

ET CUSTOSI TUTELAE™ PAPER

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Memos of Michael Freedman I

By Michael Freedman

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Thirteen Worlds

Question: Do the Thirteen Worlds have any relationship to the 13 Attributes of Mercy known in the Rabbinic Tradition? Or is this just a coincidence whose meaning has yet to be determined?

I suspect it is just a coincidence. I was taught that there are thirteen worlds because 13 is the number of the One [AChDh, 'achadh, One] the other six lay beyond the Qlipoth. Among my notes of what Mr Burford said on various occasions, there are several lists of names of these worlds, differing detail.

- 1. 'Ain Sof [no limit], 7/8 Qlipoth [husks]/Riqabon [decay]
- 2. 'Atsiluth, [cardinal], 8/9 Riqabon [decay]/Mabukah [confusion]
- 3. "Arabah [desert], 9/10 Mabukah [confusion]/Paridhim [sandgrains, particles]
- 4. Briyah [creation], 10/11 Paridhim [sandgrains, particles] /Chashak [darkness],
- 5. Yetsirah [formation], 11/12 Chashak [darkness]/Tohu [chaos]
- 6. "Assiyah [making/doing], 12/13 Tohu [chaos]
- 7. Qlipoth [husks], 13/1 Bohu/Ain
- 8. Riqabon [decay]; 1/2 Ain/Atsiluth
- 9. Mabukah [confusion], 2/3 Atsiluth/"Arabah
- 10. Paridhim [particles, 'sandgrains] 3/4 "Arabah/Briyah
- 11. Chashak [darkness], 4/5 Briyah/Yetsirah
- 12. Tohu [chaos], 5/6 Yetsirah/Assiyah
- 13. Bohu [emptiness], 6/7 Assiyah/Qlipoth

The world of Bohu is described as the 'Ain seen from a different direction. For the whole scheme was to be envisaged set out on a Moebius Strip, suggesting that it is a cycle that repeats itself. The n/n numbers refer to the World on the other side of the Moebius Strip, if drawn on a strip of paper.

I have occasionally used the Moebius Strip I made for attentive meditation, but I cannot say that linking worlds on opposite sides of the Strip gained me any but rather superficial insights. The overall concept however is fascinating.

The One becomes the Many and returns to the One again and again ... "The Kings of Edom"?

Question: What (if I may ask and if you may answer) *is* your tradition? (And do you have any affiliates, or whatever, here in the US?) A good deal of what you have mentioned is so delightfully sensible and new to me.

We are not Jewish, but do not exclude Jews nor anyone else, if they come by our place. The Society of Guardians, the order of Ceremonial magicians of which I am the senior guardian, does use the language of the Qabalah. Our full name [rarely used is Guardians of Grace Blessing and Sustenance. ChN, BRKH, MChYH which is a notarikon of the initials of the Sefiroth. Chokmah, Netsach, Binah, Rachamim, Kether, Hodh, Malkuth, Chesedh, Yesodh, Hadinah.

A couple of notes:

[1] We teach that there are two sets of names for the 4,5,6 sefiroth: Gedulah, Gevurah, Tifareth [Magnificence, Strength, Beauty] are divine attributes of the Most High. Chesedh, Hadinah, Rachamim [Steadfast Love, Good Judgement, Compassion] are those divine attributes to which humankind should aspire.

[2] Hadinah: When I queried this, my teacher said that "the name Din, which is the general word in Hebrew for Judgement, has too much become limited to its meaning of a court judgement or condemnation. What was needed was a Hebrew word, the equivalent of the Greek word Euboulia which meant Good Judgement, whether in a court, when shooting an arrow, or in daily life, so one was made: Hadinah, a synthetic word or neologism."

Not until the end of the 20th century had this order had any connexions with the Golden Dawn, nor any of its successors. Its history, not documented before the 19th century, claims that it began in 12th century France whence it moved to Toledo, and thence successively to southern Italy [13th century], northern Italy, [15th century], southern Germany [17th century], to London, U.K. [19th century], to Australia [1934-5], to New Zealand, 1969.

We usually don't mention the name, because there are quite enough people proclaiming this exalted order and that. We are small and quite unimportant. If ever there should be as many as 22 Guardians at any one time, the order must split in two, one part moving to a different country, and having no contact with the first.

As far I know this happened only once early in the 19th century, when the S.G. of the day moved to London, and others went with him. He took the Seal of the Order, but the Badge of the Order remained with the German group. When things got bad in Germany, Mr Burford tried to make contact with the German group, only to find that they were all dead, the last of them has been killed helping Jews out of Germany, and the Badge of the Order was lost.

It was this that decided him to move to Australia, and the other families followed him over a period of a couple of years. I succeeded Burford as the Senior Guardian.

Please understand, we are much more closely linked with the Ancient Solar Mysteries [i.e. pre-Roman Mithraism] than we are with the Qabalah. We douse the language of the Qabalah, i.e., there is a lot of Hebrew in our rites.

Now there's an odd thing. On one of the rare occasions when a Hebrew speaker attended our rites, he was an Israeli born in Israel I asked him what he thought of our Hebrew pronunciation. He said it was barbarous, but what surprised him was that we used barbarous Sephardic, not Ashkenazy.

I wouldn't know myself, but it does rather confirm a southern European ancestry for the rituals. We are far more like a "college" of colleagues, independent magicians, who share a common language than a sect. We hold a monthly General Ritual of the Pentagram on the solar ingress which is open to the public.

It is traditional that we advertise these, but as my predecessor, Mr Burford said, we don't have to advertise them widely. We put a notice in *Magic Pentacle* each quarter. He used to put a notice up on the railway station nearest his farm in the Dandenong Mountains outside of Melbourne. I think a freight train went through there twice a day! I was never near it, as I travelled to his place by car ;-)

to Meditate on a Magical Symbol