

Lesser Banishing Ritual of the Pentagram

An all-in-one Guide for the Practicing Magician

"Without Severity or Judgement the World would have excessive evil, and without Mercy existence would be unbearably rigorous."

— *the Talmud*

"Unbalanced Power is the ebbing away of Life. Unbalanced Mercy is weakness and the fading out of the Will. Unbalanced Severity is cruelty and the bareness of Mind."

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The Ritual

1. Cabbalistic Cross ¹

Imagine, at the first word intoned, a brilliant white light descend from above.

Touch the forehead and vibrate ATEH (thou art)

Imagine that same brilliant white light form a 6 inch diameter sphere just above the crown of your head.

Touch the middle of the solar plexus and vibrate MALKUTH (Kingdom)

Imagine a shaft of light descending from the Crown Sphere and descend to the feet where another 6 inch sphere expands just under your feet.

Touch the right shoulder and vibrate VE-GEVURAH (and Power)

Imagine a 6 inch sphere of brilliant white light appear just next to the right shoulder.

Touch the left shoulder and vibrate VE-GEDULAH (and Glory)

Imagine a shaft of light emerge from the right Sphere and cross your breast to expand and form another Sphere at your left shoulder.

Clasp the hands before you and vibrate LE-OLAHM (for ever)

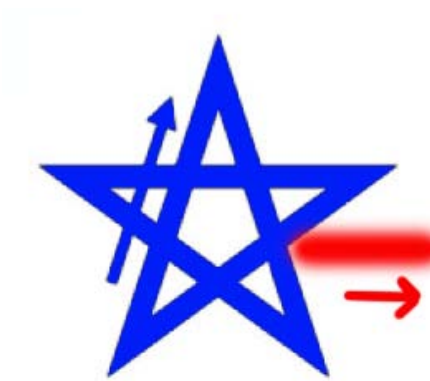
At this point imagine clearly the cross of light as it extends through your body.

Hands as before, with the dagger between fingers, point up, vibrate AMEN (so may it be)

Note: Any image or figure traced in the air with the finger, dagger or other magical instrument, is to be imagined in brilliant scintillating white Light. In more advanced working, other colors may be used. Make sure that all images drawn are correct, as brilliant as possible, and complete. The beginning and end of a drawn Pentagram must come completely together.

¹ A more complex approach is given in the analysis section; you might want to use that instead.

2. Drawing of the Pentagrams in the four directions



Draw, in the air facing EAST, a **bluish white**, banishing Earth Pentagram as shown in the diagram, and bringing the point of the dagger to the center of the Pentagram, vibrate the Name
 Y H V H (pronounced *YAH* *HE* *VAU* *HE*)
 Imagine that your voice carries forward to the LIMITS of the UNIVERSE.

Without moving the dagger in any other direction, trace a semicircle before you as you turn toward the SOUTH. Again trace the Pentagram, bring the dagger to the center of it, and vibrate the Name ADNI, (pronounced *AH-DOH-NEYE*)
 Imagine the trace of the semicircle **in bright red color.**

Again, trace the semicircle with the dagger to the WEST, trace the Pentagram, bringing the dagger to the center, and vibrate the Name AHIH, (pronounced *EH-YEH*)

Then, turn towards the NORTH, while tracing the circle, trace the Pentagram, bring the point of the dagger to the center and vibrate the Name AGLA, (pronounced either *AH-GAH-LAH* or *ATAH* *GIBOR* *LE-OLAHM* *ADONAI*)

Return to the EAST, completing tracing the circle of brilliant white Light, bringing the dagger point to the center of the EAST Pentagram.

3. The invocation of the Arch Angels

Extend the arms in the form of a cross, say: **BEFORE ME** (then vibrate) **RAPHAEL** (pronounced *RAH-PHYE-EHL*)

Imagine a scintillating brilliant white Archangel in front of you and facing you. **In his/her right hand is a magical Sword held with the point upright.** The background is a pale, pure, bright yellow. Cherubs can be imagined near the Archangel. Imagine a gentle, refreshing breeze, cleansing and purifying the air.

Then, say: **BEHIND ME** (then vibrate) **GABRIEL** (pronounced **GAH-BREE-EHL**)

Imagine a scintillating brilliant white Archangel behind you and facing you, **holding in their right hand an exquisite silver Chalice**. He/she is standing on a Cerulean-blue ocean and dolphins or mermaids are nearby. Imagine feeling the mist and cool spray of the ocean breeze.

Then, say: **AT MY RIGHT HAND** (then vibrate) **MICHAEL** (pronounced **MEE-CHYE-EHL**)

Imagine a scintillating brilliant white Archangel at your right, facing you, and **holding in their right hand a transparent scarlet red Wand with a scintillate pure diamond top**. Waves of scarlet, red-orange and orange fire in the background. Also, SEKHMET, with a scarlet disk above her head, emerald green Uraeus (snake), scarlet dress from just below breasts, tight-fitting, down to her ankles, is in the flames. She holds, in her left hand, a scarlet-red lotus wand. In her right hand, she holds an emerald-green ankh. Small black salamanders can be seen moving among the flames. Imagine you feel the heat and power emanating from the SOUTH.



Then, say: **AT MY LEFT HAND** (then vibrate) **AURIEL** (pronounced **AWE-REE-EHL**)

Imagine a scintillating brilliant white Archangel at your left, facing you, and **holding between their hands a Disk with a scintillating white Pentagram in the center**. The ground is russet-brown, the leaves of the trees are olive-green, there are black shadows from the trees in a number of places, and the light is citrine (light yellow-green.) Feel the solidity of the Earth, and imagine the odor of the leaves and muskiness of the ground.

Now, say: **ABOUT ME FLAMES THE PENTAGRAMS, AND IN THE COLUMN SHINES THE SIX-RAYED STAR**.

Imagine the complete circle of brilliant white light at whose quadrants are the 4 Pentagrams. At the center is the Cabbalistic Cross of Light extended through one's body.

Cabbalistic Cross

Repeated as in 1

Repeat the Cabbalistic cross, and, according to some occultists, stamp your right foot at the conclusion of the complete operation. The Banishing Ritual of the Pentagram is performed preliminary to any magical operation and precedes the Invoking Ritual of the Pentagram.

Further Notes on the Ritual

1. ~~As a form of communion with the Divine, the Invoking Ritual should be used in the morning (preceded by the Banishing Ritual), and the Banishing in the evening.~~ As it might be true in itself, it is unwise for any Practioneer under the grade of Adeptus Minor to use this technique, for you would attract a lot of (negative) astral attention without having a shielding aura to withstand it.
2. As an exercise in concentration: Seated in meditation or lying down, formulate yourself standing in a Magical Robe, holding the Magical Dagger. Imagine yourself in this form to go to the EAST, feel yourself there by mentally "touching" the wall, opening your "eyes", stamping a "foot" on the floor, etc. Perform the Qabalistic Cross and Pentagram Ritual exactly as you would in physical reality, but perform it mentally, especially paying attention to vibrating the Names and holding images clearly in the mind. Observe the results in the Astral Light and, when complete, imagine your mental self to walk back and stand behind your physical body and will yourself to be reabsorbed into it.
3. As a protective barrier or to banish a negative force, obsessive thought or impure magnetism: Give a mental image [such as a hybrid being representing what the thought, force or entity feels like or how it affects you] to the force, obsessive thought, impure magnetism, or astral entity, project it with the Saluting Sign of a Neophyte (of the Hermetic Order of the Golden Dawn), and when the image is about 3 feet away, prevent its return with the Sign of Silence. (See *Regardies: THE GOLDEN DAWN*) Then imagine the image or form in the EAST, before you, and perform the BANISHING RITUAL of the PENTAGRAM, seeing it dissolve mentally on the other side of the Ring of Fire, with the Pentagrams at the four Quadrants. If advanced enough, different Elemental Banishings appropriate to the Element associated with the thought, energy, or entity may be used, otherwise, the Earth Banishing Ritual of the Pentagram is used.
4. The history of the Pentagram Ritual is somewhat obscure, according to recent occultists. No other operations like it devolve from antiquity, says Regardie, although some form must necessarily have been used for banishing. According to Regardie, Eliphas Levi makes the first reference to the Pentagram Ritual in *TRANSCENDENTAL MAGIC*: "The sign of the Cross adopted by the Christians does not exclusively belong to them. It is also Kabbalistic and represents the oppositions and tetradic equilibrium of the Elements. There were originally two methods of making it (the Cross); one reserved for the priests and initiates, the other set apart for the neophytes and profane. Thus, for example, the initiate, raising his hand to his forehead said: 'Thine is', then brought his hand to his breast, saying: 'the Kingdom', then, transferred his hand to the left shoulder saying: 'Justice', and finally, to the right shoulder, saying: 'and Mercy'. Then, joining his hands together, added: 'through the generating age'. TIBI SUNT MALCHUT ET GEBURAH ET CHESED PER AEONAS - a sign of the cross which is absolutely and splendidly Kabbalistic, and which the profanations of the Gnosis have entirely lost to the official and militant church. The sign made in this manner should precede and terminate the

Conjunction of the Four". That Levi's work is the first place that Regardie finds reference to the Ritual is not surprising since, according to LEGENDA DES FRERES AINES DE LA ROSE CROIX: Levi was the 52nd Imperator of the Rose Croix, succeeding Lord Bulwar Lytton, 51st Imperator, author of ZANONI, and succeeded by W. Wynn Westcott, 53rd Imperator of the Rose Croix, Supreme Magus of the Societas Rosicruciana in Anglia, and one of the founding Heads of the Hermetic Order of the Golden Dawn.

5. Tradition, still used in Tibetan and Orthodox Jewish Kabbalistic circles, holds that Names of Power should be vibrated, not merely spoken. Occultists affirm that the student must discover this mode of pronouncing the Words him/herself, since no two individuals are alike and can produce the same vocalization. Some have used a high-pitched, even shrill voice, to appropriate effect, while others affirm a deeply resonated pitch or one that is slightly higher than ordinary vocalization is most suitable. Some individuals even vary the pitch during an Operation. Regardie, in THE MIDDLE PILLAR, affirms that each syllable should be evenly vibrated, no syllable being accentuated at the expense of another. A number of occultists claim that the test of the proper "vibrating of the Names" is that it should be felt in every part of the body, particularly in the hands and the soles of the feet, where a distinct "tingling" sensation will be felt upon vibrating the Names and Words forcibly, but not necessarily loudly. Qabalistically, the manifestation of Power and Light emanating downward on the Tree of Life, begins in the Cardinal Signs of the Four Elements and ends in the Mutable Signs that rule over the furthest extension of each Elemental Power or Light in each corresponding Qabalistic World. In the Microcosm or Man, the furthest extension of the Light of each Element occurs in his limbs. Viz: Virgo, in the hands; Gemini, in the arms; Pisces, in the feet; and Sagittarius, in the thighs or legs.
6. Different imaging of the Archangels at the four Quadrants of the Universe have been described by various contemporary occultists. One has already been given, which uses background colors and imagery that is consonant with Hermetic and Rosicrucian Philosophy concerning the four Elements and their Inhabitants. Other imaginings involve the use of the Magical application of the Laws of vibrating opposites, such as imagining the Archangels to be clothed in garments of contrasting opposite colors that correspond to the Element of a particular Quadrant. Another imaging involves the analysis of the Hebrew letters that comprise the Name of the Angel, Archangel or other entity. For Raphael, the 1st letter, RESH, is attributed to the Sun, so that the head of Raphael has a Solar Glory about it; the 2nd letter, PEH, is attributed to Mars, so that the body of Raphael is Martial in appearance; and finally, the ALEPH-LAMED or EL which concludes the Name is attributed to Elemental Air and Libra. This indicates that, according to at least one occultist of note, the images should wield the Sword and the Balance, the Sword being the weapon of Air and the Balance attributed to Libra. Initially, the student should imagine only what he/she is capable of imaging clearly and brilliantly. At first, the forms will appear to be static, almost posterlike images, but will gradually take on a "living" quality of their own. Instead of seeing, for example, an Archangel robed in scarlet red and emerald green as if merely painted on a card, the student will perceive a feeling, a sensation that "a power, an intelligence" exists in the form he/she is imagining. The robes may move and scintillate like shot silk, having a peculiar vibratory appearance. The student may "feel" the Element of the Archangel to manifest itself: in moving breezes

for AIR; the cool sensation of the Ocean mist, for WATER; the powerful heat and Light for FIRE; and the solidity, stability and muskiness for the EARTH Element. The inhabitants of the Elements may appear on their own, as Salamanders for FIRE; Undines or Mermaids for WATER; Sylphs or Churubic-like figures for AIR; and small Gnome-like beings for EARTH. Some of the techniques involve slight knowledge of Hebrew letters and their Qabalistic correspondences in the Tarot, which some esotericists assert to be the pictorial representation of the Tree of Life extended in the Four Worlds. These techniques can be used at a later time, and incorporated when one has mastered the Hermetic/Qabalistic knowledge found in various authors on Occult Philosophy. Manly Palmer Hall, although encyclopedic in his knowledge concerning the Hidden Wisdom, was very cautious when giving explicit instruction involving MAGIA. Regardie and authors connected to the secret teachings of the Hermetic Order of the Golden Dawn, such as Dion Fortune, Paul Foster Case, Ann Davies, A.E. Waite, and others were at times suggestive, sometimes obscure, purposefully or otherwise, and sometimes quite open in revelation. A number of those authors were violating their Magical Oaths of that Order by disclosing certain Knowledge, others were intentionally veiling their knowledge, while others knew little but pretended to know much. The prudent student must be on their guard and practice skepticism in regard to much that has been published on "occultism". Other authors, sworn to secrecy at initiation into various Orders, such as Papus, Eliphas Levi, Stanislaus de Guita, and others, included intentional "blinds" to lead the profane or uninitiated away from true Gnosis.

7. To trace the Earth Banishing Pentagram, according to certain occultists, use a small, straight-bladed steel dagger, or index finger of the right hand, or a wand, bring the outstretched right arm over and down to the left side, to a point in front of the body corresponding to just about the middle of the thigh. Move the arm and hand straight upwards to a point directly above the head as far as the arm will reach. Descend straight down towards the right side of the body, coming to the point in front of the right thigh that would correspond to the same point on the left side of the Pentagram. These movements will have traced a large inverted "V", about 2-3 feet high. Move the outstretched arm over towards the left to slightly above the left shoulder, as far to the left as your arm will go. Then, trace it horizontally, straight across to a point just above the right shoulder and as far as the arm went to the left, but no further, trace the line to the right. And last, bring the arm and hand straight down, diagonally, to connect back to where you started from. This last part is very important, according to a number of occultists: that the complete connection of the beginning and ending of the lineal drawing of the Pentagram, both in the imagination, and as drawn by the Magical Weapon is ABSOLUTELY CRITICAL. This is true of all lineal figures traced in the Astral Light.

Analysis of the Ritual

"There is no more misunderstood Golden Dawn ritual than the lesser banishing ritual of the pentagram."

- Nick Farrell

"It banishes," is the simple and limited answer, but this only explores one aspect of the ritual; and even if we were to merely explore this, what does it banish, and how?

What is it for?

"Ceremonial magic is primarily about affecting consciousness with symbols and associations."

If you look at the symbolism of the ritual, you have a candidate standing in the centre of the universe, between two pillars, with his or her higher self within the heart centre, flanked by four archangels and on all sides a symbol of the dominion of spirit. This is sending a powerful message to the unconscious mind that they are a channel for their spiritual selves. This is exactly the message that the candidate is given through the 0=0 ceremony, the realisation of what it means is also glimpsed in the 2=9, when the candidate sees the completed pentagram in the East.

In other words what we are seeing with the LBRP is not a clearing exercise, or even an elemental balancing rite but a re-enforcement of the rest of the grade work of the outer order.

By the time that the candidate has reached the portal, they will have added more information about what the divine names mean and in portal they will get the chance to crown that elemental balancing work with spirit. Then the LBRP of the pentagram will carry them through the portal with new energy. However, despite what goes on in modern groups, just because a candidate has seen supreme rituals of the pentagram performed in the portal, it does not mean that they will have learnt the elemental attributions. In the original GD this was the work of the 5=6. However from a practical point of view it was not needed. When the candidate reached the 5=6 they were given the Rose Cross ritual which performed all the tasks that were assigned to the LBRP.

The Cabbalistic Cross ²

- 1) The Cabbalistic Cross used to 'Open the Temple Proper'. It builds an astral expansion of the astral form of the Ritualist. Kether is directly above the expanded astral head.
- 2) Kether is drawn down through the head with a hand gesture, in order to bring this Light down through the astral body, as well as through the physical form, until it reaches the feet. This is accomplished by touching the forehead, breast, and groin to direct the shaft of White Light down to the infinitesimally small earth and beyond.

² You might want to reflect and deeply meditate about each and every question in the following text in order to include the answer to your subjective consciousness and make let it become effective

- a) The word “ATH” or “ATAH” is intoned (Hebrew meaning “Thou” and pronounced “Thou art”). “A(ah)” is pronounced upon touching your forehead, “T (tā)” upon touching your breast, and “H(ah)” upon touching your groin. “Malkuth” (meaning “Kingdom” pronounced “the Kingdom”) is intoned after touching the groin and as the shaft of Light is imagined descending into Malkuth and beyond.
 - b) Now a completely descended vertical shaft of pure, brilliant, Divine White Light of Spirit is imagined as being suffused throughout thy expanded astral body and corresponding, by contrast, miniature physical body.
- 3) Now it is the time to formulate the horizontal arm of the Cross. Beginning by touching the right shoulder, and imaging a brilliant sphere of White Light forming just off of it. A shaft of White Light jets out from this sphere, penetrates through the right shoulder, and joins the vertical shaft of Light at a point within thy chest, while another shaft of this Light from this sphere extends outward, to the right, to the furthest reaches of the universe: out to infinity itself. As you perform this movement and imagine the shafts of Light, you intone “Ve Geburah” (meaning “The Power,” and pronounced “and the Power”).
 - 4) The formulation of the left horizontal arm of the Cross is now carried out by touching the left shoulder, and imaging another brilliant sphere of White Light forming just off of it. A shaft of this Light is then projected from this sphere, as in the case of the sphere formed off of the right shoulder, which penetrates through the left shoulder, and joins within the shaft of vertical White Light at a point within your chest. At the same time, another shaft of White Light extends outward from this new sphere of White Light, to your left, and travels out to the furthest reaches of infinity. As you carry out this movement, you intone “Ve Gedulah” (meaning “The Glory” and pronounced “and the Glory”).
 - 5) Now the process of the Cabbalistic Cross is completed by clasping both hands on your chest as you intone “Le Olam” (meaning “Forever”), “Amen” (meaning “So be it”).

What exactly are the correspondences of Malkuth, the Sephirah in which I live daily, and which I think I am attempting to elevate through this magical effort? We know them generally, but what are they precisely? What are they, Really?

Are these correspondences of Malkuth strictly physical? Or, since Malkuth is directly connected to Hod, Yesod, and Netzach by the 31st, 32nd, and 29th Paths respectively, are the mental, psychic, and material correspondences of these three Sephiroth also being elevated as well, through their active role in Malkuth? What are the forces behind these Paths, anyway? And if they are being elevated toward Divinity, are we attempting something more through this simple “Opening of the Temple Proper” than as it first appears? Are we also attempting to elevate our overall humanness aspect of our own soul, which is a component of our Neshamah? And if we are, and since the Neshamah is one of the higher aspects of our own soul as well, and corresponds to the third Sephirah, Binah, what relation does this part of our nature have to the overall process of astral expansion and the Cabbalistic Cross?

Could it be that since the Neshamah, this supernal understanding is one of the three components of our soul, the other two being the Chiah and the Yechidah itself, that we are attempting to elevate our human nature to unite with all three? **Are we building another “Cross of Light” then, between the correspondences of the Yechidah, the Chiah, and the Neshamah? In other words between Kether, Chokmah, and Binah, respectively, as well?** Since these three parts of our soul, the Yechidah, the Chiah and the Neshamah, are above the Abyss and constitute our own Higher and Divine Genius, are we preparing our self to **eventually unite with that Higher or Divine**

Genius by this act? And if so, where? Above the Abyss, or at some point below the Abyss, seeing that the “Crossing of the Abyss” involves the annihilation of our own ego, and yet it is the “Summit Achievement” in any spiritual discipline, including that of magic.

Or could it be that a uniting – a sort of ‘preamble’ to this Crossing – **will occur** below the Abyss, by our Attaining to the K&C of our HGA **in Tiphareth?** Are we symbolically building this latter “Lesser Attainment” into our practice of the Cabbalistic Cross, while at the same time seeding our highest aspiration for the Crossing itself? After all, by touching our breast and intoning the “T (tā)” in ATH (ATAH) as we draw down the White Light of Kether, we are certainly acknowledging Tiphareth – the Realm of the HGA.

What are the essential correspondences and connecting implications then, of Kether, Binah, and Tiphareth, in this act of performing the Cabbalistic Cross? In fact, what are the esoteric implications here of Chockmah also, since it corresponds to the Chiah? Are we daring considering questions of the Paths and their meanings between these four Paths and their meanings between these four Sephiroth? That is, the Paths between Kether, Chockmah, Binah and Yesod? Since we touch our genitals while intoning “H (ah)”, we are obviously bringing Yesod, the Moon, and the subconscious into the overall performance. So what are the correspondences – mundane, esoteric and magical – of Yesod? –

Geburah and Chesed are below the Abyss. **Are we then also creating a “Cross of Light” within the material and astal worlds, thereby establishing a portal through which the Cabbalistic power and magical force of these two Sephiroth and their planetary correspondences can flow?**

Power and force that will enable me to effect the gross matter in Malkuth – that is, to attain our material desires through magical ends- while yet aspiring to the Attainment of the K&C of the HGA, and still expressing a spiritual impulse for the eventual Summit Attainment?

Are we therefore seeking to establish a balance of purpose and intent between the material and spiritual realms, as well? What then, are the correspondences of Geburah and Chesed that might support or deny these assumptions?

The Pentagram

- 1) After tracing the Pentagram in the air, we imagine it hovering in the air, an arm’s length away from us, in a brilliant, flaming blue light. The Pentagram doesn’t “become” blue. Rather, from its Earth-point of origin back to its Earth-point of completion, we imagine it in this flaming blue light as we trace it in the air. In other words, at first, we’ll simply be ‘projecting’ it from our finger or makeshift weapon as we sweep out its lines and vertices.

We know that color schemes are a part of the Elemental attributions. That is, red is assigned to Fire; russet or olive, citrine or black to Earth; yellow or violet to Air; and blue to Water. Spirit takes the presence of all colors, harmoniously united into what we call the color white.

So why are the Pentagrams of the LBRP to be imagined in blue light, since we are banishing from Earth?

- 2) After we traced out the first Pentagram in the east, we are to stab the center, keeping the arm outstretched as we rotate to the south. However, one Golden Dawn book states that we have to imagine the line of white light connecting the center of the Pentagram in the East with the center of the Pentagram in the South.

In the 1969 second edition of the Golden Dawn, it states, “When tracing the Pentagrams, the imagination should be exerted to visualize them as flaming stars all about one. The impression should be of a fire ring studded in four places with stars of flame.” A ‘ring of fire’ would be red in color, not white. Yet another source states that the circle connecting the Pentagrams is to be a blue color. Why the variations, since color as Cabbalistic significance?

- Blue Pentagrams and a ring of fire. Blue is obviously invoking the attributes of Chesed, while red – the color of intense fire – takes correspondences of Geburah! And come to think of it, those are the two Sephiroth we are formulating off of our shoulders to form the horizontal arm of the Cabbalistic Cross. So the starting angle from the Earth point is just that: a beginning point by which we are declaring our purpose, which is to banish by Earth, since that point is assigned to the Element, Earth.

Tracing out the Pentagrams has nothing to do with the color attributions of the Elements. That is, the starting point for tracing out a Pentagram simply invokes the power of that Element. So, the color correspondences here **must be symbolic representations of Geburah and Chesed – at least in this ritual – and therefore of Mars and Jupiter, which we are thus declaring or invoking in the ritual!** We are actually invoking their force by bringing them down into the ritual, and ‘balancing’ them by using their color schemes in both the color of the Pentagrams, and in the ‘ring of fire’ connecting them. Furthermore, as you will read below, we invoke them again by the Pentagram itself, which is attributed to the number five (**Geburah / color red**) and the four directions (**Chesed / color blue**). In order to prevent a too fiery attribute of the Pentagram, we imagine it in the color blue, and thus, the circle-of-fire, in red.

Now, what is it about the 19th Path between Geburah and Chesed? We really should explore that one, too. The 19th Path is the Path of Strength. Now it really makes sense, since the Circle of White Light doesn’t. Especially since that white light business for the circle doesn’t have any direct Path connection between Kether, Geburah and Chesed. Hence there is no Cabbalistic reason whatsoever in using white light color for this crucial ritual component – the connecting ring- at least, none that is plausible. Bringing Spirit (White light) into the ritual might sound good at first, but as we see now, it’s just not cabbalistically correct. Since we have made the Path-implication discovery, we’d better bone up on the meanings of the 13th, 25th, and the 32nd Path as well, since they too are obviously being declared, and thus their force being invoked in the composite ritual. And what about the Paths 20 and 22? What possible implications can they have in this ritual since they are inferred by their direct connection to Tiphareth?

Let us look at the **pentagram itself**, the signet-star of the ritual. It is a star of five points (penta = five), which is most often depicted as referring to the four elements (Earth, Air, Water, Fire) and the quintessence, the fifth “element” of Spirit. **Spirit is dominant when the pentagram is upright, while matter is dominant if the point of the pentagram is facing down.** In this ritual the point is upwards, and thus it refers to the rulership of **Spirit over Matter, of the Higher Self over the Lower Self, the Ruach over the Nephesh**, and so forth.

Thus, **when we draw the pentagram in all four quarters, we affirm to ourselves our goal of raising our consciousness to our Higher Self**, of invoking Spirit, and removing the dominion of our soul from the hands of the ego into the hands of our resurrected spiritual Self. Indeed, this is no mere reminder, for **the act of drawing it is both a meditation and a practical imprinting of**

this dynamic symbol in the aura, for as we draw it in all four quarters on a daily basis, we constantly plant the symbol in our aura, which effectively mirrors what the Heirophant does (implanting symbols, etc. in the aura) in the various initiation ceremonies.

Therefore, the LBRP is a form of initiation. **What does it initiate? It initiates the raising up of the student to higher levels of consciousness.** It initiates the **cleansing of the student's Sphere of Sensation, by eliminating excess energy, negative and unproductive astral and emotional "junk", and the impulses and desires of the Lower Self, while invoking the Light, the Higher Self, the Archangels, and, of course, God** (who is embodied in this Light). It initiates the transformation of the student into his or her Higher Self, a slow and gradual process, but a vital and necessary one.

But **this is but one aspect of the five-pointed star**, for it does not only refer to the elements ruled by Spirit, but to Geburah, the fifth Sephirah on the Tree of Life, known in summary as "Severity". This is a martial Sephirah (attributed to Mars), and thus signifies combat. Geburah represents the severe, sometimes "harsh", aspect of God, and therefore it is employed here to **impart extra martial force to the ritual, granting it the necessary power and divine authority to banish whatever the magician sees fit** (albeit, within reason). The potency of Geburah is not to be used lightly, and is often ignored or **barely employed by magicians using the LBRP, but it is there should they need it, affording the pentagram a kind of "backup" role as both a shield and sword**, all of which lies as an intrinsic quality within the LBRP as a whole.

Geburah is also seen, in certain traditions of the Qabalah, as the root Sephirah of evil. Thus, in order to banish evil (as we might need to do from time to time), it makes sense to employ a geometric figure applicable to this Sephirah. It is also related to the letter Heh, the fifth letter of the Hebrew alphabet, which is often employed on an amulet called a Chamsah or Hamsa (see here), detailing a hand (five fingers) and utilised as protection against the "evil eye" and other negative forces. **Thus, again the number five is employed for protective purposes, further reinforcing its nature within the LBRP.**

The four directions

*Cold Boreas from the top of 'lympus blows (N),
And from the bottom cloudy Notus flows (S).
From setting Phoebus fruitful Zeph'rus flies(W),
And barren Eurys from the Sun's up-rise (E).*

Next we have the four four-letter names of God, used in the four quarters to charge the pentagrams. Firstly, this is an **obvious reference to the four directions, the four winds, the four elements, and the four ancient figurative pillars of the world/universe.** It also hints at the four-fold nature of Malkuth, and thus represents the physical world. It has been pointed out before in many articles on this ritual that the banishing Earth pentagram utilised in the traditional LBRP is designed to banish the four subquarters of Earth (represented by the four colours of the Earth sphere: citrine = air, olive = water, russet = fire, black = earth), and thus the four four-letter names of God affirm this role.

However, it also hints at stability, **since the geometric figure of four is the square, the most solid of them all.** This solidity and stability is thus an intrinsic part of the nature of the LBRP, invoking these qualities in order to provide a stable protective extension of the aura for the magician.

But there is a deeper aspect to explore, and this relates to **Chesed, the fourth Sephirah, which is the counterpart of Geburah. When we draw the pentagram we invoke Geburah, and when we vibrate the Divine Name we invoke Chesed, and thus the pentagram is overlaid with a square, the five with the four, which balances it.**

This balancing of Chesed and Geburah results in Tiphareth, the aim and crown of the Outer Order (and the LBRP is designed to effect the aim of the Outer Order, being the traditional sole element of magickal practice utilised in it). Tiphareth represents balance, which hints at another effect of the LBRP, the balancing of the student, but it also hints at the primary aim of the magician: the Knowledge and Conversation of the Holy Guardian Angel, or union with the Higher Self, which is traditionally assigned to the Sephirah of Tiphareth. This also mirrors and reinforces the pentagram, since that too can be seen as imprinting the desire and goal of the Higher Self, the Master of the Elements, upon the aura. **Thus, Tiphareth is secretly present in the main part of the rite, just as it is secretly present in the QC, and just as it is secretly (albeit, more obviously) present in the final statement of "For about me flames the pentagram, and within the column shines the six-rayed star".** It is the Hidden Light that dwells in the Darkness, which is epitomized in the Neophyte ceremony (the grade in which the LBRP is given).

Furthermore all these correspondences attributed to the four Cardinal Points makes the symbol of the Cross, which in itself is related to the Elements as can be seen in this image on the right; red being associated with Fire, blue with Water, white (close to the center) with Spirit, yellow with Air, and black with Earth. So there is lots of symbolism in the Lesser Pentagram Ritual that relates it to the Elemental realm.



Why don't we change the attribution of the Godnames and the directions?

Let us look at the Divine Names themselves. They are, in order: **YHVH (the Tetragrammaton) in the East, ADNI (Adonai - "Lord") in the South, AHYH (Ehyeh - "I am" or "I will be") in the West, and AGLA (notariqon of Atah Gibor Le-Olam, Adonai - "Thou art great forever, Lord") in the North.**

Firstly, **YHVH is usually seen as the most divine, unpronounceable name of God, and it encompasses the elements (Yod = Fire, Heh = Water, Vav = Air, Heh sophith = Earth), and the Four Worlds, thus making it suitable for the elemental division applicable to the LBRP.** But why is it in the East? Because the **East is the traditional place of Light, of the Dawn, and of Divinity.** The Adoration to the Lord of the Universe, for example, is done to the East, as are all other salutations in Golden Dawn work. The East is the station of the Heirophant, the initiator, who represents the greater initiator of God Himself.

Secondly, **ADNI is employed in the South because it is**, as Samuel Scarborough points out in his essay on the pentagram rituals in Issue 4 of *Hermetic Virtues*, **"the place where the sun is at its utmost strength"**. The fiery nature of this quarter affirms God's aspect as Lord, a title perhaps fitting of the fiery Sephirah of Geburah.

Thirdly, **AHYH is utilised in the West, the place of darkness (where the sun sets and diminishes)**, which, in terms of the four-fold division of Malkuth, borders on the realm of the Qliploth, the "empty vessels" or "shells", demonic and destructive in nature. Given this, it is fitting to employ Ehyeh, the Divine Name of Kether, the highest Sephirah, to challenge and keep at bay the darkness that comes from the West. But this is but one aspect, for if we pay attention to the mystery of "Kether in Malkuth and Malkuth in Kether", realising that the Malkuth of Assiah could be seen as the Kether of a Qlipothic Tree, then this quarter is, effectively, the Kether of the Qliploth, and thus it employs the Divine Name of Kether (Ehyeh).

This name is usually translated "I am", but perhaps more accurately as "I will be". This points to another hidden aspect of its attribution to the West, for, firstly, the Sun rises in the East and sets in the West. Thus, when it rises in the East (as YHVH), it instantly affirms its (and our) destination in the West by its Divine Name: "I will be". If that were not enough, however, let us remember the Lurianic teaching of the Shevirat ha-Kelim, the Breaking of the Vessels, which are the Qliploth. These were the precursors of the Sephiroth, and thus this Divine Name again affirms, by this quarter's proximity to the Qlipothic realm, the future: the second attempt at Creation, resulting in the Sephiroth. **The Light of God is not contained within the shattered vessels of the Qliploth, but it "will be" contained in the future vessels of the Sephiroth.**

Finally we have **AGLA (Atah Gibor Le-Olam, Adonai - "Thou art great forever, Lord") in the North, which is, akin to the above, the traditional place of "symbolic darkness" and evil. Thus, the force of Geburah is employed (via *Gibor*, which shares the same root), along with the title of Adonai, "Lord", which we saw in the South. Thus it can be seen that the potent fiery force of the South, where the Sun is at its zenith, is carried across to the North to face the darkness there. In this sense a line from South to North is drawn, just as one is drawn from East to West as mentioned given above. This creates an equilateral cross, symbolic of balance, but it is also a Solar Cross, for the circle is drawn around it by the magician. This is but one further reference to the hidden Tiphareth in this rite.**

We already have noticed that each Name consists of four letters in the original Hebrew. There are four Elements as well, since mystical traditions, Spirit is sometimes considered an Element, and other times, it is not. We remember from reading the Knowledge Lectures that each of these Names are assigned to a specific quarter for a specific reason, but the reasons weren't stated, at least, not explicitly. We do know however, that in the case of the Pentagram in the east, the Divine Name, YHVH, represents the Four Elements which – under the symbol of the Cross – are ruled by the YHVH. We also know that the Pentagram is a powerful symbolic representation of the Four Elements and Spirit operating under the divine aegis of the letters of the Holy Name, Yeheshuah.

Further insides of the God names

These Divine Names contain much that the student would be wise to meditate on. To say that their mysteries have not yet been fully explored would not be doing a disservice to the many magicians who have delved deeply into them, extracting from them the prima materia of many a magickal operation and a mystical insight. But there is always more to explore, new ways of looking at things. To illustrate this point, I will share one of my most recent "meditations" on this ritual:

Y	H	V	H	} GOD 12 TRIBES OF ISRAEL
A	D	N	I	
A	H	Y	H	
A	G	L	A	

When we take the four Divine Names and compile them in a 4X4 table we get the above. Some students may have, like me, wondered why three of the Names begin with an Aleph, while the other begins with a Yod. This, I believe, can be answered by the above image, for the three names that begin with an Aleph are divided up to form 12 letters, each one attributable to one of the 12 Tribes of Israel (echoing the breastplates of ancient Rabbis). YHVH is the supreme name of God, and thus cannot be attributed to the Tribes, but "rules above" them, and thus its difference to them is hinted at by it not beginning with an Aleph.

There is also a potential relation to the 16 Servient squares of each sub-angle of the Enochian system, along with another potential relation to the Tablet of Union (for all letters barring the EHNB ones), but I will not explore this matter further for the moment. Sufficed to say, there is plenty in this "simple" banishing ritual that has been barely touched at all.

This lecture gives a table of the 12 zodiac signs, the Twelve Tribes, 12 relevant angels, and the 12 permutations of YHVH. What I'm interested in here is the permutations, as they offer the key to assigning the Tribes to the Tablet given above.

Sign	Permutation	Tribe	Angel
Aries	YHVB	Gad	Melchidael
Taurus	YHHV	Ephraim	Asmodel
Gemini	YVHH	Manasseh	Ambriel
Cancer	HVHY	Issachar	Muriel
Leo	HVYH	Judah	Verchiel
Virgo	HHYV	Naphthali	Hamaliel
Libra	VHYH	Asshur	Zuriel
Scorpio	VHHY	Dan	Barchiel
Sagittarius	VYHH	Benjamin	Adnakhiel
Capricorn	HYHV	Zebulun	Hanael
Aquarius	HYVB	Reuben	Cambriel
Pisces	HHVY	Simon	Amnitziel

The astute reader may immediately notice something about the above table (barring the fact that I've changed the Virgo and Pisces permutations in accordance with the Ciceros and Agrippa). There are three permutations beginning with Y, three with H, three with V, and three with the final H. There are also three boxes beneath the Y, H, V, and H final of the Breastplate diagram given above. Thus the assignment of the Tribes to the 4X4 table would follow the structure of the permutations of the Tetragrammaton, with Aries, Taurus, and Gemini (all of which have a permutation beginning with Yod) going under the Y, taking all three initial letters (in this case, all As) of the three Divine Names for South, West, and North (ADNI, AHYH, and AGLA respectively). Likewise, Cancer, Leo, and Virgo, having permutations beginning with Heh, go under the Heh of the Tetragrammaton on the Tablet. And so forth for the rest.

Y	H	V	H	GOD
♈	♉	♊	♋	12 TRIBES OF ISRAEL
♌	♍	♎	♏	
♐	♑	♒	♓	

The only real problem is figuring out which of the three squares per column of the Tetragrammaton we assign each sign (and, thereby, each tribe), but I have opted for simplicity and taken the order of the zodiac as outlined in the table provided by Mathers, as this straightforward format seems to apply to the Tetragrammaton itself. The above image gives the signs as I've assigned them (noting that this remains a preliminary assignment until I meditate more deeply on it and its ramifications, including the patterns of the triplicities and quadruplicities, etc.), and thus can be cross-referenced in the table given by Mathers to find the appropriate tribe. For example, the Manasseh tribe relates to Gemini and thus the first A of

AGLA. The Dan tribe relates to Scorpio, and thus the Y of AHYH. And so forth.

"For about me flames the pentagram and within the column shines the six-rayed star"

Steps 11 and 12 of the LBRP have been the cause of much debate, and are the only part of the ritual that seems to have changed in the hands of different magicians over the years. Thus, today there are multiple variations of these lines, from the original "Before me flames the pentagram and behind me shines the six-rayed star" to the Crowley-influenced version of "For about me flames the pentagram and in the column shines the six-rayed star", and some slight variations of the two. All of them are perfectly valid, and there are justifications, usually in the form of gematria, for them all. This post will explore some of the variations and the reasoning behind them.

First there is the original format, as printed in Regardie's *The Golden Dawn*: "Before me flames the pentagram, and behind me shines the six-rayed star". On the surface this does not make sense, for the pentagram is not "before" the magician, but rather there are four of them around the magician, including behind him or her, where the hexagram is stated to be. Regardie suggested the visualisation of a pentagram on the chest and a hexagram on the back, indicating that the pentagram here mentioned has no relation to the four already drawn. This refers to the microcosm (the human, represented by the pentagram [somewhat akin to the extended figure in Da Vinci's *Vitruvian Man*, with the five points of the body relating to the head, two arms, and two legs]) and the macrocosm (the "more than human", the divine man, the Adam Qadmon, represented by the hexagram, symbolic of Tiphareth, where the Higher Self dwells).

But there is no specific indication as to why the pentagram is before the magician and the hexagram behind, although the Ciceros give an interesting suggestion in footnote 20 on page 66 of their annotated edition of Regardie's *The Middle Pillar*: "The positioning of a hexagram behind the magician alludes to an advanced working in which the magician visualizes the Golden Dawn's Banner of the East within his aura." This does not personally make sense to me, as the magician would be facing East (where the Banner of the East is positioned) and stating "before me flames the pentagram", whereas the hexagram is linked to the Banner, not the pentagram. I would imagine the Banner of the West behind the magician, since the magician faces East at this point of the ritual, but all of this is speculation at present, as I'm not aware of exactly what the Ciceros were describing in this footnote.

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The main alternative to the above is the one we get from Crowley: **"For about me flames the pentagram and within the column shines the six-rayed star"**. This is the one that I and most others I encounter prefer, and I think for good reason, as there is more justification behind the use of the words. Firstly the **"about me"** relates to the very obvious fact that the four pentagrams just drawn are about or around the magician (some alternatives use "around me"). The column is the magician him or herself (symbolism lost in the alternative of "within me"), standing in the centre of the circle surrounded by the pentagrams. **This column is an allusion to the Middle Pillar, and thus it subtly affirms a balanced disposition in the magician, who is symbolically identified with the Pillar of Balance.** This adds an essential symbolic ingredient to this ritual which falls in line with all Golden Dawn teaching, **to avoid the extremes of mercy or severity.** Affirming this on a daily basis adds an extra layer to the ritual. **Combined with this is the same**

symbolism of the macrocosm linked to the hexagram, only this time the hexagram is to be imagined within the column that the magician represents, centred around the heart region, which is the area of the body linked with Tiphareth, which, as the sixth Sephirah, is represented by the hexagram, and again symbolises the Higher Self of the magician.

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But what of the microcosm? This is still present in the ritual, in the pentagrams that are "about" the magician (square!). To try to make this point clear, imagine the circle drawn around the pentagrams - this is the microcosm, the symbolic extension of the aura of the magician. Then imagine a smaller circle contained within this circle, representing the central pillar, where lies the hexagram, the macrocosm. This, **therefore, intimates that the macrocosm is contained within the microcosm, just as the microcosm is contained within the macrocosm (the much larger circle of the universe around the personal circle or sphere of the magician)**. This "inner macrocosm" is the inner spark of Divine Light within each person (*As Above, So Below*), and this is affirmed in symbolic fashion with this variation of these lines in the LBRP.

Gematria approach

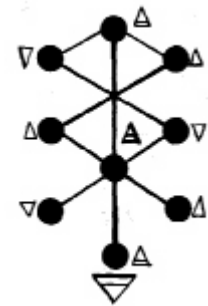
There is an interesting element to this variation which can be found via gematria. **If we take the value of the four pentagrams ($4 \times 5 = 20$) and add the value of the single hexagram (6) we get 26, which is the number of the Tetragrammaton, YHVH.** Aside from the obvious relation to God, it could be seen as relating, via its four-fold nature, to the four directions, the four elements, the four Archangels, and so forth, thus tying it further to the LBRP, and the East in particular, where this God-name is utilised, and **where the Light of the Dawn shines forth into the personal sphere and temple of the magician**. But this is not all, for 26 is also the number of the Middle Pillar (Kether=1, Tiphareth=6, Yesod=9, Malkuth=10; $1+6+9+10=26$), thus relating to the column mentioned in these lines and the symbolic invocation of Light down the Middle Pillar (and the magician's ascent back up).

There is a variation that suggests a hexagram should be drawn or imagined above and below the magician, thus "sealing" all six directions of the magician's sphere (front, back, left, right, up, and down). While this has merit (including a gematric to AHYHVH, the amalgamation of AHYH and YHVH, the God-names of West and East), there is no need for this, as the pentagrams can sufficiently seal the personal sphere of the magician, while still allowing the Light of Kether to enter. Besides, the hexagram is not intended here to banish or seal, but to represent the hidden macrocosm, the Higher Self, within the magician.

What is it about the Elements?

To understand the Earth element we have to look into the instructions as given in the Theoricus $2^{\circ}=9^{\circ}$ and Philosophus $4^{\circ}=7^{\circ}$ Rituals. In the $2^{\circ}=9^{\circ}$, during the circumambulations in the first part (Ritual of the 32nd Path), the candidate meets Air, Fire and Water, by the power of the Mother Letters (i.e. Aleph, Shin and Mem) in this order. But when he meets Earth in the North he does that by the virtue of “the Letters Aleph, Mem and Shin”, i.e. with Air, Fire and Water conjoined. Furthermore, looking at the diagram of the $4^{\circ}=7^{\circ}$ called “Tablet Of Trinity Operating Through The Sephiroth”, the Ritual text says:

Notice that Air is reflected from Kether through Tiphareth to Yesod. Water is reflected from Binah through Chesed to Hod; and Fire is reflected from Chokmah through Geburah to Netzach. While Malkuth is Earth, the receptacle of the other three.



So from all this we can gather that Earth actually is the *synthesis* of the other three Primary Elements; Air, Fire and Water (See also image to the right spoken of in the quotation). Looking from this perspective, working with the Earth Pentagram *in a general way*, you also affect the other three Elements. That’s why the Earth Pentagram is so well suited for “general and less important” Elemental work.

It must be stressed that the Lesser Pentagram is not a symbol which should be used to banish the Earth Element specifically. It is supposed to be used in a general way and is especially well suited for banishing of unspecified Elemental forces. It is also well suited against any astral forces, i.e. “spirits”. Spirits are often of a “Terrestrial” nature, being Nature’s “blind forces”, i.e. they are related to the physical/etheric world. That’s also why the Earth Pentagram is so well suited.

The Supreme and Lesser Rituals of the Pentagram are structured in the same manner, i.e. with the Qabalistic Cross, tracing of Pentagrams in the Four Quarters, invocation of the *Elemental Arch Angels*, etc. This clearly confirms that they both belong to the Elemental realm and that they are two forms of the same Ritual. Notice especially the use of Elemental Angels in both. This is of significance.

Whenever thou shalt prepare to commence any magical work or operation, it will be advisable for thee to clear and consecrate the place of work by performing the Lesser Banishing Ritual of the Pentagram. In certain cases, especially when working by or with the forces of the Planets, it may be wise also to use the Lesser Banishing Ritual of the Hexagram.

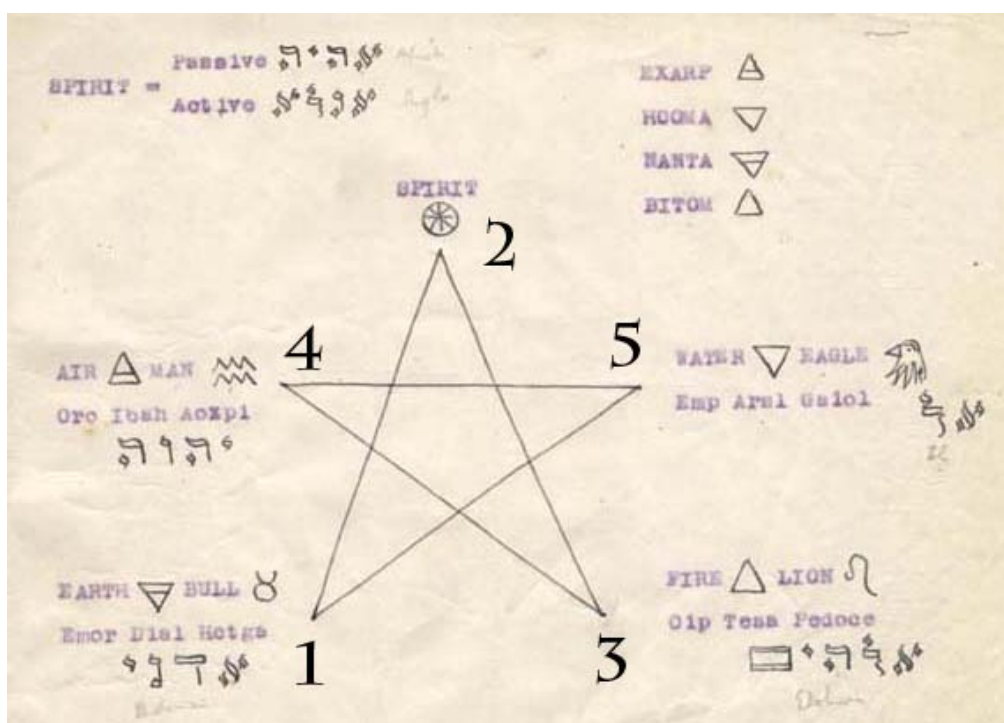
This is of course conjecture. But may I ask the reader this: Would you be comfortable in using the LBRP only to clear the place of a Planetary working? No? Now then, would you be comfortable with clearing a place of Elementary working just using the LBRH?

Alchemically speaking the Lesser Rituals of the Pentagram and Hexagram directly affects the Terrestrial and Saturnial nature of man, i.e. the physical body (including the etherical double or energetic body). These two lesser Rituals present a wonderful Alchemical formula for transmutation of the physical body through energy manipulation.

Thus I agree with the notion that the Lesser Pentagrams more expresses a “Quintessence” or “Spirit” in relation to the Elements. This Quintessence in the Elemental perspective represents the synthesis of the other Four Elements, as can for example be seen in the “Tablet of Union”. Then we may of course speculate about that this Quintessence in an Alchemical perspective is identical or correspondent to Alchemical “Mercury”. But one may argue that even Mercury represents some kind of synthesis, uniting all planetary symbols in one.

Here we must again bring our attention to the fact that Earth may be seen as the synthesis of the other three Primary Elements, viz. Air, Fire and Water (see second point). So in a way the Lesser “Earth” Pentagram is related to the Spirit Pentagrams, more than Earth *per se*. So in tracing the Lesser Pentagram you won’t necessarily invoke or banish “Air” in east or “Fire” in south, etc. More probably we are talking here about the synthesis of all four Elements in each and every corner. That’s probably one of the reasons for the Divine names appearing so haphazardly.

To validate this assumption of the relationship between Earth as a symbol of synthesis and Spirit we must look at the significance that the Lesser Pentagram is traced between the Earth and Spirit points on the Pentagram (see the bar between the points numbered 1 and 2 in the image below, which corresponds to Earth and Spirit respectively, the other points corresponding thus: No. 3 to Fire, No. 4 to Air, and finally No. 5 to Water). This, at least for me, corroborates the notion of Spirit being in Earth (or matter) and Earth being in Spirit; “as above so below”, etc. This relationship between the points of Spirit and Earth confirms the relationship between the Spirit Pentagrams and the Lesser Pentagram. Nevertheless, it places the Lesser Ritual of the Pentagram in the Elemental realm *per se*, even if it represents the synthesis of the Elements.



East - Air - Yellow - Raphael - Caduceus - Dawn - YHVH
 South - Fire - Red - Michael - Flaming Sword - Noon - Adonai
 West - Water - Blue - Gabriel - Chalice - Sunset - Eheieh
 North - Earth - Black - Uriel - Pentacle - Evening - AGLA

Since the General Reformation anno 1999, there has been added a third distinction into the family of Pentagram Rituals, namely the Greater Pentagram Rituals. These have been described in detail in David Griffin's *Ritual Magic Manual: A Complete Course in Practical Magic* (1999, Golden Dawn Publishing, Beverly Hills). They are quite similar to the Supreme Ritual of the Pentagram, the main difference being that as the latter invokes all 5 Elements; the Greater Ritual of the Pentagram only invokes a single Element. This invocation of an Element is done repeatedly in all four quarters and ends with yet another invocation over the Altar in the direction of the Elemental Quarter.

All the necessary instructions for this were already given in the old *Ritual B* paper but mentioned in relation to the Supreme Ritual of the Pentagram, which in my opinion only creates confusion. Therefore, for pragmatically reasons, any specific Elemental Pentagram should be addressed as a "Greater Pentagram". The Supreme Ritual of the Pentagram is "supreme" only in virtue of it invoking all Elements or Greater Pentagrams in union. Invocation of one single or specific Element in all four Quarters uses the same procedure as with invocation of all Elements, but cannot properly be called "Supreme" as it disregards the other Elements. Therefore it must be a "Greater" Ritual, to distinguish it from both the Lesser and Supreme formulas.

... as the winds blow

Archangel Raphael

Raphael's name means 'God heals' or 'God has healed' based upon the Hebrew word, Rapha, which means 'doctor' or 'healer' Raphael is a powerful healer of physical bodies, both for humans and animals. Defender of the Element of Air *and of the East*. He is the Angel of Love, Joy and Laughter, custodian of the Tree of Life and of Healing Powers.

Archangel Gabriel

Gabriel's name means 'God is my strength' Gabriel guides would be parents towards child conception or through the process of adopting a child. This archangel also helps anyone whose life purpose involves art or communication. Defender of the *Element of Water and of the West*. The Angel of Resurrection, Mercy and Peace and benefactor of Messengers.

Archangel Michael

Michael's name means 'He who is like God' or 'He who looks like God' His chief function is to rid the earth and its inhabitants of the toxins associated with fear. Michael gives guidance and direction for people who are stuck or lost with respect to their life's purpose or career path. Defender of the *Element of Fire and of the South*. Leader of the Archangels, he is the Angel of Protection, Justice & Strength.

Archangel Uriel

Ariel's name means 'Lion or lioness of God' and this archangel is associated with lions and animals. Ariel is involved with healing and protecting nature and that includes the animals, fish and birds, especially the wild ones. Archangel Uriel emanates a very powerful energy in the *Element Earth*, maintaining that power to several levels of existence and bringing a sensation of security and stability to the initiate.

Close the Temple Proper

To 'Close the Temple Proper' we perform the Cabbalistic Cross a second time, but what is the meaning of 'Close the Temple Proper'? And by that matter, what is meant by 'Opening the Temple Proper'? This seemingly simple physical and imaging gesture is not as 'simple' as we found out from doing the Analysis. It's hiding meanings are as astounding as are the Cabbalistic forces we are calling down by performing it. But why 'Opening' and 'Closing'? Might it be that the LBRP has a psychological component as well?

I recall reading something, somewhere, which dealt with using symbolic gestures as a means of gaining entrance into the subconscious realm, and then using similar or other gestures to extricate oneself from it. It was something about making certain the portal to the unconscious is under one's control, so the unconscious content and forces don't break in upon one's everyday waking consciousness. Sounds like something Israel Regardie wrote in *The twelve Steps to Spiritual Enlightenment*.

We also won't forget that the performance of this ritual gesture is to place oneself under the aegis of our Higher and Divine Genius – or the Yechidah in us. Come to think of it, if we place oneself under the shield and protection of our Yechidah at the beginning of the rite by performing the Cabbalistic Cross, and then perform this Cabbalistic Cross again at the Closing, we must actually be asking for the continuance of that protection and guidance after we return to our normal state of consciousness and go about our daily business. That's it! The Cabbalistic Cross then, also acts as a 'prayer', by which we are shielding and protecting our self: both during the ritual and in the altered states of consciousness!

References for further research of the LBRP

Chesed

Number on the Tree: Four (4). *Primary Title:* Mercy. *Other Titles:* Love; Majesty; Gedulah. According to the *Sepher Yetzirah*, also the "Receptacular Intelligence." Also, the Cohesive or Receptive Intelligence. *Astrological Attribution:* the planet Jupiter. *Intelligible Quality:* The Perfect Mercy and Love of God. *Peak Human Experience of this Sephirah:* the Vision of Love; the Experience of Supreme Mercy or Compassion stemming from that Vision of Love. *Sensible Qualities:* human love as a devotional force as it is applied to another person, an action, or objective; dedication stemming from love. On the mundane level, issues relating to or involving abundance; plenty; money; all aspects and types of growth and expansion; visions; dreams; spirituality as a way of life. This Jupiteranean influence is very good for beginning a new venture, a new plan, or a new idea of any kind, for working out the details of new plans and ideas, and for making contracts or agreements, regardless of their nature. It is an excellent influence under which to study and gain new knowledge, as it is for involving oneself in educational matters of any kind. It is a very fortunate influence under which to marry, and is a very beneficent period for making new acquaintances, borrowing money, and dealing with powerful or prominent people who can be of genuine benefit to your plans, ideas and desires. It is likewise an excellent influence for purchasing or selling real estate, asking for favors from virtually anyone directly and for indulging in all forms of speculation for profit. This influence also has a spontaneous, instinctive, and involuntary characteristic that must be guarded against, lest the individual become careless in weighing and analyzing situations. Yet even so, the outcome of most activities that take place under this Jupiteranean power are benefic and positive. *Color on the Tree:* blue. *Color Scale:* In Atziluth, a deep violet. In Briah, blue. In Yetzirah, a deep purple. In Assiah, a deep azure flecked with yellow. *Elemental Attribution:* Water. *Polarity:* as Chokmah is positive in Briah, on the subtle planes, Chesed—also on the Pillar of Mercy—is positive masculine, and dynamic on the less subtle or less rarefied plane below the Kether-Chokmah-Binah Supernal Triad. Yet, due to the equilibrium it brings to the Tree, it possesses feminine characteristics on the less subtle and material planes of existence, as exemplified by the Water correspondence of its Elemental Attribution. *Tarot Correspondence:* The Four Fours from the Lesser Arcana.

Commentary: Again, notice how the dynamic, positive, masculine nature of Chesed is attributed to this Sephirah, despite the negative, passive, feminine characteristic of the element Water assigned to it. By doing so, the Kabbalists worked out the dual aspects of Divine manifestation below Kether: both polarities are needed for existence and expression throughout Creation, through the attainment and maintenance of equilibrium.

Geburah

Number on the Tree: Five (5). *Primary Title:* Severity. *Other Titles:* Strength; Power; Force. According to the *Sepher Yetzirah*, Geburah is called "The Radical Intelligence." *Astrological Attribution:* the planet Mars. *Intelligible Quality:* Divine Power beyond mortal comprehension. *Peak Human Experience:* the Summit of Power perceived as a universal experience. *Sensible Qualities:* determination; perseverance; vigor; aggression; construction or destruction according to purpose; vitality; endurance. This martial planetary influence is excellent for dealing with material pursuits and matters requiring physical—as opposed to mental—energy; it is also a

fortuitous time for dealing with sensual affairs of every type, problems of a mechanical nature, or working out the intellectual details of new ideas that will lead to new, mechanical inventions. Athletes, bodybuilders, and weightlifters will find this an excellent period in which to develop and shape their physical form, while effectively and safely exerting the maximum amount of energy in that physical development. The influence also provides for experimental scientific activities as opposed to purely theoretical investigations. It exerts a very adverse effect in asking for favors, or for dealing with any beneficent matters of a personal nature whatsoever. It is also a very adverse influence under which to seek or make new acquaintances with the intention of seeking favors from them at the time, or at some point in the future. It is also a very unfortunate time in which to deal with any and all legal matters, including those involving judges, courts, or attorneys in any way, as well as for gambling, speculation of any type, entering into marriage, or having surgery—whether outpatient or that requiring even the briefest period of hospitalization. The emotions are extremely volatile under this influence, particularly those of an aggressive, hostile, or violent nature. It is a time best spent alone, dealing exclusively with matters that the influence favors. *Color on the Tree:* red. *Color Scale:* In Atziluth, orange. In Briah, red. In Yetzirah, a bright, scarlet red. In Assiah, red, flecked with black. *Elemental Attribution:* Fire. *Polarity:* Negative; feminine, passive. *Tarot Correspondence:* the Four Fives of the Lesser Arcana of the deck.

Commentary: Once more, notice that Geburah (Figure 3) is on the left hand column of the Tree, and has a feminine nature, as do all of the Sephiroth in that column which is headed by Binah. Yet her attributes are decidedly male, masculine, dynamic, positive, and active, for the reason previously discussed. As such, the equilibrium of the Tree is maintained. This dynamic, masculine nature is expressed through the elemental attribution of this Sephirah, namely, Fire.

Tiphareth

Number on the Tree: Six (6). *Primary Title:* Beauty. *Other Titles:* the Mediating Intelligence; the Microprosopus or the Lesser Countenance; the Son; the Man; the Son of Man, referring to the Christ-Consciousness. *Astrological Attribution:* the Sun. *Intelligible*

Quality: Perfect Beauty; Perfect Harmony; the Ideal; the sum total of all that is Good. *Peak Human Experience of the Sephirah:* the Vision of the Harmony of all things, and through this Vision, the apprehension of or direct experience of the essence of Beauty itself. *Sensible Qualities:* the imaginative faculty of the individual in the realm of the HGA, the Holy Guardian Angel in magical literature; the point of arrival of the Abramelin Operation: an intensive six-month magical working for attaining the K&C—Knowledge and Conversation of the Holy Guardian Angel. In the more mundane sense, owing to its Astrological Attribution, the Sun, the attributions include: power and success in life; Life itself; illumination; mental power and ability; as with Jupiter under Chesed, also money; robust physical, emotional, and mental health; growth of the personality, character, and psychic levels; dealing with superiors of all kinds, and in any situation; asking for favors from people in authority; seeking the approval, recommendation, or help from others in any proposal whatsoever, be it of a business or personal nature; composing important letters that produce in the mind of the intended recipient a picture of the writer as a confident, balanced individual whose request for aid, introductions, or favors should be immediately granted. This is also an excellent influence under which one can act in noble and high-minded ways that will build up his or her public esteem and prestige. This influence however is adverse for involving oneself in illegal plans, actions, or activities of any kind whatsoever. Curiously, it also provides a negative influence for beginning or launching a new business, a new plan, or a new idea, owing to its underlying Elemental Attribution which is always shifting, changing in force and form, as the Sun itself, the most Sensible of this Sephirothal influence that has further descended into the realm of matter. By the same rationale, it is likewise adverse for signing contracts of any kind, and for entering into any partnerships, mutually beneficial arrangements or agreement—whether of a social, business, professional, or personal nature—or for entering into any kind of relationship in which there is a political element of any kind. Additionally, this planetary influence is also quite adverse for marriage, for making any new investments of any kind, for purchasing or liquidating real estate holdings, and for all forms of surgery. *Color on the Tree:* bright yellow. *Color Scale:* In the world of Atziluth, a clear, rose pink. In Briah, a golden yellow. In Yetzirah, a rich, salmon pink. In Assiah, a golden amber. *Elemental Attribution:* Air. *Polarity:* None, as Tiphareth is the product of the positive, masculine polarity of Chesed, and the negative, feminine polarity of Geburah, acting in equilibrium and unison to project this central point of the Tree. *Tarot Correspondence:* the Four Sixes of the Lesser Arcana of the deck.

Malkuth

Number on the Tree: Ten (10). *Primary Title:* the Kingdom. *Other Titles:* the World of the Four Elements—Air, Earth, Water, and Fire; the “Resplendent Intelligence,” because as Fortune has reflected, it is exalted above every head and sits upon the Throne of Binah. Also, The Gate of Justice; the Gate of the Daughter of the Mighty One; the Gate of Prayer; the Gate of the Shadow of Death and of Death itself; the Gate of the Garden of Eden; the Queen; the Bride; the Inferior Mother. *Astrological Attribution:* the Element, Earth, but divided into four quadrants, representing the World of the Four Elements: Air, Earth, Water, and Fire. That is, matter in its entirety, yet not simply the gross form that composes matter as we perceive it with our five senses. The other subtle psychic qualities of the Four Elements are also included in this attribution, namely, the subtle, psychic aspects of Air, Earth, Water, and Fire. These too are encompassed by Malkuth. *Intelligible Quality:* the Existence and Projection of the Psychic and Mundane Essences of Four Elements into the realm of Malkuth. *Peak Human Experience of this Sephirah:* the Vision of the Holy Guardian Angel. *Sensible Qualities:* discernment; astuteness; acute sensory perception of ordinary matter. The physical performance of the Abramelin Operation, leading to the Vision of the HGA, and the Attainment of the Knowledge and Conversation of the HGA while the individual is yet in human form (see Commentary below). *Color on the Tree:* the tenth Sephirah is divided by an ‘X’ into four equal sections in order to bisect the sphere. The colors olive, russet, citrine, and black are then assigned, one color to each of the four equal sections. *Color Scale:* In the Atziluthic World, a clear yellow. In Briatic World, olive, russet, citrine, and black. In the Yetziratic World, olive, russet, citrine, and black, flecked with gold. In the Assiatic World, black, rayed with yellow. *Elemental Attribution:* Earth (as described above). *Polarity:* Neutral. The grounding-point of the purified emanations from all of the other Sephiroth, radiating from Yesod into Malkuth. *Tarot Attribution:* the Four Tens of the Lesser Arcana of the deck.

Commentary: There is a difficult point here regarding the mystical relationship between Tiphareth and Malkuth of the Middle Pillar, which some readers may need to understand clearly for their Kabbalistic studies and beyond. Specifically, it involves the concept of the ‘True Will,’ the Holy Guardian Angel (HGA), and the Attainment of the Knowledge and Conversation (K&C) of the HGA through the magical working of the Abramelin Operation.

The True Will of the individual; that is, the Will of God for the individual, is identified with the Chiah. In turn, the Chiah is the essential energy of that part of the self which is eternal. But the realm of the HGA who delivers the True Will to the individual, is that of Tiphareth. Here, the HGA is considered by some to be the Higher Self: a type of pure consciousness so exalted as to be above the everyday reach of the individual.

Fortune said of it, "...it is an intensification of awareness..." and from it "...comes a peculiar power of insight and penetration which is of the nature of hyper-developed intuition." ²⁴

Thus, in some occult circles and magical societies, it is conceived of as the elevation of the individual's highest qualities, raised to the next level, yet partaking of divine qualities by its very definition. While the Experience of the HGA most certainly does exhibit this divine state that does lie beyond ecstasy—which quickly transforms into an Experience of Divine Love and Beauty beyond description—it is my opinion that Fortune's viewpoint is far, far, from the sum total of the experience of Attaining to the Knowledge and Conversation of the HGA.

In point of fact, the HGA is an individual being with its own universe, holding an utterly profound and nebulous personal consciousness of its own, yet with a conscious awareness of the individual human being over which it presides. Hence, it is through the Abramelin Operation conducted physically in Malkuth according to the Abramelin text, that the individual does attain to the actual, physical Vision of the HGA, which is then immediately followed by the Attainment to the full K&C of this being.

In other words, both Fortune's view of the HGA's nature and the individual's experience of it as I have laid down herein, are valid in my opinion. That is, through the classical performance of the Abramelin Operation, the individual calls down the True Will from Chokmah into Malkuth, as that True Will has manifested in the centralized focus of Tiphareth, and through the being of the HGA. Through this act, the Godhead of Chokmah—as projected from Kether—is brought down into Manhood—into Malkuth—through the intervention of the Holy Guardian Angel in Tiphareth.

At the same time, Manhood, existing in Malkuth, is elevated into Godhead, through the agency of the HGA, in Tiphareth. And so the ancient admonition, "Bring Godhead down into manhood, and elevate manhood into Godhead," is fulfilled. It is a fundamental error to think however, as Dion Fortune herself so unfortunately states later on in her classic book on Kabbalah, that the HGA "...consists neither in voices nor visions, but is pure consciousness..." ²⁴

Why is this error so dangerous? Because the state of the individual's subjective synthesis is effected thereby, precluding the actual Vision of the HGA. This occurs through the very acceptance of her point of view: an attitude engendered, projected, and maintained by mainstream New

individual can only attain to a partial experience of the HGA; a partial result that ends more often than not in hallucinations regarding the experience, and confusion as to the individual's full True Will.

In more applicable terms, this error in understanding can cause difficulties in the diligent individual's formation of his or her subjective state; one that can produce subconscious errors in the use of the Kabbalah proper.

There is no need for an either-or scenario as so many magical schools, occult circles, want-to-be, self-professed magicians, and occultists insist, all as a result of never having attempted the Abramelin Operation, let alone having Attained to the full K&C of the HGA. But then, it is only through the direct Experience of Attaining to the full K&C of the HGA, and this by attaining to the Vision of this being in Malkuth, that this simple understanding can become known.

Path 19 connecting Geburah and Chesed

• **Path Number on the Tree:** Nineteen (19), connecting Chesed and Geburah.

Path Name: Teth (Hebrew letter 'T'), meaning, Serpent. **Position of Hebrew letter in alphabet:** Ninth, or Nine (9). **Numerical Value of Hebrew letter:** 9 (Nine). **Symbolic Meaning of Path:** I refer to this Path as "The Alternate Path," uniting the opposites of the male potency of Chesed, with the female potency of Geburah; the Path joining the opposites of Mercy and Severity, as shown by the Chesedian placement on the Pillar of Mercy, and the Geburahian-situated Sephirah on the Pillar of Severity. **Occult Concept of Path:** Although the Serpent is assigned to this Path due to its association with Teth, the Lion is also a corollary of this connecting pathway between Chesed and Geburah. In the higher aspects of this Path's meaning, it is the Lion which is of interest here, having a very special meaning in Alchemy: the production of—at first a menstruum—termed the "Green Lion," from which the Stone of the Wise is eventually produced. By allegory, it also has implication for that psycho-spiritual process of self-transformation through which the 'lead' of Man's lower nature is transmuted and united with the Higher Nature that dwells within the deepest recesses of the Self. **Basal Attribute of the Path:** the Zodiacal Sign of Leo. **Tarot Attribution of Path:** Tarot Trump, Eight (VIII) — Strength.

Paths 13, 25 and 32

• **Path Number on the Tree:** Thirteen (13), connecting Kether and Tiphareth.

Path Name: Gimel (Hebrew letter, 'G'), meaning Camel. **Position of Hebrew letter in alphabet:** Third, or Three (3). **Numerical Value of Hebrew letter:** 3 (Three). **Symbolic Meaning of Path:** "The Uniting Intelligence." **Occult Concept of Path:** The portal of entry into an Inner Magical Sanctum or College of the Masters, as understood by advanced practitioners of Magic. **Basal Attribute of the Path:** the 'planet' Moon. **Tarot Attribution of Path:** Tarot Trump, Two (II) — The High Priestess.

• **Path Number on the Tree:** Twenty-Five (25), connecting Tiphareth and Yesod.

Path Name: Samech (Hebrew letter 'S'), meaning, Prop. **Position of Hebrew letter in alphabet:** Fifteenth, or Fifteen (15). **Numerical Value of Hebrew letter:** 60 (Sixty). **Symbolic Meaning of Path:** "The Tentative Intelligence." **Occult Concept of Path:** Once again, in its higher aspect, the individual's ascent to the Holy Guardian Angel is implied by this Path. Notice the 'upward' movement from Yesod into Tiphareth: the latter being the realm of the HGA. The ascent is thereby through the world of Yesod, the foundation for all magic that is to have an effect in the world of Malkuth. (See entry under **Yesod** in the section on the Sephiroth.) Yesod also takes the correspondence of the unconscious mind, that gateway leading to the realm of ritual and ceremonial magic, and through them, upward toward the HGA. **Basal Attribute of the Path:** the Zodiacal Sign of Sagittarius. **Tarot Attribution of Path:** Tarot Trump, Fourteen (XIV) — Temperance.

• **Path Number on the Tree:** Thirty-Two (32), connecting Yesod and Malkuth.

Path Name: Tav (Hebrew letter 'T'), meaning, a Cross, and specifically a three-armed cross. That is, a cross shaped as the letter 'T.' **Position of Hebrew letter in alphabet:** Twenty-Second, or Twenty-Two (22). **Numerical Value of Hebrew letter:** 400 (Four hundred). **Symbolic Meaning of Path:** "The Administrative Intelligence." **Occult Concept of Path:** Besides the implication of the purpose of this 32nd Path given in the discussion for Path 30, Path 32 possesses a bittersweet characteristic, but only owing to the 'higher-minded' of the Kabbalists who translated such a bittersweet necessity as 'evil.' This 32nd Path is that portal or channel which allows the coarsest matter of the Astral Plane to enter the world of Malkuth, while also representing all existing intelligences throughout Creation at the same time. My personal experience of this Path has shown it to be, in reality, the Path that governs the mechanics of physical existence, which can be pointedly summed up as providing a common plane for the existence and expression of both good and evil, all at the same time. Thus, it is a stage wherein the drama of daily material, psychic, and spiritual life unfolds, grows, expands, interacts, and develops, with each of these facets of Creation set up according to its own rules and laws. **Basal Attribute of the Path:** The planet, Saturn. **Tarot Attribution of Path:** Tarot Trump, Twenty-One (XXI) — The World.

Paths 20 and 22

• **Path Number on the Tree:** Twenty (20), connecting Chesed and Tiphareth.

Path Name: Yod (Hebrew letters 'I', 'Y'), meaning, a Hand, but with the index finger pointing, and the other fingers closed, forming a Fist, which is also the meaning of this Path. **Position of Hebrew letter in alphabet:** Tenth, or Ten (10). **Numerical Value of Hebrew letter:** 10 (Ten). **Symbolic Meaning of Path:** "The Forceful Intelligence," as I term this Path, owing to the nature of its higher meaning, as given in the Occult Concept. **Occult Concept of Path:** The movement of the One Consciousness through which the forces of the universe have been set in motion. **Basal Attribute of the Path:** the Zodiacal Sign of Virgo. **Tarot Attribution of Path:** Tarot Trump, Nine (IX) — The Hermit.

• **Path Number on the Tree:** Twenty-Two (22), connecting Geburah and Tiphareth.

Path Name: Lamed (Hebrew letter 'L'), meaning, a Whip. **Position of Hebrew letter in alphabet:** Twelfth, or Twelve (12). **Numerical Value of Hebrew letter:** 30 (Thirty). **Symbolic Meaning of Path:** "The Faithful Intelligence." **Occult Concept of Path:** This Path has a combined meaning, much as did Kaph. Here we find the higher aspects of balance, justice, equity, and law, but ruling not only in the higher realms, but dispensing its lawful decrees in the world of Men through action/reaction. In this way, the Path exerts a leveling influence on the actions of mankind through a cause/effect relationship. The results stemming directly from those actions are thus brought about without regard to emotional appeal, social convention, or excuse. **Basal Attribute of the Path:** the Zodiacal Sign of Libra. **Tarot Attribution of Path:** Tarot Trump, Eleven (XI) — Justice.

References for further research of the Cabbalistic Cross

Reminder:

Or could it be that a uniting - a sort of 'preamble' to this Crossing - will occur below the Abyss, by our Attaining to the K&C of our HGA in Tiphareth? Are we symbolically building this latter "Lesser Attainment" into our practice of the Cabbalistic Cross, while at the same time seeding our highest aspiration for the Crossing itself? After all, by touching our breast and intoning the "T (tā)" in ATH (ATAH) as we draw down the White Light of Kether, we are certainly acknowledging Tiphareth - the Realm of the HGA.

What are the essential correspondences and connecting implications then, of Kether, Binah, and Tiphareth, in this act of performing the Cabbalistic Cross? In fact, what are the esoteric implications here of Chockmah also, since it corresponds to the Chiah?

... we are obviously bringing Yesod, the Moon, and the subconscious into the overall performance. So what are the correspondences - mundane, esoteric and magical - of Yesod? -

Kether

Number on the Tree: One (1). *Primary Title:* Crown. *Other Titles:* the Inscrutable Monad; the Macroprosopus which according to the *Zohar* is The Great Countenance; in terms of the Christian trinity-theology and Neoplatonic cosmology from which the Christian idea of the Trinity was derived, Kether is the Father, or the First Existence; also The Ancient of Ancient; The Ancient of Days; The Head which is not; according to the *Sepher Yetzirah*, the Admirable of Hidden Intelligence; the Primordial Point. *Astrological Attribution:* the Primum Mobile, or that which is called the Beginnings of Turnings. *Intelligible Quality:* The First Cause; the Root of all things; the Initial Unity that was, is, and will be, and from which all else proceeds. *Peak Human Experience of this Sephirah:* Union with God. *Sensible Qualities:* As assigned by humankind for magical purposes, the God of the physical universe; the divine component, or the spark of divinity within the individual; the spiritual essence of the individual. *Color on the Tree:* white. *Color Scale:* In Atziluth, pure brilliance. In Briah, its color appears as a brilliant white. In Yetzirah, the pure brilliant white remains. In Assiah, the brilliant white becomes flecked with bright gold. *Elemental Attribution:* Air. *Polarity:* None. *Tarot Card Correspon-*

dence: the Four Aces of the Lesser Arcana, being one from each of the Four Suits.

Commentary: The idea of polarity on the Tree can cause no small amount of confusion. First off, it must be remembered that the Sephiroth are states of existence, not physical points, positions, or stations. Neither do they occupy some portion of space 'out there' in the universe. Yet this 'polarity' is interpreted in human terms to be something with which the mind can identify. In this case, positive or negative, masculine or feminine, force or form.

Since Kether is the "I AM" state of existence, it contains all potential, yet, as Dion Fortune states in her book, "The Mystical Qabalah," Kether...is pure being, all-potential, but not active...Wherever there is a state of pure, unconditioned being, without parts or activities, it is referred to Kether. But earlier I mentioned that Kether is ever in motion, so how can this be? In theological and theosophical fact, neither Fortune's comments nor mine contradict each other, owing to the state that Kether is in at any given moment, to use the human construct of time. In its pure state of potential, Kether is non-active. When its potential changes to a kinetic state, it becomes ever in motion.

In fact, the definitions that the science of physics gives to these two states is highly applicable here: potential, meaning the energy of position that is, a placement or state without motion; and kinetic, meaning the energy of motion. In brief, while this Sephirah lacks polarity, yet it gives rise to the polarities of positive and negative, masculine and feminine, male and female, through its projections of the other nine Sephiroth. Such is a characteristic of its Intelligible and incomprehensible nature.

Chokmah

Number on the Tree: Two (2). **Primary Title:** Wisdom. **Other Titles:** In Christian trinity-theology and Neoplatonic cosmology, Chokmah is the Son. In Kabbalistic theosophy, the title of Father is assigned to this Sephirah; the Supernal Father; the Second Supernal. **Astrological Attribution:** the Zodiac. Chokmah is also assigned the planet Uranus as an attribution, but this is not typically used in Occult and Magical work. **Intelligible Quality:** that Divine Wisdom which is beyond human comprehension; the Illuminating Intelligence; that energetic, dynamic, all-conscious force underlying existence. **Peak Human Experience of this Sephirah:** the Vision of God. **Sensible Qualities:** Wisdom of the most subtle, profound type,

of which humankind is capable of comprehending; the essential impulse behind the very essence of intellectualism; the Will that exists beyond one's personal, individual will, and which is the Divine Will within the individual. Magically, it is the 'True Will' of the aspirant: that part of the Will of God seeking to express itself in the world through the individual. It is also the Chiah, the energy of the eternal part of the Self. **Color on the Tree:** gray. **Color Scale:** In the World of Atziluth, Chokmah is an unadulterated, soft blue. In Briah, gray. In Yetzirah, a pearl gray that exhibits rainbow-like reflections. In Assiah, the color is a soft white, flecked with red, blue, and yellow. **Elemental Attribution:** Fire. **Polarity:** Chokmah is the primary positive, masculine, and active power of the Tree. It sits at the summit of what is called The Pillar of Mercy on the right side of the glyph of the Tree of Life. As such, it is the active dynamism of the Tree (but with the understanding given in the Commentary below). **Tarot Card Correspondence:** The Four Twos of the Lesser Arcana, being one from each of the Four Suits.

Commentary: The Four Twos of the Tarot's Lesser Arcana representing Chokmah, can indeed represent a dynamic force, positive and masculine in nature. But according to the Kabbalists, this is only true for Chokmah on the subtle planes of existence, owing to its being the second Sephirah of the three Supernals of the Supernal Triad of the Tree: Kether being the first Supernal, and Binah the third. When the Chokmah influence appears on the less subtle planes of form however, its force is negative. That is, it lends equilibrium to the world of form through its dual polarity-aspect.

Binah

Number on the Tree: Three (3). *Primary Title:* Understanding. *Other Titles:* The Great Mother; The Great Sea; The Universal Root Substance which our senses are in contact with, yet which is so rarefied we cannot perceive; the Sanctifying Intelligence. *Astrological Attribution:* The planet Saturn. *Intelligible Quality:* Divine Understanding, cognition of which mankind cannot perceive. *Peak Human Experience of this Sephirah:* the Summit of Sorrow, perceived as a universal experience. *Sensible Qualities:* The individualized, divine comprehending faculty within man, or the spiritual understanding of the Neshamah—one of the higher, spiritualized forces within the human soul; stability. On the more mundane level,

owing to its planetary attribution of Saturn, issues relating to financial debts; the repayment of these debts; the acquisition of real estate; death; crops and agriculture; lassitude; inertia; lack of individual will; activities that require intensive thought followed by a period of consistent action; an influence that is good for legal matters in which justice is sought, and which involves the authorities: such as government offices, both state and federal, as well as police, judges, courts; also a good influence for bringing issues to the attention of those who have the power to decide an outcome favorable to the petitioner; excellent for literary work requiring deep insight; a positive period for attempting sales and the advancement of products through advertising by means of printed media; beginning or advancing any scientific pursuit; an excellent influence under which to engage in deep thought regarding any issue. This Saturnean influence however, is extremely adverse for seeking favors or recognition from those who can grant them. It is also adverse for: making investments, whether in the stock market or in any kind of business; beginning agricultural projects such as planting or seeding. It is also a very ill time for making new acquaintances, and is extremely adverse for beginning a marriage, the use of any medical remedy for body or mind or attempting any cures of the body or mind by any metaphysical system. Additionally, it is very adverse for surgery of any kind, and a very unfortunate hourly influence under which to enter into a contract of any kind (see Commentary 1 below). *Color on the Tree:* black. *Color Scale:* In the World of Atziluth, a brooding crimson red. In Briah, a flat, all engulfing black. In Yetzirah, a dark, flat brown. In Assiah, a flat, cool gray, flecked with pink. *Elemental Attribution:* Water. *Polarity:* Binah is negative, feminine and passive, the essential feminine power of the Tree, just as Chokmah embodies the principle masculine power. Binah is situated at the summit of the Pillar of Severity on the glyph (see Commentary 2, below). *Tarot Card Correspondence:* The Four Queens of the Lesser Arcana, being one from each of the Four Suits.

Commentary 1: From Binah onward, the Sensible attributions of each Sephirah take on mundane qualities, in addition to their more aesthetic, humanly comprehensible characteristics. This is due to the nature of the planetary concepts themselves, of which the physical planets of the same name are simply projections in our physical universe. More

will be said on this matter in the section dealing with the Paths of the Tree.

Commentary 2: On the subtle planes of existence, Binah is feminine, passive, and negative in polarity. Below these planes—in the world of form—she is positive, dynamic, and active. Why? Because ‘she’ is actually projected from Chokmah, and as such, represents ‘his’ masculine, positive, dynamic nature below the subtle planes—that is, in the world of form. It is through her dynamic aspect that the positive polarity of Chokmah is projected into the world of form, while the two together—both Chokmah and Binah—maintain equilibrium throughout the subtle planes and the planes of form. But Binah does not act simply as a mirror, projecting Chokmah’s positive force below the Supernal Triad. In her feminine, passive nature, she provides equilibrium within the Chokmah-Binah dualism of the Supernal Triad in the World of Briah. Below this Triad, she projects the Chokmah, the positive principle in order to maintain equilibrium in the world of the other seven Sephiroth. As one cannot exist without the other, neither can one understand either of these two Sephiroth without considering its counterpart.

Yesod

Number on the Tree: Nine (9). **Primary Title:** the Foundation. **Other Titles:** the Anima Mundi, or the Soul of the World; also the “Pure Intelligence or Clear Intelligence.” **Astrological Attribution:** the Moon (Luna). **Intelligible Quality:** the Divine Cognition of the working of the universe. **Peak Human Experience of this Sephirah:** the Vision or Experience of the working of the universe. **Sensible Qualities:** according to the Yetziratic Text, Yesod purifies the emanations received from the other Sephiroth, as it is the receptacle of all of the emanations from the other eight spheres above it. Additionally, since Yesod is the sole focus of the other Sephiroth emanations, it is the sole projector of those forces into the world of matter: the physical plane of Malkuth. It is also the Astral Plane of occultism, and the realm of the Astral Light. It is the sphere of Magic as well, as all operations of a magical nature that are intended to produce an effect in Malkuth, have their foundations in this Sephirah. On the daily, more pragmatic level, the planetary attribution of Yesod, the Moon, takes the correspondences of, and produces its influence upon: women; the personality; modifica-

tions; rapid changes; fluid conditions, ever cycling between extremes. As with Hod’s projection, Mercury, educational efforts of all kinds are also ruled by the Moon, it being the projection of Yesod into our universe. Additionally, this lunar influence provides a positive impulse for the planting of seeds, beginning journeys by water, or making new acquaintances in a social, business, or academic setting. It is also an excellent influence for all literary work, for entering into the sacrament of marriage, for taking medicine, or to begin any mystical or metaphysical system of body or mind treatment in which a direct, complete cure is sought. This Lunar influence of Yesod is also very positive for surgery of all types, and for dealing with metaphysical, mystical and magical studies. This fluid, creative, Lunar influence provides an energy dynamic backdrop against which most activities and aspirations indulged in during the time of its reign will prove both prolific and productive. **Color on the Tree:** purple. **Color Scale:** In Atziluth, indigo. In Briah, violet. In Yetzirah, a very dark purple. In Assiah, a citrine flecked with azure. **Elemental Attribution:** with Tiphareth, the elemental attribution of Yesod is Air, owing to its position on the Middle Pillar of the Tree. **Polarity:** Neutral. **Tarot Correspondence:** the Four Nines of the Lesser Arcana of the deck.

Commentary: Notice, that as with Yesod and the other Sephirah of the Middle Pillar, Kether also takes the elemental attribution of Air as well. This is thought to be due to the impulsive, ever-changing, fluid potential-to-kinetic and back again dynamics of this Air element, but in its most pure, rarefied, and complete form in the case of Kether. In Yesod, however, these transitional properties of the Air Element can be seen as being reflected directly into Malkuth, where they become more stable by virtue of their appearance in the densest, most material form of matter—the physical matter which is found in Malkuth.

Paths 11, 12, 14, 15 and 17

• **Path Number on the Tree:** Eleven (11), connecting Kether and Chokmah.

Path Name: Aleph (Hebrew letter, 'A'), meaning, the head of an Ox. *Position of Hebrew letter in alphabet:* First, or One (1). *Numerical Value of Hebrew letter:* 1 (One). *Symbolic Meaning of Path:* "The Scintillating Intelligence." *Occult Concept of Path:* the primeval movement of the Great, Creative Breath, spinning the chaos from the moment of Creation into a creative core. *Basal Attribute of the Path:* the Element, Air. *Tarot Attribution of Path:* Tarot Trump, Zero (O) — The Fool.

• **Path Number on the Tree:** Twelve (12), connecting Kether and Binah.

Path Name: Beth (Hebrew letter, 'B'), meaning, House. *Position of Hebrew letter in alphabet:* Second, or Two (2). *Numerical Value of Hebrew letter:* 2 (Two). *Symbolic Meaning of Path:* "The Transparent Intelligence." *Occult Concept of Path:* the combined natures of the Sephiroth Chokmah and Hod are reflected by this Path. Their properties are Mercurial, here, in an alchemical sense of Universal Mercury, as hinted at in the section on Hod. That is, due to the higher octave of this Path, the Mercurial nature expressed here is more in line with the Intelligible Quality found in the Mercury of the Philosophers, which can be reached through the higher aspects of the Sensible Qualities of Hod: Initiated working in the realms of Philosophic and Laboratory Alchemy. This Mercurial Principle is therefore that living, ever-changing Principle of cohesive force that holds all of Creation together, from the subtlest of matter to its most material of form. *Basal Attribute of Path:* the planet, Mercury, but with the understanding given above. *Tarot Attribution of Path:* Tarot Trump, One (I) — The Magician.

• **Path Number on the Tree:** Fourteen (14), connecting Chokmah and Binah.

Path Name: Daleth (Hebrew letter 'D'), meaning, Door. *Position of Hebrew letter in alphabet:* Fourth, or Four (4). *Numerical Value of Hebrew letter:* 4 (Four). *Symbolic Meaning of Path:* "The Luminous Intelligence." *Occult Concept of Path:* The force by which opposites are attracted to each other. Due to the Basal Attribute assigned to this Path, the implication is one of Love, although in a higher aspect. In this instance, a Love whose end result of uniting the opposites, produces a mystical creation and experience through the act of union. *Basal Attribute of the Path:* the planet, Venus. *Tarot Attribution of Path:* Tarot Trump, Three (III) — The Empress.

• **Path Number on the Tree:** Fifteen (15), connecting Chokmah and Tiphareth.

Path Name: Heh (Hebrew letter 'H'), meaning, Window. *Position of Hebrew letter in alphabet:* Fifth, or Five (5). *Numerical Value of Hebrew letter:* 5 (Five). *Symbolic Meaning of Path:* "The Constituting Intelligence." *Occult Concept of Path:* Although many martial characteristics are applied to this Path due to its Basal Attribution, the higher aspect of this Path is of more interest and use to us here. This Path is associated with the alchemical Principle of the Sulphur, itself a fire related concept exhibiting energy, and the

penetrative dynamics of the mind, the mental dynamics being equally fiery when used properly. Why this latter correspondence? Because to those initiated into Alchemy, the alchemical Sulphur possesses a physical vehicle, the exact nature of which depends upon which of the Three Kingdoms of Nature from which it is extracted. It is this vehicle which embodies and actually contains the *consciousness* of the substance being worked upon alchemically. *Basal Attribute of the Path*: the Zodiacal Sign of Aries. *Tarot Attribution of Path*: Tarot Trump, Four (IV) — The Emperor.

• *Path Number on the Tree*: Seventeen (17), connecting Binah and Tiphareth.

Path Name: Zayin (Hebrew letter 'Z'), meaning, Sword. *Position of Hebrew letter in alphabet*: Seventh, or Seven (7). *Numerical Value of Hebrew letter*: 7 (Seven). *Symbolic Meaning of Path*: "The Disposing Intelligence." *Occult Concept of Path*: Again, in its higher aspects, this Path is symbolic of the Primal Force behind all of the fabricating and forging forces within Nature, and is symbolic of the depths of the consciousness of Nature itself. *Basal Attribute of the Path*: The Zodiacal Sign of Gemini. *Tarot Attribution of Path*: Tarot Trump Six (VI)—The Lovers.

Sources

The sources are various, some of them are:

<http://www.kheper.net/topics/Hermeticism/LBR.htm>

Great description of the Ritual

<http://mishkan-ha-echad.blogspot.com/search/label/lbrp>

Very wise analysis of the Ritual

<http://gyllenegryningen.blogspot.com/2009/06/on-elemental-nature-of-lesser-ritual-of.html>

About the Elements in the Ritual

Kabbalistic Handbook for the Practicing Magician (Paperback)

by Joseph C. Lisiewski

Lots of references and in-deep thoughts.

Wait, you think it's over? – More references for further research

epitome of Zoharic philosophy, *The Secret Doctrine in Israel*, which substantially demonstrates that the basis of my interpretation has the sanction of the highest Qabalistic authority.

Let us now approach the exegesis of the Philosophy of the Qabalah in its various aspects. First we shall deal more fully with the ten Sephirothal ideas, giving the student in a later chapter examples of the mode of treatment which he himself will then be able to follow in studying the attributions of all the Paths.

O. AIN

The universe, as the sum total of all things and living creatures, is conceived as having its primeval origin in Infinite Space, אין—Ain, Nothing, or Parabrahmam, the Causeless Cause of all manifestation. To quote the *Zohar*:

“Before having created any shape in the world, before having produced any form, He was alone, without form, resembling nothing. Who could comprehend Him as He then was, before creation, since He had no form?”

The Ain is not a being; it is No-Thing. That which is incomprehensible, unknown, and unknowable does not exist—at least, to be more accurate, insofar as our own consciousness is concerned. Blavatsky defines this primal reality as an Omnipresent, Eternal, and Boundless principle on which all speculation is utterly impossible, since it so transcends the power of human conception and thought that it would only be dwarfed by any similitude. That which is known and named is known and named not from a knowledge of its substance but from its limitations.

In itself, it is unknowable, unthinkable, and unspeakable. Rabbi Azariel ben Menahem (born 1160 A.D.), a disciple already mentioned of Isaac the Blind, states that the Ain can neither be comprehended by the intellect, nor described in words; for there is no letter or word to grasp it.

In another very important system, this idea is very picturesquely and graphically represented as the goddess Nuit, the Queen of Absolute Space and the naked brilliance of the night sky blue—the Woman “jetting forth the milk of the stars (cosmic dust) from her paps”.

It is the Absolute or the Unknowable of the Agnosticism of Herbert Spencer; the thrice-great Darkness of the Egyptian sacerdotal caste; and the Chinese Tao which “resembleth the emptiness of space”, and which “hath no Father; it is beyond all other conceptions, higher than the highest”. In one of the meditations of Chuang Tzu, we find that “Tao cannot be existent. If it were existent, it could not be non-existent. . . . Tao is something beyond material existences. It cannot be conveyed, either by words or by silence. In that state which is neither speech nor silence, its transcendental nature may be apprehended.” To this Qabalistic conception or principle of Zero would be allocated Baruch Spinoza’s definition of God or Substance: “That which requires for its conception, the conception of no other thing”.

Another of the many symbols used by the Hindus to represent this Zero was that of the serpent Ananta, which enclosed the universe; its tail being swallowed in its mouth represented the re-entrant nature of Infinity.

I. KESER

To become conscious of Itself, or to render itself comprehensible to itself, Ain becomes אין סוף Ain Soph (Infinity), and still further אין סוף אור Ain Soph Aur, Absolute Limitless Light (the Daivaprakriti of the Brahman Vedantists, and the Adi-Buddha or Amitabha of the Buddhists); which then by contraction (*Tsimtsum*, according to the *Zohar*) concentrated itself into a central dimensionless Point—*Keser*, the Crown, which is the first Sephirah on the Tree of Life.

Another way in which this same idea has been expressed is that within the concept of abstract negativity, the Whirling Forces (*Rashis haGulgolim*) presage the first manifestation of the Primordial Point (*Nekudah Rishonah*), which becomes the primeval root from which all else will spring. Keser is the inscrutable Monad, the root of all things, defined by Leibnitz with reference both to the ultimate nature of physical things and to the ultimate unit of consciousness, as a metaphysical point, a centre of spiritual energy, unextended and indivisible, full of ceaseless life,

activity, and force. It is the prototype of everything spiritual and, indeed, of all else in the cosmos.

In this connection the reader will do well to bear in mind the following extract from *The Mysterious Universe* wherein Sir James Jeans writes :

"This shows that an electron must, in a certain sense at least, occupy the whole of space. . . . They (Faraday and Maxwell) pictured an electrified particle . . . which threw out . . . 'lines of force', throughout the whole of space" (p. 54-5).

The scientific conception of the mathematical electron which occupies "the whole of space" would correspond to the Qabalistic conception of Keser in the World of Assiah. The four worlds are explained in Chapter Seven.

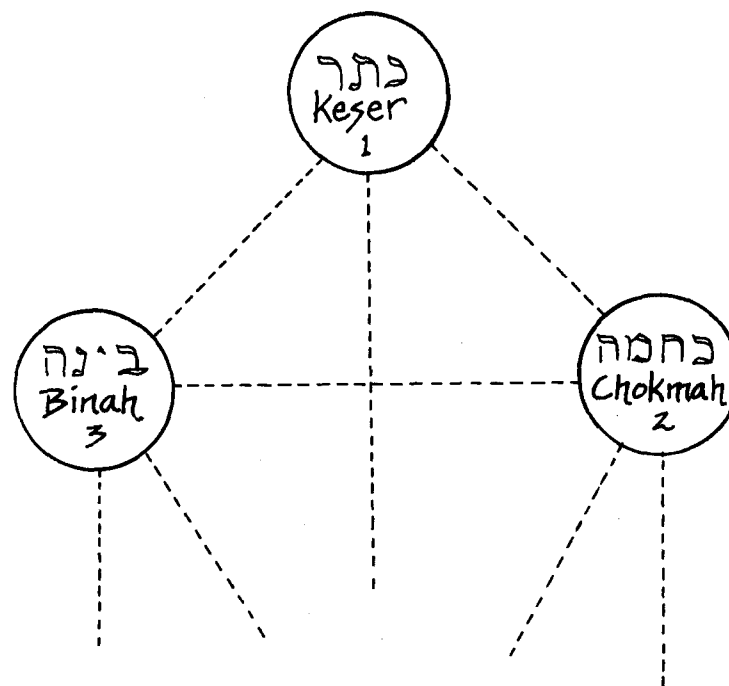
In the Qabalah are included what are known as the ten Sephiros. There is some little speculation as to what these imply—ten Numbers, ten Words, or ten Sounds? The general implication of Cordovero is that they are substantive principles or *kehlím*, vessels of force, or categorical ideas through which the Consciousness of the universe expresses itself. A metaphorical passage from the *Zohar* states on this point that :

"The waters of the sea are limitless and shapeless. But when they are spread over the earth, they produce a shape. . . . The source of the waters of the sea, and the force which it emits to spread itself over the soil, are two things. Then an immense basin is formed by the waters just as is formed when one makes a very deep digging. This basin is filled by the waters which emanate from the source ; it is the sea itself and can be regarded as a third thing. This very large hollow of waters is split up into seven canals, which are like so many long tubes by means of which the waters are conveyed. The source, the current, the sea, and the seven canals form together the number *Ten*. . . ."

The passage then goes on to explain that the source or primary Cause of all things is Keser, the first Sephirah ; the current issuing therefrom, the primeval mercurial intelligence, is Chokmah, the second ; and the sea itself is the Great Mother, Binah, the third ; the seven canals referred to being the seven lower Sephiros, or Inferiors as they are called. The Qabalists postulated ten Sephiros because to

them ten was a perfect number, one which included every digit without repetition, and contained the total essence of all numbers. Isaac Myers writes that 0-1 ends with 1-0, and Rabbi Moses Cordovero, in his *Pardis Rimonim*,

Diagram No. 2
THE TRIAD SUPERNAL



soliloquizes that : "The number ten is an all-embracing number. Outside of it there exists no other, for what is beyond ten returns again to units."

Keser, the Crown, is then the first Sephirah. As the first Cause or Demiurgos, it is also called Macroprosopus, or the Great Countenance, in the *Zohar*. The number One has

been defined by Theon of Smyrna as "the principal and element of numbers which, while multitude can be lessened by subtraction and is itself deprived of every number, remains stable and firm". The Pythagoreans said that the Monad is the beginning of all things, and gave it, according to Photius, the names of God, the First of all things, the Maker of all things. It is the source of Ideas.

To each Sephirah, the doctrinal Qabalah attributes intelligences variously called Gods, Dhyan Chohans, Angels, and Spirits, etc., for the whole universe in this philosophy is guided and animated by whole series of these hierarchies of sentient beings, each with a particular function and mission, varying in their respective degrees and states of consciousness and intelligence. There is but one indivisible and absolute consciousness thrilling throughout every particle and infinitesimal point in the manifested universe in Space. But its first differentiation, by emanation or reflection, is purely spiritual and gives rise to a number of "beings" which we may call Gods, their consciousness being of such a nature, of such a degree of sublimity, as to surpass our comprehension. From one point of consideration, the "Gods" are the forces of Nature; their "Names" are the laws of Nature; they are therefore eternal, omnipresent, and omnipotent—only, however, for the cycle of time, almost infinite though it be, wherein they are manifested or projected.

The names of the Gods are important, for, according to magical doctrine, to know the name of an intelligence is at once to possess peculiar control of it. Prof. W. M. Flinders Petrie, in his little work on *The Religion of Ancient Egypt*, states that "the knowledge of the name gave power over its owner".

We find attributed to the Crown, the first digit, the attribution of the God-name of אֱהִיֶּה Ahieh, translated by "I will be", signifying definitely that the scheme of Nature is not a static one nor a system of existence wherein the creative processes have long been consummated, but vibrant, progressive, and ever-becoming. Its Egyptian Gods are Ptah who, again according to Prof. Flinders Petrie, was one of the abstract Gods (as distinguished from human or cosmic gods) and the creator of the cosmic egg;

and Amon-Ra (with whom Osiris became identified) king of the Gods and "lord of the thrones of the world". Its Greek equivalent is Zeus—identified in the Roman theogony as Jupiter—the greatest of the Olympian Gods, and is generally represented as the omnipotent father and king of Gods and Men. The Romans considered Jupiter as the Lord of Heaven, the highest and most powerful among the Gods, and called him the Best and Most High. In the Indian systems, he is Brahma the creator, from whom sprang the seven Prajapati—our seven lowest Sephiros—who, at his behest, completed the creation of the world.

The Diamond is attributed to Keser, because it is the most permanent and glittering of precious jewels. For various reasons, too, the ancients made the Swan a correspondence of this digit. In the legends of all peoples, the Swan is the symbol of Spirit and Ecstasy. The Hindu legends narrate that the Swan (Hansa) when given milk mixed with water for its food separated the two, drinking the milk and leaving the water—this being supposed to show its transcendent wisdom. The Hawk also is a correspondence. Bearing in mind that Keser is the Monad, the individual point-of-view, we can understand that the Hawk is so attributed because it has the habit of remaining poised in mid-air, looking down from the blue æther to earth and beholding all things with the eye of utter detachment.

Ambergris, that rarest and most precious of perfumes—while having little perfume in itself is most admirable as the basis of compounds, bringing out the best of any other with which it may be mixed—finds its place in this category of ideas. The colour attributed to Keser is White, its Tarotic attributions are the four Aces, and it is called in the *Sepher Yetsirah* "The Admirable or Hidden Intelligence".

According to Rabbi Azariel's *Commentary on the Ten Sephiros* each of the Sephiros has three distinct qualities. First, it has its own Sephirothal function, already described. Its secondary aspect is that it receives from the previous Sephiros, or from above, in the case of *Keser*; and third, it transmits its own nature, and that received from above, to those Sephiros below.

II. CHOKMAH

The first Sephirah (the essence of Being—Spirit-Matter) contained in essence and potentiality the other nine Sephiroth and gave rise to them in a process which can be mathematically stated. S. Liddell McGregor Mathers asks, "How is Number Two to be found?" He answers the question in his Introduction to the *Kabbalah Unveiled*:

"By reflection of itself. For although 0 be incapable of definition, 1 is definable. And the effect of a definition is to form an Eidolon, duplicate or image, of the thing defined. Thus, then, we obtain a duad composed of 1 and its reflection. Now, also, we have the commencement of a vibration established, for the number 1 vibrates alternately from changelessness to definition and back to changelessness."

Isaac Ibn Latif (1220–1290 A.D.) also furnishes us with a mathematical definition of the processes of evolution:

"As the point extends, and thickens into a line, the line into the plane, the plane into the expanded body, so God's manifestation unfolds itself."

If we try for a moment to think what is the ultimate differentiation of Existence, we shall find that so far as we can grasp it it is a plus and minus, positive and negative, male and female, and so we should expect on the Tree of Life to find that the two emanations succeeding Keser partake of these characteristics. We ascertain that the second Sephirah, Chokmah or Wisdom, is male, vigorous and active. It is called the Father, the divine name being יה Yoh, and the choir of Angels appropriate being the Ophanim.

Tahuti or Thoth is attributed to this Sephirah of Wisdom, for he was the god of writing, learning, and magic. Thoth is represented as an Ibis-headed God, and occasionally has an ape or baboon in attendance. Pallas Athena, insofar as she is the giver of intellectual gifts and one in whom power and wisdom were harmoniously blended, the Goddess of Wisdom who sprang full-armed from the brain of Zeus, is attributed to Chokmah. In Greek mythology, she appeared as the preserver of human life, and instituted the ancient court of the Areopagus at Athens. She is also Minerva in

the Roman system, whose name is considered by philologists to contain the root of *mens*, to think; she is accordingly the thinking power personified. Maat, the Goddess of Truth, linked with Thoth, is another Egyptian correspondence. Uranus, as the starry heavens, and Hermes as the Logos and the Transmitter of the influence from Keser, also are attributions. In Taoism, the positive Yang would correspond to this Sephirah.

Chokmah is the vital energizing element of existence, Spirit or the Purusha of the Sankhyan philosophy of India, by which is implied the basic reality underlying all manifestations of Consciousness. In Blavatsky's system, Chokmah would be what is there named Mahat or "Cosmic Ideation". With the Buddhists of China, this is Kwan Shi Yin; Vishnu and Ishvara with the Hindus. Chokmah is the Word, the Greek Logos, and the *Memrah* of the Targum. The *Sepher Yetsirah* names it "The Illuminating Intelligence"; its planet is Uranus—although traditionally the Sphere of the Zodiac is allocated thereto.

Its colour is grey; its perfume the orchitic Musk, plant the Amaranth, which is the flower of immortality; and the Four Twos of the Tarot. Its precious stones are the Star Ruby representing the male energy of the creative Star, and the Turquoise suggesting *Mazlos*, the Sphere of the Zodiac.

The *Zohar* also attributes to Chokmah the first letter Yod, of the Tetragrammaton YHVH, a formula which will be more fully explained later. The Yod also has attributed to it the Four Kings of the Tarot. The attributions of the Tetragrammaton should be very carefully followed, for much of Zoharic speculation devolves upon them.

III. BINAH

Chokmah gives rise to Binah, the third Sephirah, Aimah the Mother, which is negative, female, and passive. It will be necessary to consult the accompanying diagram, to note the formation of the Tree as it proceeds.

Three is Binah, then, translated by Understanding, and to it is attributed Saturn, the oldest of the Gods, and the Greek Kronos, the God of Time. She is Frigg, the wife of

the Norse Odin, and mother of all the Gods. Three, also, is Sakti, the consort of the god Shiva, who is the Destroyer of Life. Sakti is that universal electric vital power which unites and brings together all forms, the constructive power that carries out, in the formation of things, the plan of the Thought Divine, which is Chokmah. Binah is Maya, the universal power of Illusion, Kwan Yin of Chinese Buddhism, the Yin of Taoism, the goddess Kali of the orthodox Hindu religions and the Great Sea wherefrom we are sprung.

The Hindu four-armed image of Kali is most graphic. From her neck hangs a garland of skulls, and round her waist is a girdle of human arms—made of gold. In her lower left hand she holds a decapitated human head, also made of gold, and in the upper a sword. With her lower right hand she offers boons to her devotees, with the upper a symbol to fear naught. The skulls and the sword represent her terrible destructive side, Kali; and her right hands offering boons and fearlessness, her benignant side similar to that conveyed by the Egyptian conception of Isis. She is both terrible and sweet—like Nature, alternately destroying and creating.

In the Theosophical system, one aspect of Binah is Mulaprakriti, or cosmic root substance, which as Blavatsky states must be regarded as objectivity in its purest abstraction—the self-existing basis whose differentiations constitute the objective reality underlying the phenomena of every phase of conscious existence. It is that subtle form of root matter which we touch, feel, and breathe without perceiving, look at without seeing, hear and smell without the slightest cognition of its existence. *The Qabalah* of Isaac Myers lays down the principle that matter (the spiritual passive substance of Ibn Gabirol) always corresponds with the female passive principle to be influenced by the active or the male, the formative principle. In short, Binah is the substantive vehicle of every possible phenomenon, physical or mental, just as Chokmah is the essence of consciousness.

Its colour is black, since it is negative and receptive of all things; the precious stone attributed hereto being the Pearl, on account of its being the typical stone of the sea, and also referring to the manner in which the pearl has its

origin within the dark womb of the oyster. Its Yetsiratic title is "The Sanctifying Intelligence"; its sacred plants, the Cypress, Lily, and Opium Poppy; and the Tarot cards appropriate are the four Threes. Its symbol is the brooding dove—the true Shechinah, or Holy Spirit. The letter of Tetragrammaton is the first Héh ה, and the Tarot attribution is the four Queens.

The first three Sephiros, denominated the Supernals, transcend in every possible way all intellectual conceptions, and can only be realized by specialized training in meditation and practical Qabalah. The Supernals are separated by a great gulf, the Abyss, from that which lies below them. The Supernals are Ideal; the other Sephiros are Actual; the Abyss is the metaphysical gap between. In one sense they have no connection or relation with the Inferiors, the lower seven Sephiros, reflected by them—just as Space itself is independent of, and unaffected by, whether there is or is not anything manifested within its emptiness.

The cause of the appearance of Keser, the first Sephirah, the central dimensionless Point, arouses tremendous problems. Lao Tsu teaches us that: "Tao produced Unity, Unity produced Duality, Duality produced Trinity, and Trinity produced all existing things." The doctrinal Qabalah of Rabbi Azariel implies that Ain Soph in order to create the World (the tenth Sephirah) was unable to do so directly, but did so through the medium of Keser, which in turn evolves the other Sephiros or potencies, culminating in Malkus and the external universe. The *Zohar* restates this hypothesis. But there is a difficulty, since it is obviously impossible for so abstract a conception as Zero to do anything. Blavatsky in her monumental work, *The Secret Doctrine*, recognizes the difficulty, and endeavours to solve the problem by stating that the Absolute (Ain) while incomprehensible in itself, has several aspects from which we can view it—Infinite Space, Eternal Duration, and Absolute Motion. The latter aspect is graphically conceived under the Hindu expression of the Great Breath of Brahma, ever coming and going, creating and destroying the worlds. With the cyclic inhalation the universe is withdrawn and ceases to exist; but with the exhalation,

manifestation commences with the appearance of a *laya* or neutral centre which we call *Keser*. This cyclic or periodic law of cosmic manifestation cannot be anything other than the Will of the Absolute to manifest. In which case, we are necessitated, in all accuracy, to fall back on to the old postulate that the Absolute manifests the *laya* point or *Keser* from which, eventually, all is to evolve.

The view of another system is that the universe is the eternal love play (*lila* in Sanskrit) of two forces, the positive being the central point—*Hadit*; the negative Absolute Space. The latter, depicted as the Queen of Space, *Nuit*—the “blue-lidded daughter of Sunset” is conceived as saying: “For I am divided for love’s sake, for the chance of union. This is the creation of the world, that the pain of division is as nothing and the joy of dissolution all.”

In view of our Qabalistic doctrine, however, of the inadequacy of the intellectual faculties to solve these insuperable philosophical problems—a fact which a number of loquacious Qabalists constantly ignore or forget—it would be as well, and much more sensible, to admit that logically we cannot account for the existence of the first *Sephirah* from which everything else has been evolved.

IV. CHESED

Number Four called *Chesed*—Mercy, begins the second Triad of *Sephiros* which is the reflection of the Supernal Triad beyond the Abyss. The three primary or elementary colours are attributed to the *Sephiros* of this second trinity; blue to *Chesed*, red to *Geburah*, and Yellow to *Tipharas*.

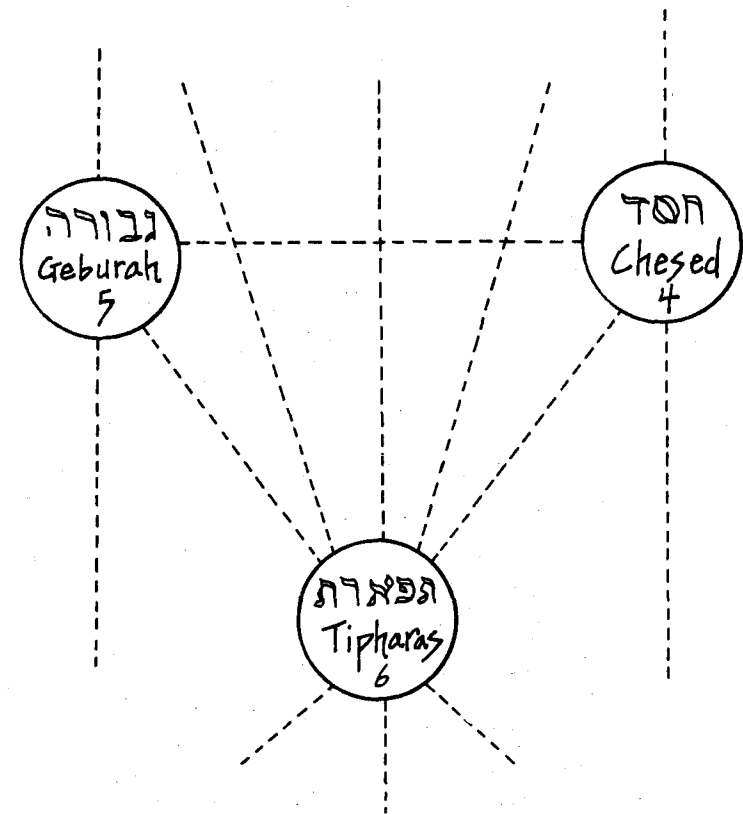
The fourth to the ninth *Sephiros* inclusive are known as the *Sephiros habinyon*—the Potencies of Construction, and Myers holds that they symbolize the dimensions of matter, be it an atom or an universe: the four directions of space (according to the *Sepher Yetsirah*) and the positive and negative poles of each of these.

Chesed is male and positive, although the feminine quality of ♀ Water is attributed. The *Zohar* gives *Chesed* another title גְּדוּלָה *Gedulah*, Majesty or Greatness, both of which are qualities of the great astrological benefic

♃ Jupiter, which is the planet attributed to *Chesed*. The *Sepher Yetsirah* gives it the title of “Receptacular Intelligence”.

Because of the watery aspect of this *Sephirah*, we find

Diagram No. 3
THE SECOND TRIAD



the correspondence of Poseidon the ruler of the seas in mythology, and Jupiter, or rather that aspect of him which was originally, in earliest Rome, an elemental or tutelary divinity, worshipped as the God of Rain, Storms, and

Thunder. His Greek equivalent would be Zeus armed with thunder and lightning, the shaking of whose ægis produces storm and tempest. The Hindu attribution is Indra, lord of fire and lightning. Amoun is the Egyptian God, and Thor, with the thunderbolt in his hand, is the Scandinavian correspondence. Æger, the God of the Sea, in the Norse Sagas, might also be placed in this category; and the legends imply that he was skilled also in magick. 4, then, we find is the planet governing that operation of practical Magick called the Formula of Tetragrammaton.

Its Angels are said to be the "Brilliant Ones", and its Archangel is Tsadkiel, meaning the Righteousness of God.

The animals sacred to Chesed are the Unicorn and the Horse, the latter because Poseidon in legend created the horse and taught men the noble art of managing horses by the bridle. Its plants are the Pine, Olive, and Shamrock; its stone the Amethyst and Sapphire; Blue is its colour, and the Tarot attributions are the four Fours, its metal being Tin, and its perfume Cedar.

V. GEBURAH

Chesed gives rise to Geburah, which is essentially a reflection of Binah. Geburah, meaning Strength or Power, is the fifth Sephirah, feminine, and to it is given the Divine Name of אלהים גבור Elohim Gibor, the Mighty Gods.

Despite the fact that Geburah is a feminine potency, as are all the Sephiros on the left-hand column of the Tree, practically all its attributions are male and vigorous. There is an old alchemical aphorism, "Man is peace, and Woman is Power". This concept is borne out in the Qabalistic system. The three Sephiros, all male, of the right-hand column, are called the Pillar of Mercy; whereas those three feminine Sephiros on the left constitute the Pillar of Severity. Most of the attributions given to Chesed, the male Sephirah, are feminine in quality. This is not confusion of thought but a recognition of the necessity for equilibrium.

The gods of Geburah are Mars who, even in popular parlance, is the accredited God of War, and Ares of the Greeks, who is depicted as delighting in the din and roar of

battle, in the slaughter of men and in the destruction of towns. Geburah represents on a much lower plane the Sakti force-element attributed to Binah. Nephthys, the Lady of Severity, the shadowy double and sister of Isis, is attributed to this digit 5, and so we would naturally expect her to manifest in this Sephirah a quality similar to that of Binah, but much less pure as an abstract spiritual force. Thor is the Norwegian War God, and according to the Sagas, a scarlet cloud above his head reflected the fiery glint in his eyes; he was girded with strength and armour and was drawn to battle in a chariot.

The magical weapons of Geburah are the Sword, Spear, Scourge, and Burin, all suggesting warfare and blood-letting. Its metal is Iron, and its sacred tree the Oak, both these attributions being quite obvious as implying strength. In fact, the quality of Geburah is summed up in the general idea of strength and power and force.

It has been suggested that these fourth and fifth Sephiros represent the expansive and contracting, centripetal, and centrifugal energies between the poles of the dimensions, acting under the will of the Logos, Chokmah.

Tobacco and the Nettle are correspondences, both because of their fiery and stinging nature. Its colour is red, obviously martial; and hence the ruby, which is bright scarlet, is harmonious. Its sacred creature is the legendary Basilisk of the staring eye, and the Tarot cards are the four Fives. According to the *Sepher Yetsirah*, Geburah is named "The Radical Intelligence".

VI. TIPHARAS

The action of the fourth and fifth Sephiros, male and female, produce in reconciliation Tipharas, which is Beauty and Harmony. The diagram will show it in the centre of the whole Sephirothal system comparable to a Sun—which indeed is its astrological attribution—with the planets revolving around it.

Its gods are Ra, the Egyptian solar god who is sometimes represented as a hawk-headed divinity and at others by a simple solar disk with two wings attached; the Sun God of the Greeks, Apollo, in whom the brightest side of the

Grecian mind is reflected. From Walter Pater's *Greek Studies* we learn that :

"Apollo, the 'spiritual form' of sunbeams, easily becomes (the merely physical element in his constitution being almost wholly suppressed) exclusively ethical—the 'spiritual form' of inward or intellectual light, in all its manifestations. He represents all those specially European ideas, of a reasonable polity ; of the sanity of soul and body . . . his religion is a sort of embodied equity, its aim being the realization of fair reason and just consideration of the truth of things everywhere."

A parallel conception is found in that section of the *Zohar* entitled *Idra Zuta* : Tipharas is " the highest manifestation of ethical life, the sum of all goodness ; in short, the Ideal ".

Hari, the Hindu attribution, is another name for Shri Krishna the divine Avatara, attributed here because, being a divine incarnation—one in whom both Spirit and Matter were in complete equilibrium—he expressed the essential idea implied in Tipharas. Adonis, Iacchus, Rama, and Asar are other correspondences for 6, either because of their inherent nature of beauty, or because they represent in one way or another the solar disk, to which all mystical psychology, ancient and modern, is unanimous in attributing the spiritual consciousness.

The *Sepher haZohar* denominates the hexagram of Sephiroes clustered about Tipharas as the Microprosopus, or the Lesser Countenance.

Dionysius is another god in the category of 6, because of his youth and gracious form, combining effeminate softness and beauty, or because of his cultivation of the vine which, ceremonially used in the Eleusinian mysteries, produced a spiritual intoxication analogous to the mystical state. It may be, too, because Dionysius is said to have transformed himself into a lion, which is the sacred animal of Tipharas, being the king of wild beasts, and regality has always been depicted in the form of the lion. Astrological reasons may explain this parallelism for ☉ Sol is exalted in the zodiacal sign of ♌ Leo, the Lion, which was considered to be a creative symbol of the fierce mien of the midsummer sun.

Bacchus, another name of Dionysius for purposes of worship, is the god of intoxication, of inspiration, a giver

of superhuman or immortal life. In his Notes on the *Bacchæ of Euripides*, Prof. Gilbert Murray writes, with regard to Orphism :

"All true worshippers become in a mystical sense one with the God ; they are born again and are 'Bacchoi'. Dionysius being the God within, the perfectly pure soul is possessed by the God wholly and becomes nothing but the God."

The Scandinavian correspondence is in all probability the God Balder, the favourite of all Nature, the son of Odin and Frigg. Anderson writes that "it may be truly said of him that he is the best god, and all mankind are loud in his praise".

In addition to the lion, the sacred animal of Tipharas is the fabulous Phoenix who tears open her breast so that her seven young ones may feed upon the blood stream and vitality issuing from her wound. The Pelican has a similar legend attached to it. They both suggest the idea of a Redeemer giving his life for others, and Murray gives in his Introductory Notes above mentioned, an interesting anecdote with a very similar implication :

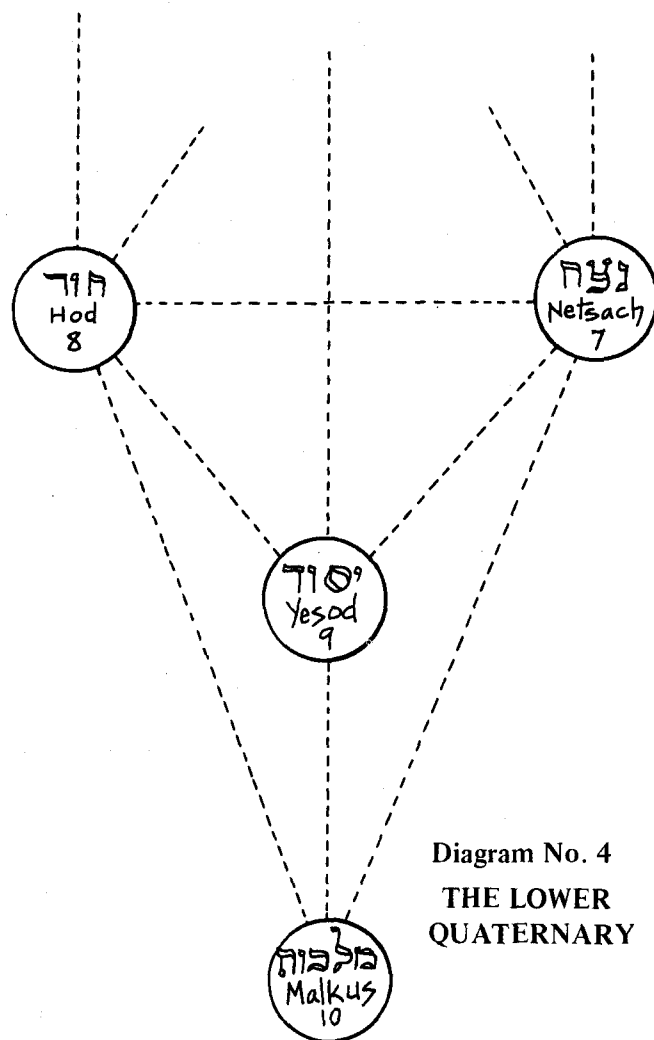
"Semélé, daughter of Cadmus, being loved by Zeus, asked her divine lover to appear to her once in his full glory ; he came, a blaze of miraculous lightning, in the ecstasy of which Semélé died, giving premature birth to a son. Zeus, to save this child's life and make him truly God as well as Man, tore open his own flesh and therein fostered the child till in due time, by a miraculous and mysterious Second Birth, the child of Semélé came to full life as God."

The Acacia, the Masonic symbol of Resurrection, and the Vine are the plants of Tipharas. Its perfume is the gum of Olibanum ; its colour Yellow because the Sun—the source of spiritual existence and physical life alike—is its luminary.

The Tarot cards are the four Sixes, and to Tipharas is given the title of Son and the letter ך V of Tetragrammaton, and the four Princes or Knights (Jacks) of the Tarot. The *Sepher Yetsirah* denominates this sixth Sephirah as "The Mediating Intelligence". Its jewels are the Topaz and Yellow Diamond, so attributed because of their colour.

VII. NETSACH

Tipharas completes the trinity of Sephirohs constituting the second Triad, which in turn projects itself still further



into matter forming a third Triad in the following manner.

Netsach is the first Sephirah of the third Triad, meaning Victory. Sometimes it is named Eternity and Triumph.

It is the seventh potency, and to it is logically attributed the Niké (Victory). In his *Greek Studies* Walter Pater wrote :

"Victory again, meant originally, mythologic science tells us, only the great victory of the sky, the triumph of morning over darkness. But that physical morning of her origin has its ministry to the later æsthetic sense also. For if Niké, when she appears in company with the mortal, and wholly fleshly hero, in whose chariot she stands to guide the horses, or whom she crowns with her garland of parsley or bay, or whose names she writes on a shield, is imaginatively conceived, it is because the old skyey influences are still not quite suppressed in her clear-set eyes, and the dew of the morning still clings to her wings and her floating hair."

Astrologically its planet is Venus ♀. It should follow in consequence from this that the gods and qualities of Netsach relate to Love, Victory, and to the harvest. Aphrodite (Venus) is the Lady of Love and Beauty, with the power of bestowing her beauty and charms to others. The whole implication of this Sephirah is of love—albeit a love of a sexual nature. Hathor is the Egyptian equivalent and is a lesser aspect of the Mother Isis. She is depicted as a cow goddess, representing the generative forces of Nature, and she was the protectress of agriculture and the fruits of the earth. Bhavani is the Hindu goddess of Netsach.

Rose is the flower appurtenant, and Red Sandal is the perfume. It is common knowledge that in some diseases of a venereal (♀) origin oils of sandalwood are employed. Benzoin is a perfume of Venus, too, and its sensuous seductiveness is unmistakable. The Rose is attributed as being harmonious to the character of Aphrodite.

The *Sepher Yetsirah* calls Netsach "The Occult Intelligence"; its colour is Green, being derived from the union of the blue and yellow of Chesed and Tipharas; and its Tarot cards are the four Sevens.

VIII. HOD

Opposite to Netsach on the Tree of Life is Hod, Splendour, the Sphere of ♀ Mercury. Consequently we find all its symbols definitely mercurial in quality. In

order to give some idea of the implication of this Sephirah, an understanding of Hermes, the Greek God attributed to it, will be helpful. He is a God of Prudence and Cunning, Shrewdness and Sagacity, and is regarded as the author of a variety of inventions such as the alphabet, mathematics, astronomy, and weights and measures. He also presided over commerce and good luck, and was the messenger and herald of the Olympians. According to Virgil, the gods employed him to conduct the souls of the deceased from the upper to the lower worlds. In this latter capacity, the Egyptian jackal-headed Anubis is similar, since he was the patron of the dead, and is depicted as leading the soul into the judgment of Osiris in Amennti. It will help the student not a little if he remembers that the sphere of Hod represents on a very much lower plane similar qualities to those obtaining in Chokmah.

Of Netsach and Hod, the seventh and eighth Sephiros, the *Zohar* soliloquizes that by Victory and Splendour is meant extension, multiplication, and force; because all the forces which were born into the universe went out of their bosom.

The Hindu God is Hanuman, represented by an Ape or Monkey. Blavatsky gives at great length, in *The Secret Doctrine*, the interesting theory that within the apes are imprisoned the human souls of a solar-mercurial nature, souls almost of the status of Godhead, called Manasaputras, "Mind-born sons of Brahma"; which may explain why the Hindu gods of Mind and Intelligence are represented by so, apparently, an unintelligent beast as the anthropoid.

Its plant is Moly, and its vegetable drug Anhalonium Lewinii which causes, when taken internally, visions of colour rings and of an intellectual nature, enhancing self-analysis. Its perfume is Storax, its jewel Opal, its colour Orange—derived from the Red of Geburah and the Yellow of Tiphareth; its Yetsiratic title being "The Absolute or Perfect Intelligence". The Tarot attributions are the four Eights.

IX. YESOD

Netsach and Hod result in Yesod, the Foundation, completing a series of three Triads. Yesod is that subtle basis

upon which the physical world is based, and according to both Eliphaz Levi Zahed and Madame Blavatsky it is the Astral Plane, which in one sense being passive and reflecting the energies from above, is lunar, even as the moon reflects the light from the sun. The Astral Light is an omnipresent and all-permeating fluid or medium of extremely subtle matter; substance in a highly tenuous state, electric and magnetic in constitution, which is the model upon which the physical world is built. It is the endless, changeless, ebb and flow of the world's forces that, in the last resort, guarantee the stability of the world and provides its foundation. Yesod is this stable foundation, this changeless ebb and flow of astral forces, and the universal reproductive power in Nature. "Everything shall return to its foundation, from which it has proceeded. All marrow, seed, and energy are gathered in this place. Hence all the potentialities which exist go out through this" (*Zohar*).

Its Egyptian God is Shu, who was the God of Space, represented as lifting up Nuit, the Queen of Heaven, from off the body of Seb, the Earth. Its Hindu equivalent is Ganesha, the elephant God who breaks down all obstacles, and supports the universe while himself standing on a tortoise. Diana was the Goddess of Light and in the Roman Temples represented the moon. The general conception of Yesod is of change with stability. Some writers have referred to the Astral Light which is the sphere of Yesod as the Anima Mundi, the Soul of the World. The psycho-analyst Jung has a very similar concept which he terms the Collective Unconscious which, as I see it, differs in no wise from the Qabalistic idea.

Its plants are the Mandrake and Damiana, both of whose aphrodisiac qualities are well known. Its perfume is Jasmine, also a sexual excitant; its colour Purple; its *Sepher Yetsirah* title, "The Pure or Clear Intelligence"; its number 9, and its Tarot correspondence the four Nines.

An important consideration, from the practical Qabalistic viewpoint, is the attribution of the moon which, according to the occult tradition, is a dead yet living body whose particles are full of active and destructive life, of potent magical power.

X. MALKUS

Pendant to the system of three Triads, and synthesizing all the former numbers, is Malkus, the Kingdom—the tenth Sephirah. Malkus is the world of the four elements, matter in its entirety, and all the forms perceived by our five senses, summing up in a crystallization the former nine digits or series of ideas.

Seb is the Egyptian God attributed to Malkus, since he is figured with the head of a crocodile, the Egyptian hieroglyph of gross matter. Psyche, the lower Nephthys and the unmarried Isis, are other gods attributed. The Virgin, or the Bride, is another Zoharic title for Malkus, used however in a particular sense which will be considered in Chapter Five. Persephone is the virgin Earth and her legends indicate the adventures of the unredeemed soul; and Ceres is the maiden Goddess of the Earth, too. Other deities are Lakshmi and the Sphinx, all attributed as representing the fertility of the earth and of all creatures.

In *Malkus*, the lowest of the Sephiroth, the sphere of the physical world of matter, wherein incarnate the exiled *Neschamos* from the Divine Palace, there abides the Shechinah, the spiritual Presence of Ain Soph as a heritage to mankind and an ever-present reminder of spiritual verities. That is why there is written “Keser is in Malkus, and Malkus is in Keser, though after another manner”. The *Zohar* would imply that the real Shechinah, the real Divine Presence, is allocated to Binah whence it never descends, but that the Shechinah in Malkus is an eidolon or Daughter of the Great Supernal Mother. Isaac Myer suggests that: “It is considered by Qabalists as the executive energy or power of Binah, the Holy Spirit or the Upper Mother.”

The *Sepher Yetsirah* denominates Malkus as “The Resplendent Intelligence”. Its perfume is Dittany of Crete because of the heavy clouds of dense smoke given off by this incense. Its colours are Citrine, Olive, Russet, and Black, and its Tarot cards are the four Tens. It is given by the *Zohar* the final \aleph Héh of Tetragrammaton, and authority attributes to it the four Princess cards of the Tarot.

I	II	III	IV	V	VI	VII	VIII	IX	X
Number	Hebrew Letter	English	Pronunciation	Meaning	Joining Sephiro	Numerical Value	Path on Tree	Astrological Symbol	Tarot Trump
1	א	A	Aleph	Ox	Keser to Chokmah	1	11	♈	O. The Fool
2	ב	B, V	Bes	House	Keser to Binah	2	12	♉	I. Magician
3	ג	G, J	Gimel	Camel	Keser to Tipharas	3	13	♊	II. High Priestess
4	ד	D, Th	Dallas	Door	Chokmah to Binah	4	14	♋	III. Empress
5	ה	H	Héh	Window	Chokmah to Tipharas	5	15	♌	IV. Emperor
6	ו	V, U, O	Vav	Nail	Chokmah to Chesed	6	16	♍	V. Hierophant
7	ז	Z	Zayin	Sword	Binah to Tipharas	7	17	♎	VI. The Lovers
8	ח	Ch	Ches	Fence	Binah to Geburah	8	18	♏	VII. Chariot
9	ט	T	Tes	Serpent	Chesed to Geburah	9	19	♐	VIII. Strength
10	י	Y	Yod	Hand	Chesed to Tipharas	10	20	♑	IX. Hermit
11	כ	K, Ch	Caph	Spoon	Chesed to Netsach	20	21	♒	X. Wheel of Fortune
12	ל	L	Lamed	Whip	Geburah to Tipharas	30	22	♓	XI. Justice
13	מ	M	Mem	Water	Geburah to Hod	40	23	♊	XII. Hanged Man
14	נ	N	Nun	Fish	Tipharas to Netsach	50	24	♋	XIII. Death
15	ס	S	Samech	Prop	Tipharas to Yesod	60	25	♌	XIV. Temperance
16	ע	O (Nasal)	Ayin	Eye	Tipharas to Hod	70	26	♍	XV. The Devil
17	פ	P, F	Pe	Mouth	Netsach to Hod	80	27	♎	XVI. The Tower
18	צ	Ts	Tsaddi	Fish Hook	Netsach to Yesod	90	28	♏	XVII. The Star
19	ק	Q	Qoph	Back of Head	Netsach to Malkus	100	29	♐	XVIII. Moon
20	ר	R	Resh	Head	Hod to Yesod	200	30	♑	XIX. Sun
21	ש	Sh, S	Shin	Tooth	Hod to Malkus	300	31	♒	XX. Judgment
22	ת	T, S	Tav	Tau Cross	Yesod to Malkus	400	32	♓	XXI. World

Before proceeding to consider in the next chapter the numerous correspondences which appertain to the twenty-two Paths on the Tree of Life, I feel it imperative to utter a word of warning with regard to a possible misconstruction that might be placed on some of the attributions which have been given to these Sephiroth and Paths.

For example, Tobacco, Mars, the Basilisk, and the Sword are among those qualities which belong to the filing jacket of Geburah, or the fifth Sephirah. Yet the reader must here beware of making the almost unpardonable error of confusing the logical premisses. Since all of these are correspondences of the number 5, then Tobacco is a Sword, and the God Mars is an equivalent of the Basilisk. This is a real danger, and a tremendous mistake of serious consequence.

At the outset of the comparative study that is here being presented, the basic implication of this method of classification of the correspondences selected from comparative religions and philosophy should be thoroughly grasped. In this instance, all of the four things mentioned above possess a certain quality or set of attributes of a similar nature, which renders them in harmony with the filing jacket to which they have been attributed. There is an underlying connection which associates them with the number 5. This idea must be kept in mind throughout if any benefit is to be derived from the Qabalah, and all confusion banished at the beginning.

CHAPTER FOUR

THE PATHS

ONE of the several difficulties encountered in presenting a new scheme or a new interpretation of philosophy is the popular prejudice against new terminology. It is conceivable that objections will be raised against the Hebrew Alphabet and the terms utilized by the Qabalah by people who may overlook the fact that in the study of Astronomy, Physics, or Chemistry, for example, a completely new nomenclature must be mastered. Even commerce uses a whole system of words and terms meaningless without a knowledge of commercial methods and procedure. The terminology used by the Qabalah is so employed for several reasons.

In Hebrew there are no numerals (which derive from the Moors), but each letter of the alphabet is used for a number. This fact provides the basis whereon the Qabalah rests in deviating from ordinary ideas of numbers and letters. Each Hebrew letter has a multiple value. *First*, it has its individual position in the alphabet; *second*, it has a numerical value; *third*, it is attributed to some one of the thirty-two Paths on the Tree of Life; *fourth*, it has a Tarot card attribution; and *fifth*, it has a definite symbol or allegorical meaning when spelled in full.

Blavatsky writes: "Every Cosmogony from the earliest to the latest is based upon, interlinked with, and most closely related to, numerals and geometrical figures. . . . Hence we find numbers and figures used as an expression and a record of thought in every archaic scripture." Ginsburg, referring to the Hebrew Alphabet, states: "Since the letters have no absolute value—nor can they be used as mere forms, but serve as the medium between essence and forms, and like words, assume the relation of form to the real essence, and of essence to the embryo and unexpressed

thought—great value is attached to these letters, and to the combinations and analogies of which they are capable.”

The Tarot trumps furnish a complete set of symbols, but the great difficulty hitherto experienced in their attribution to the twenty-two letters of the Hebrew Alphabet is that these trump cards are numbered from I to XXI, accompanied by another card marked O, which has always been the stumbling-block, being attributed by various people to various letters of the alphabet, depending—apparently—on their whim at any particular moment. It should be quite obvious that the only logical place for this Zero card is antecedent to I, and when so placed the cards assume a definite sequential meaning, profoundly explanatory of the letters.

It is essential here to make a remark regarding the nature of the symbols revealed by the Tarot and utilized by the *Zohar* and *Sepher Yetsirah*. The symbolism which is so often definitely and decidedly phallic is merely utilized in order to make cosmic and metaphysical conceptions and processes more readily comprehensible to the human mind. Blavatsky was repeatedly offended by the use of sexual symbolism and on this account attacked the Qabalistic modes of expression in heated vituperations. Her indignation was quite unnecessary, for in the Qabalah no lascivious method of interpretation has ever been used. I cannot undertake satisfactorily to account for her dislike of the Qabalah. The only explanation which seems even remotely possible is that issuing, as she did, from a noble family in Russia, where anti-Semitism was rife in her day, any and everything that smacked of Jewish savour was thoroughly objectionable. Her repeated attacks on the Zoharists, plus her real ignorance of the books of the Qabalah—corroborated by the fact that she quotes mainly from Levi (who knew but little of it) and Knorr von Rosenroth, both of whom were Roman Catholics—may perhaps be explained in this manner.

Phallic symbolism was used very largely because it was conceived that the creative process in the Macrocosm is parallel, in a marked degree, to that in the little world of man. Nicholas Roerich's excellent travel book entitled *Altai-Himalaya* gives a fine appreciation of this viewpoint :

“Observe how remarkable are the physiological comparisons traced by the Hindus between cosmic manifestations and the human organism. The womb, the navel, the phallus, and the heart, all these long since have been included in the fine system of development of the universal cell.”

And while on this subject of phallicism, one is obliged to refer to C. J. Jung's *Psychology of the Unconscious*, according to which there is a gross misunderstanding of the term sexuality. By the latter, Freud understands “love” and includes therein all those tender feelings and emotions which have had their origin in a primitive erotic source, even if now their primary aim is entirely lost and another substituted for it. And it must also be borne in mind that the psycho-analysts themselves strictly emphasize the *psychic* side of sexuality and its importance besides its somatic expression.

The *Sepher Yetsirah* states :

“Twenty-two basal letters. He drew them, hewed them, weighed them, interchanged them, and formed by their means the whole creation, and everything that should be subsequently created.”

This quotation is fundamental in the number philosophy of the Qabalah, indicating that the existence of these letters and the impress which they leave in every particle of creation, constitutes the harmony of the cosmos. The idealistic position that *thoughts are things* is analogous, and in the *Sepher Yetsirah*, the twenty-two letters or sets of ideas are observed to be the underlying forms and essences which go to make up the whole manifested universe in all its variety.

The Tree of Life consists of the thirty-two Paths of Wisdom, of which the ten Sephiroth are considered to be the main Paths or branches whose correspondences are by far the most important, and the twenty-two letters the lesser Paths connecting the Sephiroth, harmonizing and equilibrizing the concepts attached to the various numbers. In dealing with these remaining twenty-two Paths, the same procedure will be followed as with the Sephiroth, going over each item, giving several correspondences, paying particular attention to the shape and meaning of the letters, together

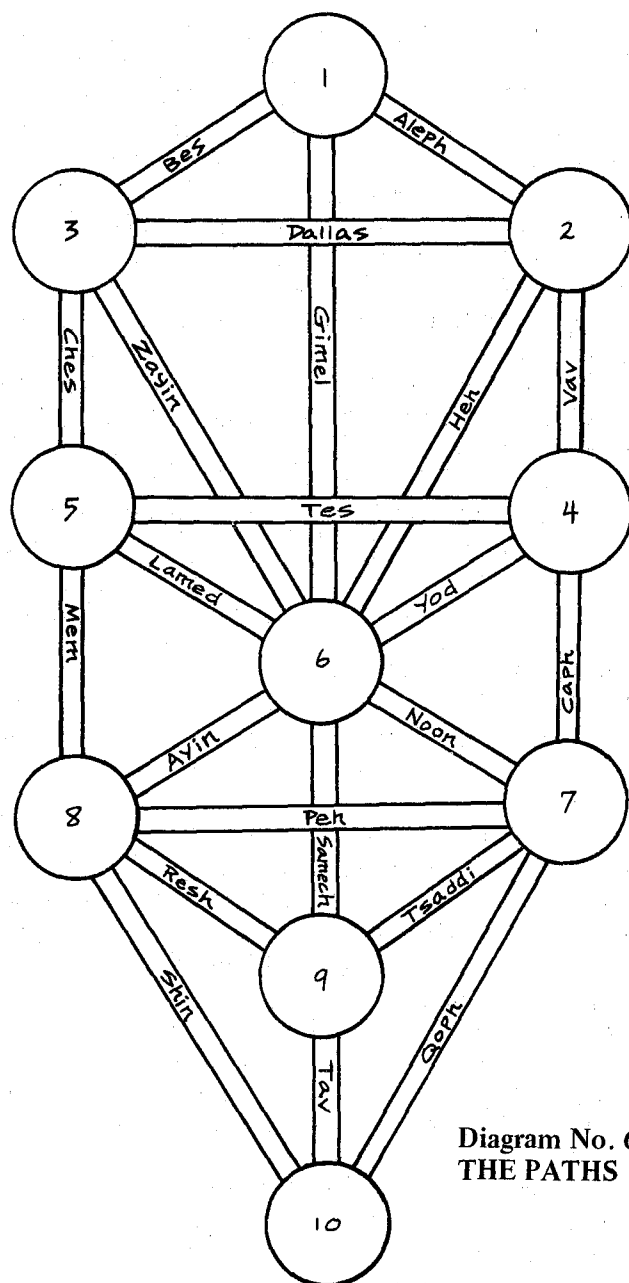



Diagram No. 6
THE PATHS

with relevant matter concerning their pronunciation which seems never to have been systematically presented before in treatises on the Number Philosophy of the Qabalah.

⚡—A
(Aleph)


First letter of the Hebrew Alphabet.
Path No. Eleven on Tree of Life, joining Keser to Chokmah.
Numerical value, 1.

Some claim to find a satisfactory explanation of the origin of this letter in that it represents an ox-yoke, or the head of an Ox, the horns forming the top part of the letter. This is highly significant, for the letter when pronounced as Aleph and spelt in full אֵלֶף ALPH, means an Ox or Bull, an admirable symbol to denote the generative power of Nature. To Aleph is attributed the Swastika , almost ⚡ in shape, or the Thunderbolt of Thor—an excellent glyph to express the concept of the primeval motion of the Great Breath, whirling Chaos into a creative centre.

Aleph partakes of the nature of Keser, and is called "The Scintillating Intelligence". Hoor-paar-Kraat, the Egyptian Lord of Silence, depicted as holding his finger to his lips, is attributed here; as are Zeus and Jupiter, with particular reference to that aspect of these two gods as elemental portions of Nature. The Hindu attribution is the Maruts (Vayu) having reference to the airy aspect of Aleph, as also do the Valkyries of the Scandinavian Pantheon.

The animal appropriate to Aleph is the Eagle, the king of the birds, since we learn from classical mythology that the Eagle was sacred to Jupiter; whose sacrifices, I may add, generally consisted of bulls and cows. Its element is Air ⚡, rushing aimlessly hither and thither, always pressing or tending in a downward direction.

Its Tarot trump is O—*The Fool*, implying just this airy aimlessness of existence. The card depicts a person dressed like a jester bearing over his shoulder a stick, on which hangs a bundle. Before him yawns a gaping precipice, while a little dog yaps at his feet from behind. On his tunic is the

design of  which is Spirit. *Spiritus* is the Latin word meaning Air or breath.

The fan as a magical weapon is attributed to Aleph, having an obvious reference to Air. Its colour is Sky Blue, its jewels Topaz and Chalcedony, and its perfume Galbanum.

ב—B

(Bes)

Second letter of the Alphabet.
Path No. Twelve on Tree, joining Keser to Binah.
Numerical value, 2.

“B” is a sound of internal activity, developing within a space closed by the lips and mouth—hence, a symbolic house. Its pronunciation is Bes, translated by a “House”.

The *Sepher Yetsirah* states that the letter B reigns in Wisdom. Wisdom is naturally the god Hermes, and its planetary attribution follows as a consequence—♿, Mercury. Thoth, and his Cynocephalus, and Hanuman are included as correspondences. This Path, denominated “The Transparent Intelligence”, partakes of both the nature of Chokmah and Hod, both of which are Mercurial. The alchemical conception of the universal Mercury was that of a flowing, shifting, and unstable principle, ever changing. This may account for the baboon or monkey ever in attendance upon Thoth, for the monkey is restless, ever moving, and never still, typifying the human *Ruach*, which must be quieted. The Norwegian Odin—the infinite wanderer, would possibly be attributed here for precisely this reason. He is the spirit of life who, according to the legends, does not create the world himself, but only *plans* and *arranges* it. All knowledge issues from him, and he too is the inventor of poetry and the Norse runes.

Its magical weapon is the Caduceus wand, which has particular reference to the phenomenon of Kundalini arising in the course of Yoga practices, particularly Dharana and Pranayama.

Its Tarot card is I—*The Magician*, who stands by a table on which are various magical implements, his Sword, Cup, Pantacle, and Sceptre, while in his right hand he holds

an upraised wand. He points to the ground with his left hand, thus affirming the magical formula that “that which is above is like unto that which is below”. Above his head, as an aureole or nimbus, is ∞, the mathematical sign of infinity. Since Mercury and Thoth are the Gods of Wisdom and Magick, it is plain that this card is a harmonious attribution.

Mastic, Mace, and Storax are the perfumes of this twelfth Path; the Agate is its jewel; Vervain its sacred plant. The Ibis is its sacred bird, which ages ago was observed to have the curious habit of standing on one leg for long periods of time, and to the fertile imagination of the ancients this suggested the absorption in profound meditation. In Yoga practice there is a posture called the Ibis wherein the practitioner balances himself on one leg. The rituals, moreover, address Thoth as “O thou of the Ibis Head”.

I must now refer to an important point of Hebrew grammar. The sounds of certain of the letters in the Hebrew Alphabet become changed when a dot, called the *dôgish*, is placed within those letters. The letter B becomes changed to V, when the dot in the middle is omitted, thus ב. It is imperative that this little detail be remembered as it assumes great importance in later research work, it being within the experience of the writer that the researches of a certain highly learned Qabalist have been hampered in a most extraordinary manner by this and similar facts having been omitted from his elementary Qabalistic training.

ג—G

(Gimel)

Third letter of Alphabet.
Path No. Thirteen on Tree, joining Keser to Tiphareth.
Numerical value, 3.

By reference to the chart, it will be found that this Path joins the first to the sixth Sephiroth, crossing the Abyss which, in Qabalistic symbology, is conceived to be a barren desert of sand wherein die the thoughts and empirical egos of men, “birth-strangled babes”, as the expression goes.

Now ג Gimel is the letter given to this Path, and when pronounced גמל Gimel, means a Camel. The Camel is the conventional "ship of the desert".

The title of this Path is "The Uniting Intelligence", and its Yetziratic attribution is the moon ☾. Its Tarot card is *II.—The High Priestess of the Silver Star*, picturing a throned woman, crowned with a tiara, the Sun above her head, a stole on her breast, and *the sign of the Moon at her feet*. She is seated between two pillars, one white (male) and the other black (female), comparable to the right and left-hand pillars of the Tree of Life, and the Masonic Yachin and Boaz. In her hand is the scroll of the Law. She is, in one sense, the Shechinah, and our Lady Babalon according to another system.

In the old Rosicrucian grade system, the Supernal Triad constitutes the Inner College of Masters, and is called the Order of the Silver Star. Since the Path of Gimel or the Moon links the Supernal Triad with Tipharas, serving as the means of entry to the Inner College, it will be observed that the Tarot symbols are consistent. Yet some students have allocated this card to Bes.

Artemis, Hecate, Chomse, and Chandra are the deities attributed, all of them being lunar goddesses. Its colour is Silver, the glistening colour of the Moon; Camphor and Aloes are its perfumes; the Moonstone and Pearl being its jewels. The Dog is sacred to Gimel, probably because the huntress Artemis always had hounds in attendance. The Bow and Arrow, for the same reason, is its symbolic magical instrument.

When the dōgish is omitted, the Gimel has a soft sound, similar to the English J.

ד—D

(Dallas)

Fourth letter of Alphabet.
Path No. Fourteen, joining Chokmah to Binah.
Numerical value, 4.

Since this Path joins, in the region of the Supernals, the Father to the Mother, we would logically anticipate corres-

pondences expressing the attraction of the positive for the negative, and the love of the male for the female whereby the Yod and the Héh primal unite. Its astrological attribution is ♀, Venus, the Lady of Love. The pronunciation of this letter as Dallas means a "Door", which even in Freudian symbolism possesses the significance of the womb.

The colours are Green and Emerald Green. The jewels are the Emerald and Turquoise; the flowers Myrtle and Rose; the birds being the Sparrow and Dove. The magical appurtenance is the Girdle, in view of the legend that whosoever wore Aphrodite's girdle became an object of universal love and desire.

The title of this fourteenth Path is "The Luminous Intelligence", and its gods are Aphrodite, Lalita—the sexual aspect of Sakti, the wife of Shiva—and the sweet low-browed Hathor, who is a cow-goddess.

To attempt to illustrate once more the implication of the idea of a God, I quote an apt remark, which should be borne in mind and applied throughout, from the Notes on the *Hippolytus of Euripides*, by Gilbert Murray:

"The Aphrodite of Euripides' actual belief, if one may venture to dogmatize on such a subject, was almost certainly not what we should call a goddess, but rather a force of Nature, or a Spirit working in the world. To deny her existence you would have to say not merely: 'There is no such person', but 'there is no such thing'; and such a denial would be a defiance of obvious facts."

The Goddess of Love in the Norse myths was Freyja, the daughter of Njord—a Jupiterian tutelary deity.

The Tarot card is *III.—The Empress*, who bears in her right hand a sceptre, being a globe surmounting a cross, the astrological sigil of Venus, ♀. Her robe repeats this symbol, and at the side of her throne is a heart-shaped shield bearing also the sign of Venus. Facing her, is a field of corn, emphasizing the fact that she is a Goddess not only of Love but of Agriculture. She wears a green garland upon her head, and a necklace of pearls.

For some slight explanation as to how agriculture could be associated with the Goddess of Love, I must refer my

readers to *The Problems of Mysticism*, by Dr. Silberer, in which book will be found valuable material. At the same time I am not to be understood as endorsing the entirety of Silberer's conclusions. As I have indicated, *Problems of Mysticism* may intimate to the careful reader how the association might have ensued.

Dallas is a "double letter", and consequently is pronounced a heavy *th* as in "the" and "lather", when with a dōgish.

⌒—H

(Héh)

Fifth letter of Alphabet.
Path No. Fifteen, joining Chokmah to Tiphareth.
Numerical value, 5.

Its pronunciation is Héh, which word means a Window. Its Yetsiratic title is "The Constituting Intelligence", and its astrological attribution is ♈ Aries, the sign of the Ram, ruled by ♂ Mars, and in which the ☉ Sun is exalted. Its attributions are, hence, fiery and martial.

Its Gods are Athena, insofar as she protected the State from its enemies; and Shiva and Mars. Minerva is also an attribution, for she was believed to have guided men in war, where victory was to be gained by prudence, courage, and perseverance. The Egyptian Mentu is also a god of War, depicted with the head of a Hawk. The Scandinavian Tyr is an attribution to this Path, for he is the most daring and intrepid of the Gods, and it is he who dispenses valour, courage, and honour in the Wars.

The Spear is the weapon appropriate; the flower Geranium, and the jewel Ruby because of its colour.

The Tarot card is IV.—entitled *The Emperor*, who has a red robe, and seated on a throne (in his crown are rubies), his legs forming a cross. His arms and head form a triangle. We have, therefore, ♂, the alchemical symbol of Sulphur, a fiery energetic principle, the Hindu Gunam of Rajas, the quality of energy and volition. On the arms of his throne are carved two ram's heads, showing that this attribution is harmonious.

⌒—V

(Vav)

Sixth letter of Alphabet.
Path No. Sixteen on Tree, joining Chokmah to Chesed.
Numerical value, 6.

Vav is its pronunciation, and means a "Nail". It is used as a symbol of the phallus. This usage is confirmed by the Zodiacal sign of ♉ The Bull, which, as already pointed out, is a glyph of the universal reproductive force. The phallus, in the mysticism of the Qabalah, is a creative symbol of a creative reality, the magical will. As an aid to the comprehension of this idea I quote from Jung's *Psychology of the Unconscious* for a definition:

"The phallus is a being which moves without limbs, which sees without eyes, which knows the future; and as symbolic representative of the universal creative power existent everywhere immortality is vindicated in it. . . . It is a seer, an artist, and a worker of miracles."

This definition is particularly appropriate to the Chiah, of which the lingam is the terrestrial symbol as well as vehicle.

The attributions follow the astrological one very closely, for we find here the Egyptian Asar Ameshet Apis, the fighting bull of Memphis, who trampled on his enemies.

The Orphic congregations at certain of their holiest secret convocations solemnly partook of the blood of a bull, according to Murray, which bull was, by some mystery, the blood of Dionysius-Zagreus himself, the "Bull of God" slain in sacrifice for the purification of man. And the Mænads of poetry and mythology, among more beautiful proofs of their superhuman character, have always to tear bulls in pieces and taste of the blood. The reader will also recall to mind the fair promise of Lord Dunsany's most interesting story, *The Blessing of Pan*.

In India we see the sacred bull revered as typifying Shiva in his creative aspect; also as glyphed in their temples by an erect Lingam. Héré, the Goddess of Marriage, and Hymén, the god carrying the nuptial veil, are also correspondences.

V.—*The Hierophant* is the Tarot attribution. He is represented as raising his right hand in the sign of benediction over the heads of two ministers, and in his left hand he bears a wand or sacerdotal staff surmounted by a triple cross. At his feet are two keys, those of Life and Death, which solve the mysteries of existence.

Vav is also the "Son" of Tetragrammaton—Bacchus or Christ in Olympus (Heaven) saving the world. It also represents Parsival as the King-Priest in Montsalvat celebrating the miracle of redemption. The name Bacchus is a derivative from a Greek root meaning a "wand". Together with his many names of Bromios, Zagreus, and Sabazios, he has many shapes, especially—so says Prof. Gilbert Murray—appearing as a Bull and a Serpent. Many of the correspondences of Tipharas, the sixth Sephirah, have a close connection with this sixteenth Path. Adonis, Tammuz, Mithras, and Attis are further allocations.

Storax is the perfume, Mallow the plant, and Topaz its jewel. Indigo is the colour of this Path.

Depending entirely upon where the dôgish is placed, this letter can be either U ı, or O ı, or V ı.

ı—Z

(Zayin.)

Seventh letter of Alphabet.
Path No. Seventeen, joining Binah and Tipharas.
Numerical value, 7.

Zayin means a Sword, and in examining the shape of the letter one could imagine that the top part of the letter was the hilt, and the lower part the blade.

In astrology it is the sign of ♊ Gemini, the Twins. All twin gods are therefore attributed to this Path. Rekht and Merti of the Hindus, and Castor and Pollux of the Greeks. Apollo also is a correspondence, but only in that aspect of him as the Diviner, having the power to communicate the gift of prophecy to both gods and men. Nietzsche, in his *Birth of Tragedy*, says of Apollo that not only is he a god of all shaping energies, but also the soothsaying god.

"He who (as the etymology of the name indicates) is the 'shining one', the deity of light, also rules over the fair appearance of the inner world of fantasies. The higher truth, the perfection of these states in contrast to the only partially intelligible everyday world, ay, the deep consciousness of nature, healing and helping in sleep and dream, is at the same time the symbolical analogue of the faculty of soothsaying and, in general of all the arts, through which life is made possible and worth living."

Janus is an attribution, since he is represented with two faces, each looking in a different direction. Hoo-paar-Kraat is an attribution again, principally because he sums up the two twin Gods of Horus, the Lord of Strength, and Harpocrates, the Lord of Silence, in one deific personality.

Zayin is called in the *Sepher Yetsirah* "The Disposing Intelligence". All hybrids are attributed here; its bird is the Magpie, and Alexandrite and Tourmaline its precious stones. Its colour is Mauve, and its plants are all forms and species of Orchids.

The Tarot card is VI.—*The Lovers*. Ancient packs describe this as representing a man between two women, who are Vice and Virtue, Lilith, the wife of the evil Samael, and Eve. Modern cards, however, show a nude male and female figure, with an angel or a Cupid with outspread wings hovering above them.

𐤌—CH

(Ches)

Eighth letter of Alphabet.
Path No. Eighteen, joining Binah and Geburah.
Numerical value, 8.

Ches (guttural Ch as in "loch")—a Fence. In Astrology it is the sign of the Crab, ♋ Cancer. It is Khephra, the beetle-headed God, representing the midnight Sun. In the ancient Egyptian astrological philosophy, ♋ Cancer was considered to be the Celestial House of the Soul. Mercury in his aspect of the messenger of the Gods, and Apollo in his rôle of the Charioteer, are other attributions. The Norse

correspondence is Hermod, the envoy of the Gods, the son of Odin, who gave him a helmet and corselet which Hermod wore when despatched on his dangerous missions. Unfortunately, the Hindu gods are not sufficiently determinate to enable one to make an attribution from their number with any degree of satisfaction, unless we decide upon Krishna in his rôle of driving the chariot of Arjuna to the battle of Kurukshetra, as described in the Mahabharata.

The Tarot card is a most interesting one, *VII.—The Chariot*. It denotes a chariot, the canopy of which is blue and decked with stars (representing Nuit, the night sky-blue, Space, and our Lady of the Stars). In the chariot is a crowned and armoured figure, on whose forehead glitters a Silver Star—the symbol of spiritual rebirth. On his shoulders are mounted two crescents, the waxing and waning Moon. Drawing the chariot are two sphinxes, one white, the other black, representing the conflicting forces in his being which he has mastered. On the front of the chariot is a glyph of the lingam, his regenerated or sublimated “Id” or libido, surmounted by the winged globe, his transcendental Ego with whom he has become united.

The whole card adequately symbolizes the Great Work, that process by which a man comes to know the unknown Crown, and attains to the Knowledge and Conversation of his Holy Guardian Angel, perfect self-integration and consciousness.

A word apropos the libido. In this term Jung saw a concept of an unknown nature, comparable to Henri Bergson's *élan vital*, a hypothetical energy of life, which occupies itself not alone in sexuality but in various other physiological spiritual manifestations. Bergson speaks of this *élan vital* as a movement of self-creation, a becoming, and as the very stuff and reality of our being.

Its sacred animal is the Sphinx, whose expression of enigma combining male, female, and animal qualities is an apt symbol of the Great Work brought to perfection. The *Sepher Yetsirah* names Ches “The House of Influence”; the Lotus is its flower, Onycha its perfume, Maroon its colour, and Amber its jewel.

𐤔—T

(Tes)

Ninth letter of Alphabet.

Path No. Nineteen, joining Chesed and Geburah.

Numerical value, 9.

Those Paths on the Tree which are horizontal and join together a male and female Sephirah are termed Reciprocal Paths. The fourteenth Path was the first of these; this nineteenth Path is the second, linking Might with Mercy, Justice with Love.

This letter means a “Serpent”. Its zodiacal sign is ♌ Leo, the Lion. Pasht, Sekket, and Mau, are attributed because they are cat goddesses. Ra-Hoor-Khuit is another correspondence, representing the Sun which rules Leo. Demeter and Venus as Agricultural Goddesses, are also attributed to Tes.

Its animal is, of course, the Lion; its flower the Sun-flower; its jewel the Cat's Eye; and its perfume Olibanum. Purple is its colour.

Its Tarot card is *VIII.—Strength*, showing a woman crowned and girdled with flowers, calmly and without apparent effort, closing the jaws of a lion.

In view of the “Serpent” and “Lion” correspondences, some authorities assume a phallic connotation for Tes. The Serpent and the Lion are of particular importance in the study of alchemical literature. In modern psycho-analytic theory, the Serpent is lucidly recognized as a symbol both of the phallus and the abstract concept of Wisdom.

י—Y

(Yod)

Tenth letter.

Path No. Twenty, joining Chesed to Tiphareth.

Numerical value, 10.

Yod—a Hand; or rather the pointed index finger on the hand, with all the other fingers closed. It, too, is a phallic symbol, representing the spermatozoon or the unconscious secret will-essence (libido) and, in the various legends, the

youth setting forth upon his adventures after receiving the Wand—or attaining puberty. The magical weapons are the Wand, in which the Freudian significance is clearly perceptible, the Lamp, and the Eucharistic Host. The significance of the Hand of God or the Dhyān-Chohan's consciousness, setting the world-forces in motion, may also be read into this letter Yod.

The Tarot card, *IX.—The Hermit*, gives the conception of an aged Adept, cowed and robed in black, holding a lamp in his right hand, bearing a wand or staff in his left.

The conception of this Path as a whole is that of virginity, its astrological sign being ♍ Virgo. We therefore attribute to it the unmarried Isis and Nephthys, both virgins. The Hindu equivalent is that of the Gopi cow-girls, or the shepherdesses of Brindaban, who became enamoured with love of Shri Krishna. Narcissus, the beautiful youth inaccessible to the emotion of love; and Adonis, who was the youthful beloved of Aphrodite, are other correspondences. Balder, as the beautiful virgin God residing in the heavenly mansion called Breidablik into which naught unclean could enter, is undoubtedly the Norse attribution.

Its jewel is the Peridot; its flowers the Snowdrop and Narcissus, both implying purity and innocence; and its colour Grey.

⚔—K

(Caph)

Eleventh letter.

Path No. Twenty-one, joining Chesed to Netsach.

Numerical value, 20.

This letter is pronounced Caph—meaning a spoon or the hollow of one's hand—receptive symbols, and therefore feminine. It is attributed to ♃ Jupiter, and as it connects Chesed (the sphere of ♃) to Netsach, which latter is the sphere of ♀ Venus, the Path of Caph partakes both of the magnanimous and generous expansive character of ♃ and the love nature of ♀. It repeats on a considerably lower plane the attributions of Jupiter, Zeus, Brahma, and Indra, already commented upon. Pluto is also attributed, since he is the blind giver of wealth, symbolical of the infinite and abundant prodigality of Nature. In the Northern Sagas we

find that it is Njord who rules over the winds and storms, and checks the fury of the sea and fire; he is, moreover, the guardian of wealth and gives possessions to those who call upon him.

Caph is entitled "The Conciliatory Intelligence"; its jewels are Lapis Lazuli and Amethyst; plants Hyssop and Oak; perfume Saffron and all other generous odours, and its colour Blue.

The Tarot card is *X.—The Wheel of Fortune* which, in some packs, is a wheel of seven spokes, with a figure of Anubis on one side bearing a caduceus, and on the other a demon with a trident. On the top of the circumference is a Sphinx bearing a sword. The wheel represents the ever-whirling Karmic cycle of Samsara, of existence after existence, at one moment elevating us above princes and the kings of the land, and at others throwing us below the level of slaves and the dust of the earth. On the wheel, at each of the cardinal points, are inscribed the letters TARO, and in between them the four Hebrew letters of Tetragrammaton. At each of the four corners of the card, seated on a cloud, is one of the creatures seen in vision by the prophet Ezekiel.

When the dōgish is omitted, this letter has a guttural sound, Ch, similar to that of Ches. It has a final form, viz. : ⚔ for use at the end of words, and its numerical value as such is 500.

⚔—L

(Lamed.)

Twelfth letter.

Path No. Twenty-two, joining Geburah to Tiphareth.

Numerical value, 30.

This letter Lamed means an Ox-goad or a Whip, and would suggest such a translation by its shape alone. Its astrological sign ♎ Libra, the Scales, is its most important attribution and sums up the characteristics of the Path.

The Tarot attribution is *XI.—Justice*, depicting a woman, very sombre, seated between two pillars, holding a Sword in one hand, a pair of Scales in the other. Its subsidiary Tarot title is "The Daughter of the Lords of Truth. The Ruler of the Balances".

The Greek God is Themis, who, in the Homeric poems, is the personification of abstract law, custom, and equity, whence she is described as reigning in the assemblies of men, and convening the assembly of the Gods on Mount Olympus. Its Egyptian God bears out the idea of Justice for she is Maat, the Goddess of Truth, who in the Book of the Dead appears in the judgment scene of the weighing of the heart of the deceased. Nemesis, too, is a correspondence, as she measured out to mortals happiness and misery; and here, too, is the Hindu concept of Yama, the personification of death and Hell where men had to expiate their evil deeds.

The plant of Lamed is Aloe; its animals the Spider and Elephant; its perfume is Galbanum, and its colour Blue. Its Yetsiratic title is "The Faithful Intelligence".

𐤌—M

(Mem.)

Thirteenth letter.
Path No. Twenty-three, joining Geburah to Hod.
Numerical value, 40.

Mem is the pronunciation, meaning Water, and it is given also the element of ∇ Water. In its shape, some authorities perceive the waves of the sea. Its gods are Tum Ptah Auromoth, combining the idea of the God of the Setting Sun, the King of the Gods, and a purely elemental divinity. Poseidon and Neptune are again attributed as representing water and the seas.

Mem is called "The Stable Intelligence", and its colour is Sea Green. The Cup and Sacramental Wine (Soma, the elixir of immortality) is the magical equipment for ceremonial. The so-called Kerubs of Water are the Eagle, Snake, and Scorpion, representing the unredeemed man, his magical force, and his final "salvation". All water plants and the Lotus are proper correspondences. Aquamarine or Beryl is its precious stone, and Onycha and Myrrh its perfumes.

The Tarot attribution is *XII.—The Hanged Man*, a most curious card, representing a man, in a blue tunic, hung head downwards (surrounded by a golden halo) from a

T-shaped gibbet by one foot, the other being bent behind the knee suggesting a cross. His arms are tied behind his back forming a triangle, base downwards. It is the formula of the "Saviour", bringing light to the men of earth.

Mem has a final form \beth , value 600.

𐤍—N

(Noon)

Fourteenth letter.
Path No. Twenty-four, joining Tipharas to Netsach.
Numerical value, 50.

Pronounced Noon, and means a "Fish".

The correspondences again appear to follow the astrological interpretation, which is m Scorpio, the reptile fabled to sting itself to death. ♂ Mars rules Scorpio, and its Greek God is, therefore, Mars; its Roman God Ares. Apep, the Egyptian God, an immense serpent, is attributed here. Kundalini is the Hindu Goddess representing the creative force (libido), coiled up as a serpent at the base of the spine, in the so-called lotus of the Muladhara Chakra.

Its magical formula is Regeneration through Putrefaction. The alchemists of old used this formula mainly. The first common matter of their operations was base, and had to pass through several stages of corruptions or putrefaction (or chemical change, as it would be styled to-day), when it was called the black dragon—but from this putrid stage, the pure gold was derived.

Another application of the same formula applies to that psychological state of which all mystics speak, viz.: the Spiritual Dryness or "The Dark Night of the Soul", wherein all one's powers are held temporarily in abeyance gathering, in reality, strength to shoot up and blossom forth in the light of the Spiritual Sun. Its sacred animal is, therefore, the Beetle, representing the Egyptian God Khephra, the Beetle-God of the Midnight Sun symbolizing Light in Darkness. During the mystical state referred to, the whole of one's inner life appears, in the most heart-breaking manner conceivable, to be torn asunder.

The Tarot attribution, *XIII.—Death*, continues this conception, picturing a black skeleton mounted on a white

horse (reminding us of one of the Four Horsemen of the Apocalypse) armed with a scythe mowing down all and everything with which he comes into contact.

Its Yetsiratic title is "The Imaginative Intelligence", and its jewel Snakestone; colour Beetle-Brown; perfume Opoponax; its plant Cactus and all poisonous growths.

This letter, too, has a final form γ , the numerical value of which is 700.

$\text{D}-\text{S}$

(Samech)

Fifteenth letter.

Path No. Twenty-five, joining Tipharas and Yesod.
Numerical value, 60.

This letter means a "Prop". The Path is attributed to the zodiacal sign of Sagittarius \uparrow the Arrow, and is called "The Tentative Intelligence". Sagittarius is essentially a hunting sign and Diana, as the celestial Archer and the Goddess of the Chase, finds her place in this category. Apollo and Artemis as Hunters with the bow and arrow are also included.

The symbol of Sagittarius is the Centaur, half-man and half-beast, who is traditionally connected with Archery; and the Horse, too, is a correspondence of Samech. The plant appropriate is the Rush, used for making arrows; perfume Lignaloës, and Green is the colour. The Rainbow is also a correspondence of Samech, and in this connection the God Ares is attributed.

The Tarot attribution is *XIV.—Temperance*, showing an angel crowned with the golden sigil of the Sun, clothed in beautiful white robes, and on his breast are written the letters of the Tetragrammaton over a white square, wherein is a gold triangle. He pours a blue liquid from a gilt chalice into another.

This Path leads from Yesod to Tipharas, the sphere of \odot the Sun. The Angel of the Tarot, would typify the Holy Guardian Angel to whom man aspires. The keynote of the astrological sign, the arrow pointing heavenwards, is Aspiration, and the sigil of the Sun and the gilt triangle over the heart of the Angel, all point to the object of aspiration, representing Asar-Un-Nefer, man made perfect.

Hardly any doubt can be entertained as to the correctness of these Tarot allocations.

Its stone is Jacinth, which in reality refers to the beautiful boy Hyacinth who was killed accidentally by Apollo with a quoit.

$\gamma-O$

(Ayin)

Sixteenth letter.

Path No. Twenty-six, joining Tipharas to Hod.
Numerical value, 70.

Pronounced Ayin (with a slight nasal twang) and means an "Eye"—referring to the Eye of Shiva, said to be atrophied into the pineal gland. Astrologically, it is ♈ Capricornus, the mountain goat leaping forwards and upwards, boldly without fear, yet remaining close to the hill-tops.

Its symbols, again, are both the Yoni and the Lingam, and its gods are emblematic of the creative forces of Nature. Khem is the Egyptian creative principle, almost always shown with the head of a lustful goat. Priapus is the Greek God, insofar as he was the God of sexual fecundity and fruitfulness. Pan, when represented as the goat of the flock "raving and raping, ripping and rending everlasting", is attributed here, too.

Bacchus, the jovial representative of the reproductive and intoxicating power of Nature, is another correspondence.

Hemp, from which Hashish is a derivative, is attributed because of its intoxicating and ecstasy-producing qualities.

Ayin represents the spiritual creative force of God-head, which, should it become openly manifest in a man, makes of him Ægipan , the All. This Path is symbolical of the Man-god, eager and exalted, consciously aware of his True Will and ready to set out on his long and wearisome journey of redeeming the world.

The Tarot card is *XV.—The Devil*, showing a winged goat-headed satyr, with a pentagram on his brow, pointing upwards with his right hand, and his left hand clutching a flaming firebrand pointing downwards. To his throne are chained a nude male and female figure, both having the horns of a goat.

The jewel appropriate to the twenty-sixth Path is the black Diamond ; the animals the Goat and Ass. It will be remembered that Jesus is pictured in the Gospel as riding into Jerusalem astride an ass, and if my memory serves me correctly there is reference somewhere of Dionysius, too, riding an ass. Its title is "The Renovating Intelligence" ; its perfume Musk, and its colour Black.

𐤔—P

(Peh)

Seventeenth letter.
Path No. Twenty-seven, joining Netsach to Hod.
Numerical value, 80.

The reader will note that it is by shape similar to Caph meaning the hollow of the hand, with the addition of a little tongue or Yod. The meaning of Péh is a "Mouth". It is the third of the Reciprocal Paths.

Its Yetsiratic title is "The Natural Intelligence". Its astrological attribution is ♂ Mars, and therefore this Path repeats to a large extent the attributions of the sphere of Geburah, although on a less spiritual plane. Horus, the hawk-headed Lord of Strength, Mentu, the God of War of the Egyptians ; Ares and Mars of the Greeks and Romans, and all other warrior gods, are the deity attributions. Krishna, as the charioteer to the Kurukshetra battle, is the Hindu correspondence. Odin, too, was portrayed in the Norse myths as a War god, and sent the Valkyries to welcome the fallen heroes to the festive boards of Valhalla. Anderson in his *Norse Mythology* says that the Valkyries "are the handmaidens of Odin, and the God of War sends his thoughts and his will to the carnage of the battlefield in the form of mighty armed women, in the same manner as he sends his ravens all over the earth".

Its metal is Iron, its animals the Bear and Wolf, its jewels the Ruby and any other red stone ; its plants Rue, Pepper, and Absinthe ; its perfumes Pepper and all pungent odours, and its colour Red.

The Tarot card appropriate is XVI.—*The Tower*, the upper part of which is shaped like a crown. It is alternately

called The House of God, and its subsidiary title is "The Lord of the Hosts of the Mighty". The card illustrates the Tower being struck by a vivid zig-zag flash of lightning which has demolished the top, and red tongues of flame lick the three windows from which two figures have jumped. This letter has, with the letter Caph, particular reference to a magical formula which is admirably suited to the grade of Adeptus Major.

When the dôgish is omitted from this letter, it is pronounced as PH or F. Its final form is 𐤔—800.

𐤓—TS

(Tsaddi)

Eighteenth letter.
Path No. Twenty-eight, joining Netsach to Yesod.
Numerical value, 90.

Tsaddi—a Fish Hook. Its astrological attribution is ♒ Aquarius, the sign of the Water-bearer. This idea continues in the Tarot card, which is XVII.—*The Star*, depicting a nude female kneeling by a body of water, pouring water from two jugs, held one in each hand. Above her are seven eight-pointed stars surrounding a larger Star. The subsidiary title is "The Daughter of the Firmament. The Dweller between the Waters".

This Path is distinctly feminine, joining ♀ Venus to ☾ Moon, both feminine influences ; and Juno, the Greek goddess who watches over the female sex and was regarded as the Genius of womanhood, is its main attribution. Athena as the patroness of both useful and elegant arts (the arts are the astrological characteristics of the native of Aquarius) is a correspondence ; as is Ganymede, also, because of his almost feminine beauty and because he was the Cup-bearer. Ahepi and Aroueris are the Egyptian equivalents.

The plant of Tsaddi is the Olive, which Athena is believed to have created for mankind ; its animal the Eagle, which is said to have carried Ganymede away to Olympus ; its perfume Galbanum, and its colour Sky Blue. Its Yetsiratic title is "The Natural Intelligence". The

jewel is Chalcedony, suggesting as it were the soft watery clouds and the stars by appearance.

Tsaddi has a final form ץ , 900.

$\text{ק}-\text{Q}$

(Qoph)

Nineteenth letter.

Path No. Twenty-nine, joining Netsach to Malkus.

Numerical value, 100.

Pronunciation is Qoph, meaning the Back of the Head. Its Yetsiratic title is "The Corporeal Intelligence"; and its attribution is \times Pisces, the Sign of the Fishes.

This Path is a very difficult one to describe, as it undoubtedly refers to some aspect of the Astral Plane; and it is, also, a phallic symbol, the fish referring to the spermatozoa swimming in the foundations of one's being. Its Hindu attribution is Vishnu as the Matsu or Fish Avatara. Neptune and Poseidon, insofar as their realm of government includes the dominion wherein fish dwell; and Khephra, as the beetle or crab, are other correspondences. All these symbols conceal, or relate to, a species of Magick which is allied to the application of the formula of Tetragrammaton.

Jesus of Nazareth is sometimes termed the Piscean, and readers will recall early Christian amulets upon which were inscribed the Greek word "Ichthus," meaning Fish, and having reference to the personality recognized as the Son of God by the Christian Churches. The Babylonian teacher of Wisdom, Oannes, likewise was represented in phallic fish form.

Its sacred creature is the Dolphin, its colour Buff, and its jewel the Pearl. The Pearl is referred to Pisces because of its cloudy brilliance as contrasted with the transparency of other jewels, thus reminding one somewhat of the astral plane with its cloudy forms and semi-opaque visions as opposed to the flashes of formless light appertaining to purely spiritual planes.

XVIII.—The Moon, is its Tarot card, describing a midnight landscape on which the moon is shining. Standing between two towers a jackal and a wolf, with muzzles

pointed in the air, howl at the moon, and a crayfish or crab crawls out of the water on to dry land.

$\text{ך}-\text{R}$

(Resh)

Twentieth letter.

Path No. Thirty, joining Hod to Yesod.

Numerical value, 200.

Resh is its pronunciation and means a Head. The Sun is attributed to this Path, and all the symbols are clearly solar.

Ra, Helios, Apollo, and Surya are all gods of the solar disk. Yellow is the colour given to Resh; Cinnamon and Olibanum are its perfumes—obviously solar; the Lion and the Sparrowhawk are its animals. Gold is the appropriate metal; the Sunflower, Heliotrope, and Laurel being its plants. Crysoleth is its jewel, suggesting the golden colour of the Sun. Its title is "The Collecting Intelligence".

The Tarot card *XIX.—The Sun*, corresponds beautifully. It seems extraordinarily difficult to believe that some writers on the Qabalah attribute this card to the letter Qoph. The card depicts a blazing sun above the Crowned and Conquering Child Horus, who rides triumphantly on a White Horse—the symbol of the Kalki Avatara. In the background of the card are several sunflowers, which again point to the solar nature of the allocation.

The *Sepher Yetsirah* denominates "Resh," a "double letter", but I have been unable to discover any sound other than "R" for this letter; nor is any other so recognized by modern Hebrew grammarians. Perhaps the French form of "R"—pronounced with a decided roll—is the sound in question.

$\text{ש}-\text{SH}$

(Shin)

Twenty-first letter.

Path No. Thirty-one, joining Hod to Malkus.

Numerical value, 300.

Shin means a Tooth, probably with reference to a three-pronged molar. This letter takes a dôgish, and when the

latter is on the left side, viz., ש (Sin), it is pronounced as an "S".

Fire Δ is its Yetsiratic element (in Hebrew שׁ Esh is fire, the "sh" being most prominent in pronunciation), and is symbolized by this sibilant letter ש, because one characteristic of fire is its hissing sound; and the equivalent in Hebrew for "sibilant" is a word which also means "hissing".

The implication of this Path is that of the Holy Spirit descending in tongues of fire—reminding one of the Apostles of Christ at Pentecost—and all its attributions are fiery. Agni is the Hindu God of Tejas, the tattva or element of fire. Hades is the Greek god of the fiery nether regions, as also are Vulcan and Pluto. Its Egyptian gods denote fiery elemental divinities, Thoum-æsh-neith, Kabeshunt, and Tarpesheth.

Its plants are the Red Poppy and Hibiscus. Knowing the above attributions one well understands and feels the plaintive cry of the poet: "Crown me with poppy and hibiscus". The jewel of this Path is the fire Opal, and its perfumes Olibanum and all fiery odours. The *Sepher Yetsirah* title is "The Perpetual Intelligence".

The Tarot correspondence is XX.—*The Last Judgment*, showing the Angel Gabriel blowing a trumpet, bearing a banner on which is a red cross. The dead break open their tombs, and stand erect, looking upwards, directing their arms in prayer to the Angel.

⚔—T

(Tav)

Twenty-second letter.

Path No. Thirty-two, joining Yesod to Malkus.

Numerical value, 400.

This letter means a T-shaped Cross. When without a dôgish is pronounced as an "S".

This Path represents both (a) the lowest dregs of the Astral Plane, to which is attributed ♄ Saturn as the great astrological malefic, and (b) the universe *in toto*, represented by Brahma and Pan as the sum total of all existent intelligences. In the latter category is Gaea or Gé, the

personification of the earth. There is also the Norse Vidar, whose name indicates that he is the imperishable nature of the world, likened to the immensity of the indestructible forests, and like the Greek Pan he is the representative of the silent, secret, and peaceful groves. Anderson, again, implies that Vidar is the eternal, wild, original nature, the god of imperishable matter. Saturn, an early Italian god, is an earth deity too, he having taught the people agriculture, suppressed their savagery, and introduced them to civilization.

In connection with (a), however, we have Sebek, the crocodile god, signifying the grossest form of matter, and such correspondences as Assafœtida and all evil odours, and the Hindu Tamo-gunam, the quality of slothfulness and inertia.

Its colour is Black, its plants the Ash and Nightshade, and its Yetsiratic title "The Administrative Intelligence".

The Tarot card is XXI.—*The World*, showing within a flowery wreath a female figure, who has come to be known as the Virgin of the World, giving this Path added significance since it descends upon *Malkus*, to which the *Zohar* allocates the final Héh, the Daughter, who is the reflection below of the Shechinah on high. At the four corners of the cards are the four cherubic animals of the Apocalypse; the man, the eagle, the bull, and the lion.

CHAPTER FIVE

ADAM KADMON

THE Qabalists consider the ten Sephiros and the Paths, as an undivided unity, to form what is called *Adam Kadmon*, or the Heavenly Man. We may assume the Sephiros to be the cosmic principles operative in the macrocosm—universals, and correspondingly, since “As above so below”, they have their reflection in man as particulars. In this chapter, an attempt will be made to correlate the Sephiros to the principles in man, and endeavour to draw parallels and correspondences between various systems of mystical psychology. If the student will bear in mind throughout a few of the important attributions given in the previous two chapters, he will experience but little difficulty in understanding what follows here.

“What is man? Is he simply skin, flesh, bones, and veins?”

“No! That which constitutes the real man is the Soul, and those things which are called the skin, the flesh, the bones, and the veins,—all these are merely a veil, an outward covering, but not the Man himself. When a man departs, he divests himself of all these garments wherewith he is clothed. Yet are all these bones and sinews and the different parts of the body formed in the secrets of divine wisdom, after the heavenly image. The skin typifies the heavens that are infinite in extent, covering all things as with a garment. . . . The bones and the veins symbolize the divine chariot, the inner powers of man. But these are the outer garments, for in the inward part is the deep mystery of the Heavenly Man” (*Zohar*).

This quotation from the *Sepher haZohar* is the basis from which has been constructed a coherent system of psychology or pneumatology, which may strike those who

	I	II	III	IV	V	VI	VII	VIII	IX		
	Tree of Life	Astrology	Theosophy	Vedanta	Raja Yoga	Hatha Yoga	Egyptian	Rabbi Azariel (revised)	English of Column VIII		
1	Keser	Neptune ♄	Atma	Atma	Atma	Sahasrara Chakra	Khabs	Yechidah	The Point, or Monad		
2	Chokmah	Uranus ♅	Buddhi	Anandama- yakosa	Karano- padhi	Ajna Chakra	Khu	Chiah	The Creative Self		
3	Binah	Saturn ♄	Higher Manas	Vijnanama- yakosa		Visuddhi Chakra	Ab	Nescha- mah	The Intuitive Self		
4	Chesed	Jupiter ♃	} Manas	} Manoma- yakosa	} Sukshmo- padhi	} Anahata Chakra	} Sek- hem	} Ruach	The Intellect		
5	Geburah	Mars ♂									
6	Tipharas	Sun ☉									
7	Netsach	Venus ♀	Kama			Svaddisthana Chakra					
8	Hod	Mercury ☿	Prana			Manipura Chakra					
9	Yesod	Moon ☾	Linga- Sarira	} Prana- maya- kosa	} Sthulo- padhi	Muladhara Chakra	} Ba	Nephesch	Automatic or (sub) con- sciousness		
10	Malkus	Earth ♂ ♁	Sthula- Sarira							Annamaya- kosa	Khat

are unfamiliar with the general conceptions held in mysticism as very strange indeed. But the idea of an inner man using a mind and body as instruments for the obtaining of experience and thus self-consciousness is inherent in every mystical system that has seen the light of the Sun. The classifications of the nature of man used by the various schools of Mysticism are tabulated on the opposite chart, using the ten Sephiroth as the basis for comparison.

In their analysis of man, the Qabalists found that hand in hand with the physical body man had an automatic- or habit-forming or desire-consciousness, which gave him impetus and volition in certain directions. It took care of the functions of his organism to which conscious attention was seldom directed, such as the circulation of the blood, the beating of the heart, and the involuntary motions of the diaphragm resulting in the inspiration and expiration of breath. They also noted the faculty of reason and criticism, the power whereby a man proceeds from premisses to conclusion. And above and beyond this was the Spiritual entity who used this body, who used this desire and rational consciousness.

It should be obvious to ordinary analysis, too, that there appear in man these three distinct "lives". There is, to state the preceding paragraph in a slightly different way, the life of the body, with its host of desires and instincts, and in all the wonderful working machinery of the body. This aspect of the man some Qabalists have termed the *Nephesh*, the animal soul—unredeemed. Then comes his personality—the *Ruach*, a constantly changing, restless "I", which we know, and in which we are conscious of ourselves. Lastly a greater consciousness, transcending all these and embracing them at the same time, is the *Neschamah*, the real Ego.

The *Nephesh* has been partially investigated by Freud, Adler, and Jung, and apart from all theorizations, their observed facts accord with Qabalistic tradition. The *Ruach* has received attention from philosophers, and the *Neschamah* seems to have been sadly neglected.

The above division is called the threefold classification of man, and is similar to the orthodox Christian conception of Body, Soul, and Spirit. In this connection, there is, I might

add, yet another principle postulated by the Qabalah. The *Neschamah* of this classification would correspond with the Hindu conception of Jivatma, the soul or self-conditioned. To the conception, in the same philosophy, of Paramatma—the Supreme Self, there is a parallel in Zoharic text called the *Zureh*, a celestial, spiritual, perfect prototype which never leaves its abode in the *Olam Atsilus* (q.v., Chapter Seven). The Zoharists conceive of *Zureh* as connected in some way with the *Neschamah* by spiritual and magnetic ties. Isaac Myers has a few very interesting remarks to make in this respect. He says that by devotion the magical will elevates the *Neschamah* to its *Zureh*, where they unite. "The higher prototypic soul becomes stirred up and, by a mystic influence, they are chained to each other." This idea falls within the Mysticism of the Qabalah, where the doctrine of ecstasy plays a prominent part, and belongs therefore to a later chapter.

The Qabalists have another way of looking at the constitution of man—this time from a more practical point of view. It is based upon what is called the formula of Tetragrammaton, or the attributing of the four letters of YHWH יהוה to various parts of man.

The first Sephirah, Keser—the Crown, is not included generally in this particular method; or when it is, is simply called God, or the goal of life to which a man aspires for union.

Y ך is given to Chokmah, and is called the Father. In the Indian systems, this would correspond to Atma, the Self. The Mother is Binah, the Celestial Shechinah, and the first Héh ה is her letter. The Causal Sheath would be the Yoga equivalent. Next is the Son, who is in Tiphareth, but in reality the hexagonal aggregate of six Sephiroth having its basis or centre in Tiphareth. The letter of the Son is V ם—the general conception corresponding to the Sukshmapadhi, or the Subtle body. Now Malkuth, the Kingdom, is called the Unredeemed Virgin, and is *Nephesh*, the Animal Soul of man, or the Stulopadhi. She is the final Héh ה.

The Son is the Augceides, the Self-glittering One, the Spiritual Soul of Man. He is also, according to another system, the Holy Guardian Angel; and the object of this

particular classification is that the unredeemed Virgin, *Nephesch*, must marry the celestial bridegroom, the Son of the All-Father, who is in Tipharas. This process is called the attainment of the Knowledge and Conversation of the Holy Guardian Angel. It is the alchemical marriage, the mystical nuptials of the heavenly Bride and Groom. This union makes the Virgin a pregnant Mother (Aimah, who is Binah), and with her the Father eventually unites himself—and both, thereby, become absorbed into the Crown. This apparent obscurity can be clarified considerably. The final Hé is the *Nephesch* or subconsciousness. Normally, one's conscious mind, the Vav or Son, is in dire conflict with the subconscious self, and confusion and a disruption of one's total consciousness is the result. One's first object must be to reconcile the conscious ego with the subconscious mind, and set the factor of equilibrium between the two. (This idea is splendidly elaborated by Jung in his commentary to R. Wilhelm's *The Secret of the Golden Flower*.) When this usual source of conflict has disappeared (or, as this old symbolism says, when the Vav and Hé final have married) one is in a position to obtain Understanding, which is Binah, the first Hé, and the Mother. From Understanding, which is Love, Wisdom can arise. Wisdom is Y the Father, Chokmah. With the union in oneself of Wisdom and Understanding, the purpose of life may be divined, and the goal envisaged at the end thereof, and the steps leading to the consummation of Divine Union may be instituted without danger, fear, or the ordinary conflicts of the personality.

I may add, merely in passing, that a highly puissant formula of magick derives from this classification.

There is another classification, a little more philosophical, which is preferred by many. It is essentially derived from *The Commentary on the Ten Sephiroth*, written in Hebrew by Rabbi Azariel ben Menaham already mentioned. He distinguished himself as a philosopher, Qabalist and Talmudist, and was a pupil of Isaac the Blind, the founder of the Qabalistic School of Gerona. His commentary, mentioned above, is written in a remarkably lucid and academic manner, and the classification is extremely satisfactory.

His classification made of Man an entity having six

different aspects. It must not crudely be supposed that Rabbi Azariel implied that these six divisions of man could be cut up separately and any one of them put aside. The six divisions are only aspects of *one* entity, whose nature is consciousness. Man as a whole, comprising his various functions and powers and Sephiroth, is an integral Unity.

Rabbi Azariel characterized the Supernal Triad of Sephiroth the Immortal Man, so called. Keser is the Monad, the unextended and indivisible centre of spiritual force and consciousness—the *Yechidah*, which is translated by the “Only One”, the “Unique One”, or the Real Self, which is the Undying Spiritual Pilgrim who incarnates from time to time “to take his pleasure among the living”. It is the quintessential point of consciousness making man identical with every other spark of divinity, and, at the same time, different with reference to his individual point of view. Some call it the Khabs, or the Star, of which it is written: “Worship therefore the Khabs and behold my light shed over you”. It is the Atma of the Hindus, the Universal Oversoul or Self in the heart of every being, the eternal source of Life, Light, Love, and Liberty.

To Keser, in this particular set of correspondences, is attributed the planet Neptune, which is the vice-regent, so to speak, of Nuit, the personification of Infinite Space. He is thus remote, alone, lost in dreams, reveries, aspirations and holiness—brooding upon cosmic things, far above and beyond the petty mean things of earth. Here, too, is attributed the highest of the Chakras, the Sahasrara, which in the enlightened sage is likened to a beautiful lotus of one thousand and one petals.

In the descent towards manifestation and matter, the *Yechidah* adds to itself a Creative vehicle of an Ideal nature, *Chiah*, which is the Will or creative impulse of the original Point-of-View. Its Theosophical title is Buddhi, the direct spiritual vehicle of Atma. The Vedantic term is the Anandamayakosa, the Sheath of Bliss; and in Raja Yoga, it is the Karanopadhi or the Causal instrument or vehicle. Its Chakra or astral nerve centre is the Ajna, two-petalled, situate in the skull in or near the pineal gland, which some occultists claim is an atrophied third eye, the physical organ of true spiritual clairvoyance or intuition.

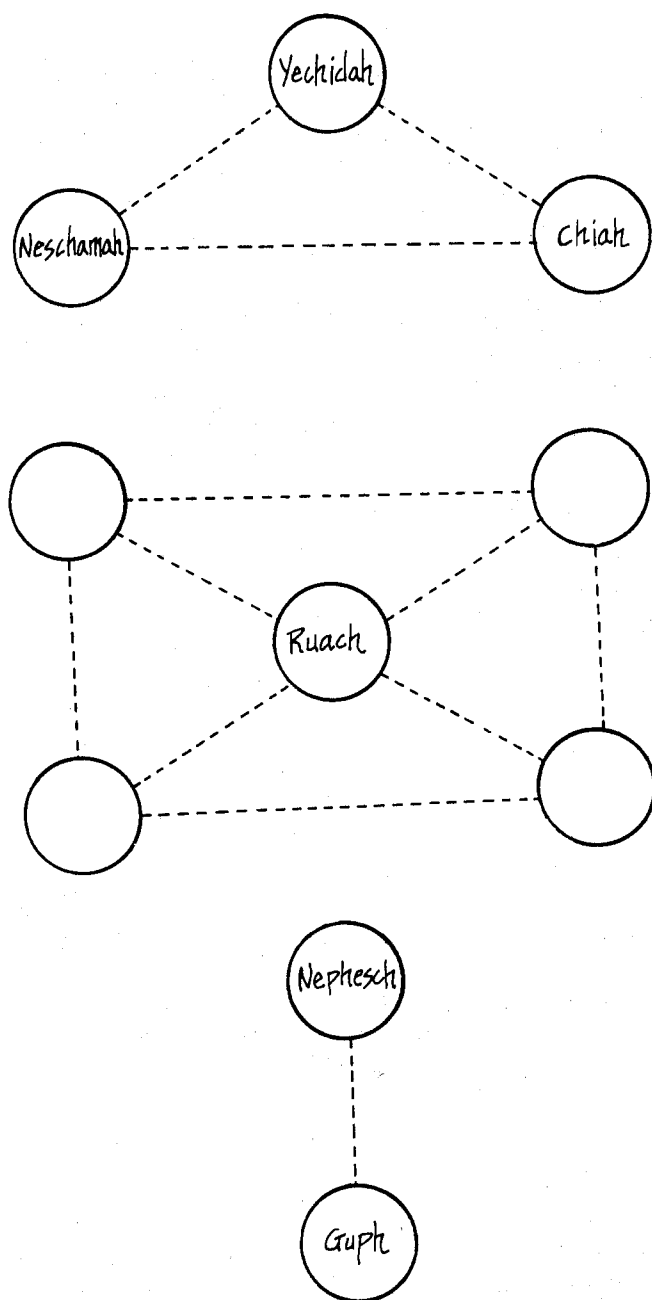


Diagram No. 8
THE CONSTITUTION OF MAN

Its planet is Uranus, symbolizing altruism and the magical power in man, capable of nameless evil as well as good, yet vital and necessary to his being ; moreover, it is capable of redemption, and when so redeemed, is the greatest power for possible good.

The third aspect of the immortal entity is *Neschamah*, or Intuition, the faculty for the Understanding of the Will of the Monad. In Theosophy, this is Higher or Buddhi-Manas, which, together with Atma-Buddhi, is the god of a high and noble rank, who incarnates in the brute forms of the early races of mankind in order to endow them with mind. The Manasaputras have both Solar and Mercurial connections. The Vedantists call this principle the Vijnana-mayakosa, the Sheath of Knowledge ; and its corresponding Chakra in the Yogas is the Visuddhi, said to be located in the subtle body on the spine at a point opposite to the larynx.

This trinity of the original spiritual Monad, its Creative vehicle, and Intuition, form a synthetic integral Unity which philosophically may be denominated the Transcendental Ego. It is a Unity in a unique manner, and its attributes are summed up in the three Hindu hypostases, more true, perhaps, of the Sephiroth than the parts of man, of Sat, Chit, Ananda ; Absolute Being, Wisdom, and Bliss.

"Below" the real man exists that part of him which is perishable—the so-called lower self. "Below" and "lower" are used obviously in a metaphysical sense, and the reader must not imagine that the parts of man enumerated here are superimposed one upon the other like, for example, the layers of an onion. They all interpenetrate one another, and occupy the same position so far as external space is concerned. The Blavatskian aphorism concerning the four worlds holds perfectly good here ; these various principles are in coadunition but not in consubstantiality.

The upper Sephiroth may be considered as real and ideal, and the seven lower ones as actual, and the gap between the mental conception of ideal and actual may be said to correspond to the Abyss wherein all things exist in potentiality—but without meaning in themselves. The Abyss is the source of all impressions, and the storehouse, so to speak, of phenomena.

Below the Abyss is the *Ruach*, the Intellect, that part of one's individualized consciousness which becomes aware of things, desires them, and tries to attain them. It is a "machine" created, evolved, or invented by the Self for

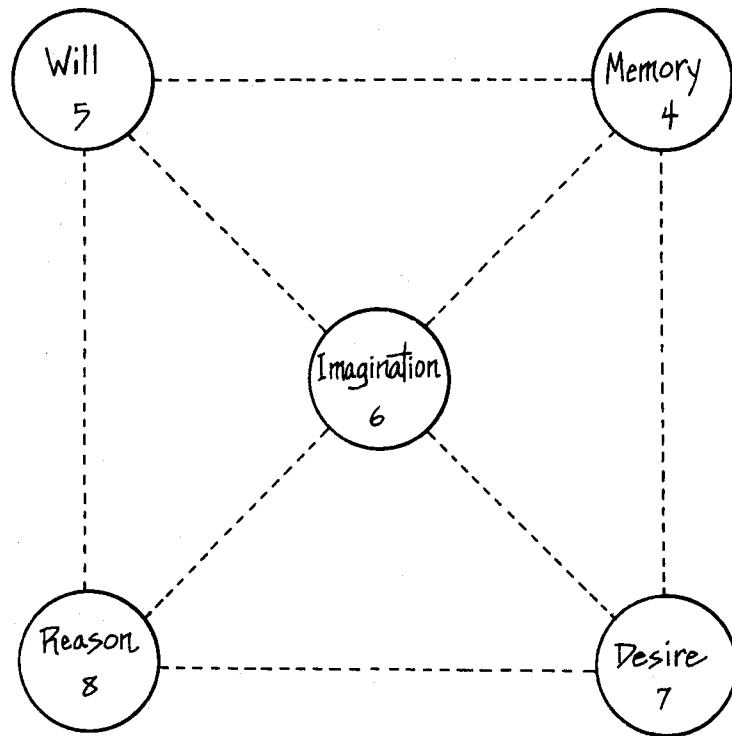


Diagram No. 9
THE FACULTIES OF THE RUACH

investigating the nature of the Universe. It is that portion of oneself consisting of sensations, perceptions, and thoughts, emotions, and desires. Blavatsky calls this principle Manas, or rather lower Manas—that aspect of Manas "nearest" to the Kamic nature; and in the Vedanta it is known as the Manomayakosa or the Mental Sheath; the Raja Yogis include with it several of the

characteristics of the *Nephesch*, denominating it the Sukshmopadhi or subtle body. Its astral chakra is the Anahata, which exists in or near the physical heart.

The *Ruach* comprises the fourth, fifth, sixth, seventh, and eighth Sephiroth, whose attributions are respectively Memory, Will, Imagination, Desire, and Reason.

Memory is the very stuff of consciousness itself. It is, to use a figure of speech, the mortar of the architecture of the mind, that integrating faculty binding together all the various sensations and impressions. The Will is a colourless principle moved by, and comparable to, desire. It is the power of the spiritual Self in action. In ordinary life it is not, as it should be, the servant of the man, but rules him with a rod of iron binding him to those very things from which he essays to escape.

Imagination is a faculty much misunderstood, most people thinking of it as sheer fantasy used in day-dreaming. In reality, however, it is the king faculty, for with the Will it is the all-important principle used in operations of Magick or the Practical Qabalah.

Emotion, or the Theosophical principle of Kama (the "Id" of Sigmund Freud), is that element of desire or emotion which can either be dominated entirely by *Nephesch* or controlled by *Neschamah*.

We have already considered the reasoning faculty of the *Ruach* in an earlier chapter—"The Pit". In his *Ocean of Theosophy*, William Quan Judge, one of the early founders of the Theosophical Society, and a co-worker of Madame Blavatsky, wrote that reason and the cold logical faculty is but the lowest aspect of Manas. And this is obvious through reference to the Tree of Life. Reason is the eighth Sephirah only. The higher parts of the *Ruach* are an Imagination, which when spiritualized together with Will become those two faculties of the greatest importance so far as Magick is concerned, as said above. But they are still *Ruach*. Their spiritual equivalents are *Chokmah* and *Binah*, Wisdom and Understanding; or *Chiah* and *Neschamah*, the True Creative Self and the Intuitional Self. The assumption that *Ruach* is the lowest aspect of the Thinker would be borne out by the history of philosophy. To analysis, the essence of the intellect appears just as

inaccessible as the nature of external bodies is, and some philosophers observing this fact, and the experience that the mind was but a succession of states of consciousness and an associated setting up of various relations, considered that the existence of the Soul was not proven—confusing the idea of a Soul with the instrument of mind which it uses. Both Hume and Kant demonstrated its inherent self-contradictory nature, but the former did not apprehend a permanent integrating principle running through impressions. He therefore argued—with his *Ruach*, which is incompetent to argue on such a point, since its nature is self-contradictory—that the Soul, not being an impression or a sensation, nor an entity to which one can point holding it there for analysis when introspecting, did not exist, forgetting all the time, or unaware perhaps of the fact, that it is the Soul, or as the Qabalists would say, the Real Man above the Abyss, who is introspecting and examining the contents of its own *Ruach*.

The *Ruach* is the false or empirical ego. It is that part of us which names itself “I”, and it is just that principle which is not “I”. Its moods change with the passing of the years. More, its contents are never the same from one minute to another. The destruction of the glamorous bondage which the *Ruach* exerts over us, thus permitting the light of the *Neschamah* and the higher principles to shine through to illumine our minds and our daily lives, is one of the all-important tasks of Mysticism. In fact, the abnegation of this false ego (*bitol hoyesh*) is the essential accomplishment of all spiritual development.

Some Qabalists postulate a Sephirah named Däath, or Knowledge, as being the child of Binah and Chokmah, or a sublimation of the *Ruach*, supposed to appear in the Abyss in the course of man's evolution as an evolved faculty. It is a false Sephirah, however, and the *Sepher Yetsirah*, in anticipation, most emphatically warns us that “Ten are the ineffable Sephiroth. Ten and not nine. Ten and not eleven. Understand with Wisdom, and apprehend with care”. It is a non-existent Sephirah because, for one thing, Knowledge when examined contains within itself—as the progeny of *Ruach*—the same element of self-contradiction, and being situate in the Abyss, dispersion and so of self-destruction.

It is false, because as soon as knowledge is critically and logically analysed, it breaks up into the dust and sand of the Abyss.

The unity of the various faculties just mentioned, however, comprises the *Ruach* which is called the Human Soul.

The next principle is the *Nephesch*, the gross side of the spirit, the vital element which is *en rapport* with Guph the body, and the mainspring of all the instincts and cravings of the physical life. It is the animal side of the soul, that element of it which comes most of all into contact with the material forces of the external actual universe.

Nephesch, in reality, is a dual principle, its two aspects consisting of (a) what is called by the Hindus Prana, the electrical, dynamic, and vivifying element which is life; and (b) the Astral body (*tselem*). They are considered together in the Qabalah under the title of *Nephesch*, because the action of prana is unknown and impossible without the medium of the astral body. There is a Zoharic section dealing with the garments with which the Soul or the Incorporeal is clothed, and it speaks of the astral body in very peculiar terms:

“One outside garment which exists and does not exist; is seen and not seen. In that garment, the *Nephesch* is clothed and she goes and flies in it, to and fro in the world.”

In another place there are unmistakable postulates of the astral body:

“In the Book of King Solomon is to be found: That at the time of the accomplishment of the union below, the Holy One, Blessed be He, sends a *deyooknah*, a phantom or shadow image, like the likeness of a man. It is designed in the Divine Image (*tselem*) . . . and in that *tselem* the child of man is created . . . in this *tselem* he develops, as he grows, and it is with this *tselem*, again, that he departs from this life.”

The postulate of the Astral body grows out of the consideration that in the physical body we find a “something” besides matter; something changing, it is true, but undoubtedly one and the same thing from birth to death.

The *Nephesch* is in Yesod, = Luna, the foundation whose attribute is Stability in Change. This “something” referred to is the *Nephesch*, on which the physical body is

moulded, for the Qabalah regards the body as impermanent and in a condition of perpetual flux. It is never the same from one moment to another, and within a period of seven years it has a completely new set of particles. But despite this constant throwing off of atoms, etc., there is something persisting from birth to death, changing its aspect a little, but remaining the same, giving the body a more or less consistent appearance during its life. This astral double or Body of Light, as it is also called, is composed of matter in an altogether different state from the physical body, being subtle, magnetic, and electric. The *Nephesch* forms a link between the body and the *Ruach*, and if we try to picture in our own minds the image of a man from birth to death, the image incorporating all the traits and peculiarities of childhood, maturity, and senility, all extended in time, that concept will convey the idea of an astral body, or the *Pranamayakosa* of the Vedanta.

The principle of Guph, the physical body, is attributed to Malkus, the Kingdom, the sphere of the four elements, and is too well known to demand comment or description. I need only add that the predominate influence of the soul over the body, the body as being interpenetrated and overflowed in all its parts by the Real Man, and dependent upon it for the source of its life, are the implications of the Zoharic ideas of the soul. The *Sepher Yetsirah* makes an elaborate set of attributions to the Tree bringing in the various physical functions of man, but these are not of great importance for our present purpose.

I have refrained from here discussing the various problems and doctrines of the so-called Doctrinal Qabalah, such as the Evolution of the Universe and of Man, Reincarnation, and Causation as applied to Retribution—because, having originally postulated the incapacity of the *Ruach* to deal adequately with such problems, it would be useless to engage upon an exposition of these points. Particularly is this so with regard to the Zoharic and post-Zoharic conceptions of *Gilgolem*, Reincarnation. A great deal of loose thinking and unwarranted assumption characterizes the Qabalistic literature concerning this aspect of esoteric doctrine, and I feel more strongly than ever that it is only by means of a profound and well-assimilated knowledge of

comparative philosophies and esoteric teaching that one is able to obtain any meaning or intellectual satisfaction from, for example, Rabbi Isaac Luria's *Gilgolem*. In any event, this doctrine, and the several others above mentioned can only be solved and understood by one who has come to an Understanding of his True Will, knowing himself to be an Immortal Entity, a Star pursuing its way unhampered through the infinite heavens from eternity to eternity—not merely in a rational way, but as a result of the *esh hoRuach*, intuitional and spiritual experience.