, and there may be a sharp crisis corresponding to the point where the soul passes, symbolically, across the lateral 27th Path. This crisis having been successfully passed, the mystical contacts begin to open up, so that the initiate is able to function in vertical polarity with the inner forces as well as in horizontal polarity with the forces of his acquaintances, friends and relations in the outer world. Should the soul succumb to the crisis point he usually leaves the group, returning quite rapidly to the psychological condition he was in before he joined.

18. During this whole process from Malkuth to below Tiphareth, the training is done largely on a group basis, and any defects that have been left untouched are balanced up after, or in, Tiphareth when the training is more individual. Ideally, the initiate who has reached this stage should be of sound mind and healthy body, with no repressed unconscious complexes and with a functioning area of mystical consciousness. He should be neither dominated

by the environment of Malkuth, the instincts and passions of Yesod, the concrete mind of Hod, or the over-emotionalism of the unbalanced Netzach. This, of course, is a counsel of perfection and rarely manifest in practice, though it is the goal which must be most ardently striven for. According to how its members measure up to this ideal state—or the archetypal grades of the Sephiroth—so is the power and effectiveness of the fraternity.

19. Together with this inner process, of course, goes the training in elementary magical technique according to the system used by the particular group. It is proficiency in this which is often confused with esoteric grades in published works.

20. The opening up of the mystical consciousness has its correspondence with piercing the Veil of Qesheth between Yesod and Tiphareth. This Veil is symbolised in rainbow colours and indicates the light of Tiphareth being refracted through the astral or emotional sphere. On the Yesod side it is as a Bow of Promise which yet veils the direct vision of the mystical consciousness of Tiphareth, which is seen in direct vision as soon as the Veil is passed.

21. The next step is an important one and is called the 'Crossing of the Gulf' and it is of the nature of an Unreserved Dedication. It is said that it takes three incarnations of steady effort to attain this point. It is really a leap of Faith, for it means that the values of the soul have to be changed from those of the outer world of expediency, to those of the inner world of principle. After this step has been taken the initiate has dedicated his life to the service of the Hierarchy and he becomes the 'accepted disciple' of an Inner Plane Adept. This involves first, dedication by the initiate, secondly, a period of probation in which his dedication is tested, and thirdly, possible acceptance by the Inner Plane Adept concerned. It should be stressed that the tests are not artificial ones but come about quite naturally in the circumstances of life of the initiate. Also, the dedication at this stage is a Lesser one, for it is recog-

nised that certain very important duties, such as the welfare of children for example, will have precedence over the Work of the Mysteries should the two happen to conflict.

22. The Gulf having been leaped, and it really implies the power to act as an individual without reliance on others, rather than an eschewing of the things of this world, the processes of Tiphareth are undergone—the Child, the King, the Sacrificed God. These processes are the growth and development of spiritual awareness and action until eventually the personality is ‘sacrificed’ and the initiate works entirely according to spiritual principle, in so far as his karma allows him. Another way of looking at this would be to say that the initiate has a clear channel of communication between his Higher Self and Lower Self, Individuality and Personality, Soul and lower vehicles, Krishna and Arjuna, Evolutionary Personality and Incarnatory Personality, according to the terminology preferred.

23. The soul then proceeds, symbolically speaking, up the 22nd Path of Karmic Adjustment to Geburah. This is a process of facing and abreacting most of the karma accrued within, roughly, the period of historical time. From Geburah the lateral Path to Chesed is trodden which involves the complete facing of karma throughout the whole evolutionary past of the soul so that when the initiate is firmly established in Chesed he is karma free, has accepted responsibility for all his actions, and is in a position to carry out his work of destiny in complete freedom from the results of past errors. This is the grade of Exempt Adept and such a one would have no need to reincarnate and being exempt from his own karma would be in a position to take on and work out aspects of group karma as was exemplified by Our Lord. Generally speaking, this task is better done on the inner planes at the present time, conditions of physical existence being too degenerate for such a being to work to full efficiency, and high grade workers on the inner planes being so few.

24. From Chesed lies the ‘Secret Path’ to Daath which is

symbolised by the term, ‘the Empty Room’. This implies the facing of absolute reality without the veils of symbols or indeed form of any nature. It is an approach towards the formless verities of the spiritual worlds and involves a complete breaking clear of any previous conceptions and form-ties. It is said to be a higher and supreme form of the approach towards Tiphareth, and in the process terrible spiritual loneliness can be experienced for all previous conceptions even of God have to be dissolved until nothing is left, and the soul feels it is on the point of destruction through isolation.

25. Such an account will be of academic interest only to anyone likely to need the services of this book, but it can be imagined that the soul’s seeming destruction before assuming the direct powers of the Spirit are a higher analogue of the fears of the personality approaching the leap across the Gulf and the assumption of the powers of the soul, which cannot be completely believed in until they are experienced.

26. The Grade across the Abyss is the Magister Templi of Binah and such a one is complete master of all the aspects of form at every level. Such a grade is, of course, of immediate interest only to an Inner Plane Adept, for such a grade is not likely to be attained by anyone in incarnation. Similarly, it would be of little point to speculate upon the capacities necessary to attain the much higher grades of Magus or Ipsissimus.

27. However, for those interested in getting a sense of proportion with regard to the real significance of grades, ‘The Rays and the Initiations’ by Alice A. Bailey gives the Tibetan Master’s very full account of the higher grades of initiation.

28. For practical purposes however, it must always be remembered that the lower grades are very much matters of function. Also a grade is only attained when the full powers of a Sephirah have been assimilated. Thus although Geburah is assigned the grade of Adeptus Major, an initiate

in Geburah is only an Adeptus Minor until he 'leaves' the sphere of Geburah and is well on the way to the Chesed initiations. Also there is much overlapping, for initiates will have balancings of karma to face, which relates primarily to the Path between Tiphareth and Geburah, long before they have approached even the Tiphareth level.

29. It might well be a good thing if all speculations as regards Grade were dropped, for there is the very human and erroneous tendency to regard them as badges of rank—which is a complete travesty of the whole purpose and processes of initiation. However, it was thought well to include a chapter upon this subject, for the Sephirothic grades have been quite widely published in the past, leading to much ill-informed guesswork which has tended to be all the more rife simply because any genuine occultist, knowing the complexities and pitfalls involved, usually steers clear of the subject. As a result, an element of mystery has grown up quite needlessly, and mystery is one thing that ought to be dispelled once and for all from the perfectly natural process of spiritual development.

Chapter XX

MISCELLANEOUS ATTRIBUTIONS

1. Under the title of miscellaneous attributions we include all references to precious stones, plants, animals real and imaginary, drugs and perfumes, alchemical symbolism, the organs of the human body and so on.

2. Much of these attributions are taken from old books and generally speaking they are not only arbitrary but chaotic. Before giving credence to any ancient texts it would be well to recall the words of Thomas Vaughan, one of the few spiritually well-informed early Qabalists: "There are many Platonics—and this last century hath afforded them some apish disciples—who discourse very boldly of the similitudes of inferiors and superiors; but if we thoroughly search their trash it is a pack of small conspiracies—namely, of the heliotrope and the sun, iron and the lodestone, the wound and the weapon. It is excellent sport to hear how they crow, being roosted on these pitiful particulars, as if they knew the universal magnet which binds this great frame and moves all the members of it to a mutual compassion. This is an humor much like that of Don Quixote, who knew Dulcinea but never saw her." (Coelum Terrae, 1650).

3. The kind of thing which Vaughan had in mind, in his reference to heliotrope and the sun, for example, can be seen by opening at random any of the old grimoires and magical recipe books which, besides being treasured by collectors, are reproduced ad nauseam in modern books on the subject. The heliotrope for example, or marigold, was associated with the sun because of the superstition that

it always turned to face the sun. Leading by some strange logic from this, Albertus Magnus solemnly declared that if any were produced in a church, no adulterous woman would be able to leave the building while it remained exposed. This divine aid to morality may have come about from the notion that as the sun produced life, so any plant connected with the sun, as regards colour, shape, legend and so on, would have similar attributes and so could be used either as a sexual stimulant or perhaps as a moral antidote to this wholesale sexual rejuvenation in the more subtle ways mentioned above.

4. Correspondences can be made between the Sephiroth and various plants, animals etc. but it must be remembered that the correspondences are only psychological devices which can be used either as a technical exercise in playing about with the concepts of the Tree, or as a means of concentrating the focus of the conscious mind in meditation or ritual magic.

5. Crowley, for example, has made exhaustive lists of correspondences in '777' but they are really of no use to anyone except to Crowley himself, and he is dead. The best that can be made of them is by the technical exercise of going through them and trying to think out why they were so attributed, and even so one will be learning less about the Qabalah than about how Crowley's mind worked. In his list of animals, real and imaginary, for example, one can see that God, Man and Woman relate to Kether, Chokmah and Binah. The attribution of the Unicorn to Chesed is less obvious, but the Basilisk is related to Geburah no doubt because its glance turned people to stone. Though in this case there is an obvious parallel with the Medusa, which is part of the Perseus myth and thus perhaps better related to Daath. To Tiphareth he relates the Phoenix, the Lion and the Child. The Child is one of the Magical Images and the Lion is there because Leo is a Solar astrological sign and also 'King of the Beasts', while the Phoenix, in that it rises from its own ashes, corresponds

to the Sacrificed and Resurrected God of Tiphareth. Crowley could also have included the Pelican, an obvious Tiphareth bird because of its associations with sacrifice; it was said to pierce its own breast with its beak in order to feed its young and was often likened to Christ. The Lynx Crowley applies to Netzach because it is an animal sacred to Venus, whilst the Hermaphrodite is the Magical Image of Hod. The Jackal's relation to Hod may have a Qliphothic basis. The Elephant is one of the classical creatures said to support the world and thus is related to The Foundation, Yesod, whilst the Sphinx is placed in Malkuth either because it contains beasts related to the Four Elements or because it was traditionally at the portal of the Egyptian Mystery Temple below the Pyramids.

6. Whilst one can see the reason for most of the attributions there are many others that could be made with equal validity, and frankly, with equal little point. Some of Crowley's attributions are taken from visions he had whilst working on certain parts of the Tree but that means only that they were significant for Crowley in that context at that time. Arbitrary symbols are not made universal by the simple process of putting them in print. Writers on occultism seem to love to fly to tabular information but in so doing they do more harm than service, for tabular information does nothing but appeal to the type of mind that delights in making imaginary journeys with the use of old railway timetables. And though much of the spiritual journeys of the Qabalah are done in the imagination, it is the creative imagination that is needed to gain any benefit, not the second-hand imagination of juggling about with someone else's data.

7. The whole purpose of symbolism is that, like coinage, it stands for something real. Symbolism, like money, is meant to be used, and cashed in for something of value. Many make the mistake of being esoteric numismatists—mere collectors of symbols.

8. Certain precious stones and incenses are used in cere-

monial magic, but apart from the difficulty of organising it, ceremonial is best left alone by the tyro. Here again, the incenses are largely arbitrary and are best left to the choice of the operator who has some practical experience of their effect on his own consciousness. For general group work, ordinary church incense is perhaps the best thing to use.

9. Regarding stones, for general purposes it is the colour only which is important and so any cheap costume jewelry will do. It is only for advanced work of a talismanic nature that the traditional materials need be used, that is, the metal and precious stone associated with a particular planet. The planetary attributions of the metals are Saturn—lead, Jupiter—tin, Mars—iron, the Sun—gold, Venus—copper or brass, Mercury—quicksilver, the Moon—silver. The precious stones are allocated generally according to colour, their superiority to coloured glass being that the pigmentation is in the atomic and crystalline structure.

10. As regards the symbols of alchemy, the various writings are so full of intentional blinds and accidental corruptions that a high degree of insight and knowledge is required in order to take advantage of whatever teachings may be concealed in them. The position as it stands at present is that if one has the requisite insight to sift the wheat of spiritual instruction from the chaff of elaborate coding, medieval superstition and primitive chemical science, then one has no real need of it, for one will have already passed through the alchemical process. Thus the whole interest becomes purely academic.

11. It is impossible to make a cut and dried catalogue of the various alchemical terms because they vary in meaning from writer to writer. While, as a general rule, the three principles of sulphur, mercury, and salt can be equated with the positive, middle and negative Pillars of Manifestation, the metals with the Sephiroth according to planetary attribution, and so on, this is by no means a universal terminology. Vaughan, for example, who defines

his terms quite well, calls the astral plane Mercury—the 'middle kingdom' of Air; Fire he relates to Spirit; and the material world he considers to consist of two elements only—Earth and Water. It is usually necessary to follow the writings of a particular alchemist right through from beginning to end in order to understand much of what he means. Although it can be a fascinating alternative to reading detective stories or solving crossword puzzles, the general study of alchemy involves so much intellectual effort in return for so little practical knowledge that it is best left either to the expert of the dilettante. The expert can gain some interesting philosophical insights from some of the more spiritually orientated alchemists, whilst the dilettante is best employed playing about with the vast mass of harmless alchemistic literature than dabbling with ceremonial magic, hypnotic trances, Yoga postures and breathing exercises and so on, where he can run into hot water far exceeding the unpleasantness of any alchemist's *Balneum Mariae*.

Chapter XXI

THE QLIPHOTH

1. The word Qliphoth means 'harlots' or 'shells' and as a philosophical Qabalistic concept need not keep us long. Anyone who wishes to see the Qliphothic demons at work has no need to undertake the mighty conjurations of Abramelin the Mage, he has only to take a look around the nearest hospital, lunatic asylum, prison, brothel, or slum. When compared to such depravities as Belsen and Auschwitz, or the general by-products of modern politics such as nerve gas, napalm bombs, total warfare, atomic fall-out, brainwashing etc., the old fashioned witch or black magician out on a sex-kick seems very small fry.

2. The Orders of Demons of the Qabalah are generally personifications of the Vice of a Sephirah, or a principle opposite to that for which the Sephirah stands. Thus the Contending Heads of Thaumiel are applied to Kether as a denial of Divine Unity; Chokmah is given to Ghagiel—the Hinderers in like manner, and the Silence of Binah is perverted into Satariel—meaning 'Hiding'. The benevolent ruling sphere of Chesed has the Smiters, and Geburah, the Flaming ones, while the Harmony of Tiphareth is shattered by Thagirion—the Litigation. The forces of Netzach are scattered by the Raven of Dispersion, and Falsity, the Vice of Hod, is exemplified by Samael, the False Accuser. The Foundation of Yesod is the Obscene Ass and the overpowering lust of material values is the domain of Lilith—the Woman of Night.

3. Whatever evil is, and it is probably impossible of complete definition, its manifestations generally appear as a

denial of unity—the Dual Contending Forces, the Litigation, the Hinderers, the Raven of Dispersion and so on, or the Crowd of Gods, Worthlessness and Uncertainty applied to the Veils of Negative Existence. The one persistent claim of the mystics is the sense of synthesis and unity and the fact that separation is an illusion. It can be seen then that the words of Christ giving the two new Commandments were a direct attempt to seal the door of evil: "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." These sentences contain the complete answer to all the world's problems—so much so, that any other writing on morals, ethics, sociology etc. seems not only an impertinence, but superfluous.

4. It is obvious that these simple spiritual rules are no more considered today as a basis for action than they were on the day they were uttered. Perhaps they are too simple to be taken seriously by the involved pride of men's minds, or the tangled confusion of their emotions—for the more spiritual a thing, the simpler it is.

5. It has been stated that the Qliphothic forces were generated quite naturally by the period of unbalance between the establishment of one Sephirah and another. The Tree of Life is, however, a glyph of the Plan of God and thus there can be no evil in it. The evil arose from deviations, by man and other beings, from this Divine Plan and so any Sephirothic attributions are purely secondary considerations.

6. The Judaic mind liked to systematise all the forces of evil as well as the forces of good, but meditation work upon the Orders of Devils, Demons, Arch-demons and so on is better left alone. Man already has much evil within him without concentrating its potency by occult work thereon.

Such work is best left to the advanced adept. For the ordinary esoteric aspirant the best approach to the evil within is, after having recognised and faced it, to starve it, working only upon the development of the good and spiritual qualities. By developing the contact of the Spirit the psyche will eventually be so transformed that there is no room for evil within it. Direct work upon evil forces will tend to set up a polarity and occult link with these forces and this is one thing which must be sedulously avoided.

7. To attempt to do banishing work upon evil forces often does more harm than good. Thus there is the case in the Bible of the man who was purged of one devil only to be obsessed by seven others who flew into the void so created. Spiritual pathology, like medical pathology, is no matter to be trifled with.

8. Occult fiction makes much of Black Magicians but this is but a result of dramatic fictional necessity. The occultist's work is as similar to the descriptions of most occult novels as a policeman's is to most detective stories. The small fry of Black occultism are not to be worried about for they are only out for their own welfare and usually come to grief before they have advanced very far. Usually they fall into three categories: i) those seeking to make money out of credulous fools; ii) those seeking self-aggrandisement from the adulation of ditto; and iii) those after a drug or sex kick. Of these the last are the most obnoxious of the species in that they corrupt the young and also have good opportunities for extorting blackmail.

9. As regards the big fish of Black occultism, they need not worry the ordinary aspirant. If an aspirant enters a high grade esoteric fraternity he may come up against them if he reaches the highest grades but in the earlier years of his training he is well protected by the forces behind his group. Usually, when someone complains of occult attack, it is found that the real trouble is over-imagination or various levels of persecution complex, and scientological processing usually clears them up.

10. If one really feels oneself to be up against any Black occultism, or even any evil arising up within oneself, the best defence lies in calling upon the regenerative power of Christ. However, evil is not usually so unsubtle as to appear as a horrific nightmare vision—the usual method is to masquerade as good. The politicians have discovered this and one can credit the Powers of Darkness with at least an equal amount of intelligence.

11. The evil within oneself usually poses as the good as well. It has truly been said that 'the road to hell is paved with good intentions'—the paving stones are more often the good intentions we carry out than those we do not.

12. The human mind is capable of incredible subtlety in the dodging of the facing of its own iniquity, though if one is very self-observant one can sometimes detect the Qliphoth within through the manifestation within oneself of any strong irrational dislike. The hidden maggots of one's own soul are usually projected in righteous indignation upon others. The beam in another's eye is usually the reflection of the mote in one's own—as has been hinted in another context.

13. The hypocritical way in which the mind works can well be gathered from reading comparatively modern French literature which tends to go deeply into this way of mind-working. Particularly recommended are Mauriac, Marcel, Gide, Sartre, Camus and also such playwrights as Duerenmatt, and the existentialist writers generally, from Kierkegaard onwards. This, however, may prove a formidable obstacle to anyone who is not already inclined towards modern literature; and those who do not feel inclined to wade through many pages of philosophy and psychological analysis—fictional or non-fictional—with subsequent lengthy introspection upon themselves, are better advised to study the work of L. Ron Hubbard. Scientology is not a panacea; however, it can clear the decks for action quicker than most other therapies, but a person who is 'clear' is not automatically an Ipsissimus—he is merely

an unaberrated human being, and this is so rare in these days that it does seem something rather special.

14. The whole structure of man, and the direction of man's growth, is on a spiritual basis—that is, any course of action must be of a religious significance, for spirit is higher than mind or emotion, though the two latter are the usual human criteria of what is of value and what is not.

15. It is difficult to imagine the scientific or academic types of mind swallowing this truth but it will have to be accepted in the end, later if not sooner. Meanwhile one can only set one's heart on spiritual things and maintain eternal vigilance over oneself. No doubt even Judas thought himself to be in the right, he being obviously not the music hall villain of popular medieval concept, but a very intelligent and enlightened man who perhaps thought that Christ was come to be King of the World and that bringing him face to face with the Authorities would cause him to seize worldly power and institute the Kingdom of Heaven on Earth there and then. There can be a great lesson in this tragic figure.

Chapter XXII

PRACTICAL APPLICATIONS

1. Enough has now been given in the text of this book for anyone to seek out the keys of esoteric wisdom for himself by means of meditation upon the Tree of Life.

2. For the maximum effect to be gained, meditation should be made a regular practice, daily if possible. In fact, one who does regular daily meditation, even if for no more than ten minutes, will make greater progress than one who spends long periods in meditation at irregular intervals. The great enemy in this connection is inertia, but as in all things the secret of success lies in inflexibility of will and purpose—and the fainthearted do better to leave occultism alone.

3. The time and place of meditation are important, for it is wise to let habit work for one, and it is easier to meditate at a regular time and place each day. The morning is generally recommended for meditation, when the mind is fresh, but each person should experiment and pick out a time which suits him best. It is not a good thing to meditate when cold or tired.

4. A good attitude for meditation is sitting upright in a straight-backed chair with the feet on a foot-rest of such height that there shall be no sense of strain. The attitude should be neither tense nor reclining, but poised. This is achieved by adjusting the height of the foot-rest to the length of the leg. A foot-rest is readily improvised from books or a small box.

5. Freedom from bodily strain obtained by poise is to be preferred, in meditation attitude, to freedom from bodily

strain obtained by relaxation, because when complete relaxation is attained meditation is apt to end in sleep; whereas, if sleep supervenes in a poised meditation attitude, the poise is lost and the student awakened at once.

6. Meditation should not be done in a glaring light, as this tends to make concentration difficult. Noise can be overcome by the use of ear-plugs, though, with practice, noise will tend to have little power of distraction. After long practice, one should be able to meditate anywhere.

7. It is important to write down the results of meditation immediately afterwards, for this serves to 'earth' the realisations obtained.

8. Practical occult work depends for its successful accomplishment primarily upon the power of concentration. The student must be able, without effort, to maintain steady clear-cut concentration over considerable periods before he can attempt any advanced working, and meditation will help to develop this.

9. The picturing of composite symbols and the undertaking of 'journeys' in the imagination such as can be done on the Paths of the Tree to be described in the next volume constitute the more advanced work. Clairvoyance, or the seeing of visions, and clairaudience, or the hearing of voices should be the result of tapping the subconscious mind, and they are as a dream produced at will. It must be clearly understood that whatever is seen or heard is going on within one's own mind. If it seems that visions are appearing to the physical eyes or sounds are heard with the physical ears it may mean that a portion of consciousness has been split off. It is unwise to attempt any practical work until this dissociated portion has been re-absorbed.

10. This splitting off is sometimes due to an over-sensitive temperament and sometimes to wrong methods of development, but in any case it is very harmful. If persisted in, the dissociation spreads further through the mind and the whole personality can become disorganised.

11. It is essential to be able to close the psychic faculties at will and return to normal consciousness. If this cannot be done and if psychic consciousness overflows into everyday life, the student is unfitted for the tasks that life imposes and is obliged to live the life of a hermit to maintain his mental and physical health. High grade initiates sometimes undertake such retreats for the purpose of accomplishing special work but in no case can such experiments be recommended for the beginner.

12. Also, while much has been said about astral symbols and forms it must be realised that these are but means to an end and that the highest form of superconsciousness and the most reliable form of psychism is of the nature of hyper-developed intuition.

13. Given below are three other occult exercises which can be used to advantage in addition to meditation discipline.

i) An evening review of the day's events, *from evening to morning*, on retiring to bed. The events should be run through backwards like a cinematograph film with an accompaniment of comment, judgment, resolution and aspiration. If one goes to sleep in the process—and this exercise is a good cure for insomnia—then so much the better, for the mind will carry on the process during the hours of sleep and may yield remarkable results.

ii) A mid-day salutation to the Inner Plane Adepts, or to the Lord Jesus, who is the Head of the Hierarchy of Masters. One should turn the eyes in the direction of the sun at noon, if circumstances permit, and mentally salute the sun as the visible manifestation of the source of all life. Think of God as made manifest in nature; listen in imagination to the rhythm and swing of the solar system as it circles round the sun; think of yourself as a part of nature—as holding your own position in this vast machine and feel your relationship to all the other parts. Then greet the Inner Plane Adepts, or Masters, as your guides and friends. A brief mental salutation is all that is required

and this can be given in almost any circumstances. By thinking of the Inner Plane Adepts in this way an initial contact can be made with them and this contact is capable of development as one advances. Think of them as elder brethren, the 'Company of Just Men Made Perfect', organised into a graded hierarchy in the service of God and Man and Earth.

iii) Contemplation, or communion with the Absolute. This is not the same as meditation nor a substitute for it. It is a stilling of the mind, at any convenient time, and opening oneself to the influences of the inner planes. Realise the presence and power of the invisible realities and the goodness and perfection of God the Creator and Sustainer of this Universe into which that Great Being is ever coming into manifestation. Try to see yourself from the standpoint of your own Spirit and then feel the infinity flowing into you, for the sun of spiritual reality is always there and is obscured only by one's own mental and emotional clouds.

14. Finally there is the question of opening and closing the psychic faculties and this is best done by some simple ritual gesture. A circle described about oneself in the imagination together with the sign of the cross is adequate for routine purposes. On closing it is a good idea also to stamp the foot on the ground as an indication of returning to things of the world.

15. For special occasions, or even as a habit, for it is an excellent exercise in itself, one could use the ritual of the Pentagram. This is performed as follows:

16. Stand facing East. Raise the right hand and say, out loud or mentally, "In Thy hands is the Kingdom, the Power and the Glory"—as you do so making the sign of the cross with the right hand, ('The Kingdom' will come at the bottom of the vertical, 'the Power' on the right shoulder, 'the Glory' on the left.), "for ever and ever, Amen." clasping the hands together. Keeping the right arm straight, first and second fingers extended in line with it, lift it somewhat above the horizontal, and draw in the air before you the sign of the

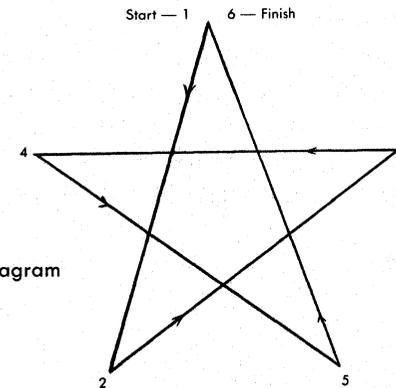


Fig. 6a.
Ritual of the Pentagram
Opening.

Pentagram or five pointed star. (Fig. 6a) The last movement will bring the right hand back to its starting point. Then bring it down so that the fingers are pointing at the centre of the star and say, "In the Name of . . . (God Name of Sephirah) . . . , I open the East."

17. Now move round to the South, keeping the arm extended so that the fingers describe a quarter circle and there repeat the Pentagram, but this time say, "In the Name of . . . , I open the South." In the same way, move round to the West and North, repeating the Pentagram at each of these points. Complete the circle by returning to the East. The Circle and Pentagrams should be visualised as blazing in the air with a golden light.

18. Open the arms wide, parallel to the floor, and say, "In the East, Raphael; in the West, Gabriel; in the South, Michael; in the North, Uriel. About me flame the Pentagrams, behind me shines the Six-rayed Star, (Drop the left hand and raise the right to make sign of the cross as before), and above my head is the Glory of God, in whose hands is the Kingdom, the Power and the Glory, for ever and ever, Amen."

19. The Archangels should be strongly visualised at each Quarter in the form most acceptable to the student. The entire operation can be performed in the imagination if desired and this is an excellent exercise for the develop-

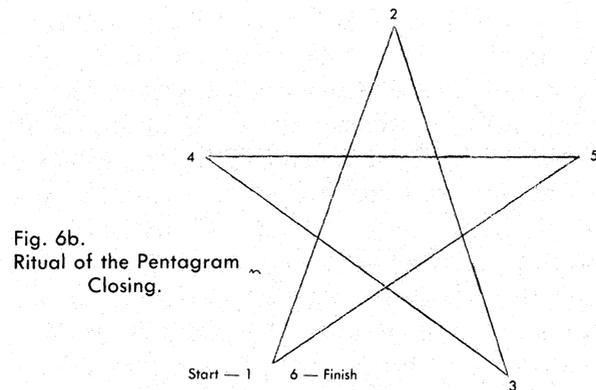


Fig. 6b.
Ritual of the Pentagram
Closing.

ment of the visual imagination. The phrase, 'behind me shines the Six-rayed Star' is an aspirational one, for it applies in fact only to the Adept beyond the Tiphareth grade.

20. The Closing Ritual is the same, except that the Pentagram is drawn from the left-hand corner in each case (Fig. 6b) and the Archangels are visualised facing out of the Circle instead of facing inwards. For general purposes when the work is not on a specific Sephirah the abbreviated Malkuth Name can be used—Adonai.

21. The exercise of drawing the Tree is a most valuable one, for it helps to establish the Tree of Life firmly in the mind. It can best be constructed by drawing a vertical line and marking off equal lengths along it—say 2 inches. This will give the centre points of Kether, Daath, Tiphareth, Yesod and Malkuth. Then, using a pair of compasses, set to the same distance, (i.e. e.g. 2 ins.) the centre points of the side Sephiroth can be found. Once you have all the centre points of the Sephiroth it is a simple matter to complete the Tree according to Fig. 1. The ability to build the Tree—and hold it—in the imagination is of course also valuable.

22. In the text of this book there is ample material for meditation on the Sephiroth to keep the student occupied for a very long time. Nothing of course can better supervised instruction by a good esoteric school or teacher, but

these are rare and where reasons of geography and so on make this impossible a fair degree of advancement can be made under one's own efforts. And one's own efforts may make the contacts which lead the way towards a particular school.

23. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

a	b	c	d	e	f
Aleph	Ox	א	A, Ē	ALP	1
Beth	House	ב	B	BITh	2
Gimel	Camel	ג	G	GML	3
Daleth	Door	ד	D	DLTh	4
Heh	Window	ה	H	HH	5
Vau	Nail	ו	V, U	VIV	6
Zain	Sword	ז	Z	ZIN	7
Cheth	Fence	ח	Ch	ChITh	8
Teth	Serpent	ט	T	TITh	9
Yod	Hand	י	J, I, Y	YUD	10
Kaph	Palm of hand	כ	K	KP	20 (500)
Lamed	Ox-goad	ל	L	LMD	30
Mem	Water	מ	M	MIM	40 (600)
Nun	Fish	נ	N	NUN	50 (700)
Samekh	Prop	ס	S	SMK	60
Ayin	Eye	ע	O	OIN	70
Peh	Mouth	פ	P	PH	80 (800)
Tzaddi	Fish-hook	צ	Tz	TzDI	90 (900)
Qoph	Back of head	ק	Q	QUP	100
Resh	Head	ר	R	RISh	200
Shin	Tooth	ש	Sh	ShIN	300
Tau	Tau-cross	ת	Th	ThU	400

Column (a) gives the name of the Hebrew letter as usually rendered into English.

Column (b) gives the meaning of the name of each letter. Column (c) gives the form of the Hebrew letter. Some of them have an alternative form when placed at the end of a word. These 'final' forms are given in brackets. There is said to be much esoteric meaning in the shapes of the letters and they are recommended for meditation, though their full significance relates to the Paths on the Tree.

Column (d) gives the usual transliteration into the Roman alphabet.

Column (e) gives the transliteration of the name of each letter.

Column (f) gives the numerological signification. The numbers in brackets refer to the 'finals'. Certain letters when printed large in Hebrew texts take their value x 1000. The whole subject of numerology is a complex and specialised one. There is, for example, the question of the 'dôgish' in connection with certain letters, an accent mark in the form of a dot. This, says Israel Regardie in 'A Garden of Pomegranates', changes the pronunciation of the letter concerned. Thus, he states, the word 'Sephiroth' should be transliterated and pronounced as 'Sephiros'. He also claims that omission of this fact has hampered much Qabalistic research. The crux of the matter seems to lie in the particular Hebrew dialect used. As the Qabalah arose to prominence in Spain, Qabalists tend to use the Spanish dialect. Regardie suggests in 'The Golden Dawn' that serious students might find helpful pointers in investigation of different dialects. These considerations apply mainly to numerological work. In magical work pronunciation has been found to be unimportant—correct and clear-cut *intention* being the main factor. The use of the word 'Sephiroth' is retained in this book as it has become common usage in Qabalistic writings.

TABLE IIa THE SEPHIROTH Hebrew Spelling

	Title	God Name	Archangel	Order of Angels	Mundane Chakra
1	KThR	EHIH	MTTRUN	ChIUThHQDSh	RASHTh HGLGLIM
2	ChKMH	JH or JHVH	RTzIEL	AUPNIM	MSLUTh
3	BINH	JHVH ELHIM	TzPQIEL	ARALIM	ShBThAI
4	ChSD	EL	TzDQIEL	ChShMLIM	TzDQ
5	GBURH	ELHIM GBUR	KMEL	ShRPIM	MADIM
6	ThPARTh	JHVH ALUH VDOTh	RPEL	MLKIM	ShMSh
7	NTzCh	JHVH TzBAUTH	HANIEL	ELHIM	NUGH
8	HUD	ELHIM TzBAUTH	MIKEL	BNI ELHIM	KUKB
9	YSUD	ShDI EL HI	GBRIEL	KRBIM	LBNH
10	MLKUTH	ADNI MLK	SNDLPUN	AShIM	ChLM YSUDUTH

TABLE IIb THE SEPHIROTH English Version

	Title	God Name	Archangel	Order of Angels	Mundane Chakra
1	Kether	Eheieh	Metatron	Chaioth ha Qadesh	Rashith ha Gilgalim
2	Chokmah	Jah or Jehovah	Ratziel	Auphanim	Masloth
3	Binah	Jehovah Elohim	Tzaphkiel	Aralim	Shabathai
4	Chesed	El	Tzadkiel	Chasmalim	Tzadekh
5	Geburah	Elohim Gebor	Khamael	Seraphim	Madim
6	Tiphareth	Jehovah Aloah va Daath	Raphael	Malachim	Shemesh
7	Netzach	Jehovah Tzabaoth	Haniel	Elohim	Nogah
8	Hod	Elohim Tzabaoth	Michael	Beni Elohim	Kokab
9	Yesod	Shaddai el Chai	Gabriel	Cherubim	Levanah
10	Malkuth	Adonai Malekh	Sandalphon	Ashim	Cholem Yesodoth

TABLE IIc THE SEPHIROTH Usual Translation

	Title	God Name	Archangel	Order of Angels	Mundane Chakra
1	The Crown	I am or I become	—	Holy Living Creatures	First Swirlings. Primum Mobile
2	Wisdom	The Lord	—	Wheels	The Sphere of the Zodiac
3	Understanding	The Lord God	—	Thrones	Rest — Saturn
4	Mercy	God. The Mighty One	—	Shining Ones	Righteousness — Jupiter
5	Severity	God of Battles. God Almighty	—	Fiery Serpents	Vehement strength — Mars
6	Beauty	God Made Manifest in the Sphere of Mind	—	Kings	The Solar Light — the Sun
7	Victory	Lord of Hosts	—	Gods	Glittering splendour — Venus
8	Glory	God of Hosts	—	Sons of God	The Stellar Light — Mercury
9	The Foundation	The Almighty Living God	—	The Strong	The Lunar Flame — the Moon
10	The Kingdom	The Lord and King	—	Souls of Fire	The Breaker of the Foundations. The Elements — the Earth.