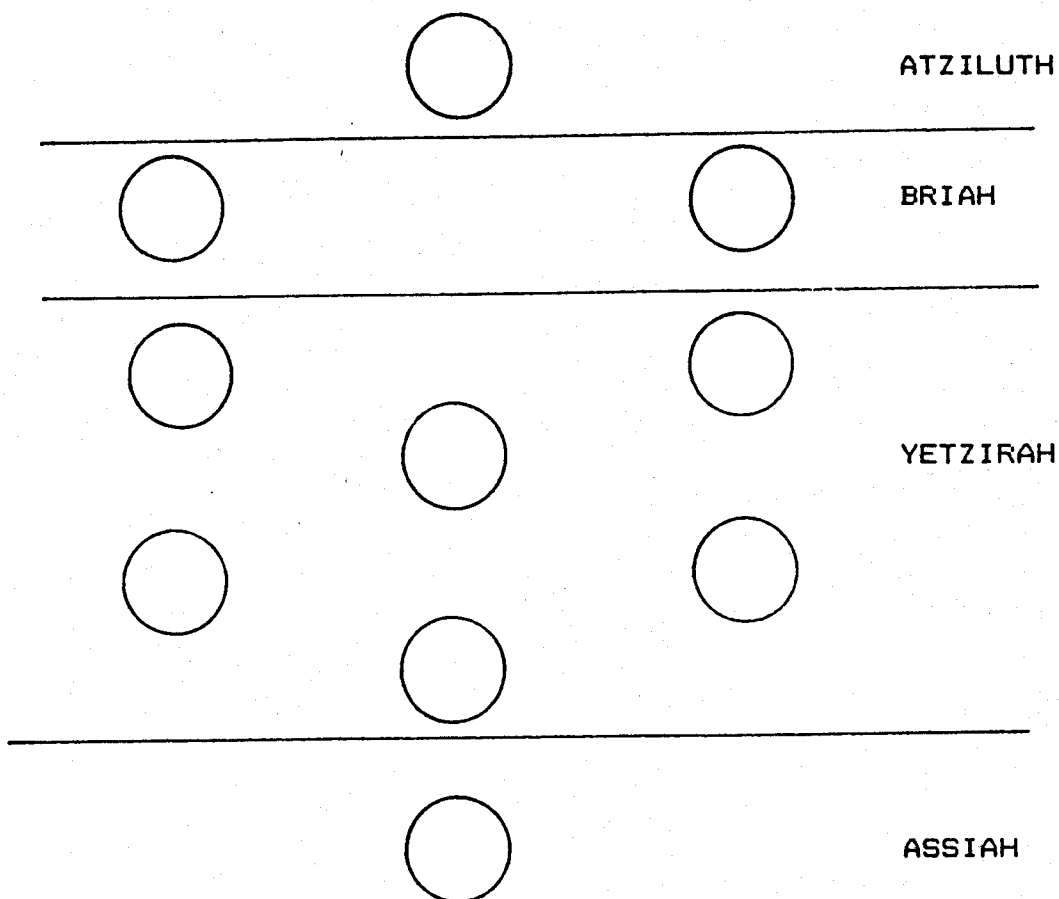


LESSON 8  
THE FOUR WORLDS

When studying the Kabbalah one will invariably come across the doctrine of the four Kabbalistic worlds. Because there is some confusion into their exact application to the Tree of Life it would be best considered if one accepted their dual application. In the first instance the diagram below shows the division of the four worlds as applied to a single tree. The other approach is to use four separate trees (one on top of another) to illustrate each world.



ATZILUTH

The Creative World of Atziluth is the first emanation into the Kabbalistic framework and as such is the world of Spirit. The inhabitants of this level are what could be described as archetypal and are expressed in terms of thought as the various God associations to the Tree. Their domain is vast and everything they touch is on a macrocosmic-microcosmic aspect. These beings are manifestations of the Kabbalistic concept in terms of human understanding. This world is the one that issues the directions to the other worlds and as such expects devotion from its subjects which is given by prayer and meditation and is then carried up to this level from the lower worlds. Divisions and future patterns for growth are first established here on a grand scale, and the lower worlds are left to work out the delicate karmic balances perceived from this world. The associations of the numerous godforms from the various cultures is a way of describing this world, but it must be understood that the godform associations to Atziluth are only in the terms of grand stages of development of cultures and not on a personal level for this is left to the lower trees.

In terms of "Cosmic Creation" as in Atziluth, it comes in three fundamental terms of development. The first is manifestation or establishment of archetypal energy levels. The second is the conversion of these energies into levels human comprehension can accept which is the standard archetypal godform. The third is the rounding off of these energies by associating a string of

attributions to them, in relation to the Sephiroth and the Tree. These figures are to a certain extent shadows which have been thrust into the light and have taken a more suitable form to survive. Atziluth is the collective area of subconscious development from which all things come and return to.

#### NAMES OF ATZILUTH

1.	Kether	EHEIEH
2.	Chokmah	YEHOVAH
3.	Binah	YEHOVAH ELOHIM
4.	Chesed	EL
5.	Geburah	ELOHIM GIBOR
6.	Tiphareth	ELOAH VADAATH
7.	Netzach	YEHOVAH TZABAOTH
8.	Hod	ELOHIM TZABAOTH
9.	Yesod	SHADDAI EL CHAI
10.	Malkuth	ADONAI HA-ARETZ

#### BRIAH

Briah is the Creative World and is derived from the Hebrew root BRA (to beget or create). This is the world of the archangel, the essence of God depicted as a being who serves directly under him and over the angels. It is here in this world that polarities and hierarchies are established. Like the Atziluth world before it they are very general in their government but are more specific than the Gods of Atziluth.

They control the elements and countries and their entire concept is one of vastness in the plan of man and continually control his direction and scope. While the Gods of Atziluth sit as a stabilising force the archangels create. The God forms will have a rough draught of a plan for man in general and this is passed on to the archangel who lists the developments out in terms of time and place. It is they who are the balancers and control the chess like game of world karmic patterns.

If you wish to learn of the Briatic World simply consider it like the four elements in both nature and astrology. Draw up a list of association to these elements and you will have the areas of the four major archangels. Below them are the seven archangels who control things even further. In some instances these names overlap but they control the foundation of the world as we know it today.

#### NAMES OF BRIAH

- |     |           |            |
|-----|-----------|------------|
| 1.  | Kether    | METATRON   |
| 2.  | Chokmah   | RAZIEL     |
| 3.  | Binah     | TZAPHQIEL  |
| 4.  | Chesed    | TZADQIEL   |
| 5.  | Geburah   | KAMAEL     |
| 6.  | Tiphareth | RAPHAEL    |
| 7.  | Netzach   | HANIEL     |
| 8.  | Hod       | MICHAEL    |
| 9.  | Yesod     | GABRIEL    |
| 10. | Malkuth   | SANDALPHON |

YETZIRAH

Yetzirah comes from the Chaldee ITzR meaning 'to form' or 'make'. The angelic beings of this world are designated as choirs and act on the tasks considered too menial for archangels. This world is one where form manifests on all minor levels. It is the detailed aspect of the karmic patterns that are taken care of here. This effectuates a rounding off of karmic patterns where all loose ends are cleared up. It is here that souls of previous incarnations assume the divine function and take their places as angels or teachers once their earthly confines have finished.

The Yetzirac World is the one that man sometimes ventures into during unconscious or self induced dream states, where one reaches the very pinnacle of ones core essence which is called the Higher Self who issues out instructions to us. The Higher Self or H.G.A. (Holy Guardian Angel) as it is sometimes referred to dwells in this world and is considered an angelic being, a further extension of the 'ID'. It is he who works in with the angelic choirs and works on our day to day activity for our better good. Also this is the area where the souls who have died and rest between incarnations, and is the area often tapped by mediums. It is the world of dream consciousness, memory, imagination, clairvoyance and visionary experiences.

NAMES OF YEIZIRAH

- |     |           |                   |
|-----|-----------|-------------------|
| 1.  | Kether    | CHAYOTH HA-QADESH |
| 2.  | Chokmah   | AUPHANIM          |
| 3.  | Binah     | ARALIM            |
| 4.  | Chesed    | CHASHMALIN        |
| 5.  | Geburah   | SERAPHIM          |
| 6.  | Tiphareth | MELEKIM           |
| 7.  | Netzach   | ELOHIM            |
| 8.  | Hod       | BENI ELOHIM       |
| 9.  | Yesod     | ASHIM             |
| 10. | Malkuth   | KERUBIM           |

ASSIAH

Assiah, the world we live in, is influenced not only by the forces of light but also of darkness and it appears that this is the neutral ground where they meet and do battle hence the dual association to this world.

		<u>Planetary Forces</u>	<u>Demons</u>	<u>Arch-Devils</u>
1.	Kether	Neptune	Kerethiel	Moloch (Satan)
2.	Chokmah	Uranus	Zogiel	Beezlebub
3.	Binah	Saturn	Satorial	Lucifuge
4.	Chesed	Jupiter	Gagh Shekelah	Ashtaroth
5.	Geburah	Mars	Golahab	Asmodeus
6.	Tiphareth	Sun	Zomiel	Belphegor
7.	Netzach	Venus	Ghoreb-Zereq	Baal
8.	Hod	Mercury	Samael	Adrammelech
9.	Yesod	Moon	Gamaliel	Lilith
10.	Malkuth	Earth	Nahemoth	Nahema

(Lilith)

The above tables are but one example of the names attributed to the Qlippothic forces. Many of these Sephiroth have in fact dual associations to them and they must be studied with this in mind. Lilith is a prime example appearing as a demon in Malkuth and as an arch-devil in Yesod. Though some of these names are in fact more applicable to paths rather than the Sephiroth, they have been so grouped so that a general concept of their nature can be understood.

Mathers says: "The demons are the grossest and most deficient of all forms. Their 10 degrees answer to the decad of the Sephiroth but in the inverse ratio, as darkness and impurity increase with the descent of each degree. The two firsts are nothing but absence of visible form and organisation. The third is the abode of darkness. Next follow seven hells occupied by

those demons which represent incarnate human vices, and torture those who have given themselves up to such vices in earth life. Their prince is Samael (SMAL), the angel of poison and death. His wife is the harlot or woman of whoredom, ASHTh ZNVNIM, (Isheth Zenunim) and united they are called The Beast, Chiva, Chioa. Thus the infernal trinity is completed, which is, so to speak, the averse and caricature of the Supernal Creative One. Samael is considered to be identical with Satan."

The Kabbalistic associations here to both the forces of light and darkness go into extraordinary detail (of which will be compounded on in later lessons) so that not only the positive aspects of our psyches are placed in some sort of order but the negative influences as well. After some study and practice we will be able to easily identify not only the positive areas of energy but negative ones also. The object of this is when one is pursued by negative influences to look at its counterpart on the upper Tree and draw from it (through prayer and invocation) to nullify the negative force. For example, if we are inflamed with hate, destruction or anger, the negative force of the Sephira of Geburah would be the Golahab and Asmodeus. By praying or drawing from Kamael and the Seraphim one brings in a counteractive force to nullify the evil effect.