

LESSON 14

TIPHARETH - BEAUTY

'The sixth path (Sephira) is called 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.'

The term Mediating Intelligence refers to the fact that this Sephira is transposed on the Middle Pillar, between the two extremes. The influxes are multiplied because they find themselves in a safe area of non polarity and since the restrictions of the two interposing forces are lifted, they have a chance to mingle, expand and grow. This concept is very much in line with the eye of the hurricane, a place of calm and safety amongst turmoil and upheaval.

Tiphareth is the Sephira that stands for Beauty and is the first, apart from Kether, to stand on the middle pillar of equilibrium. By drawing from the two extremes of Chesed and Geburah a harmonious balance is formed. By virtue of its position on the Tree, directly below Kether, it reflects much of the purity of its origin but on a more deeply manifested scale. By virtue of ascent, Tiphareth is a Sephiroth that has not yet manifested into the extreme of Geburah. In terms of descent, Tiphareth has half the passions of Geburah and rests at a vital point between love and hate (the two extremes of Geburah's temperament) which is

severeness, and appreciation of things for its own sake which is beauty. This Sephira is in the shadow of Kether and is the apex of the second triad, the doorway to the next level of existence.

The Ruach is part of the Kabbalistic Soul associated to Tiphareth, though in actual fact its location on the Tree covers the Sephiroth of Chesed (as memory), Geburah (as will), Tiphareth (as imagination), Netzach (as desire) and Hod (as reason). All of these faculties are part of the mysteries of Ruach with memory and will along with imagination are the active parts Ruach plays in the Second Order. Desire and reason are the two stages that the Ruach must go through in the Outer Order. Leiningen says that Ruach consists of an interior but idealistic being which manifests the exterior shell. It has the ability to distinguish itself from other parts of the body. It is the middle function which has to keep apart from the protoplasm of the body and the pure energy above it, the body in fact processes the stimuli back to the Ruach so that it can feed it (through penetration).

Regardie considered the Ruach as the 'false or empirical ego' which we consider the 'I' which is a flux of changing concepts. The Ruach is the human soul which covers the area above and below the veil. The aspect of occult training is to link this Ruach with the Nephesh (our Lower Self) so that the Ruach as such no longer exists and as such the false manifestations of the ego are then shattered and the Neshamah, the core essence of Self, is then seen clearly. The root RVCh relates to being drenched by water while the root RU shows a spiritual

emanation (also a stream) which possibly has Arabic origins that relate to the lung. These Arabic beginnings also show contemplation, reflection and deliberation (before action).

The virtue of Tiphareth is "Devotion to the Great Work". This means that to enter this Sephira one must commit oneself wholeheartedly in the Work of study or teaching the Secret Wisdom. In simple terms it means commitment, from both body and soul, and accepting the Karmic patterns of life that one has to lead to this end. Acceptance of the Great Work and committing oneself to it can radically alter the individual and his lifestyle, and these should be clearly understood before entrance into Tiphareth.

The Magical Power of Tiphareth is the Vision of the Harmony of things and the Mysteries of the Crucifixion. In the former we have the area where the disjointed associations revealed to us in parts in the Lower Tree, now these can be seen in their totality as part of the whole vital plan of the Tree which was previously unrevealed to us when below the veil. At Tiphareth, the picture, its scope and size now is seen for the first time.

The Mysteries of the Crucifixion are many but one of the main points is that to gain advantage in another level of existence one must pay ones dues in the present one. The old saying of "no pain - no gain" is a simplistic but accurate way of describing this situation. From a psychological viewpoint the crucifixion is death of the ego and subsequent rebirth into the

higher states of awareness. Much of the symbology of the cross is also incorporated into this analogy.

The vice of Tiphareth is egotistical pride. It is here at the point of rebirth on the Tree that ones strengths are reinforced, but also it is found that ones problems also increase in proportion. If the power and understanding one receives at this level goes to ones head the ego can inflate, causing all sorts of disruptions. This produces in many instances a shattering experience as the ego will only inflate so far before it seeks new horizons and patterns to transcend.

In the Chinese cosmos the I'Ching trigram associated to Tiphareth is Li which is fire or sun. It represents the middle daughter and shows the characteristics of agitation, warmth and life giving qualities. It is placed under the horse in the Chinese astrological system, is related to the season of summer, and is attributed to the cardinal point of south. One interesting saying attributed to this trigram is 'what was vegetable now becomes conscious' which of course runs parallel with the western meaning.

The chakra association to Tiphareth is the Anahata or Heart centre. The Geometric symbol here is that of a downward pointing triangle within a 12 petalled lotus, each incorporating a letter and representing an Indian diety. The petals and triangles are coloured in gold. Within the circle (surrounding the triangle) are the dieties Isa and Kakini Sakti. When this chakra is

activated man becomes aware of suffering of others and relates to them in a fraternal bond. It is here he must be cautious or this sympathetic bond will take over his own auric emanation and rule him. This chakra controls the Thymus and is the transmuter, for it is at a critical gate or entrance way. It produces enormous radiant power and shows in individuals those who have a great deal of power and control over the lives of others.

The Magical weapon of Tiphareth is the Lamen of the Rose Cross. In magic the Lamen is usually worn over the Heart region and is a symbol of the devotion of the operator. The Lamen or Rose Cross is made of the colours of the King Scale in the four elements with a golden cross at its centre. In medieval times the Lamen was usually metal with the sigil of the invoked spirit engraved on it. This in fact would blind the spirit (in its own reflection) to obedience. The Rose Cross Lamen has many uses, but of importance is to take the energy of devotions and filter it out through the Rose Cross so that ones power is increased and controlled by the petals of the rose into a unified spectrum.

Olibanum or Frankincense (*Boswellia Carterii*) is made from a gum resin of an Arabian tree and was used in ancient times for just about every conceivable ritualistic purpose. In early days the Pleiades star system was associated to this perfume. As a healer, Olibanum clears up blood disorders and bacterial infections, though it is used as a stimulant to tone up the system when inhaled. It helps clear the aura of negative vibrations and raises the level of consciousness.

Stramonium is also called Jimson Weed, and the drug from this plant helps bronchial complaints as well as being a pain killer and sedative. It is a poisonous plant and drugs from this can prove fatal if too much is taken. Its psychic benefits are numerous but it is best described as an hallucinogenic which does induce (in some instances) states of prophecy, as well as being a catalyst to expell the astral body and make it travel.

The mineral drug of Tiphareth is Potable Gold. It's medicinal qualities are said to help bouts of depression and generally tone up the entire system helping to cure such diseases that are bronchial and vascular in nature. It has been used in such diseases as venereal and multiple sclerosis.

The Atziluth name for Tiphareth is Eloah Ve Daath. There are a number of translations for this which could mean "God's knowledge" or "because of knowledge". This is the "point de part", through the mists of the veil of Pkareth. Here knowledge is not only revealed to us but realised. It is here that we leave behind our old values and become child in our new role now that realisation has come. It is here that one experiences the wholeness of the Tree, instead of the parts, it is the point of synthesization.

The Briatic world of Tiphareth is under the presidency of the archangel Raphael (meaning "God who has healed"). He is also the Patriarch of Journeys and it is his job to guide one through

the veil as the angel who teaches knowledge of the sciences. He will guide and instruct individuals with knowledge so that realization comes and the mist of the veil of Pokareth is removed. It was Raphael who gave the great Solomon the power to control evil spirits.

The Yetziratic association of Tiphareth is through the choir of angels called the Malachim (Kings or controllers) which are equated to the order of virtues. As an angelic choir angels their function is to give strength whether it be in peace or war, and to reinforce the health of those placed in their charge. The Malakim are the ones who bring out the pattern of study or the formation one develops as a result of the Tiphareth experience. It is they who decide the religious or mystical path that the devotee (who has reached Tiphareth) must follow. Once reciprocated they strengthen the will and body of the adept so that his or her task can be accomplished.

The Assiatic experience is based on the Sun, the source of life itself. It is the force that controls our destinies and environment. The Sun of course rules the heart but unlike the lust of Venus it introduces us to a new dimension of universal ecstasy that pushes past the physical barrier, and opens the door to intercourse on a level that we previously would have considered cosmic. The Sun is a prime mover in our life and that must never be forgotten. It gives us both harmony and devotion and merges in divine union.

The Qlippothic forces of Tiphareth are under the presidency of the Zomiel and are described as great black giants who work against each other. This energy shows itself in self adornment, benefication of the self at the expense of all else. It is in direct contradiction to the beauty typified by the higher Tree. Zomiel by gematria equates to 158 which relates to strangulation or suffocation. The root ZAa means "painful movement - fear or trouble". MI is a root that means "water or expansiveness" (and also "who" if used as a pronoun). The entire concept is one of painful, great and expansive movement.

The abstract figures associated to Tiphareth are the hexangle, hexagon and hexagram. Mathers said: 'The Hexangle naturally represents the powers of the Hexad operating in Nature, by the dispersal of the rays of the planets, and of the zodiac emanating from the Sun. The number of degrees of a great circle cut off between its angles is 60, forming the astrological sextile aspect, powerful for good. It is not so consonant to the Sun nature as the Hexagram, and remember thou, that the 'Gon signifieth dispersion, distribution, and radiation of a force; but the 'Gram concentration. Hence use the 'Gon for spreading, and the 'Gram for concentration and sealing and when there is a need, though canst compare, interpose and combine them; but the 'Gon initiateth the whirl.'

The Phoenix is one of the imaginary animals of Tiphareth. It is a bird which slightly resembles an eagle with red and gold feathers and would kill itself when exposed to the suns rays and

would be turned into ashes which would then transform into another Phoenix. This of course is representative of the rebirth through the suns rays, the renewer of life. The Phoenix was said to appear once every 500 years. In many ways it is representative of the soul passing through the various incarnations.

The Bay Laurel is associated to Tiphareth and is used in clairvoyance matters of divination and sacrificial rites. This tree comes under the presidency of Apollo and was used in ceremonies to worship this divinity. The leaves and berries have a narcotic effect and if eaten produce visions of all descriptions. It was used to keep away evil spirits and charms (by placing it above the doorway). Also the Bay Laurel is said to attract wealth and bring prosperity to the household who hold it sacred.

The grade of Tiphareth is that of the Adeptus Minor and is signified by the numbers 5=6. This is the start of the Inner Order and is the point where the adept goes through a death in which his old values vanish, then goes through a birth as new ones are fostered in him. At this level he becomes the fledgling magician. He has now been shown how to perform and during the time of his stay in Tiphareth he must learn to use these powers and gain strength in them before he graduates to the next level of 6=5.

Topaz or Chrysolite was said to have first been recognised as a gem in Topazos, situated in the Red Sea. Its psychic properties are said to pacify the nerves and protect the wearer from

night demons. If worn around the neck and set in gold it could protect the wearer against evil charms and spells. The Topaz was said to be able to project some of the power of the sun and it is also a symbol to attract wealth.

Adonis is the Greek god of Tiphareth. Adonis was the son of Cinyras and was the lover of Venus. As a youth Adonis was noted for his beauty. He was placed in a pastos by Aphrodite at birth, and given to Persephone for safe keeping, but when she returned to claim the child she found that the pastos had been opened, for seeing the beauty of Adonis, Persephone refused to part with him. Zeus then decreed that he was to spend six months of the year with each.

The Roman counterpart of Adonis is Apollo, the son of Jupiter and Latona. Born on the floating island of Duus, he was the god of beauty, the arts, medicine etc. Apollo was the god (the only one) who could foresee the future and as such was much sort after by those seeking divination. Often Apollo would be seen as the sun, in fact many times the sun was called 'Apollon Chariot'.

The Egyptian god of Tiphareth is Ra, the Egyptian sun god. The Egyptians considered that he (along with Ptah) was the source of all nourishment and of life itself.

The four Princes are the first lot of Tarot associations to Tiphareth. they are figures seated in chariots, and thus borne

forward. They represent the Vav forces of the name in each suit. The mighty son of the King and Queen, who realises the influences of both scales of force. A Prince, the son of a King and Queen, yet a Prince of Princes and a King of Kings: an Emperor whose effect is at once rapid (though not as swift as that of the Queen) and enduring. It is therefore, symbolised by a figure borne in a chariot, and clothed in armour. Yet is his power vain and illusionary, unless set in motion by his father and mother. The second set of tarot associations are the four sixes which stand for definite accomplishment, something carried out.

The Hindu diety of this Sephira is Krishna (which means dark). His image is of a beautiful youth (possibly hemaphrodital) who plays a flute. He is the personification of the divine child concept. He also is known as Govinda (who takes care of cows). The esoteric analogy with this phrase can be related to Christ who is Shepherd of the flock. Krishna was the diety who was born with cosmic consciousness and represents the divine aspect of thought and deed.

The Fifth Heaven is called Maon (dwelling) and is sometimes called Rahamim (divine mercy). The Talmud says: 'In Ma'on there are hosts of Ministering angels who sing during the night but keep silent during the day in honour of Israel and it is said (Psalms 42:9) "In the daytime (his life) YHVH will command his loving kindness and in the height (after life) his song shall be with me".' This heaven relates to devotion or the heart of man - his aspirations with his maker or universal love. It is here

that the unification of both man and god truly begin.

The King of Edom associated here is Hadad and the Duke is Pinon and they come from the city of Avith. Hadad (HDD = 13) comes from the root HD (or HED) which expresses power of division, which when taken back to its arabic shows limitation, terminating. The Duke Pinon (PYNN = 190 or 840) is from the root PI or PHI and relates to enhaled breath or life giving function confined to restricted man. The root PN also relates here, it stands for face, air etc., and relates to turning away from, fearful.

The 5th Infernal Mansion relates to Tiphareth and is called Yashchom or gates of the shadow of death, though in this hell one can still receive some of the light of the upper Tree. We find here that one is at the gates of a veil relating to the equivalent of the Yetziratic forces of these regions. One is about to go further down which will alter their entire perspective of the divine. Here in this hell one is re-examined to see if their values have changed or lesson learnt and if not they will go through the gates to further levels. If they do show signs of having learnt the valuable lessons of karma they may return to the upper Tree.

ASSOCIATIONS

TITLE:	TIPHARETH - BEAUTY
TITLE IN MICROCOSM:	HEART AREA
KABBALISTIC SOUL:	RUACH
ATZILUTH NAME:	ELOAH VE DAATH
BRIATIC NAME:	RAPHAEL
YETZIRATIC NAME:	MALACHIM
ASSIAH - PLANET NAME:	SUN
QLIPPOTH:	THE ZOMIEL
HINDU CONCEPT:	KRISHNA
EGYPTIAN DIETY:	RA
GREEK DIETY:	ADONIS
ROMAN DIETY:	APOLLO
GEMSTONE:	TOPAZ
MAGICAL VISION:	MYSTERIES OF THE CRUCIFIXION
MAGICAL WEAPON:	ROSE CROSS LAMEN
AROMATIC:	OLIBANUM/FRANKINCENSE
VEGETABLE DRUG:	STRAMONIUM EXTRACT
MINERAL DRUG:	POTABLE GOLD
TAOISM ASSOCIATION:	LI
PLANT:	BAY LAUREL
ANIMAL:	PHOENIX
TAROT ASSOCIATION:	4 PRINCES, 4 SIXES
VICE:	EGOTISTICAL PRIDE
VIRTUE:	DEVOTION TO THE GREAT WORK
GEOMETRIC ASSOCIATION:	HEXAGRAM, HEXAGON
THE HEAVENS:	MAON

KING OF EDOM:

HADAD

HELLS:

YADASHCHOM

CHAKRA:

ANAHATA

ROSICRUCIAN GRADE:

ADEPTUS MINOR