

LESSON 22

THE THIRTEENTH PATH

'The 13th Path is named the Uniting Intelligence, and is so called because it is the Essence of the Glory. It is the Consumation of the Truth of individual spiritual things.'

This Path which links Kether to Tiphareth is called Uniting Intelligence and also has been referred to as the Path of Truth because it comes directly from the godhead (Kether) on the middle pillar, and as such is the Essence of Glory, because a form of clarity is envisaged. Since Kether is the head of the Tree and Tiphareth is its heart the combination of the head and heart acting as one can only be truth, on its own level.

The Hebrew letter associated to this Path is Gimel (Camel) which in Gematria equates to 73 and is the numerical value of Chokmah (Wisdom) and ChSh "to take shelter and trust in". de'Olivet says that Gimel as a consonant, belongs to the guttural sound. The one by which is translated is a modern invention and responds to it rather imperfectly. Plutarch tells us that a certain Carvilius who, having opened a school at Rome, first invented or introduced the letter G, to distinguish the double sound of the C. As a symbolic image the Hebrew Gimel indicates the throat of a man, any conduit, any canal, any deep hollow object. As a grammatical sign, it expresses organic development and produces all ideas and originations from the corporeal organs

and their actions.

The Tarot trump associated to this Path is the High Priestess. This shows a young woman, lightly veiled, offering up a chalice. Here she, as the quintessence gives part of herself to the finder and is the grail bearer. Her water empathy is shown by her blue clothing as bearing the very essence of life itself to all those who would seek her and the cup she nourishes. Out of all of the devotional qualification, she is a personification of the elusive elixer of life.

The Egyptian godform of this Path is Aah-Tehuti (a form of Thoth) the Moon God. He is usually depicted as a bearded mummy (with two faces that symbolise the waxing and waning moon) with a lunar headdress. He symbolises the growth or power of the new moon and also was considered the king of gods, maker of eternity and creator of the creatures. Aah-Tehuti was an agricultural god as well as a god of new life. He is also a god of time and prayed to in this category with great reverence. Sometimes Aah-Tehuti was shown with the head of an Ibis, hence his relationship to Thoth.

The Greek goddess associated to this Path is Artemis (as well as to Yesod, but in another form), an agricultural goddess who is also the goddess of the chase. Her name is said to be derived from the bear which was often given as her emblem. As a moon goddess she presided over childbirth and as such was also a diety of death as well as life. Though there were numerous versions of

Artemis she is often depicted as the virgin huntress, with bow and quiver. She was the daughter of Demeter and Zeus and sister of Apollo. Also she was the goddess of music and dancing. Her bow was said to unleash disease and pestilence to those who gained her disfavour. The Roman goddesses of the Moon were both Diana, the goddess of light and of swiftness showing the Moon waxing and Hecate the waning side.

Soma is the Hindu lunar diety and is a departure from the European feminine concept of a female diety. Our own children stories of the man in the moon can establish a par with Soma. In legend Soma was not only a moon god but the quintessence of the gods in the form of a golden elixer, the drink of immortality synonymous with the essence within the Holy Grail. He was a god of the star wars and was considered both good and evil, his forms were varied but his two main ones were of a bull (with large horns) and a bird.

The animal associated to the moon and this Path is the dog. There is some association to Artemis as she was always depicted hunting with a dog. More importantly in modern terms, the dog is a symbol of mans inert nature, the latent or dark side of his nature. Also he is both guardian and hunter and a symbol of mans ego nature. Since the dog and ego are the same, the hunter and hunted are brought closer together until they merge into a complete harmonious whole. The dog without man or his ego self is one extreme half of the Cain. The dog symbols are often synonymous with the watcher or guardian (in Christian concepts) while

the old hebraic concepts showed impurity. Plutarch summed it up by saying that dogs show the conservative, watchful, philosophical principle of life.

The magical attainment associated to this Path is shown through dream clairvoyance. These are not happenings of mere chance but a carefully worked out play in which the dreamer as an aspect of ego consciousness, directs and takes part in, through the Yechidah, the core essence of self. Dream divination can be either spontaneous or induced by experimenting with meditation before sleep. In reality, this Path relates to the aspects of dream control for divination purposes. Control can and is usually done, through will power and repetitive exercise. The use of dream symbolism for the occultist is shown by the amount of studies on occult symbology which one has assimilated, and the acceptance of this material on a very deep psychological level. When one studies the associations to the Sephiroth and Paths they in fact interrelate into the subconscious which then puts many of these kabbalistic images under headings which control our deepest feelings. They then become more easily identifiable for us to interpret.

The magical weapons associated to this Path are the bow and arrow and are undoubtedly related with Diana and Artemis as hunters. The shape of the bow depicts the lunar crescent, which when pulled folds out showing the full Moon. On release of the bow the tension is released and the cycle begins again. There are a number of associations to the bow, all of them link to the

mind in some way. The bow is intuition which finds its target (in the dark) with the unconscious or Zen aspect of training. It shows the mind, through will, directing the energies of its unconscious contents.

The virtue of this Path is virginity in its moral and esoteric significance. Virginity in its broadest sense of the word relates to the untapped depths, which when applied across the board to everyday slang is often called virgin territory, an area of the unknown. These depths in relationship to Gimel relate to the purest essence of the spirit that has not been contaminated by any foreign condition. It is this purest essence that we all possess that aligns us with the concept of both purity and virginity as a concept to respect regardless of its physical limitation.

The vice of the 13th Path is stagnation and it only differs from the above paragraph in the form of potential. Virginity as a virtue is an untapped resource which awaits awakening. Stagnation is in fact the self same resource that refuses awakening, and as such all the purity and spirituality is stagnated. The driving point of these two faculties is emotional stimuli. The virgin is like the drawn bow about to be sprung while stagnation is a pool that no one uses or comes to.

There are a number of perfumes associated to this Path. Lignum Aloes is one and is said to relate to the fourth, eleventh and twenty eighth lunar mansion. Its stimuli is in

reconciliation of opposites as well as producing certain psychic effects. Menstrual fluid is also a basis for a perfume and is said to attract the forces of love when correctly applied and called forth. This relates not to the blood itself but to the high content of its spiritual value which was recognised from the laws of Moses to his chosen people, and to the ceremonies of North American Indians.

The vegetable drugs of this Path are all those of an emmenagogue nature, that is, a drug that brings on menstruation. Pennyroyal (*Menta Pulegium*) is one such herb that an infusion can be made from to stimulate the menstrual function, and is also good for rheumatics as well. The Juniper Berry is another plant whose infusion is well applied here and has a variety of applications.

The legendary order of beings associated to this Path are the etheric forms or commonly known as Ghosts. These are in fact the etheric forms (or bodies) of the deceased. It is also noted that the actions of these forms appear more frequently after the Spring Equinox and it has been considered that the magnetic influence of the sun on the earth at this period produces a field that activates dormant etheric shells that should have been dispersed at death but exist because of astral-etheric freak conditions. The etheric body does retain the memories of the individual who inhabited it in life and when magnetically effected it can draw on energy to help restructure its fabric enough for materialisation. In some instances these etheric

shells can draw from the living causing energy depletion and general ill health. Etheric shells are not to be confused with spiritual hierarchies but should be thought of as a residue of energy that should be dispersed into the atmosphere. It has no soul and no spiritual links on the inner planes and generally wanders in the astral light which can sometimes overlap into the physical world.

The Olympic Planetary Spirit of the Moon is Phul, and is also the angel of Monday and is referred to as 'Lord of the Powers of the Moon and Supreme Lord of Waters'. His powers extend to changing all metal into silver and gives service to mankind of his water spirits. Also he teaches the sciences to those who call him. The origin of Phul is in the Arabic fore-bearer of the root PHL which relates to a privileged concept, distinguishing or dividing into parts (stages of the Moon).

Mugwort is also associated to this Path and takes its name from the old Germanic phrase meaning 'fly plant' and is so named because its vibrations annoy insects. Folklore shows us that this plant, apart from protecting one from spells, it can be used as a tobacco substitute and when its fumes are breathed in after dry burnings can induce visionary forms. Its effects are very noticeable when placed under a pillow for dream or clairvoyance.

Moonstone is a gem of this Path and legend dictates that in this stone there is a moving light. This is because of the light variation on the stone's surface. Kunz considers this is because

of a clairvoyancy produced by the angled planes within the gem. It is a stone of good fortune and is used as a gift for lovers and it is said to give them the gift of clairvoyancy (if placed in the mouth) when the moon is full. The stone is said to have an auric vibration similar to the moon and as such is considered a moon in microcosm.

The Archangel of the Moon is Gabriel while the intelligence of the Moon is called Malak Be Tarshisim Ve-Ad Ruachoth Schechalim. The spirit of Luna is Schad Barschemoth Ha-Shartathan. The 28 Angels of the Luna Mansions are as follows:

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| 1. Geniel | 8. Amnediel | 15. Atliel | 22. Geliel |
| 2. Enediel | 9. Barbiel | 16. Azervel | 23. Requiell |
| 3. Anixiel | 10. Ardifiel | 17. Adriel | 24. Abrinael |
| 4. Azariel | 11. Neciel | 18. Egibiel | 25. Aziel |
| 5. Gabriel | 12. Abdizuel | 19. Amutiel | 26. Tagriel |
| 6. Dirachiel | 13. Jazeriel | 20. Kyriel | 27. Atheniel |
| 7. Scheliel | 14. Ergediel | 21. Bethanael | 28. Amnixiel |

ASSOCIATIONS

YETZIRATIC TEXT:	UNITING INTELLIGENCE
HEBREW LETTER:	GIMEL
TAROT:	HIGH PRIESTESS
EGYPTIAN DIETY:	AAH-TEHUTI
GREEK DIETY:	ARTEMIS
ROMAN DIETY:	DIANA
PLANET:	MOON
MAGICAL WEAPON:	BOW AND ARROW
VIRTUE:	VIRGINITY
VICE:	STAGNATION
MAGICAL ATTAINMENT:	DREAM CLAIRVOYANCE
MINERAL DRUG:	SILVER
VEGETABLE DRUG:	INFUSION OF PENNYROYAL
INDIAN ASSOCIATION:	SOMA
GEMSTONE:	MOONSTONE
PLANT:	MUGWORT
AROMATIC:	LIGNUM ALOES
ORDER OF BEINGS:	GHOSTS
OLYMPIC SPIRIT:	PHUL
ANGEL - ARCH:	GABRIEL
ANIMAL:	DOG

