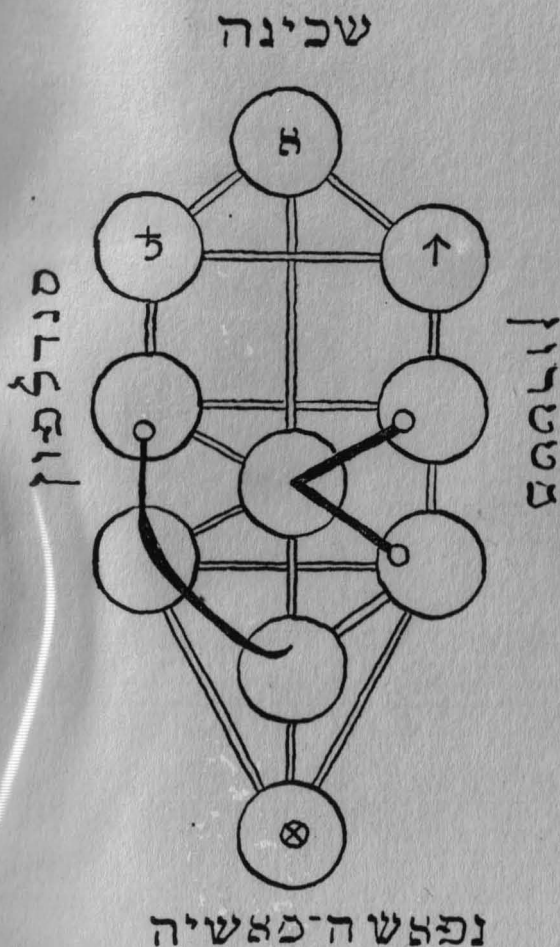


SECRET OF SECRETS

Unwritten Mysteries of Esoteric Qabbalah

By: Michæl-Albion Macdonald



HEPTANGLE BOOKS
GILLETTE, NEW JERSEY
MCMLXXXVI

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DEDICATION

TO the Greatly Honoured Soror, *Per Mare ad
Astra*, and the Highly Honoured Soror, *Corvus
Asteri* for their help in the early years of the O. ∴
L. ∴ K. ∴ and for their aid in compiling this work
from the various knowledge-lectures
of the Outer Order.



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INTRODUCTION

THE MYSTICAL QABBALAH IS SAID TO HAVE FIRST been communicated to Adam by the Angels, after he had been driven from Paradise, that he might learn the Way of Return to his former state. Most historians place the origin of written Qabbalah at about the same period as the Talmud,§when the Hebrews lived in Babylon. ¶Simply stated, Qabbalah means Tradition—originally an oral tradition—by means of which the Hebrews explained the Nature of all things, in Heaven, on Earth, and in the Abyss. As in the Talmud, these things are discussed in meticulous detail, and approached from every possible angle, but are worded in an almost superficial way; a veil, which belies the complexity of the mystical importance of the words used. But the time for the rending of the veil has come. The unwritten mystery contained in the written word though available to all has been understood by few.

The scope of all Qabbalah can be categorized under four headings: Practical Qabbalah, Dogmatic Qabbalah, Esoteric Qabbalah, and Magical Qabbalah. The Practical Qabbalah involves the

§ C, 30 B. C. E.

mystical interpretation of Scripture through the means of the Sacred Letters of the Hebrew Alphabet, which of themselves comprise not only letters, but numbers also. The use of the letters and their numerical values are further divided into three sciences: Gematria, the straight interpretation of a passage by its numerical value; Notarikon, or the study of passages by means of the initial or final letters thereof only; and Temura, or the study of decyphering and recyphering the mystical passages through the permutation of letters by substitution with others (often by means of complex tables or formulæ). It is because of the innumerable purposes and uses to which these sciences can be put that it has been termed practical.

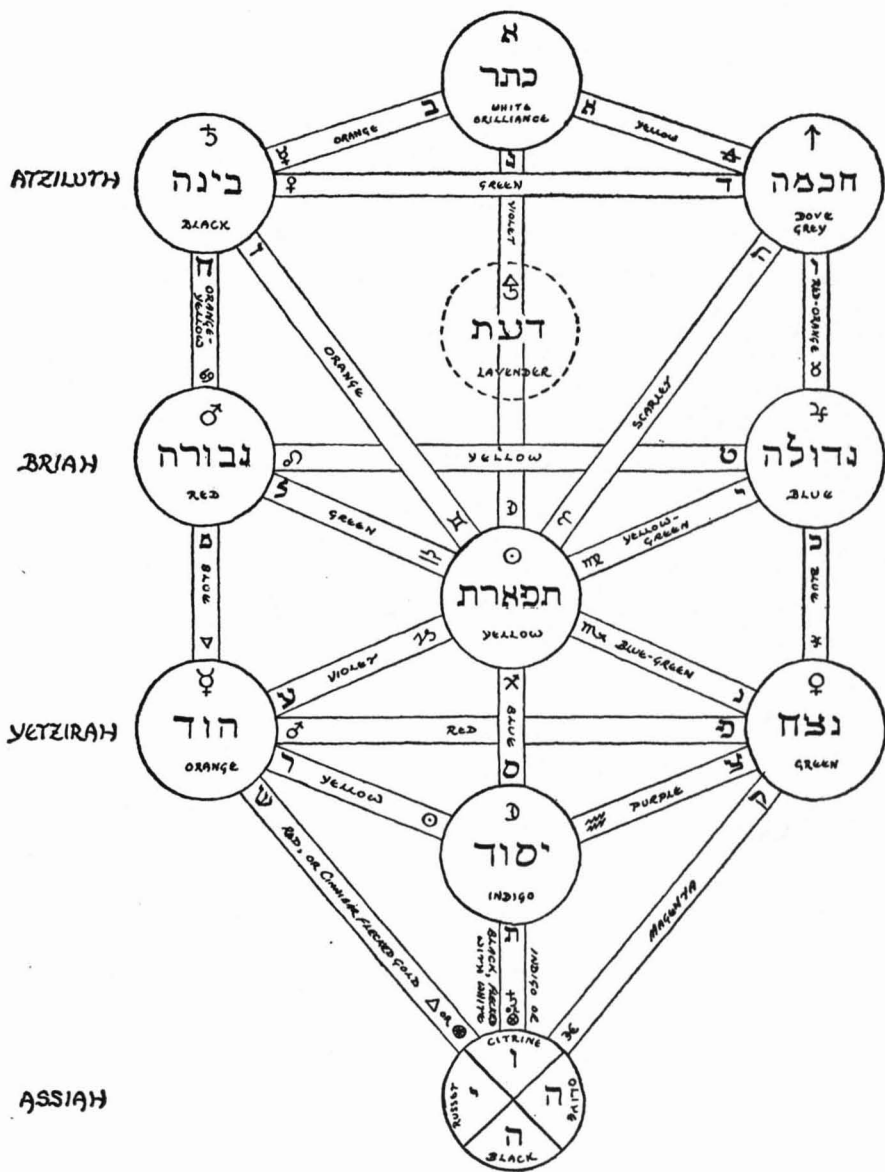
The Dogmatic Qabbalah represents the bulk of the written Qabbalah. All the works such as the *Sepher Yetzirah*, the *Sepher Ha-Tzenioutha*, and the *Greater and Lesser Holy Assemblies of the Sepher Ha-Zohar* fall into this category generally though most derive conclusions through more than one means of Qabbalah. In the majority of these works the Ten Sephirot or "Numerations of Deity" are either discussed directly or intimated at through mystical wording. Of these a great deal will be said later.

The Esoteric Qabbalah is the most highly mystical—and by consequence, the least understood—division of the Hebrew Tradition. It is sometimes called the 'Unwritten Tradition' or the 'Secret of Secrets' because it has been kept closely and hidden for many centuries. It is partly philosophical, and partly dogmatic, and for the most part concerns the understanding of the written word in its true and secret light. Many things once considered 'unwritten' or secret are now available to all, by virtue of books such as this which elaborate the mysteries at great length. There are so many such books available in our present Century that the term, 'unwritten' can scarce be applied to it any longer.

The final division, or the Magical Qabbalah deals mainly with the application of the Tradition to ceremonial and talismanic Magic; the evocation of spirits, &c., for the purpose of greater understanding of the World Divine. In this heading may be placed such books as the *Sepher Raziel Ha-Malachim*, and its ilk and variants.

The work of this present volume is to clearly elaborate for the reader the mysteries hidden in the Qabbalah. Although all four divisions of Qabbalah shall be dealt with at some length, it does not fall within the scope of this work to give a word for


word translation of the major works of the Qabbalah—seeing as there are already many excellent works of that kind—but only to rend the veil which shrouds them, that through meditation and study, the reader may come to a fuller harmony with the Absolute.



THE
SECRET OF SECRETS



¶I: *The Creation*

N THE BEGINNING, was the AIN: and the AIN was TOHU and BOHU. What is this AIN? It is the first veil of existence, called Negative or 'antibeingness.' Mystically, it is the naught [o], nothingness, but this is an over-simplification, for the AIN is the concept of existence before existence itself—Negative Existence: existence negatively. It is not the opposite of existence as we know it (for that is Negative Substance) but rather its twin, existing in another realm than ours; being, but in an opposite manner. Hence was the Deity, ARIK ANPIN, the 'Ancient of Days' who is the Vast Countenance, before our world was formed. He always was, always is, and always shall be. The AIN—the naught—was TOHU—without form—and BOHU—void. TOHU and BOHU are the Primal Chaos from which the Firmaments of the Heavens were formed. This firmament called TOHU is like a Sea of Crystal before the Face of the Almighty, and this Firmament

called BOHU is like a Sea of Stones. And this allegory is meant to say that the Most High removed himself even from the naught, and encircled himself in what was, yet remaining invisible and unreachable.

And the nought became the limitless—the AIN SOPH—through the numeration, conception, and expression of the Word. And the Firmaments divided the space of the limitlessness from the Most High. What is this limitlessness? It is potential Existence, the second veil, which is called Infinity [oo], like a seed which shall someday give birth to a cedar, but as yet is but a seed, and may die before it realizes its potential. It is forever and ever, like the Almighty One, and cannot be measured.

Within the span of the Firmaments the Almighty spoke the Word and from the limitless came 'The Limitless Light'—the third veil, AIN SOPH AUR—by which the previous two were reconciled. What is this 'Limitless Light,' and what this reconciliation? It is Positive Existence [ooo], or reality, the third in the trinity of A, M, and SH—Aleph, Mem, and Schin. The AIN is Mem, the Waters; and the AIN SOPH AUR the Shin, or Fire; and the AIN SOPH is the balance between, which is the Air or

Aleph.*

Together the Creator did collect these veils, and directed them in one place [i. e., a point] and this point of Absolute Existence, which is, is not, and may be, is KETHER, the Crown of Crowns. Hence was the Vast Countenance as we know it, for he is KETHER, and KETHER is Him.

¶2: *The Numerations.*



ENCE is the first Numeration KETHER: Source of Sources, whose essence is Existence, even as the Name of God attributed to it is EHEIEH which is, "I am." But as yet there was only thought, not form nor substance. Wherefore from the brilliance of the Divine White Head issued forth a certain beam of Light, which coalesced and focused became the second *Sephira* or Emmanation of Deity.

This was CHOKMAH or Wisdom, the expression of the Masculine potency of Deity, and the Creative Will; but alone Wisdom is insufficient to express or create, being half and not whole. Therefore did the Almighty first reflect upon himself through contemplation, and arrived at BINAH, or Understand-

* They also stand for the three Alchemical principles: Mercury, Sulphur, and Salt.

ing, the third *Sephira*. This in essence was a mirror image, equal yet opposite, and represents the aspects of Fertility and Completeness which are the Feminine aspects of Deity.

Together these three *Sephirot* form the Triad of the Absolute, because from these three arise man's concept of Deity in its highest form. The next three emanations are arrived at by reflection of the first three in reverse; these are GEDULAH or Majesty, GEBURAH or Strength, and TIPHARETH or Beauty. GEDULAH is called also CHESED or Mercy, and GEBURAH is HADAR which is Greatness, DIN; Justice, and PACHAD which is fear. Through these three is the TORAH based for in them is the key to all fit and moral to God.

These three in turn are reproduced after a lesser manner and their counterparts are NETZACH or Victory, and HOD or Splendour, and YESOD the Foundation, which is called also CHEDOAH or Joy, seeing that in joy is the foundation of all Goodness. Together these form the Triad of Desire, for they express all that man deprived of Higher Aspiration doth require in his span on earth.

The last Numeration is the sum of all, which is called MALKUTH, the Kingdom. This last is the world of man and beasts; the place called EDEN or

Paradise before the fall of Adam.

Ten are these Numerations, and ten each are their infinitudes, equal and opposite: Beginning & End, Good & Evil, Height & Depth, East & West, North & South: Finite and Infinite together.

¶3: *The Paths*



FROM EACH *Sephira* there goeth forth three branches or Paths—and some return to previous Numerations while others go to those after—and these Paths are twenty-two in number, being each one of the Sacred Letters of the Hebrew Alphabet. From KETHER issue Aleph, Beth, and Gimmel; from CHOKMAH, Daleth, He, and Vou; from BINAH, Zain and Cheth; from GEDULAH, Teth, Yod, and Caph; from GEBURAH, Lamed and Mem; from TIPHARETH, Nun, Samekh and Aoyn; from NETZACH, Pe, Tzaddi, and Qoph; from HOD, Resh and Schin; and from YESOD, Tau. [see Figure 1]

And these shall stand for signs, and for symbols and planets, and all the forces of Nature, as shall be explained hereafter, and together with the ten *Sephirot* they shall make up the Thirty-two Ways of Wisdom.

¶ 4: *The Sacred Letters*



THE SACRED LETTERS, WHICH STAND FOR the Paths, and for signs, symbols and forces are divided into three headings: the Mother Letters, which are Aleph, Mem, and Schin; The Double Letters, which are Beth, Gimmel, Daleth, Caph, Pe, Resh, and Tau; and the Single Letters, which are He, Vou, Zain, Cheth, Teth, Lamed, Nun, Samekh, Aoyn, Tzaddi, and Qooph.

The Three Mother Letters stand for the forces of Nature, which is to say Mem, the Water; Schin, the Fire or Æthyr; and Aleph the Air which mediates the two; and the union or mixture of them bringeth about Earth. And through them are the hidden powers of the Veils of Existence revealed.

The Seven Double Letters stand for symbols of opposites, and the virtues of the planets, for in each is a duplicity of hardness and softness;* of Doh and Leh—attraction and repulsion; of † CHESED

* Each of the Double Letters has two values, one hard, and one soft, (to which a breath is added when pronounced) the most noteworthy of these are Beth, b and bh or v; Gimmel, g and gh or j; Pe, p and ph or f; and Tau, t and th.

† Leh and Doh are the Chaldean secret names for the powers of Electricity and Magnetism respectively.

and DIN—Mercy and Severity.† They stand also for height and depth, East and West, North and South, and for the Mystical Centre wherein is the Holy of Holies. ¶ They are the antithesis of Justice and Cruelty in Life; Wisdom and Foolishness; Wealth and Poverty; Fruitfulness and Sterility; Life and Death; Dominion and Servitude; Peace and War; Beauty and Ugliness.

Beth is the Highest letter, from which creation was first expressed—for it is not written BERESHITH BARA ELOHIM &c . . . ††—and to it is established insight, and the Planet Mercury. Gimmel is wealth and mystery, and to it is established the Moon. Daleth is the symbol of Fertility wherefore is Venus assigned to it. Caph is filled with Goodness, and to it is assigned Jupiter. Pe is the letter of Dominion, and its planet is Mars. Resh is Peace and Joy, whose symbol is the Sun. And Tau, the End and the All is represented and expressed in Saturn.*

The Twelve Single Letters stand for the Symbols and Signs of the Zodiac, and the twelve oblique

† The two Pillars.

†† "In the Beginning the Elohim created . . ." but also, "by Beth were created the Elohim . . ."

* One version of the *Sepher Yetzirah* disagrees with this assignment. It suggests the following: to Beth the Moon; to Gimmel, Mars; to Daleth, the Sun; to Caph, Venus; to Pe, Mercury; to Resh, Saturn; and to Tau, Jupiter.



points of space. To He is the Sign Aries, and the point of East-height attributed; to Vou, Taurus and North-East; to Zain, Gemini and East Depth; to Cheth, Cancer and South-Height; to Teth, Leo and South-East; to Yod, Virgo and South-Depth; to Lamed, Libra and West-Height; to Nun, Scorpio and South-West; to Samekh, Sagittary and West-Depth; to Aoyn, Capricorn and North-Height; to Tzaddi, Aquarius and North-West; and to Qooph, Pisces and North-Depth. These Signs stand also for the Hebrew Months of the year, as is well known.

¶5: *The Sword and the Serpent*



THE APPEARANCE OF THE TEN *Sephirot* out of the AIN is like a Lightning Flash, being without end. It commences at the Beginning or KETHER, and descends through each in its turn, even unto MAL-KUTH,* This Lightning Flash touches the Paths of Aleph, Daleth, Teth, Lamed, Nun, Pe, Resh, and Tau; But between BINAH and GEDULAH it stretcheth across the Abyss wherein is the Mystery of Mysteries.† This is the form of the Flaming Sword,

* But being without end, it continues through each of the Four Worlds and beyond, as shall be explained later.

† Which is to say DAATH, the so-called 'eleventh *Sephira*.'

which the Almighty gave unto that Kerub to guard the Tree of Life. It is the Way of Return for all those who seek the Light.* [see Figure 2]

The Twenty-two Paths are the Ways of Wisdom and Truth; awful and magnificent; but a Serpent embraces those paths, who is called Wisdom, but wrongly, for he comprehends the Paths, but not the Numerations. He is called NOGAH which is Splendour, for he beguiles; and it was he who tempted Eve to error.† He is neither Good nor Evil, but is of a mixed nature, for he leapeth the highest of all the Qlippoth or Shells.‡ [See Figure 3]

The Serpent NOGAH is pierced through by the Sword on either side, so that he may both receive the superior and inferior influences, and in his jaws he grasps his tail.§§ When the Messiah—who is Metatron**—arises, the Serpent shall be cloven

* The Way of the Sword is the Pathway taken by the Magician in his development. The Path of the Serpent is the route of the Mystic.

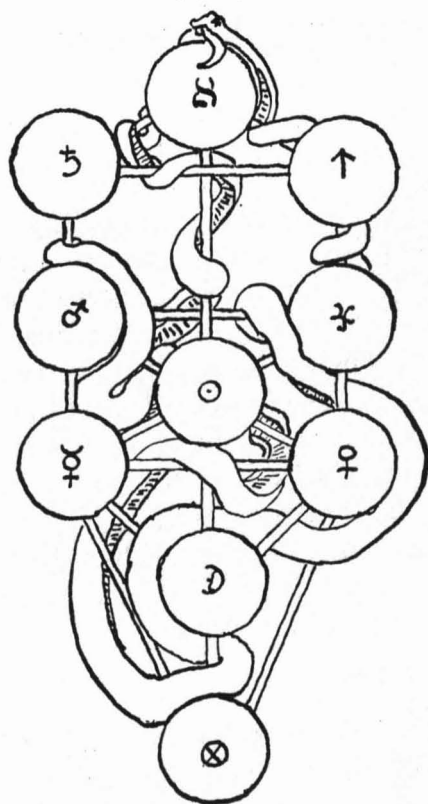
† NOGAH is the Hebrew name for the planet Venus.

‡ They who are external to the *Sephirot*.

§§ Compare this with the Celtic Serpent-Father, the Worm Auru-beus—Pendragon in the Arthurian Mythos, and also the Gnostic Agathodaimon.

**Metatron, the Archangel of KETHER is called the NEPHESH HA-MESSIAH when joined to Sandalphon in MALKUTH. Together they are called the RUACH HA-QADISHA, a title of the SHEKINAH.

αυρρρβευς



נועה

Fig. 3.

into three pieces by the Sword, and shall be called three lesser spirits.*

¶ 6: *Of Knowledge and the Quintessence*



THE NUMERATIONS ARE TEN, BUT OF Wisdom and Understanding there issues forth a certain offspring, for CHOKMAH is the seat of the Creative Force, while BINAH is the constricting, Fertile Intelligence. Their child is called DAATH or Knowledge, which is apart from the Tree of Life [see Fig 1] being located in the midst of the Abyss, and yet is included therein.† It is the seat of the RUACH ELOHIM, the Breath of God‡ which is called the Quintessence of Life or the Æthyr, because it vivifies and gives Life to all things, and unites the opposed forces of the elements.

¶ 7: *The Pillars*



NOW IN ALL THOSE THINGS CREATED BY the Almighty there exists an Equilibrium which is universal, and is expressed through the diversity of the ÆTZ CHAIIM or Tree of Life. This Force is called

* i. e., into three Qlippoth.

† It is sometimes called the 'eleventh Sephirah.'

‡ Otherwise called the RUACH V'DAATH.

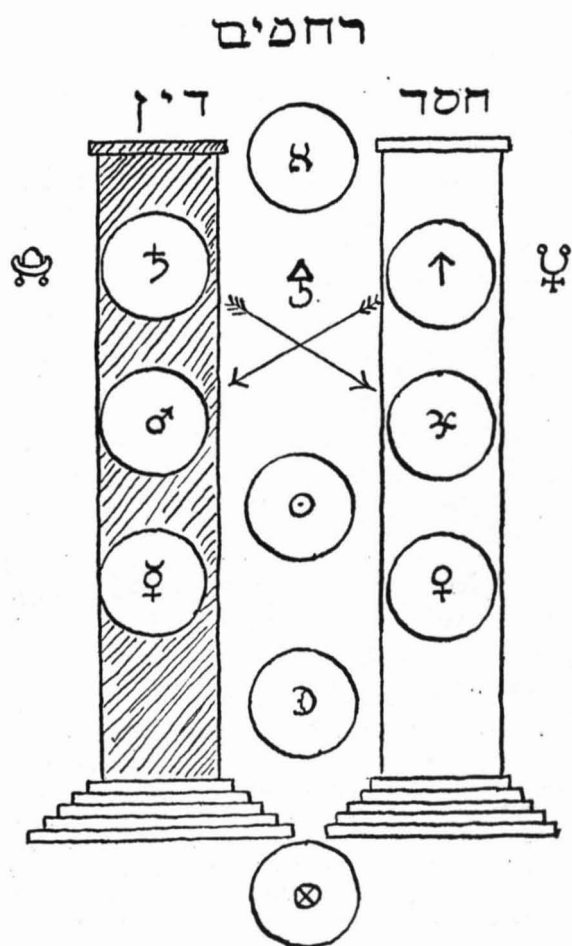
METAQELAH, and is omnipresent, for no thing can exist without balance. Wherefore can the Tree of Life be divided into three Pillars: CHESED or Mercy, DIN or Judgement, and RACHMIM or Mildness* which is not properly a Pillar, but is the balance and reconciliation of the two opposites.†

DIN which is Judgement or Severity is formed properly of the *Sephirot* BINA, GEBURAH, and HOD, but is considered an active force because through Knowledge does Wisdom guide all Judgement [see Figure 4]. But CHESED or Mercy is formed from CHOKMAH, GEDULAH, and NETZACH, and is passive, for through Knowledge is Understanding gleaned with which Mercy may be given [see Figure 4].

And the Mystery of it is this: that CHOKMAH influences the left Pillar even as the Right Brain influences the Left Hand; and BINA likewise doth

• Jacin & Boaz in Masonry. The middle pillar is rarely named in esoteric traditions because it in actuality represents the mediating force man, the Archimage.

† The Left Pillar is depicted as black because that colour is the absence of all Light Spectra and is therefore indicative of the LEH. The Right Pillar is white—the presence of all Light Spectra—to indicate the DOH. The black pillar is countercharged with gold, and the white pillar with silver to hint at their androgyny, which is implicit in the Middle Pillar mystery. Gold is considered a masculine colour, being of the Sun, while Silver is feminine, being of the Moon. Both are present on the Middle Pillar as TIPHARETH and YESOD.



THE CROSSOVER OF INFLUENCES

Fig. 4.

influence the Right Pillar in the same manner as the Left Brain does the Right Hand; for are not left-handed people Merciful, artistic and creative? and right-handed persons intellectual and Severe? Meditate on this mystery and marvel at the Wisdom of our Tradition.

¶ 8: *The TETRAGRAMMATON, The Shekinah, and the PENTAGRAMMATON*



THE GREAT NAME ABOVE ALL NAMES IS a fourfold mystery, whose components are the letters YOD HE VAU HE. These represent the Four Principal Elements, Fire, Water, Air and Earth; and the Four Aspects of the Creator, : Father, Mother, Son and Bride. These are equal and opposed forces, but through the Divine Presence or *Shekinah* they are unified by the Fifth Element, the Æthyr, or RUACH ELOHIM. In this manner does the unpronounceable Name TETRAGRAMMATON become YEHESHUAH—the PENTAGRAMMATON—through the interposition of the Schin of the *Shekinah* between the Parents and the Offspring.*

* i. e., YOD, HE, SCHIN, VOU, HE; which represents the five-pointed star or Pentagram with its apex up. It is a Symbol of the Emanuel, as shall later be explained.

99: Of Metatron & Sandalphon



THE PILLARS OF JUDGEMENT AND MERCY represent two Archangels, who are Metatron and Sandalphon. Together they were once one Spirit, the *Shekinah* or Divine Holy Presence of the Almighty, but even as the Architypical man ADAM QADMON was divided into Adam and Eve, so then was the Holy Shekinah separated into these two forces of Metatron and Sandalphon.

Metatron is of KETHER, and is passive and male, although without form being of Pure Light. Sandalphon is active and female, although androgynous in form and substance being Pure Matter, and of MALKUTH. Metatron is the Guardian of the Pillar of Mercy; he is said to represent the *Messiah* or Chosen of God—for it is written “my Name is in him,”** but he cannot manifest himself without his counterpart (Sandalphon) who is the *Kaleh Mezloth*, or Bride of the Stars, for in all works of the Most High there is METAQELAH. It is she who is the Keeper of the Pillar of Judgement, and their union is inexorably linked with that of ADAM QADMON.

**The Name Metatron is equivalent to the Name of God SHADDAI in Gematria.

She is LEH, and he is DOH; and the Secret Name of their union is ZOA,§ for the Mercies of God dart out and return, even like unto the CHAIOTH HA-QUADESH—the Holy Living Creatures† —but the Judgements of God descend, even unto the Foundation. [see Figure 5]

¶ 10: *The Four Worlds and their forces*



HERE ARE FOUR WORLDS CORRESPONDING to the Letters of the TETRAGRAMMATON. They are Atziluth, the Archetypal World corresponding to Yod; Briah, the Creative or Mental World corresponding to He; Yetzirah, the Formative or Astral World corresponding to Vou; and Assiah, the Material World corresponding to the He final. Each of these worlds has its own Decade of *Sephirot*‡ corresponding each to different aspects of the Creation.

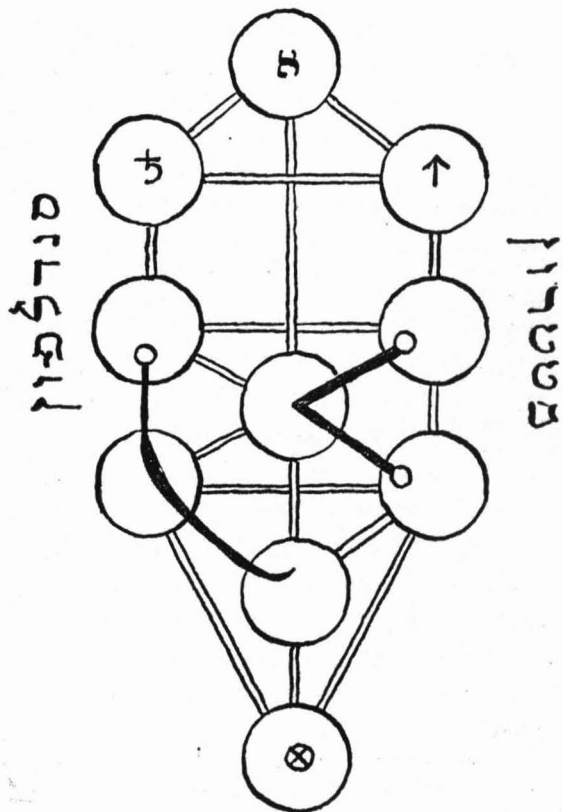
To Atziluth is assigned the Divine Names of God

§ The Name Zoa—ZAIN VOU—is written in the Passing of the River Characters, a secret Qabbalistic Alphabet formed from the Paths on the Tree of Life. It should be noted that Zoa is very similar to the (Valentinian) Gnostic Zoe, the lesser of the two aspects of the Sophia or Secret Wisdom. The greater of these is called Pistis, and can easily be identified with AIMA the Supernal Mother in Qabbalah.

† The CHAIOTH are the Chora of Angels attributed to KETHER.

‡ Although some schools employ a 'composite Tree' (*vide* fig. 1) this is the original and more correct interpretation.

שכינה



נפאש ה-מאשיה

Fig. 5.

which are: in KETHER, EHEIEH which signifies "I am;" in BINAH, IHVH ELOHIM which signifies "Tetragrammaton is God" and expresses the mystery of a deity both male and female;* in GEDULAH, EL who is "One;" in GEBURAH, ELOHIM GIBOR, "God the Mighty;" in TIPHARETH, AGLA,† in whose mystery is expressed the Balance of Majesty and Power inherent in the Almighty; in NETZACH, IHVH TZABAOth,‡ "The Great God of Hosts;" in HOD, ELOHIM TZABAOth "God of Hosts;" in YESOD, SHADDAI EL CHAI, which is "the Almighty and Eternal Lord of Life;" and in MALKUTH, ADONAI MELEKH TA'AUS§, which signifies "The Lord and King of Heaven and Earth." All these Names are of Great Power, and from them alone

* The androgyny of Tetragrammaton has been explained; to it is added Elohim, the masculine plural of a feminine name, Eloah.

† The Name AGLA is a Notariqon for the expression "Atheh Gibor Leolam Adonai,"—"Thou Art the Power Forever, O Lord," but it can also be rendered "Aieth Gedul Leolam Adonai,"—"Thine are the Blessings (Glories) O Lord," which makes it a balanced name in keeping with TIPHARETH. The Name Eloah Ve'DAATH is frequently attributed to TIPHARETH, but it is more probably a Name of the 'eleventh Sephirah' itself. Another common assignation to TIPHARETH is Adonai Elohim or Tetragrammaton Eloah.

‡ Occasionally Edoniel Tzabaoth.

§ Sometimes Adonai Ha-Aaretz, 'Lord of the World' but the above is truer to the Chaldæan Mystery.

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spring all other True Divine Names, through the mysteries of Our Tradition.*

To Briah are assigned the Archangels which rule the Ten *Sephirot*, which is to say those most often referred to in the Sacred writings, which are: in KETHER, Metatron; in CHOKMAH, Razel; in BINAH Tzaphqiel; in GEDUIAH, Tzadqiel; in GEBURAH, Khamæl; in TIPHARETH, Raphæl; in NETZACH, Haniel; in HOD, Mikæl; in YESOD, Gabriel; and in MALKUTH, Sandalphon.†

* Which is to say by Gematria, Temurah, or Notarikon, as shall be shown hereafter.

† There exists persistent argument as to the true assignation of the Archangels with the four *Sephirot* 'of the Cross' (i. e., Mikæl, Raphæl, Gabriel, and Uriel; the Lords of Fire, Air, Earth, and Water respectively with the num. Tiphareth, Hod Netzach, and Yesod—the most common misassignation); in argument I cite that Uriel was in ancient mss. associated with the Moon and therefore Water—although in the *Grimoire of Armadel* he is referred to as a Seraphim, and therefore of Geburah properly. The confusion arises in the later equation of Yesod, the Lunar sphere to Mediæval Qabbalists, as Earth.

The debate between Mikæl or Raphæl as Archangel of Tiphareth is equally heated. My personal view is that Mikæl is overbalanced in Severity, and the more correct assignation for Him is Hod. He is called the ruler of the Spirits of Fire, and Tiphareth is the Sun, *Helios*, an Airy realm more suited to Raphæl, the confusion between 'Splendous' and 'Glory' being easily enough explained. I believe that the error occurred during the Christian Gnostification of certain Qabbalistic elements. I contend the above assignation to be the most correct Qabbalistically.

To Yetzirah the Choras of the Angels first learned of in *Ezekiel* are assigned, along with a great many lists of lesser Angels too numerous to cite by Name. These Choras are: in KETHER, the CHAIOTH HA-QADESH or "Holy Living Creatures" who are so perfect that the highest of them do not require form, but are composed of Light alone, which they may mould to many different likenesses; in CHOKMAH, the AUPHANIM or "wheels" among whom are the Archangels of the Zodiac, Malakidel, Asmodel, Ambriel, Moriel, Urniel, Hamaliel, Zuriel, Briniel, Edoniel, Hanæl, Cambriel, and Emonitziel;§ in BINAH, the ARALIM or "Thrones" among whom there are many powerful Angels who guard the *Merkabah* or Chariot-throne of God;† in GEDULAH the CHASMALIM or "lucid ones;" in GEBURAH, the

§ In order, from Aries to Pisces. They furthermore comprise the majority of the Lords of the Paths on the Tree of Life. The remaining Lords are, for the elements: Ruachiel for the 11th Path and Air; Miel for the 23rd Path and Water; Æshiel for the 31st Path and Fire; and Auphiriël for the 32nd Path and Earth. And for the Planets: Tiriel for the 12th Path and Mercury; Zenæl or Illiel for the 13th Path and the Moon; Aodæl for the 14th Path and Venus; Locæl for the 21st Path and Jupiter; Mephæl for the 27th Path and Mars; Robael for the 30th Path and the Sun; and Geth-æ for the 32nd Path (as Saturn).

† Note also that the majority of the Demons fell from the ranks of the Thrones.

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SERAPHIM or "burning zealous ones" who together dispose the blessings and judgements of God;* in TIPHAERTH, the MALAKIM or "Kings" who are glorious and wonderous to behold; in NETZACH, the ELOHIM or "Gods" who are not truly so, but are High Angels of Armies; in HOD, the BENI ELOHIM† or "Sons of Gods" who are alike and yet lesser to the ELOHIM; in YESOD, the KERUBIM or "Strong ones" who guard the *Merkabah* on four sides in the direction of the Four Quarters; whose chiefs are Ariel in the East for Air, Seraph in the South for Fire, Tarshish in the North for Water, and Kerub in the West for Earth;‡ and in MALKUTH, the ISHIM or "Sons of Man."§

To Assiah lastly are attributed the Realms of the Stars of the Heavens, which are: in KETHER,

* The Chasmalim are said to sparkle like stars or gemstones, but the Seraphim are said to burn like fire; and administer Judgements and enlightenment alike through a flame of fire from their palms. [—ed.]

† Otherwise the Tarshishim or 'seas,' which is more accurately an alternative CHORA for Netzach, not Hod.

‡ Here again I have corrected the misassignment of Earth to the North and Water to the West, the which error is frequently to be found in sources dated after the 12th Century.

§ Occasionally the Name of this CHORA is given as ÆSHIM or 'Sons of Fire,' and subsequent romantic magical images have been formulated around this error. The practical Qabbalist will recognise however the propriety of assigning the Sons of Man to Malkuth, and not the Sons of Fire.

RASHITH HA-GILGALIM or "The beginnings of whirlings" which corresponds to the Primum Mobile or the Realm of the Fixed Stars; in CHOKMAH, MEZLOTH or the Sphere of the Zodiac; in BINAH, SHABBATAI or Supernal Saturn; in GEDULAH, TZEDEQ or Supernal Jupiter; in GEBURAH, MADIM or Supernal Mars; in TIPHARETH, SHEMESH or Supernal Sol; in NETZACH, NOGAH or Supernal Venus; in HOD, KOKAB or Supernal Mercury; in YESOD, LEVANNAH or Supernal Luna; and in MALKUTH, OLAM YESODOTH, or the World of the Elements.*

There are four Secret Names for these Four Worlds which express simply the inner meaning of each, which are: for Atziluth, AUB "the concealed;" for Briah, SEG, "the exalted;" for Yetzirah, MAH, "the incomprehensible;" and for Assiah, BEN, "the Son."

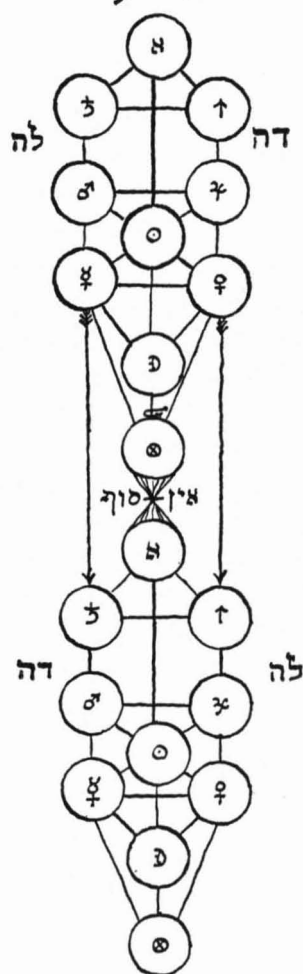
¶ II: *Of Jacob's Ladder*



THE TREES OF THE FOUR WORLDS ARE joined together somewhat after this fashion (see Fig. 6), and this is the form of Jacob's Ladder, which ascends in-

* This has been incorrectly given as CHOLEM YESODOTH or 'Breaker of the Foundations' in some works.

УЕТРИАН



ASIA
Fig. 6.

to Heaven in which the influence of LEH and DOH alternate thus: in Atziluth and Yetzirah LEH rules the Left Pillar and DOH the Right; and in Briah and Assiah LEH rules the Right Pillar and DOH the Left. The Wrungs of this Ladder, which are the Paths of the Four Worlds are all of divers colours,* which represent the different octaves of the forces.

¶ 12: *The Elemental Mobile*



AS HAS BEEN DISCUSSED THERE ARE FIVE elemental forces, which are: Fire, Water, Æthyr, Air, and Earth, which correspond to the Name YE HESHUAH or PENTAGRAMMATON. Each of these has its own particular Realm or Plane together with its own sub-elemental forces.† These can be illustrated in the form of a wheel, whose hub is TIPHARETH—for TIPHARETH is neutral, being partly Air, partly Fire, and partly Æthyr† and from this hub spring the

* In Figure 1 I include the colours for the *Sephirot* and the Paths in the Briatic Scale. It would take up unnecessary space to reproduce the colour schemes for all four worlds in the present volume. †viz., Fire of Air, Water of Air, &c.

† NB: the scheme of the elemental mobile predates the use of DAATH, which first appears in the *Lesser Holy Assembly*. In this scheme Tiphareth and Binah were given many of the properties we now assign to Daath. It is included, along with the scheme of Jacob's Ladder, as an example of early Qabbalistic doctrine.

Planes of the Elements. To CHOKMAH—the origin of the Plane of Aleph—is the Plane of Air assigned; to BINAH, the mysterious Mother of the Abyss, the Æthyr; to NETZACH the seat of Love, the Water; to HOD the consuming intelligence, Fire; and to MALKUTH, the Earth. The spokes which join the five Planes to the hub are furthermore symbolic of the five qualities (sub-elements) of the Æthyr, which is all-permeating, ever-present, and discriminates not. [see Figure 7]*

- * These sub-elements have colours assigned in the Briatic scale as well: for fire of fire, scarlet; for fire of water, and water of fire, ochre; for fire of æthyr and æthyr of fire, red-orange; for fire of air and air of fire, pale apricot; for fire of earth and earth of fire, russet; for water of water, dark lime green; for water of æthyr and æthyr of water, yellow-green; for water of air and air of water, chartruse; for water of earth and earth of water, olive; for æthyr of æthyr, amethyst; for æthyr of air and air of æthyr, lemon-yellow; for æthyr of earth and earth of æthyr, raw sienna; for air of air, mid-yellow; for air of earth and earth of air, citrine; and for earth of earth, black. All these are derived from the Briatic colour scheme for MALKUTH (by extraction of pigment). These four, Russet, Olive, Citrine, and Black are traditional in all occult groups, but in some, the colour citrine is misrepresented by a green darker than that of the olive, or else these two are reversed. The colours russet, olive, and citrine are based on mixtures of Tiphareth, Netzach, and Hod with Yesod, *e. g.*, citrine is formed by mixing a very small amount of violet with mid-yellow; russet, by mixing violet and orange; and olive (properly the military olive-drab colour) by mixing violet and emerald. When russet,

¶ 13: *Of the Beforeworlds or Kings of Edom, and of the Qlippoth*



IT IS WRITTEN THAT ALL WHICH IS NOT included in the Ten Numerations exists not, and this is so. The Most High, before having made this world, and sealed it with letters and signs, made other worlds, which were imperfect, and did not continue, but were destroyed. These were the Realms of the Kings of Edom, whose remnants are called the Shells or *Qlippoth*, which exist only beyond the AIN as negative subsistence.

The Kings of Edom are the SATAROTH or "concealers" which rule in the first kingdom corresponding to the Triad of KETHER, CHOKMAH, and BINAH in the Qlippothic Worlds; the REPHAIM or "volitionless ones" who occupy the second kingdom corresponding to GEDULAH; the QETEBIM or "destroyers" who rule the third kingdom corresponding to GEBURAH; the TAGA'ARIM or "rebukers" who occupy the fourth kingdom corresponding to TIPHARETH; the SEIRIM or "devils demanding sacrifices" ruling the fifth kingdom corresponding to

citrine, olive, and black are mixed, the result is a burnt sienna. [—ED.]

THE ELEMENTAL MOBILE

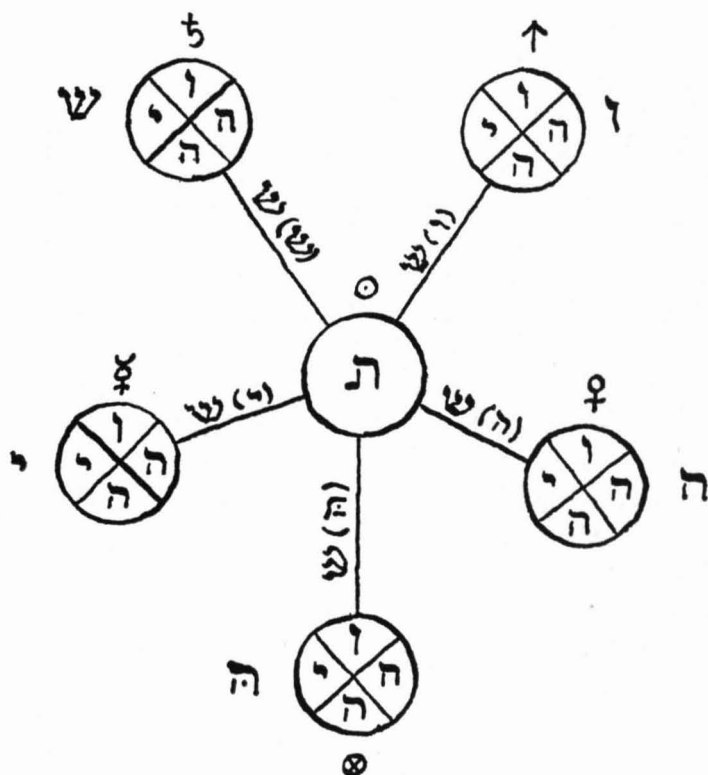


Fig. 7.

NETZACH; the TERAPHIM or "graven images" which occupy the sixth kingdom corresponding to to HOD; and the NA'AIMOTH or "indolent ones" occupying the seventh and last kingdom, corresponding to YESOD and MALKUTH in the Qlippothic Worlds.

These kingdoms have each their Princes, which are; in the first kingdom, Dumah; in the second kingdom, Satan; in the third kingdom, Moloch; in the fourth kingdom, Asmodeus; in the fifth kingdom, Hilel; in the sixth kingdom, Samæl; and in the seventh kingdom, Nahemah.**

**There exists also a somewhat conflicting scheme which creates a Qlippothic counterpart to the Four Worlds composed of ten *anti-Sephirot*. In Atziluth these are expressed as concepts of vileness against deity, viz., Duality, Stupor, Barrenness, Apathy, Cruelty, Ugliness, Lust, Greed, Instability, and Materialism; in Birah by the Arch-devils, Satan & Moloch who rule jointly, Beelzebub, Lucifer, Ashtoreth, Asmodeus, Belphegor, Baal, Adramelekh, Lilith, and Belial; in Yetzirah by the Infernal Armies (counterparts of the CHORAS), the THAUMIEL or 'double-headed ones,' the GHOGIEL or 'hinderers' (called sometimes the CHAIGIDEL or 'vampires'), the SATARIEL or 'concealers,' the GAGH SHEKELAH 'breakers in pieces' or GAMCHIKOTH 'disturbers of souls,' the GOLAHAB or 'burning ones,' the TAGARIRIM or 'disputers,' the GHARAB ZEREQ or 'Ravens of Death,' the SAMAEI or 'jugglers,' the GAMALIEL or 'obscene ones,' and the MERUSHALIEL or 'wicked ones;' and in Assiah by the five accursed nations, who are arranged in a somewhat obscure manner: to the inverse of KETHER, CHOKMAH, and BINAH, the ANAKIM or 'Anarchists;' to the inverse of GEDULAH,

¶ 14: *Of Macroprosopus & Microprosopus*



AS HAS BEEN DISCUSSED, BEFORE ALL ELSE was AATIK YOMIN, The Ancient of Days who is called ARIK ANPIN or Macroprosopus, filled with the dew of blessings, his eyes flaming with judgements, and his hair straight and white, being divided into Four-hundred and ten locks which account each for a world of Light in the continuum of Positive Existence. Likewise his beard divided into Thirty-one parts, in each of which are Three-hundred and ninety worlds. And ARIK ANPIN decended into a defined form, and became AB, the Supernal Father. AB then reflected upon himself* forming AIMA, the Divine Mother.

To the Supernal Father, AB, is referred the Yod of TETRAGRAMMATON, while to the Divine Mother

GEBURAH and TIPHARETH, the GEBURIM or 'Violent Ones,' to the inverse of NETZACH, and HOD, the RAPHAIM or 'cowards,' to the inverse of YESOD and MALKUTH, the NEPHILIM or 'voluptuous ones,' and to DAATH, the AMALKITES or 'aggressors.' This last arrangement seems to be similar to that of the Seven Kingdoms of Edom above. The five accursed nations are furthermore attributed to the letters of the PENTAGRAMMATON, &c.

* From which action comes the Name ABBA ELOHIM. The Name ELOHIM is affixed alike to AB and AIMA because it is representative of their union.

is the (initial) He assigned; and these two conjoined make up the Name IAH which is the one, the Initial God. As IAH ELOHIM they join to become parents of the Son, ZAUIR ANPIN or Microprosopus, who embraces the lower *Sephirot* even unto the Foundation.* These worlds are the reign of the Son who is King,† and he is referred to Vou of TETRAGRAMMATON. His eyes are a certain Gold colour, bordered within and without by a thread of Red and a thread of Black; and the Whites thereof are Brilliant, and clear. These are the Mysterious Colours of the Four Worlds which are; in Atziluth, Brilliant White; in Briah, the Red threads; in Yetzirah, the certain Gold; and in Assiah, the threads of Black.‡ He is represented in Allegory by Adam, the First Man, who supports the Columns of Creation.§ His counterpart in the Heavens is

* Which is to say, GEDULAH, GEBURAH, TIPHARETH, NETZACH, HOD, and YESOD.

† His reign shall last 1591 Æons, for 1591 is the sum of the names of the lower *Sephirot* by gematria.

‡ In the composite Tree scheme (*vide* Fig 1) the Key world in Atziluth is KETHER; in Briah they are GEDULAH and GEBURAH; in Yetzirah it is TIPHARETH, which although properly of Briah still influences the three *Sephirot* of Yetzirah significantly; and in Assiah it is MALKUTH. These are also the colours of the Four Kerubim: the Ox is white; the Lion, red; the Man, yellow; and the Eagle, black.

§ The Pillars of CHESED and DIN.

Metatron, the Prince of Countenences,* called also the Prince of the World.

Adam in turn is supported by Eve—his other half—who is called MALKAH, the Queen ruling in the Kingdom, MALKUTH. She is symbolic of the Bride of Microprosopus, the TEBUNAH or "Special Intelligence,"† which is called KALEH MEZLOTH, the Cælestial Bride.‡ To her is referred the (final) He of TETRAGRAMMATON, for secretly she is BINAH re-born—Mother of BEN Ve-BATH, the Son and Daughter—but the daughter is she herself renewed, and the Union of Son and Bride shall bring about the CEH or Joyful Awakening, which is the enlightenment of Man; by this Union shall the True Name TETRAGRAMMATON—Yod He Vau He— be revealed.§

* ARIK ANPIN and ZAUR ANPIN are the Vast and Lesser Countenences. Metatron is frequently referred to as MELEKH SHER ANPIN, the Prince of [the] Countenences. He is also called IHVH HA' QATON—the lesser Tetragrammaton, implying him as the EMANUEL.

† The TEBUNAH is AIMA and MALKAH. Compare this with the Holy Sophia or 'Secret Wisdom' of the Gnostics.

‡ Literally, the Bride of the Sphere of the Zodiac, a title of Sandalphon.

§ The secret of this Mystery, although not outwardly explained, can be understood through careful study of this chapter.

¶ 15: *Of the myriad worlds, and the Unity of the Finite Universe.*



NOW IN EACH OF THE FOUR WORLDS exist Ten *Sephirot*, and in each *Sephirot* yet Ten further *Sephirot*; and the numbering of this is accounted 400, which is the number of Tau, the Cross; the Universe, and the Completion of all things.*

It is written that KETHER is in MALKUTH, and that likewise MALKUTH is in KETHER, but after another manner.† Wherefore are the Four Worlds linked one to the next, MALKUTH to KETHER. It is written further that Reality hangs on a thread, and that thread is the AIN SOPH, the Infinite Matrix which is extended through the *Sephirot* of all 400 MEAUROTH,‡ existing in every direction. As each operate in each, so is the crux of this mystery.

The Infinite Matrix connects MALKUTH to KETHER across the Abyss from World to World in a manner similar to that of an hour-glass, the which

* In gematria, the Hebrew letter Tau is equal to 400. It is furthermore the name of the Cross in Greek, and assigned to the 32nd Path on the Tree of Life to which is assigned the last Arcanum of the ROTA which is the Universe.

† This has been suggested before in the chapters concerning Metatron and Sandalphon, Jacob's Ladder, &c.

‡ Or Lights, i. e., the 400 worlds previously alluded to.

conceals a rotation in opposite directions of the connecting spheres. And the influences of MALKUTH in its fourfold manifestation will fall into the vortex or Infinite Matrix of the AIN SOPH, and from thence into KETHER in the world below, as the sands pass through the hour-glass. It is further understood that the influences so transferred must first undergo a metamorphosis while in the vortex of the AIN SOPH before they are compatible with the world below.

The Four Worlds thus joined form a figure called Jacob's Ladder [see Figure 6] which is the Primary Column or continuity of yet a larger scheme,* and does correspond to Yod of TETRAGRAMMATON. There are further three more columns or continuities which are the Secondary Column, corresponding to He of TETRAGRAMMATON; the Tertiary Column, corresponding to Vau; and the Quaternary Column, corresponding to He (final). Of these four Columns two are of CHESED and two are of DIN † and conceal one further Column at their centre, like the Pillars of the ÆTZ CHAIIM when rotated on its axis (or the Middle Pillar) and projected out as if

* In the Primary Continuity, Atziluth would be the Prime Archetypal World; Briah, the Prime Creative; Yezirah, the Prime Formative; and Assiah, the Prime Material.

† Yod and Vau, the Primary and Tertiary Pillars are of DIN, while the Pillars assigned to He are of CHESED.

a solid sphere.† This Sphere is called Positive Existence, and is synonymous with the AIN SOPH AUR.

By the laws of METAQELAH, or Universal Equilibrium, there must also be a realm of continuities corresponding to the *Qlippoth*, wherefore the Seven Kingdoms of Edom being embodied in a Sphere and quadrupled will make up the Four Inverse Worlds of an Inverse Primary Column; one of four making up the sphere of Negative Subsistence, which is to say all that external to Creation. These two spheres of Positive Existence and Negative Subsistence are enclosed in a sphere of Absolute Reality, which is the Finite Point of the Divine Schema beyond which there exists no thing, save the AIN which is to say Nothingness.

† Simply stated, this projection is like two Trees sharing the same Middle Pillar; Kether and Malkuth constitute the poles of North and South respectively, and the influences of the concealed *Sephirot*, Tiphareth and Yesed occupy the equatorial and lower tropical regions, while Daath behaves like the white of this 'egg.' This scheme was first developed by S. L. MacGregor Mathers, and was subsequently published by the late Dr. Israel Regardie, in his *The Golden Dawn*.

¶ 16: *The divisions of the Soul in Man.*



THE SOUL IS DIVIDED EQUALLY INTO three Images or TZELEMOTH, which are the NESHAMAH or mental Body, called the Higher Soul; the RUACH or Astral Body, called the Spirit; and the NEPHESH or Physical Body** and the Animal Soul. ¶ The TZELEM of the NESHAMAH is divided into three parts: the YECHIDAH, or 'origin of the Divine Mind' corresponding to KETHER; the CHIAH, or 'higher vital principle' corresponding to CHOKMAH; and the (lesser) NESHAMAH, or 'formative principle' corresponding to BINAH. ¶ The TZELEM of the RUACH corresponds to the forces of GEDULAH, GEBURAH, TIPHARETH, NETZACH, and HOD. ¶ The TZELEM of the NEPHESH corresponds to YESOD and MALKUTH.

There exist further in the TZELEM of the NESHAMAH three Beasts: to the YECHIDAH is referred the Conscience, to the CHIAH is referred the Lurker at the Threshold, and to the NESHAMAH is referred the

**The ideas of the Hermetic body and Qabbalistic psychoscopy are not entirely compatable, and there are valid arguments for assigning the Mental Body to the RUACH and the Astral to NESHAMAH. Further the NESHAMAH is not exclusively Physical but is also the origin of the instincts. The physical shell is sometimes called the GOPH in Qabbalah.

Dark Twin.* Each of these must be overcome before the Qabbalist will attain unto the vision of the *Merkabah*.

¶ 17: *The Energy Centres of the Body in Man*



IN THE BODY OF MAN THERE ARE FIVE energy centres, corresponding to the *Sephirot* of the Middle Pillar. In the centre of the forehead is the Crown centre or Third Eye, which corresponds to Kether. It is to be imagined as a sphere of brilliant white light. The second centre is in the throat, and is referred to Daath. It is to be imagined as a sphere of intense mid-violet or 'lavender Æthyr-light'. The third centre is the Solar Plexus, to which is assigned Tiphareth, and the colour Yellow. The fourth centre is in the groin, and it is assigned to Yesod. It is to be imagined as a sphere of indigo-purple light. The last centre is located at the arches of the feet when placed together. It is assigned to Malkuth, and its colour is an olive or ruddy brown hue of light.† On occasion there are centres assigned to the ears, the shoulders and the palms, corresponding to the Pillars of DIN and CHESED, but more

* The Ego, Superego, and Id respectively in Freudian Psychology.

† Compare these with the Hindi Chakras.

frequently these are discounted.

In a meditative state the Qabbalist will make himself aware of these centres one by one, anchoring them firmly in his imagination. The most common method is to begin at the **MALKUTH** centre and work upwards. This is a preliminary exercise to Path and Sphereworking, and to the Vision of the Merkabah.

¶ 18: *Concerning journies of the Mind & Spirit*



ANY PLANES OF EXISTENCE HAVE BEEN detailed in the previous chapters, each with their inhabitants and natures, which the Qabbalist may avail himself of by partaking of a journey of the Mind or Spirit. To the ancient mystics of the Qabbalah and Hekkaloth the very highest aspiration they could attain was 'The Vision of the Vast Countenance and the Holy Merkabah,' which is to say plainly, to behold the Face of God the Almighty One, seated on his Throne .

This feat was achieved only by the most ascetic and disciplined, and involved the achievement of a trance-like state wherein the mental or Astral bodies (and on rare occasion both) could be separated from the physical and ascend upwards to the realms beyond. These can be more or less classified into

one of two categories generally, namely either journeys on the Paths of the Tree of Life, or journeys in the *Sephirot* themselves. Modern Qabbalists use the terms 'Pathworkings' or 'Sphereworkings' to describe these experiences. There are isolated accounts of 'spontaneous' mystical experiences suffered by certain Rabbis when they reached an ecstatic state, but for most, it is a difficult and deliberate act achieved through practice.

The would-be traveller must first attain a meditative state of peace wherein he is oblivious to the external world, next he should charge his energy centres—which is to say meditate on them and imagine them vividly as igniting to full activity—and thirdly at defining and separating the TZELMOTH of his Soul, and separating the necessary portion from the body—if he is exploring Yetzirah, then the RUACH; if Atziluth, then the NESHAMAH and its components, &c. The aspirant having surrounded himself with images, scents, and so on in sympathy with the realm in question should concentrate on that plane to the exclusion of all else. An ecstatic state will be achieved and with it the vision, even that greatest of Visions, the Merkabah.

FINIS

APPENDIX I

The Practical & the Magical Qabbalah

AS MENTIONED BEFORE, THERE ARE THREE SCIENCES to the Practical Qabbalah: Gematria, Temurah, and Notarikon, which we shall each examine. ¶ GEMATRIA is the science of assigning a numerical value to each Hebrew letter,§and then analyzing a word or name with another by equivalency. For example, the name SHADDAI written SH D I equals 300 plus 4 plus 10 or 314; likewise, the Name of the Archangel METATRON written M T T R V N is 40 plus 9 plus 9 plus 200 plus 6 plus 50 (we do not use the final value of Nun which is 700 in this rendering) which also equals 314. Hence it is written of Metatron, "My Name is in Him."

¶ The assignation of number to the Hebrew alphabet is as follows:—

ש	ל	ג	ר	ב	ב	ק	י	א
300	30	3	200	20	2	100	10	1
ם	ם	ו	ך	נ	ה	ת	מ	ד
600	60	6	500	50	5	400	40	4
ץ	צ	פ	ף	פ	ח	ן	ע	ז
900	90	9	800	80	8	700	70	7

§ Note the Greek and Latin languages have their own Gematriæ.

This is called the AIQ BEKER Table, or Palace of the Nine Chambers, which is the most frequently used table of TEMURAH in addition to being a convenient means of memorizing the values of the Hebrew letters. By means of it, letters in one chamber might be substituted for each other, for instance the grest Name IHVH might be substituted by ANSK creating the Name ANESEKH, which could then be subsequently added to a conjuration as a barrage of 'barbarous Names.' Many of the so-called 'barbarous Names' of evocation are in fact derived through one method or another of TEMURAH cypher. ¶ Let us examine another method of TEMURAH called Matrix TEMURAH. From the Phrase 'ATHEH GIBOR LEOLAM ADONAI' we will make a Matrix of an equal number of squares both lengthwise and heighthwise, adding 'nul value letters' if required. We have 17 letters in our phrase, viz.: A T H H, G I B V R, L A o L A M, A D N I and the closest matrix being 4x4 we shall need to drop one letter to fit the pattern. We arbitrarily shall drop the A in LEOLAM and form our matrix thus:

א	ת	ה	ג
י	ב	ו	ר
ל	ע	ל	מ
א	ד	נ	י

and reading from top to bottom, and preceeding from right to left we obtain 'GRMI HVLN THBAOD AILA which we can confuse by still further permutation to arrive at 'GIREM HA-OLIN DE-BAOTH ALIA, which sounds like a perfectly reasonable collection of Mystical Names of Power conveying a message, and yet is far removed from the original ATHEH GIBOR LEOLAM ADONAI.

From the same phrase, ATHEH GIBOR LEOLAM ADONAI we obtain by NOTARIQON the Name of Power AGLA, which is taken from the initial letters of the sentence. Likewise a word can be extended to a sentence by NOTARIQON, e.g., the word: BERESHITH, 'In the Beginning,' the first word of Genesis, is often extended as BERESHITH RAHI ELOHIM SHEIEQBELO ISRAEL THORAH, 'In the Beginning did God *know* that Israel would accept His Law

There are furthermore highly complex tables of correspondance for the process of TEMURAH and other cyphering, of which I shall give the most famous example, the two tables of Tziruph.

IRRATIONAL TABLE

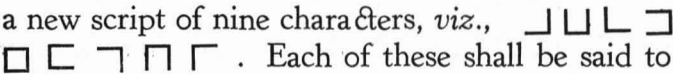

2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100																																																																																																																																																																																																				
1.41421356237	1.73205080757	2.23606797750	2.82842712475	3.46410161514	4.12310562562	4.81628782746	5.54756480482	6.32455532034	7.14142842879	7.98147785378	8.84437810245	9.73316225191	10.6417777248	11.579439851	12.5475548442	13.5451547546	14.5717121832	15.6274836456	16.7115570551	17.8222254452	18.9592620514	20.1228769464	21.3125385714	22.5272861686	23.7671432667	25.0320125674	26.3217797642	27.635397448	28.9728636594	30.334264015	31.7195789473	33.1287102514	34.5615523028	36.0181281408	37.5	38.9882172602	40.4761321091	41.9888347648	43.5254434787	45.0858287463	46.6699860401	48.2778137423	49.9093022524	51.5645161374	53.2434598494	54.9461077094	56.6734718079	58.4255642491	60.2023842641	62.0039314577	63.8303045724	65.6815052074	67.5575325425	69.4583871462	71.3840781261	73.3346051774	75.3099781251	77.3099781251	79.3346051774	81.3840781261	83.4575325425	85.5546051774	87.6753045724	89.8196781251	91.9877251774	94.1694347826	96.3648051774	98.5738471462	100.7965781251	103.0329851774	105.2830781251	107.5468571462	109.8244151774	112.1157641261	114.4209051774	116.7398371462	119.0725601774	121.4190741261	123.7793781251	126.1534731462	128.5413691774	130.9430761251	133.3585941261	135.7879231462	138.2310641774	140.6880161251	143.1587791462	145.6433541774	148.1417411261	150.6539401462	153.1799511774	155.7197741251	158.2734191462	160.8408861774	163.4221751261	166.0172961462	168.6262591774	171.2490741251	173.8857511462	176.5362901774	179.2006911261	181.8789541462	184.5710791774	187.2770661251	190.0	192.7179231462	195.4436701774	198.1843071261	200.9398341462	203.7103511774	206.4958591251	209.2963691462	212.1118811774	214.9423941261	217.7879091462	220.6484261774	223.5239451251	226.4144661462	229.3199891774	232.2405141261	235.1760411462	238.1265701774	241.0921011251	244.0726341462	247.0681691774	250.0787061261	253.1042451462	256.1447861774	259.2003291251	262.2708741462	265.3564211774	268.4569701261	271.5725211462	274.7030741774	277.8486391251	281.0092161462	284.1848051774	287.3753961261	290.5809891462	293.8015841774	297.0371811251	300.2877801462	303.5533811774	306.8339841261	310.1295891462	313.4401961774	316.7658051251	320.1064161462	323.4620291774	326.8326441261	330.2182611462	333.6188801774	337.0345011251	340.4651241462	343.9107491774	347.3713761261	350.8470051462	354.3376361774	357.8432691251	361.3639041462	364.8995411774	368.4501801261	372.0158211462	375.5964641774	379.1921091251	382.8027561462	386.4284051774	390.0690561261	393.7247091462	397.3953641774	401.0810211251	404.7816801462	408.4973411774	412.2279041261	415.9733691462	419.7337361774	423.5090051251	427.3	431.0901761462	434.8862491774	438.6973241261	442.5234011462	446.3644791774	450.2205581251	454.0916381462	457.9777191774	461.8788011261	465.8048841462	469.7509691774	473.7170561251	477.7031441462	481.7092341774	485.7353261261	489.7814191462	493.8475141774	497.9336111251	502.0397091462	506.1658081774	510.3119081261	514.4780091462	518.6641111774	522.8702141251	527.0963181462	531.3424231774	535.6085291261	539.8946361462	544.2007441774	548.5268531251	552.8729631462	557.2390741774	561.6251851261	566.0312961462	570.4574071774	574.9035181251	579.3696291462	583.8557391774	588.3618501261	592.8879611462	597.4340721774	602.0001831251	606.5862941462	611.1924051774	615.8185161261	620.4646271462	625.1307381774	629.8168491251	634.5229601462	639.2490711774	643.9951821261	648.7612931462	653.5474041774	658.3535151251	663.1796261462	668.0257371774	672.8918481261	677.7779591462	682.6840701774	687.6101811251	692.5562921462	697.5224031774	702.5085141261	707.5146251462	712.5407361774	717.5868471251	722.6529581462	727.7390691774	732.8451801261	737.9712911462	743.1174021774	748.2835131251	753.4696241462	758.6757351774	763.9018461261	769.1479571462	774.4140681774	779.7001791251	785.0062901462	790.3324011774	795.6785121261	801.0446231462	806.4307341774	811.8368451251	817.2629561462	822.7090671774	828.1751781261	833.6612891462	839.1674001774	844.6935111251	850.2396221462	855.8057331774	861.3918441261	867.0079551462	872.6440661774	878.3001771251	884.0762881462	889.8723991774	895.6885101261	901.5246211462	907.3807321774	913.2568431251	919.1529541462	925.0690651774	931.0051761261	936.9612871462	942.9373981774	948.9335091251	954.9496201462	960.9857311774	967.0418421261	973.1179531462	979.2140641774	985.3301751251	991.4662861462	997.6223971774




RATIONAL TABLE

𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐𐀑𐀒𐀓𐀔𐀕𐀖𐀗𐀘𐀙𐀚𐀛𐀜𐀝𐀞𐀟𐀠𐀡𐀢𐀣𐀤𐀥𐀦𐀧𐀨𐀩𐀪𐀫𐀬𐀭𐀮𐀯𐀰𐀱𐀲𐀳𐀴𐀵𐀶𐀷𐀸𐀹𐀺𐀻𐀼𐀽𐀾𐀿𐁀𐁁𐁂𐁃𐁄𐁅𐁆𐁇𐁈𐁉𐁊𐁋𐁌𐁍𐁎𐁏𐁐𐁑𐁒𐁓𐁔𐁕𐁖𐁗𐁘𐁙𐁚𐁛𐁜𐁝𐁞𐁟𐁠𐁡𐁢𐁣𐁤𐁥𐁦𐁧𐁨𐁩𐁪𐁫𐁬𐁭𐁮𐁯𐁰𐁱𐁲𐁳𐁴𐁵𐁶𐁷𐁸𐁹𐁺𐁻𐁼𐁽𐁾𐁿𐂀𐂁𐂂𐂃𐂄𐂅𐂆𐂇𐂈𐂉𐂊𐂋𐂌𐂍𐂎𐂏𐂐𐂑𐂒𐂓𐂔𐂕𐂖𐂗𐂘𐂙𐂚𐂛𐂜𐂝𐂞𐂟𐂠𐂡𐂢𐂣𐂤𐂥𐂦𐂧𐂨𐂩𐂪𐂫𐂬𐂭𐂮𐂯𐂰𐂱𐂲𐂳𐂴𐂵𐂶𐂷𐂸𐂹𐂺𐂻𐂼𐂽𐂾𐂿𐃀𐃁𐃂𐃃𐃄𐃅𐃆𐃇𐃈𐃉𐃊𐃋𐃌𐃍𐃎𐃏𐃐𐃑𐃒𐃓𐃔𐃕𐃖𐃗𐃘𐃙𐃚𐃛𐃜𐃝𐃞𐃟𐃠𐃡𐃢𐃣𐃤𐃥𐃦𐃧𐃨𐃩𐃪𐃫𐃬𐃭𐃮𐃯𐃰𐃱𐃲𐃳𐃴𐃵𐃶𐃷𐃸𐃹𐃺𐃻𐃼𐃽𐃾𐃿𐄀𐄁𐄂𐄃𐄄𐄅𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏𐄐𐄑𐄒𐄓𐄔𐄕𐄖𐄗𐄘𐄙𐄚𐄛𐄜𐄝𐄞𐄟𐄠𐄡𐄢𐄣𐄤𐄥𐄦𐄧𐄨𐄩𐄪𐄫𐄬𐄭𐄮𐄯𐄰𐄱𐄲𐄳𐄴𐄵𐄶𐄷𐄸𐄹𐄺𐄻𐄼𐄽𐄾𐄿𐅀𐅁𐅂𐅃𐅄𐅅𐅆𐅇𐅈𐅉𐅊𐅋𐅌𐅍𐅎𐅏𐅐𐅑𐅒𐅓𐅔𐅕𐅖𐅗𐅘𐅙𐅚𐅛𐅜𐅝𐅞𐅟𐅠𐅡𐅢𐅣𐅤𐅥𐅦𐅧𐅨𐅩𐅪𐅫𐅬𐅭𐅮𐅯𐅰𐅱𐅲𐅳𐅴𐅵𐅶𐅷𐅸𐅹𐅺𐅻𐅼𐅽𐅾𐅿𐆀𐆁𐆂𐆃𐆄𐆅𐆆𐆇𐆈𐆉𐆊𐆋𐆌𐆍𐆎𐆏𐆐𐆑𐆒𐆓𐆔𐆕𐆖𐆗𐆘𐆙𐆚𐆛𐆜𐆝𐆞𐆟𐆠𐆡𐆢𐆣𐆤𐆥𐆦𐆧𐆨𐆩𐆪𐆫𐆬𐆭𐆮𐆯𐆰𐆱𐆲𐆳𐆴𐆵𐆶𐆷𐆸𐆹𐆺𐆻𐆼𐆽𐆾𐆿𐇀𐇁𐇂𐇃𐇄𐇅𐇆𐇇𐇈𐇉𐇊𐇋𐇌𐇍𐇎𐇏𐇐𐇑𐇒𐇓𐇔𐇕𐇖𐇗𐇘𐇙𐇚𐇛𐇜𐇝𐇞𐇟𐇠𐇡𐇢𐇣𐇤𐇥𐇦𐇧𐇨𐇩𐇪𐇫𐇬𐇭𐇮𐇯𐇰𐇱𐇲𐇳𐇴𐇵𐇶𐇷𐇸𐇹𐇺𐇻𐇼𐇽𐇾𐇿𐈀𐈁𐈂𐈃𐈄𐈅𐈆𐈇𐈈𐈉𐈊𐈋𐈌𐈍𐈎𐈏𐈐𐈑𐈒𐈓𐈔𐈕𐈖𐈗𐈘𐈙𐈚𐈛𐈜𐈝𐈞𐈟𐈠𐈡𐈢𐈣𐈤𐈥𐈦𐈧𐈨𐈩𐈪𐈫𐈬𐈭𐈮𐈯𐈰𐈱𐈲𐈳𐈴𐈵𐈶𐈷𐈸𐈹𐈺𐈻𐈼𐈽𐈾𐈿𐉀𐉁𐉂𐉃𐉄𐉅𐉆𐉇𐉈𐉉𐉊𐉋𐉌𐉍𐉎𐉏𐉐𐉑𐉒𐉓𐉔𐉕𐉖𐉗𐉘𐉙𐉚𐉛𐉜𐉝𐉞𐉟𐉠𐉡𐉢𐉣𐉤𐉥𐉦𐉧𐉨𐉩𐉪𐉫𐉬𐉭𐉮𐉯𐉰𐉱𐉲𐉳𐉴𐉵𐉶𐉷𐉸𐉹𐉺𐉻𐉼𐉽𐉾𐉿𐊀𐊁𐊂𐊃𐊄𐊅𐊆𐊇𐊈𐊉𐊊𐊋𐊌𐊍𐊎𐊏𐊐𐊑𐊒𐊓𐊔𐊕𐊖𐊗𐊘𐊙𐊚𐊛𐊜𐊝𐊞𐊟𐊠𐊡𐊢𐊣𐊤𐊥𐊦𐊧𐊨𐊩𐊪𐊫𐊬𐊭𐊮𐊯𐊰𐊱𐊲𐊳𐊴𐊵𐊶𐊷𐊸𐊹𐊺𐊻𐊼𐊽𐊾𐊿𐋀𐋁𐋂𐋃𐋄𐋅𐋆𐋇𐋈𐋉𐋊𐋋𐋌𐋍𐋎𐋏𐋐𐋑𐋒𐋓𐋔𐋕𐋖𐋗𐋘𐋙𐋚𐋛𐋜𐋝𐋞𐋟𐋠𐋡𐋢𐋣𐋤𐋥𐋦𐋧𐋨𐋩𐋪𐋫𐋬𐋭𐋮𐋯𐋰𐋱𐋲𐋳𐋴𐋵𐋶𐋷𐋸𐋹𐋺𐋻𐋼𐋽𐋾𐋿𐌀𐌁𐌂𐌃𐌄𐌅𐌆𐌇𐌈𐌉𐌊𐌋𐌌𐌍𐌎𐌏𐌐𐌑𐌒𐌓𐌔𐌕𐌖𐌗𐌘𐌙𐌚𐌛𐌜𐌝𐌞𐌟𐌠𐌡𐌢𐌣𐌤𐌥𐌦𐌧𐌨𐌩𐌪𐌫𐌬𐌭𐌮𐌯𐌰𐌱𐌲𐌳𐌴𐌵𐌶𐌷𐌸𐌹𐌺𐌻𐌼𐌽𐌾𐌿𐍀𐍁𐍂𐍃𐍄𐍅𐍆𐍇𐍈𐍉𐍊𐍋𐍌𐍍𐍎𐍏𐍐𐍑𐍒𐍓𐍔𐍕𐍖𐍗𐍘𐍙𐍚𐍛𐍜𐍝𐍞𐍟𐍠𐍡𐍢𐍣𐍤𐍥𐍦𐍧𐍨𐍩𐍪𐍫𐍬𐍭𐍮𐍯𐍰𐍱𐍲𐍳𐍴𐍵𐍶𐍷𐍸𐍹𐍺𐍻𐍼𐍽𐍾𐍿𐎀𐎁𐎂𐎃𐎄𐎅𐎆𐎇𐎈𐎉𐎊𐎋𐎌𐎍𐎎𐎏𐎐𐎑𐎒𐎓𐎔𐎕𐎖𐎗𐎘𐎙𐎚𐎛𐎜𐎝𐎞𐎟𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽

In the two tables given above, each horizontal line represents a method of TEMURAH substitution, for example in the first line of the Irrational Table we have the AL BATH method, where A is substituted for L and vice versa, B by TH, &c.

The Magical Qabbalah used similar methods, but not for the purpose of obscuring and protecting secrets as was the more common use of the Practical Qabbalah, but for the purpose of creating new Names and symbols. The method of Matrix Temurah given before is one type of Magical Qabbalah, whereby new Names—in reality alternatives for existing ones—were created. Sigils were likewise derived in similar divers ways. I am certain that most of my readers are familiar with the method of deriving sigils from the Kameas or Planetary Squares attributed to Agrippa, and so I need only mention that method in passing. There is, however, a less familiar but equally excellent means of deriving sigils from the AIQ BEKER table (*vide* page 41) which I shall now elaborate.

The Nine Chambers or Palaces are used to create a new script of nine characters, *viz.*, . Each of these shall be said to represent the letters it contains. In this system, for example, the Name MIKAEL is written 

□. These characters being made to share any lines parallel between each we arrive at:  &  &  which combined further and rotated obscurely yield this:



In addition more sophisticated alphabets were often employed, among which was the Chaldæan 'Passing of the River' characters, so called because they are formed from the passing of the influences from *Sephirah* to *Se-phirah* on the Tree of Life. They are:—



APPENDIX IJ

A TABLE OF CORRESPONDANCES ON THE TREE OF LIFE

In the Tables following the Roman Numerals heading the columns are to be read as indicated below:—

- I Path
- IJ Title
- IJ Symbol
- IV God Name
- V Angel
- VI Chora
- VIJ World of Stars
- VIJ Briatic Colour Scheme
- IX Sub-Elemental Colours in Briah
- X ROTA Arcanum
- XI Geomantic Figure
- XIJ Platonic [or Ptolemaic] Solid
- XIJ TZELEM hf the Soul
- XIV Alchemical Principles
- XV Metals & Substances
- XVI Mystical Experiences
- XVIJ Energy Centres
- XVIIJ Ten Commandments
- XIX Ordo Lux Kethri ensignium

I	IJ	IIJ	IV	V	VI
1	KETHER	⚡	EHEIEH	Metatron	CHAIOTH HA-QADESH
2	CHOKMAH	↑	IAH	Raziel	AUPHANIM
3	BINAH	↓	IHVH ELOHIM	Tzaphqiel	ARALIM
4	DAATH	⚡	ELOAH	Tzoziel	
5	GEDULAH	⚡	EL	Tzadqiel	CHASMALIM
6	GEBURAH	♂	ELOHIM GIBOR	Khamæl	SERAPHIM
7	TIPHARETH	⊙	AGLA	Raphæl	MALAKIM
8	NETZACH	♀	IHVH TZABAOth	Haniel	ELOHIM
9	HOD	♂	ELOHIM TZABAOth	Mikæl	BENI ELOHIM
10	YESOD	☾	SHADDAI EL CHAI	Gabriel	KERUBIM
11	MALKUTH	⊗	ADONAI MELEKH TA'AUS	Sandalphon	ISHIM
12		△		Ruachiel	
13		⚡		Tiriel	
14		☾		Zenæl	
15		♀		Aodæl	
16		♂		Malakidel	
17		♂		Asmodel	
18		♂		Ambriel	
19		♂		Moriel	
20		♂		Urniel	
21		♂		Hamaliel	
22		♂		Locæl	
23		♂		Zuriel	
24		♂		Miel	
25		♂		Briniel	
26		♂		Edoniel	
27		♂		Hanæl	
28		♂		Mephael	
29		♂		Cambriel	
30		♂		Emonitziel	
31		♂		Robæl	
32		♂		Æshiel	
32 bis		♂		Gethæl	
31 bis		♂		Auphiriæl	
		♂		Akatriel	

I	VIJ	VIIJ	IX
1 RASHITH HA-GILGALIM		White Brilliance	
2 MEZLOTH		Dove Grey	Apricot, Chartreuse
			Mid-yellow, Citrine
3 SHABBATAI		Black	Red-orange, Yellow-green
0 ABYSSUS SHEOL		Mid-Violet	Lemon-yellow, Raw Sienna
4 TZEDEQ		Blue	
5 MADIM		Red	
6 SHEMESH		Yellow	
7 NOGAH		Emerald Green	Ochre, Dark lime, Chartreuse, Olive
8 KOKAB		Orange	Scarlet, Ochre, Apricot, Russet
9 LEVANNAH		Indigo-purple	
10 OLAM YESODOTH		Russet, Citrine, Olive, Black (<i>Ibid</i>)	
11		Yellow	
12		Orange	
13		Violet	
14		Green	
15		Scarlet	Lemon-yellow
16		Red-orange	
17		Orange	Intense Amethyst
18		Orange-yellow	
19		Yellow	
20		Yellow-green	
21		Blue	
22		Green	
23		Blue	
24		Blue-green	Yellow-green
25		Blue	Raw Sienna
26		Violet	Red-orange
27		Red	
28		Purple	
29		Magenta	
30		Yellow	
31		Red	
32		Indigo	
32 bis		Black, flecked white	
			Raw Sienna
31 bis		Cinnibar, flecked gold	

I	X	XI	XIJ*	XIIJ
1				YECHIDAH
2			Icosohædron	CHIAH
3				NESHAMAH
0			Dodechaædron	
4				
5				
6				RUACH
7			Icosohædron	
8				
9				NEPESH
10				(GOPH)
11	Fool		Octahædron	
12	Magus			
13	High Priestess			
14	Empress			
15	Emperor	Puer	Dodecahædron	
16	Pope	Amissio	Dodecahædron	
17	Lovers	Albus	Dodecahædron	
18	Chariot	Populus, Via	Dodecahædron	
19	Strength	Fortun maj, min.	Dodechaædron	
20	Hermit	Conjunctio	Dodecahædron	
21	Wheel of Fortune			
22	Justice	Puella	Dodecahædron	
23	Prudence		Icosohædron	
24	Death	Rubeus	Dodecahædron	
25	Temprnce	Acquisitio	Dodecahædron	
26	Devil	Carcer, Opposito	Dodecahædron	
27	Tower of Babel			
28	Hope	Tristitia	Dodecahædron	
29	Faith	Lætitia	Dodecahædron	
30	Charity			
31	Judgement		Tetrahædron	
32	Universe			
32 bis		Cauda Draconis	Cube	
31 bis		Caput Draconis	Dodecahædron	

* The Platonic Solids are quite versatile as path and sphereworking aids. The primary assignations are to the elements, viz.: the Tetrahædron to Fire, the Icosohædron to Water, the Octahædron to Air, the Cube to Earth, and the Dodecahædron to the Æthyr. In addition the Dodecahædron can be used also for the Zodiacal Signs, and the Icosohædron for the Sephirot and their Qliphothic counterparts (I-10 & 11-12).

I	XIV	XV	XVI
1	♀	♂ Metallic Root*	Union with the Absolute
2	⊖	♂ Phosphorus	The Beatific Vision
3	♂	♂ Lead	Knowledge of the Sophia
0		♂ Philosopher's Stone	Total Knowledge
4		♂, ♂ Tin or Antimony	Ultimate Sacrifice
5		♂, ♀ Iron or Sulphur	Realization of Supreme Power
6		⊙ Gold	Harmony of Self†
7		♀ Copper †	Absolute Love
8		♂ Quicksilver	Vision of the Merkabah
9		⊙ Silver	Transcendence over Illusion
10		♂ Medicina Metallorum	Recognition of the Divine Purpose
11	♀		
12			
13			
14			
15			
16			
17			
18			
19			
20			
21			
22			
23	⊖		
24			
25			
26			
27			
28			
29			
30			
31	♂		
32			
32 bis			
31 bis	⊗		

20 respectively). In fact this latter is especially suited to

* This is sometimes substituted with Aurichalcum or Potassium.

† This is the Alchemical Sublimation of the Soul, called mystically
"The vision of the Holy Guardian Angel." † or Brass

I	XVIJ	XVIIJ	XIX
1	Crown	I am the Lord thy God; thou shalt have no other gods &c.	
2		Thou shalt make no graven image.	
3		Thou shalt not blaspheyme, &c.	
o	Throat	Remember that thou keep Holy the Sabbath.	Amethyst Puzzle
4		Honour thy Father and Mother.	
5		Thou shalt do no murder.	
6	Solar Plexus	(see Daath)	
7		Thou shalt not commit adultery.	
8		Thou shalt not steal.	
9	Groin	Thou shalt not bear false witness.	
10	Feet	Thou shalt not covet thy neighbor's wife, &c.	
11			Aleph Lamen
12			
13			
14			Hour-glass
15			
16			
17			
18			
19			Heart Lamen
20			
21			
22			Argentum
23			Astrum
24			Cinquifoil
25			Rose
26			
27			Sword Lamen
28			
29			
30			Sigillum
31			Theurgia
32			
32 bis			Cross of Equ-
31 bis			ated Forces

this assignation, as each face of the Icosohædron is a triangle, and each side in that triangle can be said to represent the Paths entering or exiting that Sephirot or anti-Sephirot. [*vide.*: Plato, *Timæus*, 53C-57D.—PUB.]

APPENDIX IIJ

DESCRIPTION OF THE ARCANUM MAJOR OF THE ROTA:

0: FOOL: A: An attractive young man—like card 12—is seen in mid-stride. He fixes his gaze on the heavens, not the Earth, oblivious to the cliff-edge directly before him. At his feet a white wolf menaces, but to this he also pays no heed. Over his left shoulder—but carried in his right hand—is slung a quarterstaff with a golden net tied to the end, and within the net is a crystal orb. In his left hand he raises an antique rose in a whimsical gesture. Down on his back shines the afternoon sun. Up in the sky flies a Black Eagle. and snowcaped mountains in a massif decorate the background. The garments of the youth are decorated variously with the symbols of Æthyr, Air, Fire, and Water. This card is the antithesis of Card 12.

1: MAGUS: B: A dark haired youth holds a Hame above his head in his left hand. His eyes are shut in concentration. His right hand is stretched towards a Bœmus upon which are the four instruments of Magic: Staff, Sword, Chalice and Pentacle. His fingers suggest a SCHIN by their juxtaposi-

tion, and a red aura envelopes both he and the instruments. Above his head hangs the symbol of the Archimage; infinity in blue. He has donned the garment of an Adept; the white robe of silk, with red glyphs of warding, and a red sleeveless mantle—also of silk. The robe is girt with a girdle of iron in the form of a serpent grasping its own tail in its mouth. Upon his brow rests a crown of Pentagrams also made of iron. The Name *AGLA* is clearly visible on the band of the crown, at his forehead.

2: HIGH PRIESTESS: G: A dark-haired Priestess stands in the Temple between the two Pillars. The left is Black countercharged gold, and the right is White countercharged silver. In the foreground is a thurible, smoking with incense, and in the background hangs the Banner of Order in the same colours as the Pillars. She stands on a dias of five steps, each a different variety of Marble (elements & æthyr) and is reading from a scroll which she holds by the posts in both hands (it is the *TORAH*). Her expression is stern. She is dressed in white robes girded by a silver cincture over which is a mantle of sky-blue with flowing sleeves. Upon her breast is an equal armed cross of silver, and adorning her head is a cap woven of silver links. It has

five rays like a star and contains a silver plate with the Great Name IHVH, the which rests above her brow.

3: EMPRESS: D: Mother Nature kneels within a fairy-ring. She wears a garland wreath on her head with five lit white candles (elements). Animals of all sorts gather round her; in her lap is nestled a dove, and cut wheat is strewn at her feet. In the background is a river, and juniper trees. Around her neck hangs the sign of Venus in copper. Other innocent-hearted motifs.

4: EMPEROR: H: A tall man in full armour stands with a great host behind him. To his left a trumpeter; to his right, a boy carrying his banner: a black bear rampant on a red field. The Emperor stands in a valiant pose; his sword drawn; his head bare displaying handsome gold locks, a fine beard, and moustache blown astray in the wind. He seems invigorated by his surroundings; the potential conquest . . . Upon his polished shield is a Ram's head worked in gold. In the far distance is a canyon with a river, and some of the land is ablaze with fire.

5: POPE: V: A Pope sits on a throne atop a three-stepped dias (Mercury, Sulphur, Salt). His robes are white samite with gold damask roses. About him kneel four creatures: in the lower right a Red Lion, in the upper right a Man in a Yellow Toga, in the upper left a Black Eagle, and in the lower left a White Ox. These are the Four Kerubim, and together with the Pope their positions hint at the Pentagram, for he [the Pope] is the uniting force or Æthyr. There is a brazier with a conical lid in the background, as well as the usual paraphernalia of a cathedral.

6: LOVERS: Z: Adam and Eve stand in Paradise. Above them watches Gabriel. Behind Adam, the Tree of Life is depicted as an actual Tree with glorious blossoms in the positions of the *Sephirot*. Its leaves are red Yod-flames. Behind Eve is the Tree of the Knowledge of Good and Evil, whose eleven fern-like branches and seven fruits represent the planets, and the Qlippoth. The serpent-archetype slithers up the Tree of Knowledge, and Eve is reaching for the fruit . . . just beyond her grasp.

7: CHARIOT: CH: A Chariot, drawn by a Black Lion and a White Lamb carries a warrior in silver, gold

and adamantite (blue) armour away from a great city. His armour is set in lunar, solar and stellar motifs, and he bears in his right hand a sceptre with a Crescent Moon. His shield which is hung upon the front of the Chariot bears the image of a Crab in adamant-blue.

8: STRENGTH: T: Daniel pulls the thorn from the lion's paw. The four Kerubim look on. The symbol of infinity hangs over his head. Simple motifs, the two figures dominate in the picture.

9: HERMIT: I: An Ancient in brown robes cinched in black with a gold Hexagram embossed on the breast stands at the top of a high mountain. To his back is the opening to a cave, and below lies a city. In his left hand he bears a lantern from which six rays emanate, and in his right hand he bears a staff in the likeness of a serpent. The hood of his robes suggest a Yod by shape. His head is bowed, and his eyes are shut with resolution. The motifs of Uranus, and Fire are also present, but after a subdued manner.

10: WHEEL OF FORTUNE: K: Fortune—a blindfolded, naked virgin—turns a wheel whose six

spokes are the Wands, Swords, Cups, and Pentacles of the ROTA. Upon the wheel ride an androgyn, the serpent archetype, and a naked infant. Fortune turns the wheel by pulling the golden rope of EMETH—or Truth. The Four Kerubim reside in the four quarters.

11: JUSTICE: L: A naked virgin stands on the steps before a Temple. In her left hand she bears the scales of justice, in her right a drawn sword. She is blindfolded to symbolize her impartiality. She stands between the two Pillars to symbolize her balance. With her right foot she subdues a wolf which lies on the steps before her.

12: PRUDENCE: M: A young man stands frozen in mid-stride. Carefully he scans the ground before him for a safe place on which to set his foot. Jagged chasms and crevices in the earth yawn open around him, seemingly intent on swallowing him up. In the background, the sea is seen in a raging tempest. The sky is dark, and the Moon is in the South Node. In the distance a gallows—in the shape of a Daleth—has been erected on a stretch of rocks. The waves pound against them. But for all this, the young man displays a calm reserve. His head is engulfed

in a blue aura, and above him flies a dove bearing an olive branch in her beak. Neptune and Water motifs.

13: DEATH: N: The battlefield depicted in card 4 is seen in aftermath. Both Emperor & common man alike lie dead in gore. A Woman—Lady Death—rides a white palfrey with red eyes through the carnage. She weaves her way through this unhappy scene with a dispassionate expression. She is adorned in Black armour and carries a fauchard. Behind her rides a boy, bearing her banner—a stylized white cinquefoil rose on a black field. The boy is alike dressed in black, and his steed is also a white palfrey. Among the dead, a widow mourns with her two children. The burned remains of a city is seen now in the canyon—at the end of the river, and the Sun sets behind it, painting it in the colour of blood.

14: TEMPERENCE: S: Raphaël is seen in a valley near a pool. He bears a torch in one hand, upright, and pours water into the pool from a chalice in the other. His wings are outstretched, and a rainbow shines between them. His eyes are closed in a reverent manner, and a white aura glows about his

head. His left foot is advanced and is in the pool underwater while his right remains on land (his right knee is bent slightly). His robes are white, and bear the Name TETRAGRAMMATON on them. He wears a circlet on his brow with the emblem of the Sun. The Four Kerubim occupy the quarters once more.

15: DEVIL: AO: Baphomet stands behind an onyx altar. Draped unconscious or dead upon it lies a naked virgin, chained by her wrists. Her head is toward the left of the card, and dangles over the edge of the altar. Her golden hair cascades down. In the foreground are seen two damned souls chained to an iron ring on the altar. One is female, but with cloven hooves, horns, and a lion's tail. She offers on her knees a Chalice and a bunch of grapes to the Goat of Mendes. The other is a male, with one cloven hoof, horns, and the tail of a scorpion. He is likewise kneeling, but on one knee, and offers the Goat an inverted torch. At the feet of the male figure (to the left of the card) burns a black candle; to the right, at the feet of the female, a white candle burns. Behind Baphomet on the wall can be seen the inverted Pentagram in orange. Between his horns burns a red candle, but he himself

glows faintly in lavender. Superimposed upon the inverted Pentagram is a drawn sword, point downwards. With his left hand Baphomet makes the Aoyn sign, revealing the sigil of Saturn which is burned into his palm. In his right hand he bears a black wafer, triangular in shape. There are shadows and dark colours everywhere. The card symbolizes all that is *false*.

16: TOWER OF BABEL: P: The Tower has been struck by jagged lightning, whose shape resembles the Flaming Sword. Where the *Sephirot* are on the sword, the lightning-flash glows brighter. From the shattered tower fall two figures, a king and queen whose juxtaposition on the card hint at the letter AYON. They plummet towards the hard rocks of reality below.

The tower is burning and crumbled, although seemingly made from solid rock. To the left of the Tower hover eleven yod-flames—but ebon in colour—in the configuration of the *Averse Sephirot*. To the right, ten white yod-flames in the form of the Tree of Life or Venus symbol. The Sky is an angry, lurid red.

17: HOPE: Tz: A beautiful, naked virgin, kneeling on her left knee, her right foot being in a pool of water, pours from two amphoræ. From the blue (electric) one in her right hand (magnetic) she pours the elixir of life (lavender, representing the Æthyr) into the water of the pool, and from the red (magnetic) one in her left hand (electric) she pours the elixir onto the earth from whence it flows off in five directions (the senses). Behind her, and to the right of the card is the Tree of Life as it was seen in card six, but now the yod-shaped leaves are green. To the left is the Tree of Knowledge in which now perches the dove seen in card twelve, still holding the olive branch in her beak. Above the virgin is a golden seven-pointed star accompanied by ten silver stars of smaller size. The whole assembly of stars give the appearance of the symbol of Pluto (for the virgin is secretly Persephone). Her hair is long and blonde, her eyes are closed reverently, and her pose hints at a swastika (*i.e.*, ALEPH or KETHER). Yellow roses grow by the side of the pool, and multi-coloured butterflies flutter about them. Everywhere is Life, for this is Eden restored. A predominance of green, with subtle Air and Water motifs.

18: FAITH: Q: A waning Moon shines, casting nine rays into the night. But grey clouds are encroaching, threatening to engulf the light. The four clouds are vaguely yod-shaped and have a red glow to them. On a plateau below are seen two towers, a red to the left, a blue to the right (LEH & DOH &c.). A path between the two towers leads down to an uncomely fen from which a crayfish emerges. The path is guarded by two black wolves with flaming red eyes. One of them howls at the moon.

19: CHARITY: R: A huge Sun shines on two naked children dancing in a walled garden. Each clasps the other's hands as if they meant to spin each other about in circles. The girl's feet splash in a pool of water. The boy's feet dance on green grass. Five red yod-flames shine down upon them in blessing from the Sun; the sky is cloudless and the garden is decked with daisies and sunflowers.

20: JUDGEMENT: SH: Michæl, a dark-haired Angel, stands before the Tree of Life. His left hand rests on the pommel of the Flaming Sword; his right hand makes a sign—the opposite of Baphomet's in

card fifteen—which looks like the letter Shin. The symbol of Mercury is revealed as glowing in his palm (orange). Wormwood grows at his feet. His white robes bear the red-and-gold equal-armed cross. Behind him the Tree of :Life (depicted as an actual tree) erupts like a volcano spewing red yod-flames into the air: the hail of sulphurous fire. Out of the ground, heads and hands grope forth: the dead rising from their graves. One corpse, that of a child, is already risen, and sounds the trumpet-call. Michæl, like Raphæl in card fourteen and Gabriel in card six has a white aura about his head. There is a river in the foreground with a serpent swimming in it (to the left of the card). The child stands in the flow of the river (to the right). The sky is tempestuous; with lightning and fire.

21: UNIVERSE: TH: Within the polychromatic background of the Astral Plane of Yetzirah is an ellipse composed of 400 lesser circles of various colours. Within this ellipse is the shining figure of a naked virgin. Her eyes are closed reverently; her right foot is advanced, her left on tip-toe; her right hand is advanced, raised, and rotated to the right: her left is thrown back, lowered, and rotated to the left. Both hands grasp shafts of brilliant white light. A

red silk scarf (discreetly placed) suggests the letter KAPH as it billows behind her. In the four corners of the card are the Four Kerubim, the Red Lion, Black Eagle, Yellow-haired Man, and White Ox who have appeared in so many other trumps.

ADVERTISEMENT:—The author of this volume is presently looking for artists of exceptional skill to paint the images for a complete ROTA deck. Interested persons may apply by sending their rendition of any of the major ROTA Arcanum described in the appendix above to the author in care of this publisher. The artist chosen will receive an equal portion of the proceeds from the subsequent sale of the Deck itself.

APPENDIX IV

Example of a Path & Sphereworking on the Tree of Life



IN PREPARATION: ¶ IF THE STUDENT INTENDS to conduct himself through these examples without the aid of a guide, he should first read each over, and memorize it effectively. Having done this, he should find a quiet, tranquil place where he can conduct himself through the working without being disturbed. He can choose either to lie down in the 'Wand Posture' or sit upright in the 'King's Posture.' I myself would suggest the former, as it requires less demand on the physical body during a given working, but either is suitable. Next he must close his eyes, and begin breathing deeply and rhythmically as taught before, neither hyperventilating nor staggering his breath. He should imagine his body as the image of the Middle Pillar, and should charge his Energy Centres accordingly, in turn from MALKUTH upwards to KETHER.

When these Pathworkings—eighteen in all, following the path of the Kerubic Sword—were first given in 1983 to members of the O.:L.:K.: and some privileged others, a preamble was read at the

commencement of each working, accompanied by synthesizer. For the convenience of the reader inexperienced in disciplined Western Meditative techniques, that preamble is here reproduced . . .

PREAMBLE: . . . *Relax. Close your eyes and begin deep and rhythmic breathing. Hold your breath in for a certain number of heartbeats, then exhale; and hold your breath out for an equal length of time.*

Imagine that one by one each of your Energy Centres is charging in turn: beginning with the arches of your feet, cause your Malkuth-centre to charge with a ball of olive light. Next at your groin, or Yesod-centre allow an indigo-purple sphere to form and grow. At your solar-plexus, brilliant yellow sunlight—Tiphareth—beams forth. In your larynx or Daath-centre, violet Æther-light throbs in harmony with the beat of your heart; and lastly, at your crown or Kether centre, a sphere of white brilliances begins to glow. You ARE the Middle Pillar; different colours of light begin to meld and blur until you are engulfed in light, and violet Æther force encloses you in a protective sphere . . . (music)*

As you relax, you begin to feel your physical body

* Olive was found to be the easiest of the Malkuth colours to imagine as light. Previous trials with Sienna—the synthesis of the four colours—had failed.

become heavier and heavier; indeed each limb is lead, and you cannot lift it from the floor. But also, you feel as if a part of you has grown remarkably lighter; indeed it is as a feather, growing lighter and lighter with each passing rhythmic breath. This is your Astral Body. Concentrate on the dichotomy of yourself; the contrast between the two bodies. . .

As you feel your Astral Body begin to rise, and separate from your physical body, imagine that the violet sphere of Æthyr-light moves with you, carrying you like a soap bubble. You are now floating above your physical body, but you are not alarmed. You feel only peace.

Engulfed in your sphere of Light you continue to rise, higher and higher: up through the roof, and out into the (night) sky. As you continue to rise, higher and higher, the light continues to increase in its brightness; brighter and brighter, until its every pulse can be felt, and heard . . . (music)

You float outwards into the Astral,⁵ and you drift through its eddies and currents. You pass through its vast dimensions until you reach that certain special point. You know where it is without thinking, and slowly your Magic sphere begins to descend through the plasmacosc . . .

SPHEREWORKING: ¶ MALKUTH: . . . You are in a barren wasteland, amongst the toppled remnants of a fortified stone wall half buried in the soil. The wind howls harshly around you, and the Sun beats down on your back . . . and in some way, this place seems familiar to you, like a remote dream from the past . . .

At your feet, a peculiar creature, some primitive monotreme or mammal, emerges from its burrow; it has white furry claws—powerful, and made for burrowing, like a mole's; and its torso is protected by scaly armour—like a dragon's; its mouth is really more of a hooked beak—like a parrot's; and its tail is flat and paddle-like—like a beaver's. All in all a strange assembly of parts for one creature to possess. At first you feel tempted to dismiss the creature as merely a desert-dwelling relative of the platypus, but as you ponder the curiosity of its construction, a revelation hits you: this creature is composed of symbols for the Four Elements! Fire, Water, Air, and Earth are all represented in its features.

It gazes up at you with solemn, sad eyes, and speaks . . .

*when the dust has fallen,
silence rules the Earth;
when the ancient, crumbling, stone lies
 buried beneath the dirt;
when the mystery returns to darken
 mutant man,
He will understand . . . **

As you ponder its words, you look up, and discover that your surroundings have changed. The terrain is now diverse; separated into four wedge-shaped quadrants meeting at the exact point where you stand. To the East lies a lush and inviting rain-forest; to the North, a coastline with crashing ocean waves; to the West, rocky mountains, landscapes with high cliff faces and yawning fissures; and to the South, stretch sandy dunes as far as the eye can see. Looking closer, you note that each quadrant is marked by a lone pyramid, each differing from its fellows, just at the limits of your perception.

You look back at your guide, and are surprised once more: in place of the platypus-creature there stands an androgynous Angel in robes of salmon

* this is taken from the lyrics of the song *Mutant Man* by the late Patrick Cowley.

pink. Her hair is short-cropped, but as white as the creature's fur; her eyes are just as black and sorrowful. She is Sandalphon, as you realize now, and as she wordlessly turns, and walks away you unquestioningly follow . . .

To which quadrant does Sandalphon lead you? What do you find there?

RETURN: . . . *Your surroundings begin to fade, as the sphere forms around you . . . You are returning to your body . . . You are awake. You feel perfectly relaxed and refreshed.*

PATHWORKING: THE 32ND PATH: TAU: ¶When the sphere vanishes, we find we have returned to the barren wasteland. Sandalphon is waiting for us in her human form. The wind fuffles and rustles her robes of salmon, and her great green wings lose a feather or two as the wind gusts. She welcomes us with great warmth and joy, embracing us with arm and wing alike; we are her special charge, the Children of Earth.

Her skin is tanner, and more radiant than we remember; almost golden. And she is no longer sorrowful, but joyful. We are not of the race called 'mutant man' for which the Earth has suffered, we

are the true Children of the Earth; the seekers of the Light.

She passes her hand before us," and our clothing is replaced by robes of white linnen, loose-woven, like cheesecloth. She passes her hand before us again, and we find our robes girded by strong leather belts. She seems pleased.

"I know why you have come," she tells us, "To travel the Paths of Ascention. Your first test will be the 32nd Path. It is the path of the elements; the four equated forces, perpetually in contest. Its symbol is the Equal-armed Cross, which is the most ancient symbol of Saturn in its simple, stabilizing nature. Walk the Path and partake of its Mystery."

Turning from us, Sandalphon cups her hands above her head. Within them we see a small token: an equal-armed cross formed from five cubes of some lustrous mineral. Her eyes are shut in concentration. The wind is building to a furious roar. Clouds of Fire, smoke, and mist are gathering . . . the elements have gone wild! She does not seem to notice, and indeed the area surrounding us is calm in comparison with the tumult beyond. We notice now that Sandalphon herself is changing; her white hair is darkening to black; only a few white flecks

remain. Her robes, too change colour: their hue is deepening to indigo. In this form she is Gethæl, keeper of the 32nd Path. We know this without understanding how we know, but our understanding of Qabbalah tells us that Sandalphon is the mystical daughter of BINAH, the Supernal octave of Saturn which is one of the keys of this Path. Sandalphon—Gethæl—intones a word, and from her token a beam of brilliant light bursts forth. It slices the maelstrom before us like a knife slices butter, creating a path for us to travel upon. As we begin to follow Gethæl down the path, the windstorm worsens; a raging tumult, a battle of opposites is being waged beyond the safety of our path. Water and Fire and dust swirl through the savage winds; and strange creatures swim through the earth, and walk solidly upon water. But on our path, all is calm and sane. Before us there presently stands a White Ox, who blocks our path.

"I am the First Kerubim. In what Name do you come?"

Our guide answers for us, "The Almighty Lord of Life, SHADDAI EL CHAI." The Ox nods, and vanishes into the maelstrom. We proceed a little further on, and then we are stopped by a Man in Yellow.

"I am the Second Kerubim. By what symbol do you come?"

"By the Cross of Equated Forces." answers the Angel, displaying her token. The Man vanishes.

As we look ahead of us we can now see that our path leads its way up into a high mountain, winding and twisting around the pinnacle. Near the very peak, we think we can see a twinkle of light . . . Yes! It pierces the storm like a beacon!

When we reach the foot of the mountain, we are stopped again.

"I am the Third Kerubim." a Red Lion with a golden mane declares, "What leads you; what Path do you follow?"

We answer together with Sandalphon who is Gethæl, "Led by the Light, we follow the Path of the Sword." And the Lion lets us pass. The summit trail winds upwards and upwards; we feel the crispness of the air in our lungs, smell the odour of long-forgotten freshness in it. The ascent does not weary us; it invigorates! As we continue to climb with renewed speed we are stopped again, by a Black Eagle.

"I am the Fourth Kerubim. What is the secret of this Path?"

"Man is the only creature made in God's Image." we reply. And the Eagle flies away.

At last we reach the top of the Mountain, and the end of the Path. Waiting for us is a beautiful female Angel. She wears robes of purple, and her hair is long and black; bound by a circlet of silver which shines with light. She is Illiel, Mother of the Seven Mansions of the Moon. She stands before two great silver portals which also beam with light. She looks directly at us with her violet eyes and asks; "Why have you set out on this journey; followed along this Path? What do you seek? What do you hope?"

Sandalphon does not answer. She no longer stands beside us, for she is this third Angel also. It is for us alone to solve this question . . .

[RETURN]

