

## LESSON 17

## YESOD - FOUNDATION

'The 9th Path (Sephira) 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.'

The term 'Pure Intelligence' relates to the emanations of Kether flowing straight down the Middle Pillar and are refined by Tiphareth, though they are still pure nevertheless. It is here the intelligence of Kether acts on Yesod and shapes and forms the energy of both Hod and Netzach, by producing a compatible vehicle of energy from both sides of the Tree. Just before it gives birth (disposed) into Malkuth which is then in turn reunited with Kether ('without diminution or division').

Yesod is the 9th Sephiroth and situated in the Middle Pillar, its English meaning is Foundation. Like Tiphareth, Yesod has an androgynous centre and is a Sephira of great refinement and contraction. Everything in Yesod is ready to be built on. The Foundation has been laid and awaits the builder. In many ways Yesod is like a child in the mothers womb, during the 9th month, just before birth. It is fully formed and awaits entry into a new world of existence so that it can grow and develop. A keyword to describe this Sephiroth (apart from Foundation) is "Shaping".

The Nephesh or Animal Soul is associated to Yesod and is loosely termed the unconscious where the automotive reflexes of life are stored, it has a strong relationship to the nervous system, as the Nephesh is considered the driving force for the human body. Leiningen considered that the Nephesh is the principle form of material existence, the exterior shell of man which is revitalised by his communication with other like beings, due to its passive sensitivity. He continually calls forth new aspects of this part of the self then in turn transforms them, sending them back into his being. Leiningen goes on to say that the Nephesh itself is in three degrees (1) concrete, (2) General, (3) created matter, which are the organs by which the interior, spiritual element operates and manifests itself externally. This of course shows an overspill of the outer layer of the Nephesh being in Malkuth, while the other two degrees are firmly entrenched in Yesod.

The virtue of Yesod is Independence, for it is here that a new development or growth is formulated from the two opposite polarities of the Tree. It is not strictly independent as such but it is new life being formed in the Tree, on that basis independence could be ascribed to it as this is independence in its first stage of manifestation. The vice of Hod is subservience and shows something with absolutely no motivation or "get up and go" without instruction. It is the 'no mind' situation and is constantly in a state of passive receptivity.

The spiritual experience or magical power of Yesod is a

vision of the machinery of the Universe. This refers to Mans first venture into Yesod where his perceptions of the physical world are left behind him and he sees the higher planes and their relationships to manufacturing the cosmos itself. The machinery of the universe does not necessarily mean the stars or planets, or their microcosmic aspect in man himself, but shows his ability to transcend the barriers of physical life into another dimension in time and space (in the astral). By doing this he observes first hand the workings of the various planes within the astral and how they function to bring forth the material world in which we live.

The magical weapons of Yesod are the perfumes and sandals. Though winged sandals are often attributed to Mercury and Hermes, in Yesod they take on an entirely different meaning. The Moon is often referred to as "the Goddess of Golden or Brazen Sandal", which depicts the Moon at its fullness. The entire concept is one of movement which will be discussed later in this lecture under the planetary heading. Perfumes associated here, in a general sense, apply to air, the element of Yesod and are related to the sense of smell.

The Magical image of Yesod is a beautiful naked strong man. This is in fact taken from the Atziluthic concepts of Yesod from the name ShDI which some ancients considered to be part of the verb ShDD, meaning "strong and powerful, to destroy, oppress". The Masculine concept here with the feminine exterior is linked to Adam Kadmon, for the Foundation is placed in the genital

region showing procreative masculine power.

The Chinese I'Ching trigram associated to Yesod is K'AN and stands for water, rain clouds etc. Its characteristics show cleverness and cunning, a flux of ideas and thoughts, changing concepts. The archetypal association is that of a young man who in the early stages of youth has not yet settled. The body parts this associates to are the abdomen, kidneys and circulatory system.

One of the mineral drugs of Yesod is from Lead (Pb). Some of the homeopathic remedies from Lead, such as the Plumbum type, are extremely helpful in both medicinal and spiritual healing. They can penetrate the etheric threads of the aura and "ground or earth" them so that the aura becomes denser. Psychological disorders such as phobias, can be cured by use of Lead extracts. Plumb (Lead) can also heal diseases of the nervous system, such as muscular dystrophy, and multiple sclerosis. One must be extremely careful though in use of the Plumbum remedies as they must always be taken under a doctor's supervision and never experimented with on ones own.

The Atziluth name of Yesod is Shaddai El Chai, which means "Mighty Living One". The influence of this world is that of fertilisation. It is an area of uniting forces into a harmonious unit, it is the creation and formation of a new life. The vibrations at this level utilise a principle commonly referred to as "Soul Mating" which is the karmic destinies of those to meet and

live together for some important event. In Atziluth, individuals as such are not its concern here but rather a birth of a new era or generation. It is marriage and unification on the grand scale of mankind.

The Briatic emanations of Yesod are shown in the archangel Gabriel, which means "Power of his Mightyness" or "strong one of God". As a rule he was the angel of the annunciation and hence is sometimes associated with Divine Creation, and is also the angel of the resurrection as well. Gabriel works in the unification of countries and major enterprises. This unification is in fact a birth of sorts for new development projects and enterprises. Gabriel is the archangel of the new generation. The association of his horn with the music of today is a means of communicating new ideas and concepts on international levels.

The Yetziratic influence of Yesod is shown in the angelic choir called the Aishim or Fiery Ones. Their task is to constantly arrange the newness in everyday life. It is they who supply us with dream consciousness, and by manipulating the world of the dreamer form is introduced by way of creativity. The Ashim supply us with ideas of how to construct new projects and they also help with individual births. These angels do not create as such (although their function first appears as this), but in effect arrange for the energies of the upper Tree to be manifested in tangible terms. In short, they are conductors and arrangers of ideas so that we can on an individual basis, understand the emanations of the higher levels of the self.

The Lunar influence of Assiah is a very complex one. The currents or Lunar tides emanate continual flux on us and on this planet. Some of its main influences are both generation and conception. Every living thing on earth is affected by the Moon in one way or another. The tides of the Ocean, the speed of plant growth and even sanity of mind are all interrelated with various Moon phases. Moon phases are so powerful in their effect that magicians check out to see which aspect the Moon is in before any ritualistic practices are undertaken, as these should only be done up to and including the full Moon.

The Qliphothic elements of Yesod are called the Gamaliel or obscure ones, whose forms are described as corrupting, loathsome bull-men linked together. They are also referred to as the Nachashiel and Obriel (or evil serpents and blind dragon force). These forces corrupt the human race in terms of advocating sexual impetus as the limit of ones power, which restricts those individuals from trying to rise on the upper Tree.

The vegetable drugs of Yesod differ from other associations because they are gauged on their effect as an aphrodisiac and not as a plant association. From a medicinal point of view the aphrodisiac does not exist but legend persists that it does. The sexual stimuli must come externally first, which relates the drug to strong auric effects. From an esoteric viewpoint, if a certain herb flower, like an Orchid root, were harvested at the correct astrological time, and correct alchemical preparations

were employed, the auric vibrations would remain which when rubbed externally would affect our own aura which would in turn trigger off a sexual stimulant within the self.

The Egyptian godform of Yesod is Shu who could be considered a divinity of the Air. Shu was a self begotten god in the sense that no fertilisation was required. He is said to have sprung from Khephra (along with Tefnut) through the act of masturbation. The birth of Shu also ascribes to him 'being raised up out of a watery mass'. From an esoteric viewpoint this is an ideal association to Yesod which is both water by descent and air by ascent. Shu in general is atmosphere, which is also clouds and dew. He is usually depicted as a seated deity wearing twin plumes and holding both a septre and ankh. He was a god of light (Sun or Moon).

The Greek association to this Sephiroth is Artemis of Ephesus. In this form Artemis was depicted as a multibreasted figure, though she was also a figure of virginity. The cult at Ephesus were said to be a race of Amazons (from the Greek Mazos meaning breast). These were the female warriors who only went with men for the further continuation of the species. The only men allowed in their kingdom were slaves. As a race they were trained for war from birth and had an expanding empire for a time until they were eventually overcome. Artemis was the personification of the Amazon warrior.

The Roman association to Yesod is Diana, or the Gallo-Roman

Dea Artio. She was the sister of Apollo. Since Apollo was the Sun she was the Moon.

The precious stone associated to Yesod is Quartz Crystal which shows numerous colours (when cut correctly). Though not precious in the material sense, the mutiple varieties of colour of quartz shows movement in an abstract and yet restrained sense. This is likened to the movement of the Moon over a four week period yet it is restrained in orbit. The colours also stand for sensuality.

The plants of Yesod are the Mandrake and the Damiana. The Mandrake (Mandragora Officinarum) was mainly used in helping nervous complaints and according to Hebraic folklore is used in rites of exorcism. It has properties of a narcotic. The Damiana (T. Aphrodisiaca) is both a relaxative and sexual stimulant. It was used extensively in religious ceremonies of the American Indians for fertility rites.

The Tarot asociation to Yesod are the four nines which show a great fundamental force. Executive power for restoration. The Nine of Wands is the Lord of Great Strength while the Nine of Cups is the Lord of Material Happiness. The Nine of Swords is the Lord of Despair and Cruelty and shows the anguish of the mind, whilst the Nine of Disks is the Lord of Material Gain, showing complete transition through birth pains.

The perfumes of Yesod are Jasmine and Ginseng. Jasmine



scent is a strong Aphrodisiac but is also a relaxative and is said to help childbirth. Jasminum Officinale as an oil is used as a base for some of the most expensive perfumes in the world. Ginseng is an aromatic which also induces procreative abilities of a sexual nature as well as being taken internally.

Ganesha is one of the Hindu dieties of Yesod. He has the head of an elephant and is often depicted due to his powerful nature and image. He is said to remove obstacles but also gives sound judgement and never rushes into things before thinking them out. He was the son of both Parvati and Shiva and is shown to be a central focal point of balance. There are a number of legends associated to Ganesha and the Moon and even she respected his power.

The Eastern chakra centre of Yesod is called the Muldahara and is described by the symbol of a four petalled red lotus with the letters v, sh, s, s in gold, on each of the petals. In the centre of this is a square with an inverted triangle in the centre and an elephant underneath. The dieties of this centre are Brahma, Sakti and Dakini. The sense association to this chakra is smell. It relates to the adrenal glands and the central nervous system. This centre is in fact an anchor for the Kundaline energy.

The Elephant is the animal of Yesod and is a symbol of both strength and its association to Foundation. Its colour is also of significance, as a white elephant is considered sacred. The

Romans linked the elephant with immortality, while in Christian symbology it shows the power of Christ going forth and trampling everything evil underfoot.

The second Heaven is called Raqia which means firmament. 'Raqia is the support of the Sun, the Moon, the stars and the planets, as it is said (in Genesis 1:17): "God set them in the firmament of the Heaven".' This is a Heaven which is almost (but not quite) visible. It is an area or place which reflects the emanations (of higher Heavens) but also links certain individuals who have important duties on earth within the patterns of the cosmos. 'Their brilliance is reflected therein' is one saying that is worth repeating due to its accuracy. It gives them the conscious aspect of cosmic consciousness.

The Infernal Mansion of Yesod is called Perdition (damnation) or Abaddon (113-63). This relates to a receding abode in which is filled with affliction. The root of this word is AB (paternity, fruit) and DON (a cause or judgement - a type of dissension).

The King of Edom associated to Yesod is BAAL-HANAN, which is from the Root BA meaning gradual movement and HA showing determined existence. The inference of both together shows a birth in progress.

The geometric figures of Yesod are the Enneangle and Enneagram. Mathers says: 'The Enneangle as a whole is deferred

to the 9th Sephirah Yesod. It naturally representeth the power of the Ennead, and the Enneagon showeth the Ennead operating in Nature by the dispersal of the rays of the 7 Planets and of the Head and Tail of the Dragon of the Moon. The Enneagram reflected from every 3rd point representeth the Triple Ternary operating both in the seven planets with the Caput and Cauda Draconis of the Moon, and with the Alchemical principles counterchanged and interwoven. It is not so consonant with the Nature of Luna as the Enneagram perfected from every 5th Point. The Enneagram is the star of Luna, and is especially applicable to her nature. It represents her as the administratrix to the Earth of virtues of the Solar System under the Sephiroth. The Enneagram reflected from every 4th point is composed of three triangles united within a circle and alludes to the Triple Ternary of the three alchemical principles themselves.'

The 2=9 Grade of Theoricus is an Air Grade and is one in which the Candidate is exposed to the planetary square of Luna. this is to stimulate into action the Pituitary gland or the third eye as it is sometimes called. In alchemy this grade corresponds to the Xanthosis or the yellow state of the experiment. During ritual not one but two auras are stimulated here, the vital and the emotional auras. The Luna influence, associated to Yesod is one of emotional stimuli which draws forth life force (prana) through the vital aura of the subconscious. It is in this grade that new designs and symbols imprint themselves in the subconscious of the Theoricus, building the foundation for future work to come.

ASSOCIATIONS

|                        |                           |
|------------------------|---------------------------|
| TITLE:                 | FOUNDATION                |
| TITLE IN MICROCOSM:    | GENITAL REGION            |
| KABBALISTIC SOUL:      | NEPHESCH                  |
| ATZILUTH NAME:         | SHADDAI EL CHAI           |
| BRIATIC NAME:          | GABRIEL                   |
| YETZIRATIC NAME:       | ASHIM                     |
| ASSIAH - PLANET NAME:  | MOON                      |
| QLIPPOTH:              | GAMALIEL                  |
| HINDU CONCEPT:         | GANESHA                   |
| EGYPTIAN DIETY:        | SHU                       |
| GREEK DIETY:           | ARTEMIS                   |
| ROMAN DIETY:           | DIANA, DEA ARTIO          |
| GEMSTONE:              | QUARTZ CRYSTAL            |
| MAGICAL VISION:        | MACHINERY OF THE UNIVERSE |
| MAGICAL WEAPON:        | PERFUMES AND SANDALS      |
| AROMATIC:              | JASMINE AND GINSENG       |
| VEGETABLE DRUG:        | ORCHID ROOT EXTRACT       |
| MINERAL DRUG:          | LEAD                      |
| TAOISM ASSOCIATION:    | KAN                       |
| PLANT:                 | MANDRAKE AND DAMIANA      |
| ANIMAL:                | ELEPHANT                  |
| TAROT ASSOCIATION:     | FOUR NINES                |
| VICE:                  | SUBSERVIENCE              |
| VIRTUE:                | INDEPENDENCE              |
| GEOMETRIC ASSOCIATION: | ENNEANGLE AND ENNEAGRAM   |

THE HEAVENS:

RAQIA

KING OF EDM:

BAAL-HANAN

HELLS:

PERDITION

CHAKRA:

MULADHARA

ROSICRUCIAN GRADE:

THEORICUS

