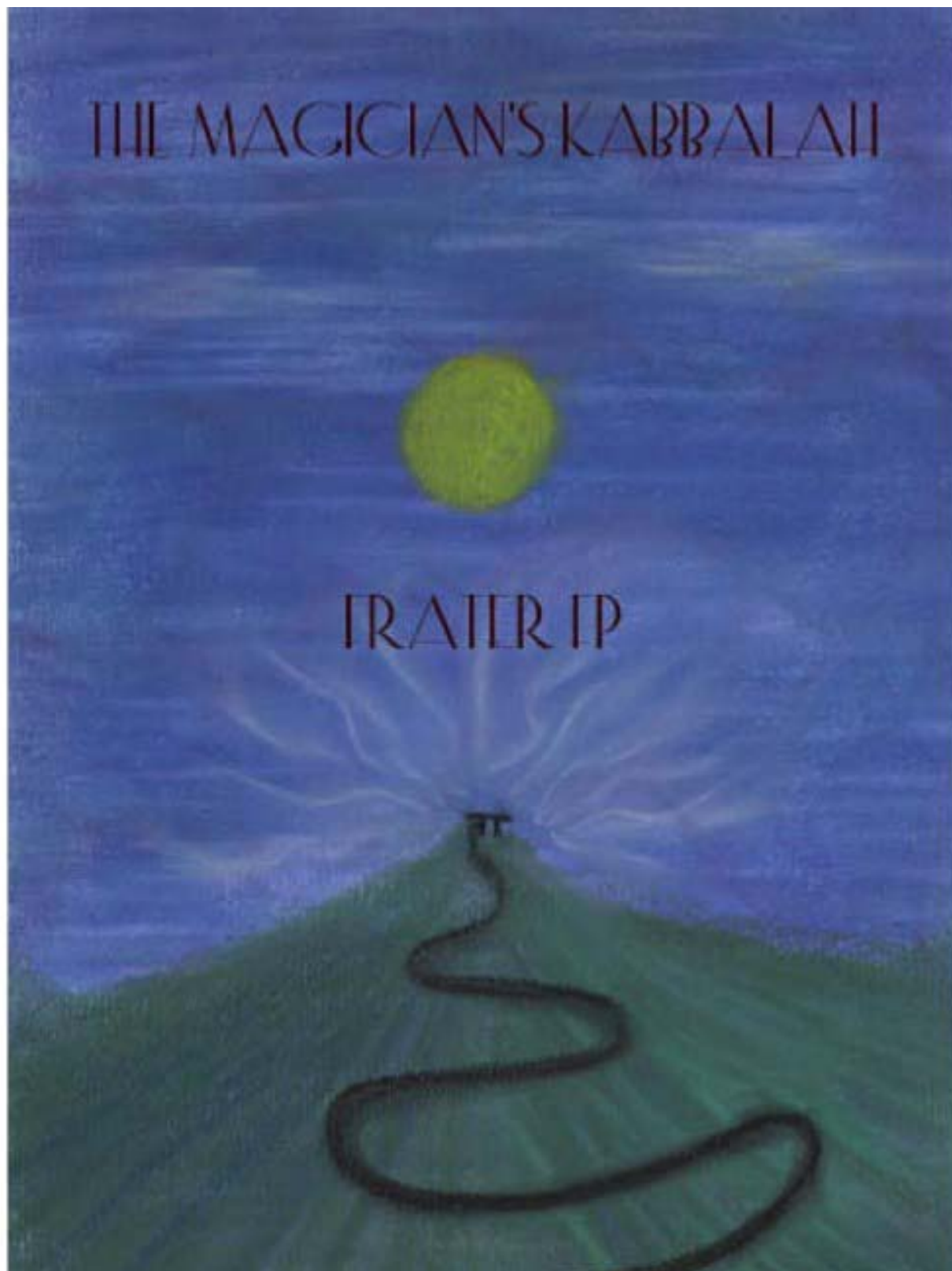


THE MAGICIAN'S KABBALAH

IRATER IP



THE MAGICIAN'S KABBALAH

BY

FRATER FP

Magician's Kabbalah By Frater FP. This web edition published by Global Grey 2012.

This work is licensed under a Creative Commons Licence. You are free: to copy, distribute, display, and perform the work, and to make derivative works under the following conditions: you must attribute the work in the manner specified by the licensor; you may not use this work for commercial purposes; if you alter, transform, or build upon this work, you may distribute the resulting work only under a license identical to this one. For any reuse or distribution, you must make clear to others the license terms of this work. Any of these conditions can be waived if you get permission from the licensor. Your fair use and other rights are in no way affected by the above.

GLOBAL GREY

NOTHING BUT E-BOOKS

The Classical esoteric model of the Universe as practised by a working Magician, with unique details of the theories and practices of modern magic for the general reader. This book demonstrates the integration of Kabbalah with the leading edge of scientific thought in the realms of psychology and cosmology, as well as providing an unparalleled guide to the hidden world of the modern occultist.

Acknowledgements

I acknowledge the lessons of my teachers and colleagues of the Invisible College, particularly

Frater Daleth for the Operation of Sol;

Soror Jasinth for love and company in the Circle of the Moon ;

Soror Brina for reopening Eden;

And the participants in the Illuminated Congregation of Melchizedek, past, present and future, who seek to maintain and preserve the Greatest Work of All.

Propositum Perfectio Est F.I.A.T. (5=6)

Cognitione sui secumque colloquio firmitatem petere (6=5)

Dedications

To Sue, whose friendship was given through a long dark night of the soul.

To Carolyne. With love

TABLE OF CONTENTS

Chapter One: The Tree of Sapphires

Chapter Two: The Sephiroth and the Four Worlds

Chapter Three: Ain Soph Aur

Chapter Four; Kether, The Crown of Coherent Light

Chapter Five; Chockmah, The Quarry of Devotion

Chapter Six; Binah, The Angel of the Tides

Chapter Seven; Chesed, The Unicorn at the Waystation

Chapter Eight; Geburah, The Folding of the Robe

Chapter Nine; Tiphareth, The Hub of Sacrifice

Chapter Ten; Netzach, The Rose in the Lamplight

Chapter Eleven; Hod, The Crystal Watercourse

Chapter Twelve; Yesod, The Hall of Mirrors

Chapter Thirteen; Malkuth, The Kingdom of the Shells

Chapter Fourteen: The Kliploth

Chapter Fifteen: Gematria

Chapter Sixteen: The Twenty-Two Paths

Chapter Seventeen; The Psyche, A Curtain of Souls

Chapter Eighteen: Exercises

Chapter Nineteen: The Rituals of the Sapphire Temple

Appendix One: Names of the Sephiroth

Appendix Two: The Lesser Banishing Ritual of the Pentagram

Bibliography

Chapter Notes

CHAPTER ONE; THE TREE OF SAPPHIRES

Voices of the Word, Leaves of the Light

The Kabbalah (a Hebrew word meaning "handed down", or "oral tradition") is the term used to denote a general set of esoteric or mystical teachings originally held within Judaism, but later promulgated to a wider audience in the 12th century onwards through centres of learning such as Spain. It consists of a body of teachings and analysis dealing with the nature of the Universe, the aspects of divinity, and the method of creation. From this set of teachings is derived the role of man in the revealed scheme of things.

The history of the Kabbalah is difficult to fix to dates and linear sequences of succession due to its nature as oral, traditional, teachings. Long before printing presses, the Kabbalistic teachings were passed from teacher to pupil as oral teachings and collections of manuscripts, which in turn may have been copies of other sets being used by other teachers. The original impulse of Kabbalah, however, emerged from a first century school of Jewish mysticism termed "Merkabah", meaning "chariot". These mystics utilised secret methods of "spiritual ascent" in order to attain mystical experience. These experiences can be recognised as those common to any modern adept following the occult initiatory system, for example; "the world changed into purity around me, and my heart felt as if I had entered a new world".

The teachings of the Merkabah mystics became part of the "Heikhalot" school, whose name means "palace", referring to the spiritual planes through which the mystics ascended. The description of these journeys seems to bear similarities to the journey of the soul into the Underworld depicted in the Egyptian Book of Coming Forth by Day, with magical words or appropriate names of the gods to be spoken before each door is passed and each palace entered.

Three classical texts formulate the basic structure of traditional Kabbalah, being ;

The Sefer-ha-Zohar; Book of Splendour - First printed 1558-60 and 1559-60

The Sefer Yetzirah; Book of Formation - First printed in Mantua 1562

The Sefer-ha-Bahir; Book of Light - First printed in Amsterdam 1651

The Zohar was written around 1280-86 by Moses b. Shem Tov de Leon in Guadalajara, north-east of Madrid, Spain, where there was a lot of Kabbalistic activity at this time. Many of the later Kabbalistic schools are formed about these books, finding in them interpretation and meanings revealing the work of God and Creation. The school formed at Safed in the sixteenth century produced many of the leading thinkers of Kabbalah, particularly Rabbi Isaac Luria, called the Ari (1534-1572), and Rabbi Moshe Cordovero, the Ramak (1522-1570). The former is responsible for much of the current structure and cosmology of Kabbalah, as the "Lurianic" school of thought provided answers to many of the more complex issues of Kabbalistic thought, particularly relating to the "breaking of the vessels". The next major historical development of Kabbalah came with the formation of the Hasidic Movement in the mid 1700's, based around the Rabbi

Israel, more commonly known as the Baal Shem Tov (1698-1760), which means "master of the word", a high mark of respect in Kabbalism.

Having briefly examined the development of Kabbalah within the Judaic mystical tradition, we must now attempt to sketch some of the significant points at which it passed through to the occult tradition, particularly in Europe, and thence to the modern Magician.

The Kabbalah and its teachings passed across into the magical philosophy primarily by transition through medieval Christian thinkers who saw in Kabbalah a model and validation for their own tradition. From the late fifteenth century Jewish converts to Christianity brought Kabbalistic views to the attention of other theologians. A Platonic Academy in Florence, founded by Giovanni Mirandola (1463-94) furthered research and discussion of Kabbalah amongst the philosophers of the time. The later publication of the Shaarey Orah, "Gates of Light" in Latin (1516) brought further interest in the teachings of the Bahir and the fundamental plan of the Tree of Life.

The prime source for the precursors of the occult revival were without question Athanasius Kircher (1602-80), a German Jesuit whose "Oedipus Aegyptiacus" (1652) detailed Kabbalah amongst its study of Egyptian mysteries and hieroglyphics, and Cornelius Agrippa's "De Occulta Philosophia" (1533). Other works, such as those from alchemists including Khunrath, Fludd and Vaughan indicated that the Kabbalah had become the convenient metamap for early hermetic thinkers.

Christian mystics began to utilise its structure for an explanation of their revelations, the most notable being Jacob Boehme (1575-1624). However, the most notable event in terms of our line of examination is undoubtedly the publication of Christian Knorr Von Rosenroth's (1636-89) "Kabbala Denudata" in Latin in 1677 and 1684, which provided translations from the Zohar and extracts from the works of Issac Luria.

It was this work which, when translated into English by MacGregor Mathers (1854-1918) in 1887 as "The Kabbalah Unveiled", alongside already existing translations of the Sepher Yetzirah, provided the Kabbalistic backbone of the Golden Dawn Society, from which issued many of the more recent occult Kabbalists, such as Dion Fortune (1891-1946), who summarised the Sephiroth in her "Mystical Kabbalah" (1935) and Aleister Crowley (1898-1947). The Christian occultist, and Golden Dawn member, A.E. Waite also produced many works examining the secret tradition of Kabbalah, although of all of these occultists, Gershom Scholem says that they relied more on their imagination than their knowledge of Kabbalah, which he sees as "infinitesimal".

Another stream stemming from Rosenroth's work came through Eliphas Levi (1810-75), who became familiar with Cabalistic Martinism through Hoene Wronski (1778-1853), and had read both Boehme and Rosenroth amongst many others. He also became a student of Tarot through the writings of Court de Gebelin (1725-84), who ascribed to the Tarot an ancient Egyptian origin. From de Gebelin and Rosenroth, Levi synthesised a scheme of attribution of the Tarot cards to the twenty-two paths of the Tree of Life, a significant development in that it provided a synthetic model of processes to be later modified and used by the Golden Dawn as mapping the initiation system of psychological, occult, and spiritual development. Levi wrote, "Qabalah ... might be called

the mathematics of human thought". Aleister Crowley continued Levi's work to some extent in his seminal work on the Tarot, "The Book of Thoth".

In summary, the Kabbalah passed from Judaic tradition through to Christian tradition, and through other flowerings such as the Polish Jewry Kabbalistic revival in the eighteenth century. Many of the early hermetic scholars and neoplatonic thinkers began to merge Kabbalah with other doctrines such as Alchemy, and later occultists utilised it as a grand plan of spiritual ascent, bringing it full circle to its origins in the chariot riding of the mystics from which the tradition stemmed.

It is said by traditional Kabbalists and Kabbalistic scholars that the occultist has an imperfect knowledge of the Tree, and hence the work of such is corrupt. It appears to me that the Kabbalah is a basic device whose keys are infinite, and that any serious approach to its basic metasytem will reveal some relevance if tested in the world about us, no matter how it may be phrased. The first Kabbalists cannot be said to have had an imperfect knowledge because they did not understand or utilise information systems theory or understand modern cosmology. Indeed, their examination of themselves and the Universe revealed such knowledge many hundreds of years before science formalised it, in the same way that current occult thinking may be rediscovered in some new science a hundred or thousand years hence.

The body of teaching has various traditions and groupings of belief, but most hold as their central model a diagram generally composed of ten circles joined by twenty-two lines, entitled the Otz Ch'im or "Tree of Life" (see Diagram 1). These circles represent the ten concepts called "Sephiroth", a Hebrew word meaning "numerical emanations", and are said to represent every aspect of existence. The lines connecting them are termed "paths" and are taken to represent the nature of the twenty-two letters of the Hebrew alphabet, which (unlike English and similar languages) are also concepts and numbers equally (see Tables One(a) and One(b)). The Sephiroth are also seen as paths, and hence the full Tree has thirty-two paths.

To this basic diagram have been attributed various other systems and attributions of elements from other systems. Therefore, the twenty-two Tarot cards have been linked (in various formats) to the paths, and the planets, elements, stages of alchemy and other aspects of esoteric teachings have been linked to the Sephiroth. The majority of these attributions are derivations and permutations of those developed by medieval Hermeticists, who painstakingly produced pseudo-scientific tables of every angelic hierarchy, every grade of demon, and even the occult connections between rocks and stars.

The "Magus; Celestial Intelligencer" (published 1801) of Francis Barrett is an example of these tables of correspondence and the occult dictionary "777" by Crowley provides a synopsis of the major systems of magical correspondence (i.e. deities, zodiacal signs, planets, perfumes, colours, numbers, mythical animals etc.). The basic elements of correspondence are shown in table two. These tables were also to be found as early as 1533 in Book II of Agrippa's "Occult Philosophy", as mentioned earlier.

Rather than examining any of these many elements in detail, we will sketch a number of basic concepts that apply throughout any examination of the multiple facets of this metasytem, specifically where recent advances in information technology and related

systems have provided new conceptual models and terms for utilising this highly advanced esoteric and mystical framework.

One of the prime tenets of occult belief is the law of correspondence, or "like affects like". This states that due to the inherent unity of all things, certain items and concepts have a type of mutual sympathy, association, or relationship. A primal application of this law is seen in the action of the witchdoctor or sorcerer who gains an item belonging to that of the individual he wishes to influence, be it for healing or cursing, or with or without the individuals knowledge. Other more esoteric correspondences are seen across sets of items, for example, numbers, planets, scents and colours. An example is that the colour green, the number seven and the emotion of love are associated with each and the planet Venus, also viewed as the Greek Goddess of Love. A Magician attempting to invoke the influence of this Goddess is likely to surround himself with items which resonate with her.

This occult idea has a psychological parallel in colour theory, which has demonstrated that certain colours produce changes in our internal physical and psychological states. A biological theory of morphic resonance has recently been postulated as detailing a non-local field which determines the manifestation of living things, and this relies on a similar basic view of occult interconnectiveness.

Although many traditional Kabbalists abhor magical systems of correspondence, it is evident that early Kabbalists utilised this law in apportioning letters of the Hebrew alphabet to certain aspects of God. In a sense, the same unity of things is being demonstrated across sets of objects by the process of digitisation becoming frequent in media communications. Thus, a sound can be reduced to a representation of zeros and ones and signalled in any other set of items, such as colour, shapes or even tactile signals. In the future, it may well be possible to transmit Beethoven's Fifth Symphony directly as colours and sensations to a datasuit which the receiver wears and through which the senses are stimulated.

The Tree as a Meta-model (Template Theory)

In many Kabbalistic aphorisms, the basic concepts often refer to the Tree of Life as a Metamodel, that is, a system capable of comprehending other systems within itself. This is implied when authors use such terms as "universal language", "cosmic plan" and "blue-print of manifestation".

Other esoteric examples of Meta-models include the Seven Rays system, the Chakra system, Astrology, and Tarot. Earlier Meta-models include the Platonic and Pythagorean systems, and the quest for the supreme Meta-model continues with the mathematical/physics search for a grand unified field theory (a single theory which relates all other theories regarding cosmological sciences).

The concept of Meta-models can be viewed as a Template, or perhaps (when utilised) as a filter, through which the infinite and eternal is limited within our own comprehension. The Tree of Life acts as a Template capable of the following functions, listed as according to Aleister Crowley;

(a) A language fitted to describe certain classes of phenomena, and express certain classes of ideas. The eclectic approach of magic, and the transcendent experiences of mysticism demand a means of expression not found in language fixed in the apparent world about us. Kabbalah, by providing a system both abstract and structural, can be used to provide a common ground of meaning in conceptual realms where even meaning is relative. An example might be found in the way Kabbalah depicts the interaction of different worlds in the Jacob's Ladder diagram. This basic image can be applied to many phenomena, from the way chemical changes take place by atoms changing their energy states, to the way certain beliefs follow different levels of mystical experience.

(b) A terminology by means of which it is possible to equate the mental processes of people apparently diverse. One of the key functions of the Tree, and one at which it excels, is as a mental filing-system. Not only can the Tree be viewed as a system, but also a meta-system, that is, a system which includes other systems within it. In this way, ideas may be compared across apparently different models. An example of this is the association of astrological concepts and symbology with the myths of the ancient Egyptians. Thus, one familiar with the former, say, understanding the "nature" of Venus, would be able to equate this knowledge to an understanding of the "nature" of Hathor, through their mutual correspondence on the Tree. There are dangers in taking this approach too simplistically, as there are dangers in all methods of translation and learning, but it provides an incomparable method of accessing whole ranges of new information and rapidly assimilating unfamiliar systems.

(c) A system of symbolism which enables thinkers to formulate their ideas with complete precision, and to find simple expression for complex thoughts. As a system, Kabbalah offers a simple basis from which can be modelled complex processes. In the science of Complexity, this is called "surface complexity arising out of deep simplicity". For example, a basic knowledge of the Hebrew letters can be utilised to model any number of dynamic processes taking place in the Universe, through the Hebrew God-names.

(d) An instrument for interpreting symbols whose meaning has become obscure, forgotten or misunderstood, by establishing a necessary connection between the essence of forms, sounds, simple ideas (such as number) and their spiritual, moral or intellectual equivalents. The network structure of the Tree operates as a kind of "Akashic Record", (a term sometimes used to describe an astral library, accessible through altered states of consciousness such as meditation, dreams, and channelling). It has a holographic structure which ensures that any item of discrete information placed on it will immediately become highlighted by the information already in place throughout the Tree. In this way, the Tree becomes a jigsaw into which pieces have particular, unique positions. Although sometimes a piece may be placed, an idea considered, incorrectly, and it is not noticed until you come to fill the pieces in around it! Thus, for some time, one might attribute water to Yesod, and come to no real harm or confusion, until one day an increased knowledge of Hod, Netzach and the Middle Pillar make it apparent not only that the correct and fitting attribution in terms of the system is Air, but why that is the case as well.

(e) A system of classification of omniform ideas so as to enable the mind to increase its vocabulary of thoughts and facts through organising and correlating them. It is a

commonly accepted fact that memory can be improved by collecting items of information in sets, and the Tree enables one to do this in a similar fashion to the "Magic Room" memory trick, where a room is strongly visualised in the imagination, and when a list is to be remembered, the items in the list are mentally "placed" in the room, and so associated with "anchors" already held in memory. The unlikely juxtapositions so created (a chicken on the shopping list placed in the armchair, and a lettuce inside the goldfish bowl) assist the recall of the list. Once the basics of the Tree have been mastered, new ideas from any source can be assimilated quickly or at least stored in relevant "areas" in the structure. The Kabbalistic exercise of "Permutations", where letters of a divine name are re-arranged and shuffled in a constant motion during meditation can provide a basis of further exercises where areas of the Tree or Tarot Cards are shuffled to provide vast ranges of new insight. This process has recently been made more accessible to non-meditators by computer programs such as "Brainstorm" or "TurboThought", which allow the ranking, chaining and shuffling of ideas on a computer screen.

(f) An instrument for proceeding from the known to the unknown on similar principles to those of mathematics. The process of Initiation takes us up through the Sephiroth via the Paths and hence from the apparent world around us into the occult (meaning 'hidden') world of God. That this progression can be mapped is one of the virtues of the Tree. As the system is based in simple objects such as the Hebrew letters, which can be arranged in "formulae" or words, which have meaning, we can build up a coherent model of the Universe by simply applying our basic knowledge of the Tree to an event, observing the process, then expanding our model on that basis. The Tree also manages to recognise the mathematical limit known as "Godels Incompleteness Theorem", which states that every equation must hold at least one reference that can only be proven outside of that equation in another equation; therefore, there cannot be a "complete" or self-contained equation. The outsider equation in the Tree is the Ain Soph Aur, (the "limitless light" from which the Tree proceeds) or, in the Paths, the "Fool" card, which is correctly unnumbered in most packs and therefore outside the scheme.

(g) A system of criteria by which the truth of correspondences may be tested with a view to criticising new discoveries in the light of their coherence with the whole body of truth. The testing aspect of the Tree is revealed increasingly as the individual formulates their own cosmology and philosophy in its terms. Analysing correspondences reveals, as does all Inner Work, other levels of meaning, and these can be in turn tested back against the whole pattern of the Tree. The holographic nature of the Tree ensures that each idea or belief that one tests against the Tree is set against the whole system for proving, not merely one aspect of it.

The Tree as a Fractal System (The Orchard)

Certain mathematical formulae involving complex numbers composed of both real numbers and imaginary numbers (such as i , which is the symbol denoting the square root of -1) can produce graphs such as the Mandelbrot set which have recursive properties, that is, they repeat their patterns at lower or higher orders of complexity and calculation. Thus, when magnifying, mathematically, an area of the Mandelbrot set, one can find the same strange shape emerging, and within certain areas of that shape, the shape repeats, and so forth.

This discovery reminds us of the Kabbalistic doctrine of Sephiroth existing within Sephiroth. Indeed, Joseph ibn Sayyah went as far as to describe in detail the play of lights within the Sephiroth to the fourth degree, as, for example, the "Tiferet which is in Gedullah which is in Binah which is in Keter" (See Diagram 3).

Again, this finds a similarity with one eastern concept which states that "there is no beginning, no ending, no linear progression, only an unbounded net of jewels each of which reflects and contains the reflection of each of the others". Thus, the repetitive plan which is spoken of in Kabbalah, and the fact that each Sephirah "contains the other nine", is due to the fractal or recursive nature of the Kabbalistic system symbolised by the Tree of Life, and referred to often as the Orchard of trees.

Another technological advance which resumes this idea is that of hologram images, which are produced by projecting the interference patterns made by light waves (lasers) about an object onto photographic plate. Shining light on the plate from the same angle then produces the image of the object from the viewers location. As Itzhak Bentov explains, if one were to freeze such an interference pattern, for example, the ripples in water made by a stone being dropped, then one could, analysing the pattern, discover where the stone had broken through the water (see diagram 4). On a note of poetic whimsy, one could perhaps visualise the Tree of Life as the wave-front of the light of God.

One may realise that all the above modern ideas are actually pre-empted and summarised in a more ancient doctrine, which states, in the Tabula Smaragdina (Table of Emerald); "It is true without lying, certain and most true, that which is inferior or below, is as that which is superior, or above, and that which is superior as that which is inferior, to work and accomplish the miracles of one thing." Patterns emerge at all levels and all scales, such as the spiral of a shell and the spiral of a fern branch, or the shape of a galaxy and the shape of a human cell. As Louise B. Young states, "the whole is immanent in all the parts, no matter how small". To those who work with such a self-reflexive system, then it becomes possible to model, and experience, states that often defy description in other, more linear systems. As Blake puts it in "Auguries of Innocence" :

"To see a World in a grain of sand,

And a heaven in a wild flower,

Hold infinity in the palm of your hand,

And eternity in an hour"

Such is the promise that the Tree of Sapphires (another translation of the word Sephirah) holds, as each facet of each sapphire reflects eternally upon each other in a labyrinth of light.

The Tree as an Emanative System (The Fountain of Light)

One of the earliest exponents of an emanative system was the Neoplatonist Plotinus (c.205- 70 AD), for whom Reality could be visualised as a set of increasingly fragmented reflections, proceeding from the One (or "the Good") to Mind, then to Soul, and then a

fading out into blank matter. His philosophy, as compiled in the "Enneads" also contains a doctrine that uses a tripartite division of the Worlds, as within Kabbalah, and mentioned by some Kabbalistic authors as the Supernal, Moral and Physical Triangles. (Note that Mathers termed these the Intellectual, Moral and Material Worlds, but Dion Fortune disagreed with his "misleading translations" and rephrased them as the Supernal, Ethical and Astral Triangles, see Diagram 5).

Emanative systems are based on the concept of a genesis point which emits a series of hypostases or worlds, which are usually arranged in liner or circular patterns, or some combination, as in the Tree of Life, and then subdivided into hierarchies or orders of being. Following from this core idea, the human being is then seen as a fragmented reflection of this Source, to which it can attain by contemplation and transcendence of the less real. As Plotinus and Aristotle both perceived it, this contemplation of its own virtue formed a self-similar image which could then, albeit being imperfect, draw vitality from the real and generate more accurate reflections of that Source. As Plato has it in "Timaeus" (Timaeus, 37 c-d) :

"When the father who had engendered it [the universe] saw it in motion and alive, a shrine brought into being for the everlasting gods, he rejoiced and, being well pleased, he conceived the idea of making it more like its model. Accordingly, as that model is the ever-existent Living Being, he set about making the universe also like it, as far as possible, in that respect. Now the nature of that living Being was eternal, a character with which it was impossible fully to endow a generated thing. But he planned as it were a moving likeness of eternity; and, at the same time that he set in order the Heaven, he made, of eternity that abides in unity, an ever-flowing likeness moving according to number – that to which we have given the name Time."

The idea that the universe is in the process of becoming increasingly real is also repeated in "The Unfinished Universe", and one of the key implications of this metaconcept is referred to by Omar Khayyam in the "Rubaiyat" :

"With Earth's first clay they did the last man knead,

And then of the last harvest sow'd the seed;

Yea, the first morning of creation wrote

What the last dawn of reckoning shall read."

Which is referred to in Kabbalah by the statement that Kether contains the whole potential of manifestation within it. That is to say, due to the holographic nature of the universe, the pattern exists as a fundamental, implicit structure, at all levels, and is therefore immanent. Carl Sagan uses this philosophy wonderfully in his fiction "Contact", where the heroine finds, by using a computer to arrange the infinite regressions of the number Pi in base 11 arithmetic, "a miracle - another circle, drawn kilometres downstream of the decimal point" (See diagram 6). He calls it the "Artist's Signature", and again we return to the idea of the recursive Universe, where the ripples of the thought of God form patterns always showing the way home.

The Tree as a Communications System (Lattice Theory)

I will briefly mention here that another of the implications of the Recursive Metaconcept in its relation to the Tree, and as rediscovered in modern quantum theory, is the so-called "Butterfly effect" as found by Lorenz in weather pattern modelling. Basically, as Francis Thompson put it in "The Mistress of Vision" :

"Thou canst not stir a flower

Without troubling of a star."

This idea basically states that it is impossible to predict the behaviour of a system due to the number of potential variables that can eventually cause, with very minute original change, large divergences in the possible emergent patterns. This is important in freeing the mind of the Magician from slavishly adhering to what have previously been considered immutable laws which are in effect merely habits of nature. It is this very principle that has helped examine, and at the same time, confound the "greenhouse effect" and global warming. The Magician must remain open to possibilities and opportunities that those blinded by expectation cannot see, and this is depicted by the "Fool" of the Tarot deck, who should be considered the esoteric emblem of the New Physics.

Another extension of the Lattice idea is that of the link between macrocosm and microcosm, the "greater" world and the "lesser" world. It can be seen that if the whole Universe is modelled as a latticework of reflective spheres, each point in the Universe reflects everything else. Thus, if a change occurs within one sphere, the whole is equally changed, and if a change occurs across wider areas of the lattice, then equally, every discrete point will be changed in reflection. This model is a more holistic vision of the many levels model previously adopted by some esoteric writers, which is more linear in that one world tends to be seen above or about the other. "As above, so below" can be equally considered as "as within, so without", or even, "as here, so everywhere".

Perhaps we can also see this pattern at work in that minute accidents of fate are often more influential in the causing of large divergences of personal and world history than pre-arranged grand events organised specifically to alter such things. Examples include the vision of the Roman Emperor Constantine, which radically affected the history of the world by his subsequent consolidation of christianity as state religion for Rome from circa 325 AD, or the assassination of the Austrian politician which sparked the first world war. This idea is used to effect in many fiction books, notably "The Muller-Fokker Effect" by John Sladek, "The Stochastic Man" by Robert Silverberg, and the "Illuminati" trilogy by Robert Anton Wilson and Robert Shea. The Magician can tremble such a web of recursion to great effect, as Marlowe says in "Dr Faustus" :

"The iterating of these lines brings gold ;

The framing of this circle on the ground

Brings whirlwinds, tempests, thunder and lightning."



CHAPTER TWO; THE SEPHIROTH AND THE FOUR WORLDS

As discussed within Chapter One, each Sephirah "descends into itself" in an infinite regression, creating a recursive fractal pattern. However, each Sephirah within itself contains a complex of aspects. That is ;

(a) A concealed aspect that exists even before its manifestation or emanation as a Sephirah. If we see the Sephiroth as prisms reflecting the light in ways particular to their own structure, we can see that each prism is equally a limited perspective, a layer of reality convenient to the purposes of conceptualisation. That we have split the Universe and all that composes us, whether it be a concept such as revenge, an object such as a cheese grater, or a process such as condensation into ten generalised views should indicate that the ultimate aspect of that view must return to the unknown from which it was generated. This can be demonstrated by asking a simple question such as "why is that typewriter in this room?" which leads to a further "why did I buy it?", and so on in an infinite regress. Take the question "What is ...?" and a similar regression can be found. We can never know what a thing is, or why, and it is this same unknowable that lies at the heart of each of the Sephiroth. This also demonstrates how the Sephiroth "proceed" from Ain Soph Aur, and yet still "reside" within it.

(b) The manifest and apparent aspect in its emanation as a Sephirah. The form of a Sephiroth is represented by its name, and hence the apparent aspect and main form of Yesod is "foundation". Within any system to which the Tree is applied, the "foundation" will be Yesod. Again, splitting the Universe into ten aspects of its manifestation is probably based purely on our propensity as ten-digitated beings to count in decimal. However, this does seem to work and orders of "ten" are found at many levels of the Universe around us. The concept should be applied in its most general sense, in that Chesed is not merely "loving kindness", but also the "expansive" aspect of any system.

(c) The aspect in which it materialises its own location, i.e. the Sephirah itself. The Yesod of manifestation can be seen in the foundation of all events, concepts and objects, for example the foundations of a building, the founding of a company, or the personality that nature and nurture provides us as the foundation of our self-identity. There are three further aspects of each Sephirah that relate to the networked structure of the Tree. A Sephirah cannot be seen merely in terms of itself, but also must be viewed as part of a holistic system. A Spinning Wheel has one meaning in a Casino, where it is part of a financial system, and another in a Windmill, where it is part of a production system. The "context" in which a Sephirah is viewed is one of its aspects;

(d) The aspect which enables the Sephirah above it to instil within it the power to emanate further Sephirah. This is the "receptive" aspect of the Sephirah, which reflects its qualities in terms of those Sephiroth within the process which come before it. Thus, Hod has an aspect whereby Geburah, Tiphareth and Netzach instil within it an ability to continue the process by generating Yesod.

(e) The aspect by which it gains the power to emanate the Sephiroth within it to their manifested existence within its own essence. This is the "central" aspect of the node of activity, whereby it coalesces its own nature and from that proceeds forwards in the

system. It is somewhat like the sudden chemical reaction which takes place in the slow mixture of two liquids when they reach the saturation point. Sometimes, this point of the process then begins a new reaction, such as the crystallisation of a solid, or the violent emission of heat.

(f) The aspect by which the following Sephirah is emanated to its own place. This is the "active" transmitting aspect of the Sephirah, by which it governs the nature of the next Sephirah in the process. Obviously, the transmission or outflowing of a Sephirah is bound to shape the next, although in the networked nature of the Tree, each of the Sephiroth is more truly created by a conflux of prior Sephiroth, and result as their convergence. For example, Tiphareth (sometimes called the "son"), is the result of the convergence of Kether, Chockmah, Binah, Chesed and Geburah. A good example of this is Da'ath, "knowledge", which is seen as the union of Chockmah and Binah, and sometimes depicted as a "non-Sephirah" on the Abyss which separates the upper three Sephiroth from the rest of the Tree.

This complex sub-system within each Sephirah was developed by Cordovero and is known as the doctrine of the behinot, the infinite number of aspects which can be differentiated within each of the Sephiroth. In addition to this type of description, two other versions describe how each Sephirah exists as a vector (from the Latin, meaning a "bearer" or "carrier") of the Light. The first details how light is reflected from each Sephirah back to the preceding Sephirah, as well as the light "flowing" downwards, as an object reflects light back to a torch, for example. The second uses the premise of "channels" (zinnor) that form between each Sephirah, apart from the emanative process, in that they model reciprocal influence between the Sephiroth, and not the "lightning flash" itself. This doctrine is obviously more in accord with the standard Occult map of the "paths" of the Tree of Life.

One of the other fundamental concepts of Kabbalah is that of the existence of a number of worlds. This can range from the millions of worlds depicted as the strands of the beard of the "long face" of God, to the "aborted" worlds which preceded our own and referred to as the "Kings of Edom" (see the later chapter on the Klippoth). Again, we can make a parallel of this concept to modern physics, and the "Copenhagen Interpretation" with its many "observer-created" worlds.

The final outcome of the variations of the many-worlds doctrine came around the 14th century, but is also mentioned in the Zohar, and was developed by the Lurianic school (amongst others) in the 16th century. This version depicted four worlds :

- (a) Olam ha-azilut, the world of emanation (the Sephiroth)
- (b) Olam ha-beriah, the world of creation (the Throne & Chariot)
- (c) Olam ha-yezirah, the world of formation (the Angels)
- (d) Olam ha-asiyyah, the world of making (the terrestrial sphere)

The four worlds obviously can be connected with the four letters of the divine name YHVH, the four quarters, the four elements, and other quaternary systems. Sedit, quoted by Papus, gives the nature of each world as :

(a) Azilut, the world of emanations, at which level that which renders possibility becomes real (i.e. the thirty-two paths of wisdom).

(b) Beriah, the world of creation, at which level the spirit is moved to general manifestation without differentiation. The Zohar calls this world the pavilion which veils the point.

(c) Yetzirah, the world of formation, the level at which the general spirit is broken down into a crowd of individual minds.

(d) Assiyah, the world of production.

At each level the practical Kabbalist works with a different mode of personification of the Divine, in that at the world of Assiyah he works with the elemental spirits, in the world of Yetzirah he works with the Angels, in the world of Briah the Archangels, and at the world of Atziluth he works directly with the ten names of God in each of the Sephiroth (see Table One). However, the basic idea is that the Universe is broken down into four layers of functionality, each of which resonates with the others. A more practical example of a "four worlds" application is in business planning, where the layers are seen as strategic, tactical, operational, and functional. A full business plan will integrate these layers by having a simple, but broad strategic goal, broken into tactical means of attaining this goal, each tactic being further analysed in terms of its operation, and then being applied in the day-to-day functioning of the business. The "worlds" must be consistent with each other to ensure the overall objective is reached - every function must be in line with the overall plan (or "that which is above is like unto that which is below").

It is important to appreciate also the background concepts underpinning the doctrine of the four worlds of Kabbalah :

(a) The Quaternary

The number four has a symbolic connection to the concepts of space, classification, and the physical world. It is the number of order and relativity. It is the Cube or Altar upon which the Emperor (card IV of the Tarot) is seated, dispensing order and form to the manifest world. Jung saw the balanced quaternary (or Tetrad) as a fundamental pattern of thought, "... the quaternary is an archetype of almost universal occurrence. It forms the logical basis for any whole judgement. If one wishes to pass such judgement, it must have this fourfold aspect". This Judgement, of course, is that made by Geburah once the first four Sephiroth are in place. Rudy Rucker proposes the following conceptual tetrad to match Jung's four modes, which I feel can be usefully referred to the four worlds as they exist in the Psyche :

(a) Number (Sensation) referred to Assiyah.

(b) Space (Feeling) referred to Yetzirah.

(c) Logic (Thinking) referred to Briah.

(d) Infinity (Intuition) referred to Atziluth.

The fifth concept, that of Information, can be seen (as the top point of the Pentagram or the Shin descending into YHVH) as the binding or redeeming concept and may be referred to the divine Presence in each of the Worlds in terms of communication, complexity, and meaning. Information, in terms of coherence, organisation, or "a non-random pattern", is that which is resultant of the fact that, as R.A. Wilson demonstrates, "Life is an ordering, selecting, coherencemaking process". The physicist Schrodinger put it simply that "Life feeds on negative entropy"

(b) The Hierarchy

Briefly, the evidence for hierarchy as a fundamental part of the scala natura is constantly about and within us, from the hierarchy of the cells within us to the hierarchy of any organisation or the hierarchy of star systems. During a talk given at the Arcane School Conference, Mark Braham phrased it thus;

"Hierarchization is the process through which successive levels of increasing complexity, flexibility, and co-ordination in form, function and behaviour are established, ranging from the relatively simple to the relatively complex."

The higher up the hierarchy an item or individual is, the more is their co-ordinating function on a scale of complexity (such as a Queen in a beehive, a Sun in a Solar System, or a Company Director). This is important to consider in defining which world is to be considered or worked with for the Practical Kabbalist. It may be that some contemplations or workings are best effected in Assiyah or with the elemental beings, and others more effective by working with the Archangels or the correspondences of Briah.

(c) The Multiverse

The concepts involved with the "Many Worlds" or "Copenhagen Interpretation" of Quantum Physics can be reconciled with the Kabbalistic system through the nature of the four worlds and the description Kabbalah gives through Genesis. However, the basic idea of multiverses is not new, and exists in many other cosmologies.



CHAPTER THREE; AIN SOPH AUR

Kabbalah postulates that Kether, the Point from which expansion began through the Sephiroth into existence, is in itself the Malkuth of a "negative existence", a limitless "being" which contracted to a point in Kether. Kether itself is the Malkuth of the absolutely unknowable, from which all things proceed. The infinite being is viewed as having three veils which cover its essential essence and by which it is known :

AIN - Nothing, nought

AIN SVPh - Infinite (SVTh - End)

AIN SVPh AVR - Limitless Light (AVR - Light, fire)

The "neverness" of AIN and its "negativity" is due in part to the infinite nature of the light, which is thus by virtue undefinable and hence "negative" to human consciousness. This aspect of divinity is examined in such mystical treatises as "The Cloud of Unknowing" and "The Ascent of Mount Carmel";

"The divine darkness is the inaccessible light in which God is said to dwell (1 Timothy 6:10), invisible indeed, because of the superabundant light."

In the Temple the Magician reminds himself of this unknowable ultimate by the Lamp of Dazzling Darkness, which is the everburning and eternal lamp of Edessa, of Jupiter Ammon, of Pallas, and the perpetual lamp found in the tomb of Christian Rosencreutz. Indeed, a translation of Ain Soph Aur could be "never-ending fire", and Crowley may be hinting at this when he speaks of the Lamp :

"Eternal, unconfined, unextended, without cause and without effect, the Holy Lamp mysteriously burns. Without quantity or quality, unconditioned and sempiternal, is this Light."

Indeed, he later states that the Lamp "is before 'I am'", thus confirming that he is attributing it above Kether (whose God-name is of course EHIEH, "I am that I am") and therefore to the Ain Soph Aur.

In writing of AIN, Mathers notes "this word consists of three letters, which thus shadow forth the first three Sephiroth or numbers". I would like to examine this comment in more detail, as I believe it reveals much about that which cannot be spoken of except by analogy (see Diagram 1) and forms the Triangle of the Unbeheld.

The three letters of Ain can be broken down as follows;

Aleph - Transcendence

Yod - Transition

Nun - Transformation

Aleph in Kether

The Ain, or "naught" is embodied in the sublime symbol of the Fool tarot card, the "nought" card. However, it should be seen that the Fool is not a "Zero" in the same way that the Ain is "negative" rather than "nothing". The negative in this case is that of the finite glyph of Kether, the point (having position but not magnitude) as created from the infinite Ain (having infinite magnitude and no position).

Kether can be represented as the God Hadit and the Ain represented by the Goddess Nuit in the Thelemic system developed by Aleister Crowley. In *Magick*, Chapter 0 (hence, the Ain) he states "Infinite space is called the Goddess Nuit, while the infinitely small and atomic yet omnipresent point is called Hadit". This is the basis of all Cosmology, which refers to the known, the unknown, and ultimately, their interaction.

Yod in Chockmah

The "first swirlings" of Chockmah can be seen as the shadowing of both the Yod of AIN and the stage of AIN SVPh in the three veils. The masculine potency of this Sephirah, in its position at the top of the positive pillar, can also be seen in the glyph of Yod as representing either the hand or the seed. In the symbol of the hand we see the movement and sign of action as Kether expands forth into the "explosion" or "big bang" of Chockmah.

As the "seed", Yod represents the principle of all things, potential in the Aleph of Kether, (the value of 1), but now expanding through the action represented by Chockmah (and the number 10, value of Yod, being the number of Sephiroth in the full Tree of Life). It is important to note that Kabbalists state that the "thirty-two paths of wisdom" derive from Chockmah, which as a reflection of Ain Soph would correlate in that the paths could not emanate from the Kether stage in that Ain is naught, but would have to expand from the Ain Soph stage where the naught is progressed to the notnaught.

Also, it is stated that the "1" of Kether cannot become anything in that it IS the Unity, and thus only through its own reflection (the formula of $1+1=2$, rather than the mystic formula of $0=2$) as the "2" of Chockmah can manifestation begin. In the light of progress up the tree (the initiatory system), then the SVPh stage of Chockmah is the "end" as the grade of Ipsissimus in Kether is "beyond the comprehension of all lower grades" as Crowley puts it.

Nun in Binah

At the creative stage represented by Binah, the Sephirah at the top of the negative Pillar of Form, we see "shadowed forth" the Nun of AIN and the final veil of AIN SVPh AVR. It is obvious that an immediate connection can be made in that the value of NVN is fifty, and from Binah are derived the "fifty gates of Understanding". NVN is primarily the letter of transformation, and the "Scorpio energy" of Astrology. It thus signifies change of form, which at its highest level depends on Binah, the "mother" of all Form. Also in Binah we see the AVR stage of the three veils, although the AVR, or "light", is perceived as the blackness of the "bitter sea" of Binah because its limitlessness is impossible for understanding to contain.

The value of AIN SVPH AVR by Gematria is 1586, which reduces to $1+5+8+6 = 20 = 2+0 = 2$, thus resuming the formula of $0=2$, which is more fully stated as $0 = n + (-n)$, or

perhaps NOTHING = SELF + GOD (the infinitely small point of self when attempted to be perceived by consciousness, and the infinitely large presence of God when attempted to be perceived likewise).

Broken down, the AIN has the value of 511, which is of intense significance in the cult of Thelema, in that it equals $418 + 93$, which are the numbers of the Great Work, and the Current that informs it.

It is also the value of A'aBVDH H-TYTh, "the worship of the snake" (that is, the Snake of Wisdom coiled up the Tree of Life). Note also that 511 reduces to 7, the number of the card to which the Graal (and hence 418) is attributed, the Chariot. As Kate Bush sings, in "Sat in your Lap" (from the album, "The Dreaming")

"I hold a CUP of WISDOM (Binah and Chockmah), but there is NOTHING within"

Which is to state, Kabbalistically, that BINAH is the final shadowing forth of the three negative veils of AIN SOPH AUR.

SVPh has the value of 868, which breaks down to 22 (the number of paths on the Tree) and $2+2 = 4$, which is to say that the SVPh, or "end" is in the creative process actually the beginning of the material world (4, the number of materialisation) from Chockmah, to which I have attributed SVPh. Note that again it is also the reflection of itself ($2+2 = 4$) in order to manifest.

AVR, the "light" has the value of 207, which reduces to 9, the number of Teth, the Snake of Wisdom. Thus, the Light and the Snake are brought together (as the Zorastorian verse reads, "... that fire that darts and flashes throughout the hidden depths of the Universe.." (and 418 is the value of KBVD ZYV H-NChSh, "the bright glory of the snake", and hence the Great Work completed as the Snake reaches Kether and the Light floods down it).

The word RBH, meaning "archer" has the value of 207 also, thus showing the process of "shooting" up the Middle Pillar of the Tree in the mystical process of attaining the AVR rather than the magical one of ascending back up the Lightning Flash.



CHAPTER FOUR; KETHER, THE CROWN OF COHERENT LIGHT

The Doctrine of Trans-Resonance

As we have already noted, one of the primary doctrines of Magick is that "that which is above is like unto that which is below", also stated variously as "the heaven is in the earth, but after an earthly manner; and that the earth is in the heaven, but after a heavenly manner," or Kabbalistically as "Malkuth is in Kether, and Kether is in Malkuth, but after another manner."

This doctrine of "trans-resonance", as given in Kabbalah as an intimate and ultimate identity between Malkuth and Kether, can be demonstrated by combining the Hebrew letters of both words. If the letters of Kether and Malkuth are merged together and matched in pairs, the resultant words can be interpreted as :

MR : Myrrh, the resin of suffering and sorrow, used for anointing (the head or feet, attributed to Kether and Malkuth) and embalming (the body, attributed as a whole to Malkuth). Also symbolic of the suffering endured in the separation of Malkuth and Kether from each other by the Fall.

RM : High, exalted, attributes of Kether, and also meaning to decay (worm-eaten), thus the process of Malkuth and the decay implicit in evolution symbolised by the Worm, Dragon or Serpent. It can be noted that a rearrangement of the letters of KThR gives KRTh, meaning "to cut off", and "divine punishment", hence referring that any deviation from the Crown brings about a Fall from the state of Grace represented by Kether.

KL, to comprehend, measure, all every, whole, any, referring to Kether as the All and the highest comprehension (the "Admirable Intelligence" as the Sepher Yetzirah entitles it, also "Invisible Intelligence" in that if something is everything, it cannot ever be perceived because there is nowhere outside it to perceive it from. Thus, "occult" and "unspeakable" experiences are so because they defy comprehension as they partake of this ultimate ground of reality).

LK, a word meaning "to you" and hence can be seen as the mystical return up the Tree of Life from Malkuth to Kether as the "you" is the Self, or God one is moving towards.

K, by itself is Kaph, the Hand of God in Kether ("who hath measured the waters in the hollow of his hand and meted out heaven with the span" - Isaiah 40, v.12) or the hand as the receptive Malkuth on the Tree. The symbolism of the Hand is varied, but in this context can be seen as representing the transmission of divine grace between Kether and Malkuth. Also see notes later referring to Kaph and the Wheel Tarot card as attributed to Kether.

ThV, is Tau, the cross and synthesis in Malkuth, but also symbolic in this diagram of spirit (the "crown", or Kether of the Pentagram) crucified in the four elements (comprising Malkuth).

Th, by itself is Tau, as described above. It also represents a boundary, which could be described as Malkuth being the ultimate boundary of Kether, or Mark, in that Malkuth is the visible aspect of Kether.

Numerically, Malkuth values 496, which totals to 19 (4+9+6), which totals to 10 (1+9), which can be broken down to 1 as well. Thus, Malkuth (10) and Kether (1) are within the value of Malkuth itself. Kether, on the other hand, values 620 (the Zohar speaks of the 620 pillars of light), which breaks down to 8 (6+2), the number of the Sephirah Hod (an interesting attribution in respect of the initiatory experiences associated with Hod in the Grade of Practicus of the Golden Dawn system). A full cross-referencing of the Sephiroth by their numerical reduction is given in Figure 2.

A final point of Gematria is that the value of the word Swan, the symbolic bird of Kether and illumination, is BRBVR = 410, which is also the value of Magic (MQA'aR) and the Confession of God's Unity (the Shema, ShMA'a).

The Triune Crown

The Triple Crown worn by the Pope can be viewed as representing the Trinity of Kether extended in itself, Chockmah and Binah, for above the Abyss the Sephiroth merge with each other in the same way that the four lower Sephiroth below the Veil merge within Malkuth. Figure 3 illustrates the attribution of the letters to the Trinity, and a further breakdown is utilised by spelling the letters again in full. The Tarot cards to which these letters are assigned offer valuable descriptions of the nature of this creative Trinity of Forces.

Kaph in Kether

Kaph, as previously described, is the hand of God transmitting the vital spark to Man, and the hand of Man receiving the divine influx (as painted on the ceiling of the Sistene Chapel by Michelangelo, for example). Its Tarot glyph is that of the Wheel, which is the prime symbol of Synchronicity, Kether being the pivot and Malkuth being the hub. Of course, the number of the card is 10, referring to the number of Malkuth, the number of Sephiroth contained within Kether, and reducing to 1, the unity of Kether itself.

Spelt in full, Kaph is Kaph-Peh, the Wheel and the Blasted Tower, each of which can be seen as a process of evolution. On the one hand, progressive and cyclic, on the other hand, sudden and decisive. In terms of Kether we see in these cards the doctrine of Unity in Diversity (the spindle and spokes of the wheel) implicit in Kether, and the doctrine of the breaking of the shells in Lurianic Kabbalah (the tower or "blasted house" being matter struck by the lightning flash of creation).

Tau in Chockmah

Tau is attributed to the Universe card, and we can see that the Universal creation implicit in Kether as potential is first given expansion in the Sephirah Chockmah. As symbolic of Manifestation, the Universe card depicts Chockmah as the first manifestation of Unity, the first visibility of Kether in the "first swirlings" of the Primum Mobile, the Zodiac. Indeed the "Golden Dawn" Tarot card depicts the spheres of the

zodiac arranged around the central figure of the Atu (see later chapter for further explanations of the creative process of Chockmah as depicted by the Zodiac).

Spelt in full, Tau is Tau-Vau, the Universe and the Hierophant. This affirms the Hierophant as symbolic of God's Wisdom (the translation of Chockmah being "wisdom") and as the Interface between God (Kether) and the rest of Creation (Binah to Malkuth). This idea is mirrored in that the attribution of YHVH to the Sephiroth links Kether to Chockmah as the upper and lower parts of the Yod, Binah as Heh, the central Sephiroth to Vau (centred on Tiphareth, the Son) and Malkuth being the final Heh (the "daughter" that must be redeemed to Binah, the "mother").

Thus, on the progression up the Tree, Malkuth (the Universe) must be raised to Binah (Transcendent Understanding) which is the state of the Magister Templi in the Initiatory System (attributed to Binah), who tends his "garden" (the Sephiroth below the Abyss).

This then perhaps develops into a state where the Understanding becomes a mirror of the divine will and the mystic achieves Chockmah by becoming a pure interface of God. Finally, the Way is completed (Yod as symbolic of the Way depicted on the Hermit Tarot card) by recognising the Unity of all things, and hence the same letter covers both Kether and Chockmah. Incidentally, the Hermit Tarot card to which Yod is attributed is also associated with the Neophyte ceremony of the Golden Dawn, and demonstrates that even from the first step on the Path, the Goal is always already there if we could but be aware of it.

Resh in Binah

Resh refers to consciousness and light through the Tarot card of "The Sun", and in the context of Binah affirms that the three supernal Sephiroth reside in the "white head" (Resh means "head") of Kether. The hemispheres of the brain may be divided into Chockmah and Binah, whilst the crown of the head is of course Kether. The Greater and Lesser Holy Assemblies of the Zohar elaborate on this symbolism at length. Resh is also (via the Sun Card) allocated to the Sephirah Tiphareth, which is to say, "consciousness" and is the state of mind dealt with physically by the "front of the head" (a more accurate translation of Resh). It can be deduced from this current attribution that "Understanding" is a transcendent form of consciousness (the Sun of Tiphareth arising from the Sea of Binah as the Golden Dawn image depicts it) preceding the final synthesis in Chockmah of the Magician before God.

This is resumed under the symbolism of the "Bornless Ritual" as recorded by Aleister Crowley in "Liber Samekh". The original Greek text of the ritual ("Fragments of a Graeco-Egyptian work upon magic", trans. Goodwin 1852) uses the phrase "the headless one", or "the headless spirit", but the Hebrew would be AChD BAIN RASH or AChD BLA RASH, meaning "one without a head".

This is likely to have been utilised by Crowley in his re-naming of the rite as that of the "bornless" one, i.e. one without a beginning, as Resh can mean "beginning" as well as "head", as in BRASHITH, "in the beginning", the first word of Genesis. Indeed, traditional Kabbalah attributes the "B" to Kether, and the "RASHITH" to Chockmah, but it could also

be seen that the Beth refers to the Ain Soph Aur, and hence the Resh to Kether, the Yod to the Sephiroth from Binah to Yesod, and the final Tau to Malkuth.

The "Kabbalistic Diagrams of Rosenroth" also refer to the "head which is not", or "the head of not", in Aramaic RISHA DLA. Indeed, one part of this text states quite clearly :

"The crown of the Holy King, which is called the Head which is Not, and the Head of knowing and not being known ... and is called the Ancient Concealed One".

Thus, the "Bornless Ritual" is an ascent up the middle pillar of consciousness from the "bound lights" of Malkuth and ultimately, to the "boundless light" of the Ain Soph Aur. Resh in full is Resh-Yod-Shin, and relates to the cards of the Sun, Hermit and Last Judgement. These could be transliterated into the phrase "The Awareness (Sun) of the True (Hermit) Will (Judgement)", which takes place in the initiation process at two key points, the first on crossing the Veil and attaining to the Sephirah Tiphareth, and the second on crossing the Abyss and attaining to the Sephirah Binah. The following extensions can be drawn :

Will in Malkuth : The Way of Nature, the "entelechy" of Aristotle in the unfolding of blossoms and the formation of galaxies. The "selfish gene" or "blind watchmaker" aspect of nature in the unfolding genesis about us.

Will in Yesod : The Way of the Personality, an understanding of the ego requirements, cultural conditioning and so forth. The development of purpose, aim, goal, valuation, motivation and intention through a discipline such as Psychosynthesis.

Will in Tiphareth : The Way of the Self. The Individual Will of the transcendent Self in recognition of the lower Sephiroth. Also the "way of the burning heart", and surrender to the "Inner Voice", "Higher Self", or Will of Christ.

Will in Kether : The Way of God. The Universal Will, the Will of God, the state of Unity where it is "thus so". The Taoist "action by non-action", and the Way of the Siddhis.

The Tree of Crowns

In ritual, the Kether of each Sephiroth can be represented by the headdress worn by the participant. I offer here a list of those I have allocated, but it is by no means exhaustive, and would obviously also be dependent on the symbology adopted by the ritual participant :

Kether : A Circlet of Gold, or Ritual Crown. The Parsley Crown of the Nemean Games, sacred to Zeus.

Chokmah : The Twin Feathers, or Crown of Thoth.

Binah : The Crimson cap of concealment.

Chesed : The Cardinals hat, or Emperors Crown. The Pine Crown of the Isthmian games, sacred to Poseidon.

Geburah : The War Helm, or Martial Crown. The Judges Wig.

Tiphareth : The Solar Crown, Cowl, or the Wimple. The Crown of Thorns. The Roman Crown of Roses.

Netzach : The Laurel Wreath of Victory.

Hod : The Caduceus Crown or the Mortar Board.

Yesod : Crowns of disguise; wigs and masques. The Lunar Crown.

Malkuth : The Skull Cap. The Crown of Wild Olives of the Olympian games, sacred to Zeus.

The Wreath. Crown of flowers, or ears of corn or wheat. Shamanic headdress composed of earth attributes. Figure 4 shows the attributions of the Egyptian Crowns to the Sephiroth and would be suitable for appropriate ritual utilisation.



CHAPTER FIVE; CHOCKMAH, THE QUARRY OF DEVOTION

Chockmah, meaning "wisdom", is the second Sephirah in the "lightning flash" descent of the Tree of Life, and takes its place at the top of the positive pillar. It is "negative" only in respect of Kether, from whom it receives its influence (Mezla), and positive in respect of Binah ("Understanding"), the third Sephirah. It connects to Kether, Binah, Tiphareth and Chesed, and the linking paths have the following Tarot cards attributed to them; Fool, Empress, Emperor, and Hierophant.

In the Berakhot (7a), it is written "the beginning of thought, and the first revelation of the array, is the second Sefirah, which is called Chockmah-Wisdom", and in the Sepher Yetzirah, Chockmah is more fully defined as "the Illuminating Intelligence, the Crown of Creation, the splendour of Unity, equalling it. It is exalted above every head, and is named by Kabbalists the Second Glory".

Chockmah is essentially the concept of force, dynamism, and energy. It is the extension of the point of Kether, contracted from the Ain, into manifestation as a line. In terms of Astrophysics this process took place a ten-millionth of a quadrillionth of a sextillionth second after the explosion of the singularity of Kether. The fundamental forces of Nature were tied together in one "superforce".

These forces are now defined as Electromagnetism, Weak force, Strong Force, and Gravity, acting in ten possible dimensions, which neatly mirrors the Kabbalistic scheme of the four elements and the ten Sephiroth. In Theological terms, Chockmah represents the Logos, the "Divine Word" or Will. All that was potential in Kether is now directed, and what was merely "location" now has "direction". Logos translates as either Word or Thought, and hence is taken as the self-expression of God. In Heraclitus, Logos is the underlying balance or rationality in the manifest world of flux. The Stoics took this idea as the Reason of the Universe, God. The "divine plan" that Mystics search for has its place in Chockmah, the layer of the creative process wherein the lattice or "array" is formed.

Jewish thinkers, on the other hand, identified the Logos with Wisdom, and the Memra, or Word. John states "In the beginning was the Logos", and the "Wisdom of Solomon" says "Like a fine mist she [wisdom] rises from the power of God ... she is the reflection of the everlasting Light ... herself unchanging, but makes all things new ... she spans the world from end to end, and orders all things benignly."

In the Sefer HaPardes, it is noted that Chockmah is called Fear (as Geburah is also entitled Pachad, or fear). Whereas the fear of Geburah is the fear of the "vengeful lord", the fear spoken of in Chockmah is the mystical fear, which is that when the contemplative's thoughts reach this "high place", a place without measure or boundary, where the mind does not have the power to grasp. The relationship between Chockmah and Geburah demonstrates the kabbalistic concept that the Sephiroth form "arcs" to each other, so that aspects of Chockmah can be seen in Geburah and Hod and aspects of Binah seen through Chesed and Netzach.

As stated in the bible;

"He says to man, behold the fear of God is Wisdom, and to depart from evil is understanding."

Which indicates, in terms of the ascent of the Tree, that Binah (Understanding) is above the Abyss, wherein one departs from the "evil" of the seperative worlds, and that Chockmah (Wisdom) is the last step to Kether (God).

In Hebrew, Chockmah, "wisdom", is spelt Cheth-Kaph-Mem-Heh, transliterated as ChKMH. The letters have the following correspondences according to Levi :

Ch : Distribution Single

K : Force (Wealth, according to Papus) Double

M : Death (Water) Mother

H Religion Single

The distributive aspect of Chockmah is in its reception and transmission of the light of Kether. Indeed, Chockmah is that process in itself, and thus recurs at all levels of the Tree. The double letter Kaph also directly mirrors the nature of Chockmah in its attribution of "Force", and indicates that the nature of that force is circular (in its attribution to the "Wheel" Atu of the Tarot).

Mem, subtitled "Death" in this scheme indicates that Chockmah is the first and last Sephiroth that can be known, due to Kether having no other reference outside itself. As religion, Heh refers to the perfect Path of Yod flowing down the Tree as the Tao from Chockmah, or the "strait and narrow way".

In the "derivation of the channels", Cheth is the God of Mercy ; Kaph, God the Immutable ; Mem, God the Arcane; and Heh, God of God.

Another explanation gives :

Ch : Allocated to Chesed, produces the animals

K : The description assigned to Kaph by Papus is worth quoting in full.

"Designates the first heaven, corresponding to the name of God Yod expressed in one letter, that is the primary cause which sets all that is mobile in movement...govern[s] the sky of the fixed stars, notably the twelve signs of the Zodiac which the Hebrews call Galgol hamnazeloth; the intelligence of the second heaven is called Raziel. His attribute signifies the vision of God and the smile of God."

M : Allocated to Chesed and Geburah.

H : Attributed to Geburah, force and power, the numeration being Pachad (Peh-Cheth-Daleth), fear and judgement.

The divine name of Chockmah (or embodiment of Chockmah in the world of Atziluth, emanation) is YAH, spelt Yod-Heh, relating to Sapientia, or wisdom. This name

formulates the first duality of divinity into active (Yod) force and passive (Heh) form. The extension is completed by Binah as the Lightning Flash of the Creative Process continues its expansion.

Through the Auphanim (Chockmah in the world of Yetzirah, formation), Chockmah influences the forms of all circular movements, and lays the "astral" template of swirling movements, evident in everything from the shape of shells, the physical structure of the brain and to the grand dance of planets in orbit, and the vast sprawls of spiral star-dense galaxies.

Chockmah is the first order, and that order is spiral. As Crowley drew upon the "Star" Atu spiral lines, quoting Zoroaster, "God is he, having the head of a hawk; having a spiral force," and as the mathematics of dynamic, non-linear systems show, "the straight line is no more than the limit of any curve."

It can be noted that the letter Yod is often particularly applied to Chockmah by many authors. Yod can be seen to represent the "principle" of things, and hence is suitable for Chockmah as representing the supreme potentiality inherent in the singularity of Kether but now manifesting as a swirling force.

Yod is also seen as the seed or germ, which fits with the title of Chockmah, AB, meaning "father". as Yod means "hand" or "finger", we can see in the glyph the symbol of action, direction, movement (and inherently, will). Papus describes Yod as the "unity-principle", and Kabbalah postulates that this principle is the source of all letters, and all worlds. For example, the letter Aleph is seen as being composed as four Yods, with appropriate explanation.

The "Kabbala Denudata" refers to the manipulation of Yod in a variety of ways, mainly in conjunction with the permutations of the divine name YHVH, but specifically states that "Yod irradiateth two", which is of course the numeration of Chockmah. Yod has the value of ten, which is 10, and hence represents as a glyph in Chockmah the two proceeding stages of 1 (Kether) and 0 (the Ain). Further, it shows Chockmah as a source of the ten gates, and as a singularity in itself ($1+0=1$, which refers to the formula of $2=1$, rather than that of $2=0$ which Kether represents).

A final note can be made that the "grey hermit" of the Tarot can be associated with Chockmah as the personification of "Wisdom" or Moses, who spoke with God directly, and that card has the Yod attributed to it. The link will be further looked at in the chapter on Chesed. Crowley also tells of this in his fairy tale, "The Wake World", where he says that the Hermit has "belonged to the First House from the very beginning".

CHKMH totals to 73, the value of MBVKH, meaning "Chaos", and demonstrates the stage of Chockmah in the cosmogenesis. The first swirlings, like the turbulent patterns in wind, water, wood and rock, are "chaotic", but yet can be replicated by simple formula. The workings of Chockmah reveal a "stochastic" process, that is to say, an apparently chaotic process built on some unseen pattern and guided towards some determined goal. The value 73 reduces to $7+3=10$, again repeating the value of Yod, and the connection between Kether and Malkuth.

The cards to which the letters Cheth, Kaph, Mem and Heh are attributed are as follows :

Chariot

The vision of the Chariot (Ezekiel 1, 1-28) deems that the "spirit of the living creature was in the wheels", and these wheels are the Auphanim, attributed to Chockmah. One of the symbols depicted on the Rider-Waite deck is that of a spinning-top, which is a suitable demonstration of Chockmah (the wheel) rotating about Kether (the axis). The Chariot runs between Binah and Geburah, and is primarily a symbol of Binah, not Chockmah, although it bears meanings in both.

Wheel of Fortune

The Wheel of Fortune is set in motion by the extension of Kether into manifestation through the Sephirah of Chockmah. One meaning of this card is that of Time, but another is "synchronicity", the "non-causal connectiveness" of things postulated by Jung in a psychoanalytical context, but a mainstay of occult teachings throughout the ages. The nature of Chockmah is the essence of this aspect of manifestation, in that there is no differentiation of events at this stage of the creative process.

Hanged Man

The "drowned man" or sacrificed God aspect of this card links with the nature of Chockmah as showing the sacrifice of the point of singularity by extending its essence towards manifestation. The card is also symbolic of Initiation, and hence mirrors the initiation of the creative process through Chockmah. In symbolic form, showing the reversal of the man, it refers to the mystic state of the Magus (the grade assigned to Chockmah) which is utterly opposite to the uninitiated state in that it is connected directly to the divine (Wise One of Chockmah) rather than the normal state of being connected to Malkuth (Ego state of Yesod).

Emperor

The Emperor has Aries assigned to it in the Zodiacal attributions, and this fits neatly with the burst of "red" energy of the spring equinox as a lower manifestation of the cosmic burst of creation in Chockmah. The Emperor is the Law and the Logos as is the Magus, who gives the "Word of the Aeon".

The Tarot cards in the lesser Arcana are related to each of the Sephiroth based on the simple principle of equal numerations. Thus, the Aces are attributed to Kether, the Twos to Chockmah, and so forth, down to the Tens which are attributed to Malkuth. The Court Cards are attributed to the Elements, and the Major Arcana are attributed to the Paths, and through them to the Zodiacal, Astrological and Elemental Systems. The suits of the cards are said to represent the worlds, or levels, at which each of the Sephiroth are acting. Thus, for Chockmah we have;

Two Wands Dominion Fire Atziluth

Two Cups Love Water Briah

Two Swords Peace Air Yetzirah

Two Pentacles Change Earth Assiah

The Two of Wands represents the energy of Fire, which is in its highest aspect as "that invisible fire that darts and flashes throughout the hidden depths of this universe" (Zoroaster). The implied "dominion" is that of the "pure will, unassuaged of purpose, delivered from the lust of result." (Liber AL, I.44). The Magus has surrendered his Will by merging and recognising his ultimate identity as identical to that of the Universal Process.

The Two of Cups is the highest emotion of Love, that is to say, the unity of all dualities in one nature, Chockmah. In the world of Briah, Creation, Two, or duality, is the essence of that Creation.

The Two of Swords is Peace, but also it is also, according to Crowley, "silence and chastity as being the ideal purity of thought". Duality in the world of Formation signifies itself as choice, even at the level of sub-atomic particles, where choices may take place that split an infinite number of Universes out from each point.

The Two of Pentacles is "harmonious change", which is the Tao. Crowley states that this card is a "picture of the complete manifested Universe, in respect of its dynamics". The dynamic of the Universe is Tao or Ma'at, and can be seen working at different levels through the two other Sephiroth of this pillar of force, Chesed and Netzach.

The colours attributed to each of the Sephiroth also follow a similar pattern, being divided up across the four worlds. These are known as the "scales" of colour, and link colour to a theory similar to sound, where notes vibrate across octaves to achieve different levels of sound. The maxim of colour, sound and number systems is that they all relate to frequencies of vibration, and the Universe is seen as a constantly active system which may be reduced to ranges of energy arrayed in levels of frequency.

King Scale : Blue - The Sky (Masloth).

Empress Scale : White, flecked red, blue, yellow - The robe of the justified Osiris is of these colours, which are those of the creative energy fulfilled as white.

Emperor Scale : Blue pearl grey - derived from the King and Queen scale by simple admixture.

Queen Scale : Grey - Refers to the cloudy appearance of the human seed, and the transmission of the white of Kether to the black of Binah. Also the grey traditionally associated with wisdom (i.e. Druids, Merlin, even Gandalf, "greybeard" of the fictional world of "The Lord of The Rings").



CHAPTER SIX; BINAH, THE ANGEL OF THE TIDES

A useful analogy of the creative process represented by the uppermost three Sephiroth of the Tree, the Supernal Triad, is that of water flowing from a tap. The source of the water is the Kether, whilst the pouring stream is the Chockmah aspect of the system. If one cups ones hands into a hollow and places them in the path of the water, this represents Binah, the formative aspect of the creative process. The water then forms tides and eddies, and moves within a defined area. The bubbles formed in this process, turbulent, chaotic and transient are the Da'ath, the non-sephiroth formed of the interaction between Chockmah and Binah. The water fills the well of the hands, then bursts forth between the gap of the wrists, the "Abyss", and into the sink or bath (manifestation). Thus Binah shapes, and is, in a sense, manifestation, and contains the influx of Chockmah and Kether, before transmitting the influence into manifest existence.

Although the Supernal Triad can be seen as a historic cosmological model, detailing the birth of the universe, it is important also to recall that the Tree is an immanent model of the current, ongoing process of manifestation, and hence Binah is shaping reality always now, as the source of Archetypes.

Binah is the indivisible template of all things, and hence is the source of all forms, of which names are a symbolic key, and thus it is no surprise that the Sephirah is accorded many titles, amongst them the ultimate Mother, the primal ocean of birth, the Queen of Heaven, the bitter sea, and the city of Pyramids.

Binah is spelt in Hebrew Beth-Yod-Nun-Heh (BYNH), and is translated as "understanding". The word begins with Beth, which is taken to be the "archetype of all containers", appropriate to the position of Binah as head of the passive pillar of form. The letters of Binah signify the process as follows :

Beth : The Universal Will is Contained

Yod : and creates the principles of existence

Nun : passing through the fifty Gates of Understanding

Heh : into manifestation

The numbers of Binah are :

BYNH = 67

YHVH ALHIM = 672

TzPQIAL = 311

ShBThAI = 713

The number of Binah is 67, which reduces to 13, the number of Unity (Achad) and Love (Abava), the binding elements of manifestation, and further to 4, the number of manifestation. Obviously, Binah contains 4 letters also.

The number of the Archangel Tzaphkiel, relating to Binah in Briah, the world of creation, is 311, which by Gematria equates to certain relevant words :

QVRH ; A beam, shelter, house (Binah as container)

GBVSh ; Crystallisation (Binah as the formative process)

ShIA ; Loftiness, summit, height (Binah as eternal rest)

Also, ShIA, "height", can be compared with Mary, "exalted", one of the key biblical aspects of Binah. Binah interacts with Chockmah through the fourteenth path, to which is attributed the Tarot card of the Empress. The number of the card is 3, which is also the number of Binah, and the first of the numbers to enclose a space :

0 : No space Nought (Ain Soph Aur)

1 : Point Point (Kether)

2 : Vector Line (Chockmah)

3 : Space Triangle (Binah)

The Empress is a fitting personification of Binah as Mother of Life, and Nature as the formation of living things. The Tarot cards to which the letters of Binah are attributed are the Magician, Hermit, Death and the Emperor. These show the action of the process of Binah thus :

The Magician is the Logos, the Creative Word issued from Chockmah as the Universal Will, given direction and the light enclosed in a container (the light in the lamp of the Hermit). It is then transformed or translated across the Abyss (symbolised by the Death card) and the energy structured into manifestation (the Emperor bearing the "red ray" of Creation, or Aries in the Zodiacal system). Binah, as the top of the passive pillar of Form, symbolises the ultimate feminine archetype, that of the Great Mother. The feminine can be broken down into a two-fold division, and a three-fold one :

TWO-FOLD SYSTEM

AMA : The dark, sterile, Mother. Light Isis

AIMA : The Bright, fertile, Mother. Dark Isis

THREE-FOLD SYSTEM

Sattva : Goodness ; Maiden (First Quarter) - Mary, Isis, Nephthys

Rajas : Passion ; Mother (Full Moon) - Venus, Aphrodite, Nike

Tamas : Darkness ; Crone (Third Quarter) - Kalli, Lilith

Other forms of the feminine associated with Binah range from the Shekinah, the "indwelling presence of God" (also associated with Malkuth as the unwedded soul), to Babalon, the Great Whore or Scarlet Woman, deified by Crowley in his elaborate

symbology as the Lady Babalon, nursing the Babe of the Abyss in the City of Pyramids under the Night of Pan. The Catholic "Litany of the Blessed Virgin" lists titles which could be transposed onto the Tree of Life with appropriate relevance, such as : Mary i.e., exalted, also "bitterness of the sea", "Myrrh of the Sea", or "Lady/Mistress of the Sea"

Mother of Christ Binah connecting to Tiphareth

Mother of divine grace Binah connecting to Chesed

Mother inviolate etc Binah above the Abyss of manifestation

Mirror of Justice Binah connecting to Geburah

Seat of Wisdom Binah connecting to Chockmah

Gate of Heaven Binah as the first of the Supernals above the Abyss and connected to Malkuth

Refuge of Sinners Binah as the place of rest

Queen of Angels Binah as Briah

The fifteen "Mysteries" of Mary are divided into three groups, the number of Binah, being the "Joyful", "Sorrowful" and "Glorious" Mysteries. The first set of five relate to the Creative and Formative (descending) aspects of Binah, the second set relate to the Manifestative aspects of Binah, and the third set relate to the Mystical aspects (ascending) of Binah.

An example is the Annunciation, which is the first "Joyful Mystery", and depicts the angel Gabriel announcing to Mary that she is to be the Mother of God. In Kabbalistic terms it can be seen that the Archangel Gabriel, attributed to Yesod, the "formative" aspect on a lower plane, acts as the bearer of the "Word" or Creative Spark of Chockmah, the Father, into Binah, the Mother. Thus Yesod and Binah are linked by the attribution of Gabriel, "ruler of the waters", the waters being creation (Binah) and the unconscious (Yesod), their interface being the archetypes.

An example of the Kabbalistic interpretation of the Glorious Mysteries is that of the Assumption, where the Blessed Mother is united with her Divine Son in Heaven, which can be taken as the Mystics raising of his Awareness (Tiphareth, Vau, the Son) to transcendent universal understanding (Binah). Indeed, the five Glorious Mysteries can be taken as a symbolic representation of the Mystical ascent from Tiphareth (the first mystery of Resurrection) through the upper Sephiroth to Kether (the fifth mystery of coronation).

Binah means "Understanding", and as the song says, "Love is Understanding,/It's hard to believe..." (Madonna, from "Rescue Me") If Kether is taken to be a point, static, and Chockmah a line, the primary dynamic state, then Binah is the triangle, the first steady state of equilibrium. Indeed, Binah is the "Primary Definition", the original matrix of space, from which dimensions themselves spring. Thus, the quality of Binah in the human psyche is not the wisdom of Chockmah, the height of linear thinking where all implications are seen and dealt with from vast experience, but is understanding, the

synthetic, connective, holistic thinking, in the form of a matrix or lattice, rather than a straight line process, which is often more direct.

The "Master of the Temple" (the title of the grade attributed to Binah) has the Understanding that all events are "the dealing of God with his soul", as Crowley put it, but the Magus (Chockmah) has the further knowledge of what that dealing is (the Logos, or knowledge of the Divine Will).

Appropriate symbols of this state of understanding are the lattice, or net, indeed anything representing the concepts of linking, organisation, symmetry, and complexity. Binah is also the Sephirah from which Maya issues, the net of manifestation that is ultimately illusion. In the psyche, this relates to the archetypes that are "hard-wired" into our brain so that we perceive the universe as we do. The transcending of this biological programming is part of the "crossing of the Abyss", in a sense. Note that there is a scientific and philosophical argument which parallels the magical argument of whether such a feat is possible. The Magicians argue whether it is possible to cross the Abyss whilst alive (it is difficult to know where the disproof of this argument could be), whilst the scientific philosophers argue whether it is possible for a system to escape itself.

Another of the concepts associated with Binah is faith. The idea of faith is often taken to be merely a "strong belief", but true faith is more than that. As defined by Paul, faith is "the substance of things hoped for, the evidence of things not seen" (Hebrews 11.1). Faith is that aspect of our psyche that "understands" aspects of the universe that cannot be translated into rational thought (i.e. Hod), and remain above the "Abyss".

Thus, faith rests on transcendent experience, not on belief or hope - substance and evidence must be experienced first, and hence with faith "we understand [i.e. Binah] that the worlds were framed by the word of God [i.e. Chockmah], so that things which are seen were made of things which do not appear" (Hebrews 11.3).



CHAPTER SEVEN; CHESED, THE UNICORN AT THE WAYSTATION

Chesed, the fourth Sephirah, is most often translated as Mercy, or Loving Kindness. The translations include : Mercy, grace, piety, beauty, good-will, favour, benefit, love, kindness, charity, righteousness, benevolence, to do good, to show oneself kind, to insult, reproach. Thus, in general it signifies the "giving forth" aspect of the Universe or the "merciful king" aspect of God. Chesed is also called GDVLH, (Gedulah), meaning Greatness or magnificance, and is referred to under this aspect in the line of the "Lord's Prayer" which states "Thou art the Power and the Glory" (veh Gedulah, veh Geburah). The section of the Lord's Prayer which states "Thou art the Kingdom, the Power, and the Glory" is related to the Tree of Life as;

Thou Art "Ateh" Kether the Kingdom, "Malkuth" Malkuth the Power "veh Geburah" Geburah and the Glory ` "veh Gedulah" Chesed

This statement is made in the lesser and greater banishing rituals of the Pentagram, with an appropriate gesture pointing to the crown of the head, below the feet, and the left and right shoulders as the Kabbalistic Cross.

The God-name of Chesed, AL means also "unto, towards", and again refers to the dynamic aspect of God, or the expansive force of the Cosmos. Chesed is the first and most active of the Sephiroth below the Abyss in that it is the explosion into manifestation, or Chockmah in a lower order.

In context of the Psyche, Chesed is, as Dion Fortune puts it, "the formulation of the abstract principle which forms the root of any activity" Thus, the abstract principle of "settlement", Maslow's "survival motivator" is above the Abyss, but may manifest at the level of Chesed, and be first presented to ordinary awareness, when one is looking at purchasing a house. At the level of Chesed, the mind begins to formulate a sense of what the house will be when one has finished renovating it.

The path connecting this formulation to awareness in Tiphareth is that of the Hermit, which in this sense represents the "guide" or "way" one is going to follow to achieve the realisation of this formulation.

In formulating this principle, Chesed is reflected in Yesod, the foundation, by images, (Chesed = ChSD = 72, which can be broken down as 7 + 2 = 9, the number of Yesod). The images then drive our actions (Malkuth), powered by the dynamic desire of Netzach, receiving its influence direct from Chesed itself.

Chesed is the grand driving force of the Universe, and is often received as "love, grace or mercy in mystical experience. The experience of rapture (from the Latin, rapere, meaning to 'carry away') is appropriate to Chesed, and is again denoted by the solitary "Hermit" Tarot card which connects Chesed to the Tiphareth (awareness) of the contemplative. Thus the myths of rape by the Gods, for example Leda and Zeus as a Swan (the bird of Kether) depict the various ways in which our awareness is taken away from us when we truly contact the divine, transcendent level of the Universe. The mystical passion, the height of all human devotion, is also applicable here.

Utilising the experience of Chesed, the Adept is aware of the underlying, and here only just accessible, patterns and archetypes, behind the apparent world (Malkuth), symbols (Yesod) and his consciousness (Tiphareth). Fortune warns that functioning in Malkuth alone is blindness, functioning in Yesod alone is to be deceived by projections, and functioning in Tiphareth alone holds the danger of confusion of context. That is, experiences are taken as a direct dealing of God with the individual rather than as symptoms of progression to be further transcended. Geburah brings with it discernment so that one's own position is realised and, later, Chesed provides the key to the whole Psyche before the whole Psyche itself is flung into the Abyss.

The grade of Adeptus Exemptus is assigned to this Sephirah, signifying that the Adept has transcended his notion of Self as Tiphareth (awareness) and has moved towards the Abyss. Exempt from guilt, from sin, from all human concerns that are born of our illusionary perception of time and space, he turns to face the Great Divide. The path of the "Wheel" Tarot Atu runs down from Chesed, symbolising that the Adept at this stage has broken his illusionary attachment to apparent cause and effect, and has become the hub of the Wheel (a foreshadowing of the perfect state of Chokmah, above Chesed, where the Magus is simultaneously the movement of the wheel and the stillness of the hub in unbroken unity with the flow of the Universe).

Chesed is the source of magical synchronicity, and is thus an important Sephirah for Magicians working ritual or otherwise. It provides a means of magic more mystical than practical, the latter being the province of the Adeptus Major in Geburah. The numerical value of Chesed is "4", which is the number of manifestation, and the number of the four dimensions of space and time. Thus Chesed is the source of time, and the expansion of the Universe in time. Chesed is the first of the manifest Sephiroth, and is represented by the four-sided pyramid. This completes the sequence from the Ain Soph Aur : No Space (Ain), Point (Kether), Vector/Direction (Chokmah), Space (Binah), and Time (Chesed).

The axiom of Maria Prophetissa applies to Chesed, "One becomes two, two becomes three, and out of the third comes the one as the fourth". Chesed is the Kether of the Manifest, Jupiter as the Demiurge, the Gnostic creator God.

The Fours of the Tarot represent the action of Chesed in the four worlds as follows :

Four of Wands Atziluth Perfected Work

Four of Cups Briah Lord of Pleasure

Four of Swords Yetzirah Rest from Strife

Four of Pentacles Assiah Lord of Earthly Power

The Atziluth of Chesed is the both the completion and source of all manifest power. The fire of all that may be called energy plays here, but as Crowley notes, "it is also referred to Venus in Aries, which indicates that one cannot establish one's work without tact and gentleness".

At the level of Briah, it can be noted that the number four, the number of Chesed, is also a number of limitation and restriction. The equal-armed cross is not the cross of the four elements redeemed by Spirit, the fifth element, and is in some ways a full-stop to

progress in the creation process. It is only once the process continues that Chesed can function as a source of power.

In Yetzirah, the astral world, Chesed functions as the archetype of authority and religion, with again the danger of stagnation as dogma, convention and compromise.

In Assiah, Chesed is the establishment of the Universe in the dimensions, and the generative archetype (reflected in the procreative and generative aspects of Netzach at a further stage of the creative process). Chesed in Assiah signifies security, authority, and the solidity of the material plane.

The Yetziratic text of Hod states that its root is in Chesed, and from this, as Dion Fortune indicates, can be modelled a number of the processes of Magic. As Chesed is taken to be the sphere of the Secret Masters, who are taken by many magicians to guide the process of manifestation from higher planes through human adepts, it is to be approached with due consideration.

If Meditation and contemplation (the stilling or focusing of the thought processes), and ritual or ceremony can be assigned to Hod, then through the awareness freed thereby (Tiphareth) we can regain Chesed, the grand waystation of the Universe as it pours into manifestation, and align ourselves to that flow.

A simple rite of Magic involving the Egyptian Goddess Ma'at, who can be attributed to Chesed, designed by Maggie Ingalls demonstrates this procedure, by the meditation (Hod) on a flame (Tiphareth) and a feather (Chesed), which combined with a suitable Mantra links the practitioner to the "Ma'at Current", which is none other than the evolutionary and stochastic current of the Universe. The Hermit card also resumes this symbolism, and perhaps should be drawn bearing a quill, not a staff.



CHAPTER EIGHT; GEBURAH, THE FOLDING OF THE ROBE

Geburah is the fifth Sephirah of the Creative Process, and signifies in Hebrew a number of related meanings, around the theme of strength :

Strength, power, force, valour, courage, victory, might, God, strong, mighty, hero.

Geburah is connected with the punishment of God, rigour, severity, and justice. An alternative title of this Sephirah is Pachad, meaning "fear". Its most negative aspect is said to be blind fanaticism, which is often the result of a fear of that which is considered different to one's own beliefs.

When the seven sins are allocated to the Tree, the sin of Geburah is said to be that of anger. It is also connected, in a more positive sense, with discipline and energy. Obviously, these aspects are counterbalanced by those of Chesed, "loving kindness" or "mercy", on the opposite side of the Tree, across the path marked by the "Strength" card of the Tarot. Indeed, that card can be taken to depict the harmonised relationship between Geburah, symbolised by the Red Lion, and Chesed, symbolised by the Peaceful Lady, whose own demeanour is sufficient to placate the beast. It should be noted that Geburah is passive to Chesed, and that as Dion Fortune states, many of the social and psychological problems we face can be modelled by our constant functioning, inappropriately, with an active Geburah. That is to say, we shoot first and ask questions later, or allow our fear to drive us rather than our urges to creativity. Obviously, if Chesed were not constrained by a correctly functioning Geburah, life would become dysfunctional in the opposite extreme, with chaos and anarchy without point. It is the work of the Adept grades in the initiatory system to learn to balance these states both within and without, to ensure that Tiphareth, the pivotal point of the Tree, is maintained in a dynamic equilibrium.

The Zohar puts it that the "left arm draws the immensity of space in rigour", and that Geburah is associated with the "repentance of God" and the Archangel Samael. It also points out that Mercy and Severity are united in Tiphareth.

The Sepher Yetzirah states "the fifth path is called the Radical Intelligence, because it is more similar than any other to the Supreme Unity and emanates from the depths of the Primordial Wisdom." It is the conciliatory force, restricting and directing the expansion of Chesed. The link with Kether is in its role in defining the process of Zimzum as Din, which will be examined later in this chapter. The connection to "primordial wisdom", or Chockmah represents that Geburah plays a role in connection with the expansion of Chesed (the "Chockmah below the Abyss", as explained in the former chapter) in a similar way to the role played by Chockmah in ordering the "first swirlings" resulting from the expansion of Kether.

Indeed, it is hard to examine Geburah without connecting it with Chesed, or showing how the two merge into Tiphareth as a functional Triad. Geburah, like all the Sephiroth is only one "snapshot" of a synergetic process, or one node of a network, and thus can only be fully expressed as a relationship to the whole. If Chesed is the irrepressibly expanding impulse of love and growth, then Geburah is the counteracting restraint and

concentration. If Chesed is the inclination towards things, the outgoing nature and the opening-up of the Psyche, then Geburah is the inward withdrawal of powers and the concentration of power. In Tiphareth is married these dynamic attributes of attraction and repulsion.

An example of the difference between the two Sephiroth is further provided in the martial arts, and can be found in any other system, where the flow of Tai Chi Chuan is that akin to Chesed, whereas the Chi focusing of Kung Fu is of the nature of Geburah. Din, or "judgement", associated with Geburah, plays an important role in the doctrine of Zimzum, "contraction", detailing the creative process of manifestation. In this Lurianic doctrine, Ain Soph gathered the "roots" of Din and placed them aside for the process of Zimzum, thus showing the "withdrawal" of the point of Kether from the Ain Soph Aur as a concentrated act of judgement and self-limitation. Indeed, it could be called the "original definition", and Geburah embodies the qualities of definition in its aspect as positive limitation.

In cosmological terms, Geburah represents the state 300,000 years after the Point Zero of the Big Bang model, the "Epoch of Recombination" (at -255 degrees), where heavy chemical elements were first formed in the gravitational collapse of stars and the first formation of galaxies. In Kabbalistic terminology, "the Left hand of God traced the firmament". In the Book of the Law, by Aleister Crowley, a similar model is utilised in symbolism :

III.72. I am the Lord of the Double Wand of Power; the wand of the force of Coph Nia – but my left hand is empty, for I have crushed an Universe; & nought remains.

The Zohar describes this development in terms of malbush, a "garment", whose folds create the matrix of manifestation as the letters of the Hebrew alphabet recombine as the folds overlap. This mirrors modern cosmology, as it is stated in Kabbalah that an "unmatched Yod" remains once the combinations have taken place, which then transmits the light of Ain Soph Aur into the Creative Process and Manifestation (signified by the Hermit Tarot card).

This is similar to chemistry and physics, where unmatched particles form the basis of further reactions and energy bounds. Indeed, the recent discovery of background radiation from the edge of the cosmos is written of in identical terms, as the Epoch of recombination, the first ripples of cosmic structure, and is the stage where light was set free from the foggy soup of radiation. Dion Fortune writes that "Binah is perpetually binding force into form, and Geburah perpetually breaking down form via the preserving influence of Chesed".

The Sepher ha-Temunah, amongst other works, uses the doctrine of cosmic cycles associated with the Sephiroth. These cycles or the "shemittah", are said to last 6000 years, and are associated with the 7 sephiroth below the Abyss, thus making 42,000 years (or 49,000 years if the cycle is 7000 years), leaving the last 8000 or 1000 years to complete the "Great Jubilee", (the Jubilee is a period of 50 years). It is said that we are currently in the Shemittah of Judgement, presided over by Geburah, which matches the Thelemic "Aeon of Horus" and the "Kali Yuga" of the Hindu system.

If this system is applied to the big bang cosmological model, then it is immediately apparent that we had exactly 50 cycles to reach the Epoch of Recombination, the first Cosmic Jubilee, and that cycle would have been that of Malkuth, or manifestation!

The process of Gematria may be applied in a number of ways to this Sephiroth, as follows :

Geburah is spelt GBVRH, numerating to 216, which is also the value of DBIR (Holy of Holies, Inner Sanctuary), and ChVBR (Sorcerer, snake-charmer). This latter equation reminds us that Geburah functions as the restrictive influence on the process of the Tree, whether that of the lightning flash of creation down the Tree, or the Snake of evolution up the Tree. That the god Pan, player of pipes and inspirer of panic, can be attributed here, and that the pipes are used to charm snakes, is an interesting link. It could also be said that the snake uses "fear", Geburah, to freeze its victims, or that the vibrations caused by the pipe act as Chesed on the "fearful serpent" of Geburah.

Also 216 equals RAIH (Proof, evidence), which might have bearing on the grade of this Sephirah, as it is where the Adeptus Major attains a complete mastery of practical magic, which is evidence and proof of the initiatory system. There is a final note of interest in that $216 = 6 \times 6 \times 6$, the number of Man found in the Biblical Revelations.

The God-name of the Sephiroth is ALHIM GBVR, the "God of Judgement", which equates to 857, as does NVAP (Satyr). The God Pan, Lord of Satyrs, could well be associated with Geburah in his aspect of Panic and Awe, as Geburah is sometimes called "Pachad", meaning "fear".

The Archangel Kamiel, equating as KMAL to 91, is the same value as AMN (Amen), LBNH (Moon), MLAKh (messenger), PHOD (robe), MAN (to refuse), and EHLON (Tree). Crowley, in "The Daughter of the Horseleech", writing of Elohim Gibor and Kamael points to this Gematria when he says, "He too bore the wings and weapons of space and Justice, and in himself he was that great Amen that is the beginning and end of all."

A brief digression can be made at this point to mention one of the over-utilisations of Gematria. As a system of numerology, Gematria is useful in that many Kabbalists used it simply as a form of code, as did Aleister Crowley. That there is a belief that each letter/number embodies a unique essence, and that these can be equated with one another can be looked at as either real, or simply a useful form of thought-provoking letter play. However, one cannot take the belief, and then in other cases step outside of the structure that the belief has meaning within. The Golden Dawn society referred to this as one example of a "confusion of the hierarchies". Other examples are common in the New Age movement as well, where beliefs are taken out of context of the systems which make sense of them (one that springs to mind is that of "Karma"). A Gematria example occurs in "Nightside of Eden", written by Kenneth Grant, the Outer Head of the Typhonian Ordo Templi Orientis (OTO). He links Samael, attributed to Geburah, with the Greek God Pan on the basis that SMAL = 131 by Gematria, and he states that the letters Peh-Aleph-Nun (PAN) also value 131. This includes a number of confusions, namely; if there were a Hebrew word PAN, it would equate to 581, as a Nun final has a value of 500; the word PAN in Hebrew might mean anything, i.e. "spectacles", and be nothing to do with either Geburah or a Greek Shepherd God; Pan is a transliteration of a

Greek word into the English alphabet in the first case - surely Crowley's "Greek Gematria" would be better suited?

The Planet of Geburah is Mars, MDIM, equalling 654, as do LHTIM (Secret arts, enthusiasm, witchcraft) and DMDVM (Twilight, dim light). This again suggests the mastery of practical magic as the skill attained in the initiatory system. The twilight follows the Day of Tiphareth and precedes the Night of the Abyss during the ascent of the Tree.

The Gods associated with Geburah are those of a martial nature, such as Thor, Ares, Mars, Horus, and Montu. Obviously, warfare and revenge are amongst the attributes given to such deities, but one should also see that Geburah embodies strict rulership and kingly attributes as well. Despite their superficiality, the "Conan" adventure stories of Robert E. Howard depict the translation of the barbarian aspects of Geburah into those required by the just king of a realm (learning when to hold one's tongue as effective diplomacy rather than lash out in anger is a lesson learnt from Geburah).

The Weapons of the Sephirah are the sword, scourge and spear. In "Magick", Crowley replaces the Spear with the dagger, and states that the weapons symbolise the following essential qualities in the Magicians world :

SCOURGE DAGGER CHAIN

Sulphur Mercury Salt

Energy Fluidity Fixity

Rajas Sattvas Tamas

Pain Death Bondage

The Scourge keeps the Aspiration keen, the Dagger shows that the magician is determined to make any Sacrifice required, and the Chain restricts his Wandering. The three "binding items" surround the Holy Oil, representing consecration, Grace and aspiration. This could be taken to symbolise in the concentric circles model of Kabbalah that Geburah is the outer circle of Chesed, which has its roots in Binah, to which the Oil can be associated.

Wippler mentions that one can meditate on Geburah and Chesed as analysis and synthesis, in order to reach an accurate self-evaluation. This resumes the idea of Justice, the Path running from Geburah to Tiphareth, the central Sephirah of balance. A useful object of meditation for this Triad, and indeed any part of the Tree, would be a Prism, into which light enters as a single "ray", and emerges "split" into the visible spectrum of colours. This signifies the process of manifestation down the Tree, as the Unified State is manifest in apparently separative states, objects and identities.

On the psychological level, Geburah represents the Super-Ego, with its nature of punishment, whilst Chesed represents the Ego-Ideal, with its "reward" functioning when the Self in Tiphareth meets this Ideal. These all function "pre-self", and are thus in the individual unconscious. As the processes of Chesed and Geburah take place before awareness (Tiphareth), one cannot deal with them directly. Rather, one must observe

their manifestation in awareness (Tiphareth), and trace back one's emotions, thoughts, beliefs and actions (Netzach, Hod, Yesod and Malkuth) to their source.

Halevi, based on the work of Freud in particular, notes that the source of this conscience is originally formed from the parental model, and thus must be observed, and replaced by an individualised conscience. This is one of the minor inversions of work defined by the Tree as the Initiate progresses. It is interesting to note that when the ten commandments are allocated to the Tree, that of Geburah is "honour thy father and mother". I would suggest that this is Kabbalistically interpreted as "recognise the elements of parental conditioning in ones own nature and by analysis and synthesis, observing in awareness, judge which are appropriate, and which are not, discarding the latter and forming ones own model."

We must note that the punishment/reward complex signified by these two Sephiroth is a simplistic and dangerous model, as punishment, whether inflicted from without or within, only changes behaviour and not cause. Working for reward, again whether self-reward or peer-reward goes against the dictum of working "without lust of result" which is central to success. As already noted, the "trick" of working the two Sephiroth is, as one should expect from the system, pictured on the Tarot Card connecting the two, which is Strength. The Woman (Mercy) rests her hand upon the head of the Lion (Severity) without conflict. The Key represents an act of Tikkun, "restoration and reintegration", or restoring elements to their appropriate role in the creative process.

Sturzaker states that Geburah is the "centre of the dark night of the soul", which relates to the progress between Tiphareth and Binah, and the Crossing of the Abyss.

Dion Fortune terms the Sephiroth as the "sacrificial Priest of the Mysteries", and resumes a description of Geburah as involved with the transmutation of force from one level to another (i.e. sacrificing coal in a furnace to turn into steam and drive the engine). This is the true nature of sacrifice as represented by Geburah, rather than that of Tiphareth, which is a sacrifice based on an "incorrect" belief that is not shed until after the awareness appropriate to Tiphareth is attained. Even at the stage of Geburah, an "incomplete understanding" is reached, although as Crowley states, the Moral is "Become an Adeptus Major!", if one wants to "easily understand how to perform them [operations of Magick art] if necessary".

Fortune also points out the connection of Chesed and Geburah with running a group, or managing a team. She symbolises it by making an analogy to the reins of a horse team, where sometimes one needs to let the rein out, and sometimes one needs to rein the horse in sharply. This is part of the Mystery of the Chariot, the Tarot card running from Binah (Understanding) to Geburah (Severity). In modern management training, a balanced Geburah is the difference between aggressiveness and assertiveness.

The Paths of Rigour which lead to and from Geburah can be categorised as follows :

Cheth - Chariot The Mystery of Directing

Teth - Strength The Mystery of Control

Lamed - Justice The Mystery of Equilibrium

Mem - Hanged Man The Mystery of Sacrifice

It should be noted that Geburah ultimately is only destructive to the transitory. If something is "real", no amount of doubt, analysis, examination, and so forth will destroy it. Thus the principle of Occam's Razor (the simplest explanation will suffice in cases of doubt) is a sound one. A final note comes from the "Thirteen Petalled Rose", where an analysis of the Kiddush ritual (that performed on the eve of the Sabbath), states that the cup signifying reception contains red wine, expressing an aspect of Geburah, but has a small amount of water added to represent the mercy of Chesed. It is important in all acts to harmonise Geburah and Chesed in Tiphareth to achieve equilibrium, as will be examined in the following Chapter.



CHAPTER NINE; TIPHARETH, THE HUB OF SACRIFICE

The text of the Sepher Yetzirah regards Tiphareth as a "mediating intelligence" which multiplies the flow of emanations into it, and communicates these emanations to those who unite with it. Thus is Tiphareth the centre of the Tree, acting as a functioning nexus for the operations of the Sephiroth.

As a mediator (from the Latin, meaning "middle"), Tiphareth can function as a translator and diplomat, organising the activities of the Upper and Lower Tree according to the dual states of each. This is the point where "as is below, so above" is equally "as is above, so below". The Upper Sephiroth cannot flow into the Lower in an optimum state if the Lower are unbalanced, and neither can the Lower Sephiroth function correctly when the Upper Sephiroth are disturbed. Tiphareth, the Sephirah representing human self-awareness, is the key-stone on which this balance rests. Indeed, in Ephesians 2.20, Paul makes reference to "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," which in Kabbalah can be read to say that Yesod (meaning the "foundation") is the Sephirah of prophecy and communication to the outside world (Malkuth), but the corner-stone is self-awareness as practised by Christ, a personification of Tiphareth.

Equally, the role of a mediator is often that of translation, and it is in translation we find Tiphareth functioning as the Sephirah of sacrifice, the "translation" of one state to another by release of the old pattern. An example is the sacrificial flame, where the wick (matter) is translated by fire (spiritual practice) into light (illumination). Thus, the ever-burning Lamp is a reminder of this task, as well as symbolising the ultimate goal of the Ain Soph Aur as explained in the chapter, "Crown of Tsimtsum", previously.

The Adeptus Minor, the Grade attributed to Tiphareth, finds himself of necessity abandoning old patterns of belief and behaviour based on his previous (Yesod-dominated) view of the world and his relationship to it, in favour of new goals responding to his unification with Tiphareth and the influences now being felt for the first time in actuality from the Upper Sephiroth. The difference is marked, as up until that state, "we see through a glass, darkly" (I.Cor.13:12).

Tiphareth, as each of the Sephirah, requires examination as part of a set of complex processes. The paths connected to Tiphareth each give aspects of its relationships to the Sephiroth of the Tree. It is important to note firstly, though, that there is only one Sephiroth to which Tiphareth does not directly connect, and that is Malkuth. Our awareness of the environment is always seen through Yesod, the "dark glass" of our own perspective.

The Paths Of the Heart

A. The God of the Heart

II. High Priestess : This path connects Tiphareth to Kether and is the path of transcendence from self-identification to universal-identification. It functions as the impact of our true state into our self-aware state (when operating as awakened

consciousness by various practices), and hence the High Priestess shows Tiphareth as a measure of our reflection of Truth, which hence flows into the Lower Sephiroth.

IV. Emperor : The Emperor represents the Power accessible to the fully operating Tiphareth from Chockmah, the Source of all movement and direction. The Emperor is the Light of Creation which bears one upwards through the letter Heh, meaning "window".

VI. Lovers : Operating at the same level as the Emperor, but on the other side of the Tree, the Lovers represent the "impact of inspiration" from Binah, "Understanding". Regardie also notes that one interpretation of the card is "the liberating effect of the descent of the Higher Genius", a specific experience attributed to Tiphareth.

B. The Initiation of the Heart

IX. Hermit : The Hermit connects Awareness to the expansive force of Chesed, Love or Mercy. The Hermit embodies the contemplation of the Heart on the Mysteries of Creation in the Inner silence of devotion. As the Sufi saying states, "The Worker is hidden in the Workshop".

XI. Justice : The Atu of Justice is the balance of Tiphareth with respect to Geburah, discrimination. Lamed, the letter attributed to the Path, is the "ox goad", and symbolises the work of the Initiate in balancing the "two cells" which St. Catherine of Siena speaks of, where "...if you dwelt in self-knowledge alone, you would despair; if you dwelt in the knowledge of God alone, you would be tempted to presumption. One must go with the other, and thus you will reach perfection."

C. The Trials of the Heart

XIII. Death : Passing through the Veil of Paroketh, the Path to which the Death Atu is attributed connects to Netzach, one of the Sephiroth involved with the active creation of Life. This juxtaposition points to the Awareness that Life and Death are not opposites, but phases in the same process. Although even this duality is false (one presumes to someone above the Abyss), it is an important recognition and one essential to the understanding of "sacrifice".

XIV. Temperance : The Temperance card symbolises the State when Tiphareth is functioning to harmonise the Lower Sephiroth, whereas the High Priestess, its equivalent on the Middle Pillar above the Veil, shows the effects on Tiphareth of the proper functioning of the Upper Sephiroth. The Golden Dawn Rituals of Advancement to the State of Tiphareth and the Grade of Adeptus Minor always move the candidate along one side path, then bar them, then move along the opposite path to be barred and forced to return, until at last the "Middle Way" is walked and the goal attained.

XV. Devil : The Devil Atu, partnering Death on the other side of the Tree, shows how Hod, the Intellect, can enslave the Awareness by being glorified for its own sake. There are many paradoxes which can break the chains of the Devil, and Zen Koans are specifically designed to work on this level, amongst others. It also shows the danger of attempting to make Netzach subservient to Hod (working on "controlling the emotions") and is a parody of the more appropriate discipline which can be entered into

by balancing the Square Dance of Geburah and Chesed with Hod and Netzach in Tiphareth.

The Lines of Sacrifice

In "777", Crowley attributes three Magical Formula to Tiphareth, being ABRAHADABRA, IAO and INRI. The latter two are expounded by Regardie in his "Foundations of Practical Magic", but bear some brief mention here.

IAO is the formula of Isis, Apophis and Osiris, and can be summarised as the formula describing three phases in all systems, be they events, acts or psychological occurrences. The Formula describes the three phases as Growth, Death and Rebirth. For example, Group Dynamics go through these phases, as does ones personal resolutions, or a day at work. The Initiate welcomes the Apophis phase as a "necessary evil", and works to time the Osiris phase as appropriate.

Crowley connects the IAO formula by the Gematria of 17 ($10 + 1 + 6$) to the numbers of squares of the Swastika, and from that to the Aleph, in that the shape is similar, and thus to the Unity. The IAO formula hence signifies the Unity of an act broken into its Motion.

INRI is taken as an anagram of various phrases, but the most usual is "Jesus of Nazareth, King of the Jews". However, by Kabbalah, this phrase embodies the Mystery of Tiphareth in its analysis as Yod, Nun, Resh and Yod.

I Virgo ISIS

N Scorpio APOPHIS

R Sun OSIRIS

I Virgo ISIS

Thus, as with the Tetragrammaton of YHVH, the formula repeats a key letter to indicate that events cycle through Growth, Death, Rebirth and Growth again. Tiphareth might be the top of one Mountain, but is also the beginning of another climb altogether.



CHAPTER TEN; NETZACH, THE ROSE IN THE LAMPLIGHT

The Sepher Yetzirah deems Netzach, "the Hidden Intelligence, for it pours forth a brilliant splendour onto all intellectual virtues which are looked upon with the eyes of the spirit and the ecstasy of faith." In most readings, Netzach is described as the seat of the emotions, partnering Hod, the seat of the Intellect.

As the base of the Positive Pillar, and as the first of the Sephiroth in the Creative Process below the Veil of Paroketh, Netzach functions as Nature's Dynamo, storing and transmitting the explosion of Chockmah sent to it from Chesed, the Sephirah of expansion above it. As Chesed is the Chockmah below the Abyss, so Netzach is the Chockmah below the Veil.

On a psychological level, the Tree points to the fact that Netzach is active in respect of Hod, and Hod passive to the influence of Netzach. This symbolises that our Inner State should be one where our emotions are allowed creative expression, through our thoughts (Hod), imagination (Yesod) and actions (Malkuth). A startling scientific experiment has shown that such is the case, whether we choose to believe it or not. Our conscious registration of an inner decision occurs after the brain has already set that action in process, demonstrating that conscious free will is but a convenient fiction.

We are all living milliseconds in the past, removed by our own neurology from the events taking place in the environment and the acts performed by ourselves.

The Work of Netzach undertaken by the Initiate serve to continue these themes. As the central core of selfhood is approached, it is increasingly obvious that a Grand Synthesis needs to take place. Thus, the work of Netzach involves both the practice of Dharana, which seeks to unite the awareness with the object of which it is aware by concentration, contemplation, or meditation, and the practice of Bhakti Yoga, which is the Union with Deity through the practice of Devotion.

As Seven, the number of Netzach, is often taken to be the number of completion, we can see that as the Initiate rises to this Sephirah, he completes equally at one level the work of the Lower Sephiroth. Indeed, the Golden Dawn stated that the advancement through the Elemental Initiations of the Lower Sephiroth "in a sense, quitteth not Malkuth".

That is to say, partly, that the work of those Grades is aligned to ones outside observations, even when directed at the Psyche, whereas the Work beyond that point has undergone the Holy Inversion and is involved with the Upper Sephiroth and the experiences and states that transcend the personality construct.

Further, the Rose (taken as a symbol of Tiphareth) and the Lamp (a symbol of Kether and the Ain Soph Aur) are both attributed to Netzach, which may reflect its sevenfold nature of completion.

The seven-petalled rose alludes to the sevenfold pattern, and was used by Bosch as emblem DCCXXIII of the *Ars Symbolica*, and by Fludd in the *Summum Bonum*. It is to this Rose of Completion that the Golden Dawn aim in their Elemental Initiations, as a preshadowing of the Rose Cross of Tiphareth and the Rose of Light in Kether. Charles

Harness uses this symbology in his magnificent short story, "The Rose", where the next stage of human progression is embedded in the ballet of the "Nightingale and the Rose". In the original story of Oscar Wilde's from which this fictional ballet is based, the Nightingale sacrifices itself on a white rose in order to make it red. This could be read as the sacrifice of Netzach, where sensual passion is transfused into mystical passion through the path of Death, the Tarot Atu placed on the path uniting Netzach and Tiphareth.

One other aspect of Netzach expressed in the Psyche is that of the instinctual construct. This construct can be broken into a number of "circuits" ; Bio-Survival, Emotional-Territorial, Semantic and Socio-Sexual. These function largely "unconsciously" in the undeveloped, Yesod-dominated, persona, and are usually examined in the early stages of the Initiate's development. Obviously, many of the functions of these mechanisms are not designed to be "consciously controlled", for example, the beating of the heart or the reflexive action of the muscles. The fight or flee instinct also takes place in Netzach. Thus, one can be running away from danger before one has time to think about it, which is when the impulse reaches Hod a moment later.

These instincts run straight into the World of Action simultaneously with their transmission to the process of thought, and this is modelled by Kabbalah on the path leading from Netzach to Hod.

The Tarot Atu symbolising this path is that of the Moon, Mistress of Mystery and the emotional, "shadowy" side of the Psyche. The Moon also governs the cyclic aspects of Nature, as well as the tides and feminine menstrual energies. It is therefore appropriate that the letter attributed to this path is that of Qoph, meaning "back of the head", where the more primitive parts of the brain reside, regulating these energies.

Netzach is spelt in Hebrew, NTzCh, Nun-Tzaddi-Cheth. The Tarot attributions of these cards is that of Death, the Star, and the Chariot. The Egyptian Deities of this sequence are revealing of Netzach, being Typhon, Nuit and Hormakhu;

Typhon (or Seth) is the serpent deity connected with storms, a natural phenomena appropriate to Netzach, and was the pilot of the solar boat (Tiphareth) who speared Apophis, symbolic of the Death Atu connecting Netzach to Tiphareth. Nuit resided in the "lower mansion of Heliopolis", which is the house of the sun, and again refers to Netzach's relationship to Tiphareth, to which the Sun is ascribed. She also was responsible for keeping the forces of Chaos breaking through into the world, which denotes Netzach function in maintaining a regularity to the expansions of Chesed. Harmachis is Horus of the Horizon, and is connected with the Sphinx, which in turn is symbolic of the four elemental Sephiroth. The horizon is that of the Veil of Paroketh. The Sephirah embodies the energies of transmutation through Sacrifice, Hope and Rebirth.

This sequence is explored in the appropriate Ritual of the Sapphire Temple given later.



CHAPTER ELEVEN; HOD, THE CRYSTAL WATERCOURSE

In the Psyche, Hod is the Intellect as balanced against the Sephirah of the Emotions, Netzach. The Alchemical Hermaphrodite is composed of these two Sephiroth, as Hermes represents the Mind, and Aphrodite the Emotions. Thus Hod is specifically the power of the mind, the thoughts and the mental will. It acts as a lower arc of Chockmah, the Divine Will, and a lower level of Geburah, discrimination, and Binah, understanding. All these are reflected in the process of thought, as we structuralise our perceptions of the environment and our intuitive processes equally.

In a way, what we term thoughts are more appropriately the Yesod of Hod, in that they are often internally sensed in terms of a representational system, such as sight or sound. One person may think in terms of pictures, another in terms of sound. For one, they may say that they "hear you loud and clear", to indicate their thought process, whilst another may "see what you mean". Thoughts, in terms of the Hod of Hod, occur even before they are clothed in such Form. Meditative practices will often access a state where the mind seems to process without evidence, yet leaving one aware that issues are being dealt with, often more efficiently than the garbled, over-layered, process we usually call thinking.

In terms of the Creative Process of the Tree of Life, Hod represents the first formations of the influx of energies from Netzach. Utilising the matrix of Binah, and the discriminatory processes of Geburah, the Sephirah of Hod crystallises these energies into definitions and shapes. The internal model of Yesod then recognises these definitions and presents them to the perceptions, as best it can to its own limits. It is thus important that the Initiate refines both his definitions and his internal model, to reflect the Higher Sephiroth more accordingly, and become a lightning rod or watercourse for the divine energies to run through without obstruction.

In terms of the Golden Dawn system of Initiation, much of the work done at the Practicus level of Hod is Hermetic experimentation in order to define the limits of ones own nature, the possibilities of the environment, and the ranges of actions potential between the two, but the work of the Philosophus in Netzach is then to examine this work and remove contradictions thus discovered in the model of Yesod.

When Yesod is thus refined, the "strait way" to Tiphareth is accessed, and the whole Work is then returned to again, but now in order to allow the Higher Sephiroth their full expression.

Hod is spelt in Hebrew HVD, Heh-Vau-Daleth, and totals to 15 by Gematria. This is also the Mystic Number of Geburah, being the summation of 1+2+3+4+5, and points to a close relationship between the two. The letters of Hod are symbolised by the Tarot Atus of the Emperor, the Hierophant, and the Empress. One could see in this the marriage of the Emperor and Empress by the Hierophant, symbolising the experience of Hod on a mystical level.

The cards of the paths connecting Hod to its companion Sephiroth of the Tree are as follows :

Hanged Man (Geburah)

The Hanged Man represents consciousness drowned in matter as one meaning of the image of the Sacrificed God, and as the Initiate progresses up the Tree, Hod is where he first accesses any of the Sephiroth above Tiphareth, self-awareness.

Devil (Tiphareth)

In order to rescue that consciousness, the Adept must come to terms with the primal forces represented by the Devil, but also unchain his model from his prior perceptions, which is also indicated by this card. The Devil is beaten by looking him straight in the eye (Ayin, the letter attributed to the Devil card).

Tower (Netzach)

The Tower connecting Hod to Netzach shows the dramatic tension that resides between these two Sephiroth. The relationship of ones thoughts to ones feelings is often a disharmonious one, thus causing the destruction of the Tower. However, this friction can be utilised by the Initiate in order to work on his psyche and perceptions and to build a Tower of Singular Language, not merely another Tower of Babel.

Sun (Yesod)

The Mind can reflect from Tiphareth experiences of a "higher order", and such is often termed "Gnosis" by contemplatives. This illuminates the Psyche, centred in Yesod, through the path of the Sun Atu. It is interesting to note that this functional Triad utilises the Devil Atu as Lucifer, the Light-Bringer.

Last Judgement (Malkuth)

The "Last Judgement" Atu shows the resultant flow of energies down the Pillar of which Hod is the base. From Understanding and Discrimination, and the processes of the Intellect, reflecting the arc of Will, comes the decision to act, the judgement from which flows the Will into the World of Action, Malkuth. If the Lower Sephiroth are harmonised, this will also flow from the emotions (Netzach) and unconscious desires (Yesod), otherwise conflicts will be set up on the path of the Blasted Tower, and the action will ultimately result in nothing. Imbalance in this Triad is often reflected on the other side of the Tree in the path governed by the Moon, denoting a negative side to the card's symbolism, where the cyclic repetitions of an action are caused by indecision on the other side of the Tree.

Adin Steinsaltz calls one attribute of Hod "perseverance", and this is echoed by Regardies injunction in the Golden Dawn, where he states that "Persistence and determination alone are omnipotent". Crowley's phrase saying that "work alone has ultimate value" can also be allocated to the Sephirah of Hod. It is here that the Work is performed, to counter the inertia that the Ego (symbolised in this instance by the Moon on the other side of the Tree) can summon.

The Mercurial qualities of the Sephirah are as numerous as the symbols denoting that elusive element. It is as Sturzaker states, "the sphere of intrigue", and also of the diplomat, the thief, the scientist and the magician. The Sciences are rooted here, as they

seek knowledge by division and mechanisms, and by strict definitions of qualities, events, and behaviours. These are all the processes of Hod. It might be noted here that the "classical sciences" are now being transcended by the "new sciences" of Quantum Physics, Turbulence Physics, and the Mathematics of Dynamic Systems, all of which reflect more the qualities of Netzach, where the divisions of Hod have not yet taken place, and more of a "wholeness" exists. This progression has also occurred in medicine with the advent of "holistic therapies". The Tree suggests that the future will bring even more integration of arts and sciences as we approach the Tiphareth of this development.



CHAPTER TWELVE; YESOD, THE HALL OF MIRRORS

Yesod means "Foundation", and also "base, ground, principle or compilation". It is the base of the third and final triad of the Tree, and connects Tiphareth to Malkuth on the Middle Pillar. It is also connected directly to Hod and Netzach.

The letters of Yesod, Yod-Samekh-Vau-Daleth, total 80 by Gematria, which is the value of Peh, meaning "mouth". It is also the value of KS, meaning "throne", and MVLD, meaning "birth, or new moon". As the Moon is the planet attributed to Yesod, it is interesting to note that Peh spelt in full is PA, which totals 81, and is as Crowley states "a mystic number of the moon", as it totals $8+1=9$, the number of Yesod, and equates with KSA, meaning again, "throne" and also "time of the full moon". This number, 81, is also the value of ANKI, meaning "ego", which again is attributed to Yesod. Thus both 80 and 81 represent different aspects of Yesod.

The attribution of "throne" and "ego" to Yesod are of note in light of the description by the Golden Dawn of the tasks undertaken by an Adeptus Minor (attributed to Tiphareth), where the ego is seen as enthroned in human consciousness as a "usurpation", and the task is to return the correct functioning to each of the aspects of the Psyche from this original "fallen" state, where "the light shineth in the darkness, but the darkness comprehendeth it not."

The connection of Peh, the "mouth", to Yesod is interesting in that upon Jacob's Ladder, Yesod of one Tree overlaps the Da'ath of the next, and thus the Yesod of Yetzirah, the "ego", overlaps the Da'ath of Assiah, the "throat", from which we communicate our persona through our words.

Hence our mouth is the gate to our ego in the way that our eyes are said to be the gates to our soul. The letters of Yesod (YSVD) relate to the Tarot cards of the Hermit, Temperance, the Lovers and the Empress. These cards express some of the key features of this Sephirah :

Hermit : The individualness of the personal ego, but the light of the True Self is but a spark in the Lamp. This state of wandering in the darkness is enacted in the Golden Dawn Initiation Rite of Neophyte, where the candidate is blindfolded and led about the Temple by the "symbolic light of occult science", which in turn refers to their own enlightened awareness (Tiphareth).

Temperance : The Tarot key attributed to the path leading from Yesod to Tiphareth in the initiatory progression up the Tree. As Sallie Nichols describes, "The action of the Angel Temperance as she works with the waters of the hero's psyche is like that of the sun, Nature's alchemist, on our earth's waters...". The Sun, of course, being the awakened awareness of Tiphareth.

Lovers : The Lovers may relate to the carnal aspects of Yesod as being symbolic of the generative powers of this Sephirah, but on a higher level relate to the choice of progression from the ego-dominated world into the self-aware one. The Angel of Temperance again presides over this choice, and in the older decks is shown by a man choosing between two women (or choosing whether to be associated with one woman or not, with the advice of another, depending on ones interpretation of the glyph), and

in the Waite deck by the biblical Garden of Eden, where this "choice" is made as the "original sin" of the Christian mythology.

Empress : The Empress embodies Nature, and thus relates to the generative aspect of Yesod as the "foundation" or "ground" of growth. It is important that Yesod is maintained as a firm foundation, otherwise the state of the Blasted Tower is brought about continually, and ones interactions with the world of Assiah (Malkuth) become confused and ultimately destructive. Thus the ego is "transcended", but not destroyed in the Initiate's progression. The ego is the process governing our interaction with the environment, and thus need only be calibrated, not wiped out. This is in one sense why no behaviour is ultimately necessary to the Initiate, and why the system can be expressed differently by different individuals, cultures, and times. Yesod, the ego, is the filter by which the system is expressed, and not the root of it.

Yesod is also the Sephirah of our beliefs, both conditioned or adopted, which form the foundations of our psyche and influence our behaviour. As the lower extreme of the Tree is approached, the Sephiroth tend to merge, as they do at the higher extreme, and so Yesod tends to blend into the functions of Netzach and Hod. For example, "you are what you think", or "you are what you feel" both relate to the Yesod of Hod and Netzach.

Beliefs are relative, and can be utilised as garments and masks as deemed necessary. As Crowley says in *Liber Al vel Legis*, "A king may choose his garments as he will, a beggar has no choice." Other types of representational systems are also attributed to Yesod. These are Cosmologies, Maps, Models and Paradigms.

Cosmologies : A cosmology is an integrated set of concepts about the Universe, and has two aspects. A "physical" cosmology is a conceptual map of the formation and structure of the universe, whereas a "metaphysical" cosmology further relates to our place and role within the environment.

Maps : Maps are usually historical, in that they are descriptions of a place or places already experienced, and are drawn to guide others. Note that a map does not per se contain any indications of where one ought to go, or indeed the best way to get there. A map only serves to indicate possible routes. Usually the scale of the map needs attention, as an atlas and a street-map both serve different needs.

Models : Usually, a model is a three-dimensional or conceptual map, but as well as being descriptive, it is informative also. A model tends to show not only what is, but how it works. By making a model of a system (Systems Analysis), one can then vary components of the process and view likely outcomes based on the model. This enables businesses, for example, to predict the likely outcome of stocks remaining at the end of a year if they bought new machinery, or increased staffing, and so forth. In the Psyche, we all carry models of other people, "introjected" in our minds. Thus, we can work out the likely outcome of saying something to someone, or the reactions someone might have to a certain event. Our models of other people are often woefully inadequate, and indeed, our models of ourselves are often at variance to our actual behaviour. All this is the function (or dysfunction) of Yesod.

Paradigms : A paradigm is the set of assumptions underlying a cosmology. For example, the Newtonian Physics were based in a paradigm where the observer and environment

were absolutely separate, and scientific truth could be arrived at by increasing reductionism. The new Physics are being generated from a new paradigm, where it is recognised that the actual act of observation can influence that which is observed. The event responds to our instruments of measurement, and thus, the actual event in itself remains unknown, and will always do so. This is, if you like, scientific proof of the Kabbalistic model, where Tiphareth can never directly be aware of Malkuth, except through Yesod, our "measuring". The new sciences are also based in a more holistic model, where systems theory replaces reductionism, and events are seen in the light of their relationships to the rest of the system, and not as isolated functions.

The Deities of Yesod relate to varying characteristics of the Sephirah itself. Thus :

AIR : The Middle Pillar having attributed to it the element of Air, Yesod is the realm of skygods such as the Greek Zeus.

FOUNDATION : By its meaning and placement on the Tree, Yesod as Foundation has such Gods as Ganesha and Shu, like Atlas, supporting the world, or heavens. The Grade-sign of the Golden Dawn for this Sephirah is that of Shu supporting the firmament.

MOON : As its primary symbol is that of the Moon, Yesod has attributed to it such Lunar Deities as Diana. Also, in its generative aspect (merging to Netzach), Diana-Artemis of Epheseus, the Many-Breasted.

THRESHOLD : As the connective element between the Nephesch (animal instinct) and Ruach (reasoning principle), such Gods as Hermanubis (Hermes the Guide and Anubis the Guardian) and Ganesha (as breaker-down of obstacles, the Juggernaut) can be placed here, as well as the "Guardian of the Threshold". This latter entity is encountered as the first "fear" on the new Initiate's path, and usually manifests as the "Shadow" in terms of Jungian Psychotherapy. The appearance of the Guardian is the sure sign that the work of the Zelator is building up towards Initiation, and not merely being used as a form of escapism.

In terms of the Creative Process down the Tree, both Yesod as meaning "compilation", and the process of arrangement (from Crowley in 777), can be placed here. The synthesis embodied in the Universe Atu leading from Yesod to Malkuth has not taken place, merely the elements of that synthesis collected. Thus is Yesod a "treasure-house of images", in that the actual information of these images will depend on ones own arrangement of them through the Universe Atu, or ones own Cosmology.



CHAPTER THIRTEEN; MALKUTH, THE KINGDOM OF THE SHELLS

"The tenth path is called the Resplendent Intelligence because it is exalted above every head and sits upon the throne of Binah. It illuminates the splendours of all the lights, and causes an influence to emanate from the Prince of Countenances, the Angel of Kether." (Sepher Yetzirah) Malkuth, in Hebrew MLKVTh (Mem, Lamed, Kaph, Vau, Tau), translates as "Kingdom" and "reign", and is the name of the tenth Sephiroth of the Tree of Life. An examination of the letters that compose this word may shed light upon the nature of the "kingdom" itself. This can be done in three ways; first, numerically; second, by analysis of the translation of the letters; and third, by an examination of the Tarot cards to which those letters are attributed in the "Golden Dawn" system.

The numerical analysis reveals the following insights;

$MLKVTh = 40 + 30 + 20 + 6 + 400 = 496$ One common method of numerology totals the integers repeatedly until a single digit is acquired. In the case of Malkuth, this results in $4 + 3 + 2 + 6 + 4 = 19 = 1 + 9 = 10$, the number of Malkuth on the Tree. Also, this further reduces to $1 + 0 = 1$, the number of Kether, thus reminding us that "Malkuth is in Kether, and Kether is in Malkuth, but after a different manner."

The primary and terminary letters of the word are Mem and Tau, both of which are extensions of 4, the value of Daleth. As Aleister Crowley points out in his "Essay Upon Number", 4 relates to "the solid existing in Time, matter as we know it." It is interesting to note also that $496 = 4 \times 124$; that is to say, the number of manifestation acting upon the number of Eden (A'adN=124), the archetypal kingdom. The primary and terminary letters of Malkuth spell MTh and ThM, which mean "To die, corpse, man" and "Complete, perfect, whole" respectively. This suggests the nature of the Sephiroth of Malkuth microcosmically as the world of man and death, and macrocosmically as the completion of the universal process as a whole system.

As extensions of the number 4, the value of Daleth, Mem and Tau reveal another aspect of Malkuth important to the practical Kabbalist. That is, Daleth signifies "a gate, portal, means of passing through", and Malkuth has amongst its titles "The Gate, The Gate of Tears, the Gate of Death".

This suggests, as does Malkuth's recurrent reduction down to Kether from all angles, that the perceived world about us is the "presentation" of Kether to us, and the means by which Kether is communicated to our senses (in much the same way a poem or piece of music is the "portal" to a wealth of abstract meanings and experience).

It should be noted that 400 is taken to show the powers of YHVH on the material plane and thus 4, 40, and 400 are the four elements represented at varying levels of functionality. Malkuth is the only Sephirah to be split into a four-colour scheme, to reflect the four elements operating in Malkuth. In the Golden Dawn the four elemental initiations "in one sense, quit not Malkuth".

In his examination of the AIQ BKR, Carlos Suarez seems to describe Malkuth most appropriately in his examination of the value of four :

"The physical resistance of structures (4) finds its purveyor in the maternal waters (40) where all life originates. Tau (400) is the exaltation of the entire cosmic existence in its utmost capacity to resist life-death. The root DM is "blood" in Hebrew, and the root MTh is "death". Thus the two together express the complete cycle of existence."

The extensions of the letters composing Malkuth and their meanings are as follows ;

Mem : The element of water

Lamed : The process of learning, defining

Kaph : The concept of hollowness (as in weighing in the hand)

Vau : The objects of fastening, pin, hook

Tau : The making of a mark, a cross

From this one might deduce that the Kingdom begins symbolically and actually in the primal waters (and the Kingdom of the conscious Self is but an island in the sea of the unconscious) and completes as the cross of the four elements, traditionally Earth, Air, Fire, Water, in the manifest world about us.

Interestingly enough, the four elements and their crowning by Spirit as the fifth (to make the Pentagram, or redeem YHVH to YHShVH) are echoed in modern mathematical ideas such as the model used by Rudy Rucker (the four concepts of Number, Space, Logic, Infinity, and the fifth, Information), and in Quantum Physics there is a similar four-fold system (Electro-Magnetism, Weak Force, Strong Force, and Gravity).

Included within this concept of the kingdom is the process of transmitting information, (cf. the works of Dawkins and Sheldrake on Genes, Memes, and Morphogenetic Fields for further ideas as to the processes signified by Lamed in this context), which "goads" evolution onwards (Lamed literally means "ox-goad"), and the dual processes of form (Kaph) and fastening (Vau) which shape this drive into the final manifestation (Tau).

The cards to which the letters of Malkuth are assigned in the "Golden Dawn" system and others are as follows;

Mem : The Hanged Man

Lamed : Justice

Kaph : The Wheel of Fortune

Vau : The Hierophant

Tau : The Universe

Malkuth, the kingdom, thus begins, quite appropriately, with the Hanged Man, the card symbolic of Initiation and Sacrifice. This may be seen as the original genesis, the "big bang" where from nothing came everything. The card also reminds us that awareness is

"drowned" in that flood, and "the light shineth in the darkness, but the darkness comprehendeth it not."

The next card of the sequence is that of "Justice", or as Crowley retitled it, "Adjustment". The placement of this card on the Tree connects it between Geburah (discernment) and Tiphareth (awareness) on the path of Lamed (discipline). Following on from the initial Mem stage, we may see this step as the organisation and adjustment inherent in the universal processes.

Moving on from the process of continual adjustment, we add the spin of the Wheel of Fortune, that is to say, the action of Time and the circular or spiral force that can be seen in everything from the DNA helix, the conch shell, a whirlpool, a body in orbit, or an entire galaxy. The hub of the wheel, the spokes and the rim also signify "synchronicity", a term coined by Carl Jung to denote an "accusal connecting principle" in play within all things.

Thus, so far the cards denote quite accurately the evolutionary process from THE BEGINNING, through ORGANISATION AND FORM, to CONNECTION.

The next card of the set is that of the Hierophant, "he who reveals the sacred things", and subtitled by the "Golden Dawn" as "the expounder of the Mysteries". The Hierophant in this context represents the interface between the individual and the world about him as shown in the above cards.

As noted already, and as Pythagorous stated, "Nature, all things hid reveals." If we take this card as symbolic of the individuals relationship with Nature (as in "everything", not just "landscapes and bunny rabbits"), then that relationship is revealed as being based on; Awareness (Hanged Man); Balance (Justice); and Synchronicity, "meaningful coincidence" (Wheel), which are all aspects of the Middle Pillar and the Opus of the Initiation System.

Finally, we arrive at Tau, which is, quite neatly, the Universe card itself. This somewhat selfreferential termination of the set demonstrates admirably the nature of the card itself and the whole synthesis (being a meaning of the card, of course) of the previous cards in manifestation. Thus, the formula of Malkuth can be expressed as Initiation, Adjustment, Synchronicity, Revelation, and Synthesis.



CHAPTER FOURTEEN; THE KLIPPOTH

The word "Klippoth" is the plural of the word spelt Qoph-Lamed-Peh-Heh, meaning "shell, husk, skin, peel or rind". This indicates at once that the Klippoth are the shells or leftovers of a process, in the same way that an eggshell is related to an egg, or the peel related to an apple. In the cosmology of Kabbalah, these shells or "envelopes" were said to hold their abode beneath the world of Assiah into which Adam descended at the Fall. Much of the development of this idea was made by Issac de Loria (1534-1572) who in his commentary on the "Book of Concealment" added his own viewpoint to the original Zoharic teachings.

Commenting on the formation of the nations of the gentiles, he said that the recrements, the evil and rejected parts of the Edomite Kings (who existed in the void before the world was formed) are the cortices or shells which compose the adverse Adam Belial, or the "shadow" side of humanity.

When Adam and Eve partook of the forbidden fruit, their Fall confounded the Good and the Evil of the cortices, and after this Fall the nations of the world were produced from the shells. In this we can see some reflection of the politics of the age, and the history of the Jewish people, but also a commentary on the nature of the Psyche, which in its "fall" or attachment to the apparent world, forms many identities from the beliefs that in truth are the shells which separate us from recognition of our inherent "core".

The unbalanced forces of the Universe, the world in its void state, are considered under the symbolism of the Kings who reigned in Edom before a King was raised up to rule over the children of Israel, that is to say, before the emanation of the Microprosopus, or Lesser Countenance. This single King or state is that which reigns after the synthesis of the multiple fragmentary states of identity that flicker in and out in the constant picture-show of our awareness, each of which in its turn demands temporary rulership.

The Edomite Kings were seen by Loria as Sons of the Mother, the Pillar on the left hand, perfect Severity, but had no foundation in the Holy Ancient One. They are the "empty lights" dispelled by the Source of Lights which is concealed within the Mother. Halevi states that the first origin of the concept of the Klippoth lies in the Kabbalistic model of the Universe itself being composed of a series of shells. The first kernel is the light of Ain Soph, with the first shell being Kether, enclosing Ain Soph. Then Kether becomes the kernel of the Shell which is Chockmah, and so on. Beyond the Malkuth of Assiah come the thickest of the shells, with hardly any of the light of Ain Soph in them.

In terms of the Practical Kabbalah, the 'husks' are depicted as the singular enemy of the Kabbalist. As Rabbi Chaim Vital (1543-1620) states, when talking about the decline in Kabbalistic practice;

"... they [the practitioners] no longer make use of these techniques to ascend to the orchard ... people only make use of the techniques involving the Universe of Assiah. Since this is the lowest of the Universes, its angels have only a little good, and are mostly evil. Besides this, it is a level where good and evil are closely entwined, and it is very difficult to separate them. This does not bring any enlightenment, since it is impossible to perceive good alone, and one's perceptions are therefore a combination of good and evil, truth and falsehood. Even if one does gain some perception, it is truth intermingled

with falsehood ... since one cannot purify himself, the uncleanness of the husks attaches itself to the individual who attempts to gain enlightenment by the practical Kabbalah."

Therefore, "he who watches his soul should keep far from these things". Unfortunately, the rise of practical occultism in recent times has repeated the aforementioned error, and has taken the concept of the Klippoth into the realms of personified beings. Once this has been done, it is easy to see how practitioners may attempt to work with the Klippoth, and yet in reality be themselves worked by them! In the glossary of his Magnum Opus, "Magick in Theory and Practice", Aleister Crowley defines Klippoth as "shells or demons, the excrement of ideas", and it is this definition that has permeated the workings of such groups as the Typhonian Ordo Templi Orientis with respect to the Klippoth. Indeed, in recent publications by the Head of that Order, Kenneth Grant, the Klippoth are associated with the "shades of the dead whose names appear in the books of Dyzan, or Thoth, of the Necronomicon ..." and other such fictional works. The organisation of these entities into hierarchies is post-Zoharic, and found popularity with the publication of Francis Barrett's "The Magus" in 1801, which was composed of many tables indicating the structure of the Universe.

The Kabbalist Z'ev ben Shimon Halevi points out that any event or being can become Klippothic if its central axis or reason for being is removed, causing imbalance in the system. Thus tradition is klippothic if it is merely blind observance of a form of ritual or belief which no longer unites with its original source. As such, tradition is indeed a shell or screen which separates us from reality, the wrapping and not the present itself. In a personal sense, when someone becomes obsessed as a result of a personality disorder, then the Klippoth are at work, as the individual then has no central point to come back to in order to regain themselves. Another view of the Klippoth can be found in Roald Dahl's fantasy, "Charlie and the Glass Elevator", where Willy Wonka's glass elevator, which, like the Chariot of the mystics, can travel through many worlds, passes through a shadowy place wherein exist hosts of grey wraithlike entities formed from all the uncompleted thoughts and hopes of mankind. Each time an individual thinks, "If only ...", they create a Klippothic world which begins to separate them from the actual world existing around them. If the Many Worlds interpretation of Quantum Physics is correct, then every time we make a decision, an infinite number of Klippothic worlds are created where that decision was not taken, and we must be careful to live in the world we have chosen to.

Some authors see the Klippoth as simple reversals or negative polarities to each of the Sephiroth (see table one). Thus, Gray gives the Klippothic form of Malkuth as materialism, and that of Geburah as cruelty, and so on. The four elements themselves have Klippoth;

Fire: Arrogance

Air: Superfluous talk

Water: Cupidity

Earth: Melancholy

The Golden Dawn society had this to say in their Theoricus ritual; "Be thou therefore as

prompt and active as the Sylphs, but avoid frivolity and caprice. Be energetic and strong like the Salamanders, but avoid irritability and ferocity. Be flexible and attentive to images like the Undines, but avoid idleness and changeability. Be laborious and patient like the Gnomes but avoid grossness and avarice."

As well as a reversal of the personal aspect of the Sephirah, the Klippoth can represent a reversal of the essential nature of each of the Sephiroth. Thus, the Klippothic form of Kether are the "dual contending forces", which is the exact opposite to the idea of unity which Kether is said to be.

The Golochab, attributed to Geburah, are Giants like volcanoes, symbolising tyranny or aimless destruction, rather than the precise discernment and functional cutting away which Geburah should bring to any process.

During Kabbalistic work, as the Baal Shem Tov (1698 - 1760) stated, "when an extraneous thought comes to you, this is a sign that you are being cast out. But if you are wise, you can use that thought itself to bind yourself to God all the more.", and in the words of Maggid Devarav Leyaakov, "these thoughts do not come by chance, but in order that you elevate them to their root." This is an important part of Kabbalah in that nothing is seen as intrinsically evil, all being part of the one Tree. The only evil is separation, and even this can be redeemed through the process of unification.

Names of the Klippoth by Sephiroth according to : Crowley et al. Barrett et al. Demonic Gray et al.

1

Dual Contending Forces (Twins of God)

False Gods

Satan/Moloch

The Finishers

2

Hinderers

Lying Spirits

Beelzebub

The Life-Cutter of God

3

Concealers (Hiding)

Vessels of Iniquity

Luciferge

One who Hides

4

Breakers in Pieces (Smiters)

Revengeurs of Wickedness

Astaroth

Those that are Crooked

5

Burners (Flaming Ones)

Jugglers

Asmodeus

The Barber

6

Disputers (The Litigation)

Airy Powers

Belphegor

The Flayer

7

Dispersing Ravens

Furies, or Seminaries of Evil

Baal

Those Kindling the Funeral Pyre

8

Deceivers (The False Accuser)

Sifters, or Triers

Addramalech

The Venom of God

9

Obscene Ones (The Obscene Ass)

Tempters, or Ensnarers

Lillith

He who Bears a Burden

10

The Evil Woman (The Woman of the Night)

Wicked Fouls bearing rule

Nahema

The Moaners



CHAPTER FIFTEEN; GEMATRIA

Gematria is one of the rules for interpreting the Torah, and is partially a high-level system of numerology. It is defined by Scholem as, "explaining a word or group of words according to the numerical value of the letters, or of substituting other letters of the alphabet for them in accordance with a set system." All Hebrew letters are equally values and words, so for example the letter Aleph, signifying "A", also means "one", as well as being a word meaning "ox". The table given lists the major values and meanings of the twenty-two letters. This allows the letters to be taken as symbols expressing different aspects of the Universe, either as separate entities, or when combined together in words.

The main use for Gematria appears to be in devising a system of mnemonic reminders of Kabbalistic doctrine, such as utilised by Eleazar of Worms. Thus, the numeration of the word Avavah, "love" being equal to that of Achad, "unity" (both being thirteen) recalls to the Kabbalist that love of God is unity with God. As the two words then total together to twenty-six, which is the value of YHVH, the Tetragrammaton, then this indicates further that God is "composed" of Unity and Love.

Indeed, it is with particular reference to the names of God to which Gematria is pointed, as the names are considered in themselves, incomprehensible.

Although some Kabbalists denied the use of Gematria as relevant, other workers such as Abulafia dealt with Gematria so deeply that their works need "decoding" rather than reading. It is said that the Torah is likewise written, and that "mistakes" in the original Greek and Hebrew texts are not mistakes, but rather spellings and variations necessary to ensure the numbers underlying them were correct. As many Occultists have used Gematria to support their own models and approaches, it is essential that where it is recognised, it is tested.

The magician Aleister Crowley utilised Gematria as a "testing of spirits" whilst pathworking or "travelling the Aeythrs" in vision. That is, he would ask his scribe to present the entity to be tested with a question or a number, and the entity would be expected to reply appropriately. Thus, if a pathworking was in the realm of Hod, and a young boy had appeared, he might be asked about the workings of Mercury. If he replied with a number which was later discovered to be that of the word "swiftness", his other responses would be considered equally appropriate. The theory is basically that the false spirits will not know the Gematria appropriate to the working as they are not consistent themselves with the area being worked.

There are many forms of Gematria - one list gives seventy-two forms, and Moses Corovero listed nine major systems. The most basic is obviously taking the value of the letters and adding them up, then discovering what other words total to the same value. For this purpose, many Occultists keep and maintain a "Sepher Sephiroth" or 'Book of Numbers', which functions as a numerological dictionary. The main numbers used by Crowley are to be found in many of his works, the most important numbers being 31, 93, 418 and 666. Crowley also produced "Liber MCCLXIV", a dictionary based on Greek words and phrases and their numerations. A few numbers from my own Sepher Sephiroth are given below :

10 : Value of Yod; DAH (To fly, soar); BDD (To be secluded); AT (Soothsayer); ADH (To steam, rise skyward); Grade Password of Chesed; $1+2+3+4$; Number of Malkuth; Number of Wheel Tarot card

11 : ChG (To make a circle) (Festival, feast); GCh (To break through); ChBA (To hide oneself); Crowley's number of Magick, "energy tending to change"; Number of Justice tarot card

12 : GDH (Goddess of Fortune); AVH (Desire, longing); VV (The letter Vau, meaning pin, hook, fastening); HVA (He himself); Number of Hanged Man tarot card

13 : BHV (Emptiness, chaos); ABDH (Destruction, abyss); DVG (Fisher); VHB (Pool); AChD (One, unity); AHBH (Love); $9+3+1=111$ base 3; Number of Death Tarot card

Another method of Gematria is to square each value, thus AGD, meaning "to bind together", becomes $12+32+42=26=YHVH$, the Tetragrammaton binding the four elements. This particular method, as some of the others, result in large numbers. Perhaps one of the safest rules to apply to Gematria work was given by Nahmanides, who said, "no-one may calculate a Gematria in order to deduce from it something that occurs to him". That is, avoid the temptation to produce Gematria to shore up one's own rocky beliefs. If an equation does not mean much to you, it might be worth pursuing to develop new knowledge and widen one's system, rather than merely constraining it within existing expectations.

Gematria can produce many avenues of enquiry and exploration, and there are many books on more general numerology available on the market. I offer two examples of applying simple number systems to Kabbalah and Gematria to highlight aspects of the Sephiroth;

1. Binary System

The Binary system, or base two, works by denoting all numbers in terms of ones and zeroes. In order to achieve this, rather than decimal, which works in terms of ones, tens, hundreds and so forth, base two works in columns of powers of two. These can be attributed to the Sephiroth in succession to reveal the following meanings;

Kether 1 Value of Aleph

Chockmah 2 Value of Beth

Binah 4 Value of Daleth; also $2+2$ and $2*2$

Chesed 8 AHB (To love)

Geburah 16 AIH (Hawk)

Tiphareth 32 IChID (Oneness); Number of Sephiroth+Paths

Netzach 64 NVGH (Venus)

Hod 128 No words in my Sepher Sephiroth

Yesod 256 Ditto

Malkuth 512 Ditto

2. Grade Passwords

These words, listed in Crowley's "777", were created to equal numbers which are produced by simply adding cumulatively, i.e. 1, 1+2=3, 1+2+3=6, 1+2+3+4=10 and so forth;

Kether 1 Value of Aleph

Chockmah 3 AB (Father, source)

Binah 6 GG (Covering of altar); HA (Existence, airhole)

Chesed 10 BDD (To be secluded); DAH (To fly, soar)

Geburah 15 GZH (Shearing, fleece)

Tiphareth 21 VDAI (Certainty)

Netzach 28 HChIH (The beast)

Hod 36 IChIDH (Oneness)

Yesod 45 LVT (Covering, veil)

Malkuth 55 KLH (Bride), DVMH (Stillness, Realm of Death)



CHAPTER SIXTEEN; THE TWENTY-TWO PATHS

Dion Fortune states that "It is the Sephiroth alone that represent natural forces; the Paths are states of Consciousness ... The Sephiroth are objective and the Paths are subjective." Kabbalah does differentiate between the essential nature of the Sephiroth and Paths, but also maintains their similarity in the divine process by referring to the whole system as thirty-two Paths. The immediate difference is represented by the glyph of the Tree, which indicates the Sephiroth as spheres, and the Paths as channels. The word "Sephirah", the plural of which is "Sephiroth", does not mean "sphere," in fact being more accurately translated as a "numerical emanation", and it is important to recall that, like the models of molecules we see in school chemistry books, the Sephiroth are not "things", and neither do they have shapes.

Be that as it may, we must depict the process that Kabbalah describes as best we can, and as a network of spheres connected by channels we can demonstrate important properties of the universe.

In modern science, small particles are modelled by the S-Matrix theory, and are seen as intermediate states in a network of interactions, where the lines (see diagram 1) are "reaction channels" through which energy flows. It shows that particles are "events" and not "things". Equally, we must see Kabbalah as a dynamic process, a verb and not a noun.

The Interaction Region inside the circles of an S-matrix or the Tree of Life is "blurred and unspecified" as one scientist puts it. The Sepher Yetzirah says this of the Sephiroth;

"Their end is lost in infinity. The word of God moves in them; leaving and returning ceaselessly like a whirlwind, they execute the divine word in an instant..."

The paths, on the other hand, as Kircher puts it, are "luminous roads by which one can attain the hidden centres". That is to say, the paths are the observable symptoms of the process depicted by the Sephiroth, but only through our knowledge of the paths can we come to appreciate the nature of the Sephiroth, which in themselves remain unknowable. In a sense, we are in the position of playing a cosmic version of the children's' game of "Battleships", where the crosses we make on the sheet of guesses everytime we choose a position where the battleship is not eventually outline the shape of the hidden vessel. Magical Initiation is the process of removing the guesses and that which is left, as Arthur Conan Doyle puts it, "however improbable, must be the truth," or at least, certainly narrow down the area which is the truth.

The classic text dealing with the Paths is that found in the Sepher Yetzirah. However, it reads very much like a series of unintelligible Zen Koans, and it may be that they are most accessible by prolonged meditation and intuition, rather than a full-frontal analytical attack. I offer here a few notes as to their relationships in terms of the Pillars and the Triads (see diagram 2). It should also be noted that the descriptions offered by the text seem to describe some Paths in their descending context and functions, and others in their ascending context. It may be that the Sepher Yetzirah was pieced together from fragmentary notes of larger, oral, commentaries.

Diagram Part A

The Pillar of Severity is composed of Paths 18 and 23, which both indicate the "formative" nature of the Pillar. Path 18 is described as the "House of Affluence", from which are drawn hidden meanings. This refers to Binah, from which the Path runs, as understanding, and Geburah, as discernment. With these qualities, one can discover the secret "arcana" or mysteries of universal processes.

The lower Path on the Pillar is that called the "Stable Intelligence", and is "the cause of consistency in all the numerations". This quality comes from the interaction of Geburah, with its defining nature and Hod, with its aspect of reverberation. The stability referred to is depicted in the Tarot card attributed to this Path, which is that of the Hanged Man, which shows both judgement, in the gallows, and reverberation, in the hanging or pendulum symbol.

Diagram Part B

The Pillar of Mercy is composed of Paths 16 and 21, the first of which is the "triumphal" or "eternal" Path, connecting Chockmah and Chesed. As the Sephiroth of this Pillar symbolise the expansive, "force" aspect of the Universe, we can see this Path shows the observable results of this expansion. Netzach, into which the twenty-first path leads, is also called "Victory", and of the path it is said that it "rewards those who seek". As Chesed means "loving kindness", and has the same qualities as the magnanimous planet-God Jupiter, this fits with the description of the Path as "receiving divine influences and by benediction influencing all things that exist".

Diagram Part C

The Middle Pillar of Equilibrium has three paths which compose it, being Path 13, 25 and 32. In descending order, Path 13 is called "inductive of unity", path 25 the path of "trial", and path 32 the "Governing Intelligence". The lower path, path 32, is seen in its cosmological aspect as governing the "operation of the seven planets". The Tarot Card attributed to this path is that of the "Universe", and its meaning is "synthesis", indeed some cards show the planets as part of the symbology of the card. In terms of the ascending process, the Path connects the world of events around us (Malkuth) with our own personality (Yesod) through the ego, and beliefs. Thus, the nature of our beliefs governs our awareness of the seven planets, as symbols of the seven Sephiroth below the Abyss.

The Path leading from Yesod to Tiphareth, one of whose symbols is the crucified god-man, is aptly described as the "first temptation by which god tests the devout". The last temptation is made on the cross of the Abyss, and is wonderfully portrayed in Scorsese's film, "The Last Temptation of Christ".

Once Tiphareth has been gained, then for the first time we are brought into direct contact, although still existing in a dualistic or separated mode, with Kether, through Path 13. This path is described as the "substance of glory, it makes known truth to every spirit", and is pictured as this function in Aleister Crowley's Thoth deck "High Priestess" card, which is attributed to this path. He does warn that "It is important for high initiation to regard Light not as the perfect manifestation of the Eternal Spirit, but rather as the veil that hides that Spirit."

Diagram Part D

(i) The Paths denoting the activity resulting as the interaction between Kether, Chockmah and Binah are that of Path 11, Path 12 and Path 14. Their names reflect their proximity to the "limitless light" of Ain Soph Aur, being entitled;

Path 11: The Fiery Intelligence

Path 12: The Intelligence of Light

Path 14: The Illuminating Intelligence

Both Light and Fire, as we saw in the chapter relating to the Ain Soph Aur, are symbols of the Creative aspect of God, or the Universal process of generation. The early Persians venerated the Fire God as the supreme Creator God, and this probably relates to primitive associations between fire and survival. It was only in later civilisations that we moved away from fire and earth gods and began worshipping sky gods. Perhaps as our species begins to explore the vastness of space, we will develop an allegiance to water gods.

Note that Path 11 is called the "Veil", and Path 12 the "Image of magnificence". Again, Kabbalah warns us that the experiences of photism we may have in mystical experience are no more Reality than any other experience, and are still merely the garments of God, not the Being.

(ii) The second Triad as depicted adds the two Paths leading from the Upper Sephiroth to Tiphareth, the seat of awareness. These two Paths are Path 15 and Path 17, the "Constituting" and the "Disposing" Intelligences. The first is the Path to which the Emperor card is attributed, and relates to the "Creation in warm darkness". This fits with the symbolic meaning of Aries, the generative force in Astrology, which is also attributed to the Path. On the other side of the Tree, the "Lovers" card symbolises the "Disposing" of occult experience through intuition, which is how the Golden Dawn saw the Card, as the "impact of inspiration on intuition". That is to say, the experience in awareness of that which is above the Abyss comes not through the Intellect (Hod), the Emotion (Netzach) or the Imagination (Yesod), but above these faculties.

(iii) The third Triad we are looking at connects Chesed, Geburah and Tiphareth. The Paths are Paths 19, 20 and Path 22, called as follows;

Path 19: Secret Intelligence

Path 20: The Will

Path 22: The Faithful Intelligence

Path 19, the second of the Paths coming down the Tree to run horizontally across, is said to "receive fullness from the highest benediction", and to relate to "spiritual activities". We can see that as the top Path of the Triad of the three Sephiroth forming the transpersonal aspects of the Psyche, and even the trans-conscious aspects, or pre-conscious activities, then this would be the case. In a sense, the Path also acts as a reflection in a lower order of Path 14 above it, which is the "Institutor of arcana,

foundation of holiness". In more mundane terms, we can see that Path 14 refers to Nature, and Path 19 below it refers to our relationship to Nature. Path 20 "prepares beings individually for the demonstration of the existence of Wisdom", according to the Sepher Yetzirah. As we have already seen, "Wisdom" is one of the meanings of Chockmah, and as this Path connects Chesed to Tiphareth, we can see that Chesed acts as a "precursor" of Chockmah, manifesting itself to the Initiate of Tiphareth as "loving kindness", as if to say, "there is a Wisdom governing the Universe". The Tarot card of the Path is the Hermit, and we can see that he acts as a "demonstrator" of Wisdom by his very being, and the Lamp he holds aloft.

The fact that the Path is called "Will" is of interest in that the Hermit can be taken to represent the "Way" of Initiation, and in terms of the descending flow of the Tree, the expansive nature of Chesed.

When these two aspects are merged, we gain the true essence of Will; that we are unalterably part of the process of the Universe in manifestation, and our realisation of this state is our Will, and everything else is Kliploth, or a "shell" that separates us from our actual nature. Path 22 is that to which the "Justice" Tarot card is attributed, and as the Sepher Yetzirah states, "spiritual virtues are deposited and augmented within it". That is, the process of Geburah at any level or in any system is that of "discernment", sorting the wheat from the chaff. This particular path is where that process is seen to be taking place, as "Justice", or as Crowley retitled the card, "Adjustment"; doing so to indicate that the card had no relation to our usual, limited, sense of "justice" with its connotations of ethics, politics or even common-sense, all of which are rooted in the illusionary universe about us.

(iv) The lower of the two "upward pointing" Triangles on the Tree is that composed of Paths 24, 26 and 27. Tiphareth itself is called as a Path, the "Median Intelligence", and it "multiplies the flow of emanations", acting as a Kether below the Veil of Paroketh. Whereas the three Paths of the Upper Triad deal with the "Light" of Creation, these three Paths deal with the "Life" of Creation;

Path 24: The Imaginative Intelligence

Path 26: The Renewing Intelligence

Path 27: The Active Intelligence

The Tarot cards which relate to these Paths are those often seen as the "bad guys" of the Pack, being "Death", "The Devil", and "The Blasted Tower". However, in the light of the Path descriptions above, we can see that they symbolise essential qualities of the Creative and Generative processes of the Universe. Path 24, that of "Death", gives "Similarity to the likeness of Beings". That is, beneath and beyond the transformations taking place about us, the "Song remains the Same", as the Led Zeppelin song puts it. All Creatures, including ourselves, are in a sense the "froth" on the wave of the Universe, forever changing our manifestation, and yet always remaining part of the Wave.

Our lives and deaths are like watching the patterns emerging and being re-absorbed on the surface of a wind-rippled lake. The ripples are our lives, the Water is manifestation, and the Wind is God moving across the Waters; a process which did not end at Genesis,

but is part of the continual emergence of the Universe and is still happening right here and now. This awareness of the "Death" path is part of the result of the "Vision of Beauty" seen by the Adeptus Minor on attaining Tiphareth.

On the other side of Tiphareth, we have the 26th Path to which is attributed the "Devil". The Golden Dawn accurately depicted this card as a "Pan" image, who is the Greek God of Creativity and Generation. The Path is called the "Renewing Intelligence", and hence governs the processes of regeneration. That is to say, this Path regulates and "kicks off" constant cycles of activity just as the thermostat in a central heating system governs the activities of the whole system.

Path 27, the third and final Path running horizontally across the Tree is that called the "Active Intelligence". It is the "Spirit of every creature, the motion to which they are subject", and has the "Blasted Tower" Card attributed to it. In the earlier versions of the card, it was entitled "The House of God, Struck by Lightning" and perhaps we can see a reference to the first lightning flash of creation striking the primordial soup from which life emerged. In a psychological rather than cosmological context, the Path represents the interaction of the thought process (Hod) and our emotions (Netzach), which together generate, or at least act as symptoms of the "motion" to which we are "subject".

(v) We have just examined Path 27 with regard to the Triad of Tiphareth, Netzach and Hod, and now we will examine the first of two Triads coming down from those two Sephiroth and having Path 27 as their uppermost Path. The first of which leads down to Yesod, and the second to Malkuth. Connecting Hod to Yesod we have Path 30, the "Collective Intelligence", and from Netzach to Yesod we have Path 28, the "Perfecting (or Natural) Intelligence". Here we begin to deal with the "Stellar" or "Astrological" aspects of the Tree, as it relates to the realm of the sky, with Air being attributed to Yesod. Indeed the Tarot cards at the base of the Tree mirror this scheme, with Path 30 having the "Sun" card attributed to it, and Path 28 the "Star" card.

Through Path 28, the "nature of everything in the orb of the sun is completed and perfected", which refers to both basic astronomy and the fact that the "orb of the sun" symbolises the Sephiroth about Tiphareth, to which the Sun is attributed. Netzach represents the instincts and processes of nature, and Yesod represents the "foundation", or "compilation" stage of an activity or creative process. Thus this Path is where life takes on levels of meaning and is woven into a whole. The Star card shows this as the pouring forth of water, as does the Zodiacal sign of Aquarius which is also attributed to this Path and Card.

On the other side of the Tree, Path 30 is where "Astrologers derive the speculations and perfection of their science according to the movement of stars". This Path is thus related to the science (Hod) regarding the hidden substructure (Yesod) of the World (Malkuth), and aims to comprehend the processes running through Path 28. The Tarot card relating to the Path is that of the "Sun", which is obviously the centre of any form of Astrology or early Astronomy.

(vi) The final Triad of the Tree is that of the Paths leading to Malkuth. We have already examined the central Path, and here we will look at the two Paths leading from Hod, Path 31, and Netzach, Path 29.

Path 31 has the "Last Judgement" Card attributed to it, and is called the "Perpetual Intelligence". It "rules the movement of the Sun and Moon". Again, we see a reflection in one Path of a Path above, in that this Path, like Path 26, acts as a "regulator" of the System. Indeed, we can clearly see a "Square" pattern of activities on the Tree in Paths 24, 26, 29 and 31. On the Pillar of Form we have a "Renewing" Path, reflected as a "Perpetual" Path, and on the Pillar of Force we have an "Imaging" Path reflected as a "Corporeal" Path. From the top of the Tree working down, a scale can be discerned as various processes proceed into the world of Assiah, with identical patterns being re-enacted at lower "orders" of functioning.

Finally, Path 29, to which the "Moon" card is attributed, "forms the bodies, and governs their growth". As the link between Netzach, the Sephirah of Nature (and its Cycles) and Malkuth, the Sephirah of the World of Action, we can see that this Path would indeed be formed to regulate the "corporeal" aspects of manifestation. At this level the Tree is functioning as a model of biological principles and the "apparent" processes going on in the world around us. It is as we venture further up the paths that we gain knowledge of the "unseen" realms and "higher" orders by virtue of constantly widening our conceptual framework to accept the recognition of these levels.



CHAPTER SEVENTEEN; THE PSYCHE, A CURTAIN OF SOULS

All cosmologies include some attempts to describe and model the elements that constitute the human experience. Their complexity and lucidity varies from culture to culture, and often models are variations on a theme, or expanded versions of earlier systems.

The simplest model might well be that implied in Descarte's famous dictum, *cogito ergo sum*, "I think, therefore I am." His model further includes a dubious proof for the existence of God, thereby composing the most basic dualistic system of Self/God, which may be seen as separate entities, ultimately identical entities, or entities of which one is the enclosure of the other.

The Self is one of the basic experiences of the human Psyche, in that it is that to which we constantly refer our experience, both in the environment, for example, "I am having a cup of tea", and in our inner world, such as "I am feeling happy." It is impossible to define these two worlds as separate except in our mundane experience, in that the external world so-called is in part, if not in totality, an experience equally generated by our own internal world. In Kabbalah, this is indicated by the separation of Tiphareth, "Self-consciousness", to Malkuth by Yesod, the "Persona". Our thoughts (Hod) and emotions (Netzach) constantly alter the process of Yesod (Ego) in acting as our interpreter of the environment such that what we perceive is in fact our shared vision of the world, not the actual world itself. Kant expressed this in his *Prolegomena* to any future *Metaphysics*;

"As the senses never and in no single instance enable us to know things in themselves, but only their appearances, and as these are mere representations ... all bodies, together with the space in which they are, must be held to be nothing but mere representations in us, and exist nowhere else than merely in our thought." The actual world is termed by Kant the *Ding-an-sich*, the "thing-in-itself".

The medieval Kabbalists, such as Abraham ibn Ezra, followed on from the Neoplatonic school of Plotinus in utilising a threefold division of the functions of the psyche. These were ;

Nefesh (NPSH; breath, spirit, soul, person, character in drama, tombstone)

Ru'ah (RVCh; Wind, spirit, ghost, disposition)

Neshamah (NShMH; breath, soul, life, living creature)

This trinity, as developed by such Kabbalists as Rabbi Moses Korduro and Rabbi Yitzchaq Loria, is usually taken to represent;

Nefesh : Animal vitality

Ru'ah : Self-awareness

Neshamah : Transcendent awareness

Eliphas Levi summarises these elements as the Passions, the Reason, and the Higher Aspirations, and puts it that "The body is the veil of the Nephesch, the Nephesch is the veil of Ruach, Ruach is the veil of the shroud of Neschemah."

A further development of these divisions, after the original Zoharic teachings, appended the Chiah (ChIH; soul, life) to the system, thereby making a parallel to the four worlds;

Chiah Atziluth

Neschamah Briah

Ru'ah Yetzirah

Nefesh Assiah

A final addition to these teachings came with the 13th Century Occultists, when the concept of a "Yechidah" was added, referring to the ultimate spark of God within the psyche. The word comes from the root IChID, meaning "oneness", and is a similar root to IChID, "privacy, union with God".

The trinity of Yechidah, Chiah and Neschamah were all bound up under the title of the Neschamah, and attributed to Kether, Chockmah and Binah. The Ru'ah was attributed to the Sephiroth of Chesed to Yesod, and the Nefesh to Malkuth. Crowley, in his Little Essays Towards Truth, describes the elements finally arrived at thus;

Yechidah Point, quintessential principle of soul

Chiah Creative impulse (Will) of Yechidah

Ruach Mind, spirit

Nephesch Animal Soul

Crowley noted that the Ruach, centred in Tiphareth, reaches its culmination in Da'ath, the union of Chockmah and Binah, and positioned at the Abyss. Thus the ultimate transcendence of the Self is brought about by this Divine Knowledge. Kabbalists saw their work as ultimately bringing about the descent of the Neschamah by the holy union of the King (Melekh) and Queen (Matronita), which refer to Tiphareth and Malkuth. As the Ramak stated in Pardes Rimoni;

"The Nefesh (Lower soul) can motivate the Ruach (Middle Spirit) and the Ruach in turn motivates the Neschamah (Upper soul). The Neschamah then ascends from one essence to the next, until it reaches its source."

The Kabbalah is only one of many cosmologies which attempt to describe the functions of human experience. The ancient Egyptians developed a complex system of souls inhabiting the individual, and as these may be contrasted against the Kabbalistic divisions, I will mention them here briefly.

As the Egyptian Model is usually based on the works of Wallis Budge, whose writings were original at the time, but are now dated by more modern research, there are many

differences of spelling and opinion as to the significance of the various elements making up the Egyptian model. For example, the "Khu" is referred to by Perkins in his "Egyptian Life and the Tree of Life", and rendered as "intelligence of divinity" attributed to Kether. However, "Khu" is actually the now discredited reading of the word "Akh", and is one of the spirit forms released at death, with the root meaning of "to be bright" (the "Akhu" are the spirits of the dead). Thus it is not applicable to divinity or Kether in the way Perkins sees it, as it would rather be allocated to Yesod in terms of the Sephiroth or the Nefesh in terms of the divisions of the Soul.

Egyptian Name	Glyph	Qualities
Khat (Kat, Xat, Kab)	Fish	Body
Sahu	Mummy & Seal	Spiritual Body
Ka (Kai)	Upraised hands	Image, Double
Ba (Baie)	Various birds	Spirit-Soul
Khaibt	Fan Shadow,	Aura
Akh (Khu, Khou, Yekh)	Bennu bird	Bright Spirit
Sekhem	Owl	Vital Power
Ren	Kneeling man	Name
Hati	Lion	Whole Heart
Ab	Jar	Will
Tet (Zet)	Upright snake	Soul
Hammemit	Radiating sun	Unborn Soul

Florence Farr, in her book *Egyptian Magic*, saw these divisions acting through Magical Practice by influencing the Ka and the Ba in the Ab. This representation is a mirror image, she said, of the Ka reaching up to provide a resting-place for the Ba, symbolised by the Hawk. This latter is an emanation of the Hammemit, and signified the sacrifice of the lower self to the higher self. In ritual, she explained the process of magic in terms of the above as follows :

- (a) The symbolism of the ritual is fully recognised.
- (b) The Imagination is extended to encompass this symbolism.
- (c) The Will is concentrated firmly and repeatedly.
- (d) The Ka (Ego) is thus put into tension, and acts on its counterpart in the heart (Ab), which is the vessel of conscious desire.
- (e) This in turn reacts on the Hati (unconscious executant).

(f) The whole psyche thus in a state of theurgic excitation, the Ba (Divine Link) descended, and the whole body becomes a Khu (Shining One or Augoides).

(g) This new Being is established in the midst of the Sahu (Elemental Body), and hence by its radiation can awaken corresponding potencies in nature. The Sahu could hence be seen in modern terms as a morphogenetic field.

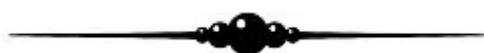
(h) For this purpose, the Khaibt is used as the link between the Ego and Non-ego, and the Tet (Spiritual Body) is established.

See Diagram One for a sketch of these divisions, but note that it is impossible to produce a suitable diagram for this system as firstly it is difficult to transliterate (what is the difference between a soul-spirit and a spirit?) and secondly the definition of "above" and "outside" or "inside" experience is ultimately illusionary.

Diagram two gives various schemes of allocating the parts of the whole to the Sephiroth of the Tree of Life, but I feel that a more suitable system might involve Jacob's Ladder and the four worlds, rather than a single Tree scheme.

Other models for the Psyche include Gurdjieff's "Octaves" scheme, and two other eight-fold systems, being the Psychosynthesis construct of Roberto Assagioli, M.D. and the "Circuit Grid" model developed by Dr Timothy Leary and expounded by Robert Anton Wilson. The Psychosynthesis model has been paralleled to its Kabbalistic counterpart in Whitmore's Psychology With A Soul, and it is heartening to find that she states Kabbalah has a more effective model in this instance. The circuit system has been matched to a Kabbalah scheme of YHVH and the Tarot by Wilson in his unique workbook Prometheus Rising.

In the end, it is up to the individual to utilise whichever scheme they find their experience best falls into. A combination of schemes may not necessarily be contradictory, but may illuminate different facets of the infinitely faceted gemstone that is the human being.



CHAPTER EIGHTEEN: EXERCISES

CHAPTER ONE

1. Practice drawing the Tree of Life (see diagram for instructions).

DRAWING THE TREE

Stage One.

First, draw a straight vertical line down the centre of your sheet of paper. Ensure that the line is drawn in pencil as you will be erasing it once the basis structure has been drawn.

Stage 2.

Next, draw a circle whose top edge touches the top of the line, and whose lower edge comes to about one third of the way down the line. Draw another circle of the same size whose top edge touches the bottom of the first circle.

Stage 3.

Draw two further circles of the same size, the first using the intersection of the circles in stage two as a centre, and the second having a top edge which touches the bottom of the circle just drawn.

Stage Four.

You now have the centre points of each of the ten Sephiroth marked out, and can draw smaller circles to represent these as shown.

Stage Five.

Erase the drawing lines.

Stage Six.

Now connect the Sephiroth with the twenty-two paths, as shown. It may be easiest to begin with to draw the three vertical lines first, the three horizontal lines second, and then the diagonal lines third.

2. Collect examples of different "orders" of patterns. For example, choose a pattern such as; circles, curves, squares, sprays, or all "ascending patterns". Then make a scrapbook of pictures, words and notes relating to this pattern. If you had chosen a triangle, you may be able to find pictures in magazines, a poem about three people, a diagram of a bridge support, and a picture of a star constellation in the form of a triangle. Use this exercise to demonstrate that the complex world about us can be seen to be composed of simple patterns in different orders. The simplest pattern, of course, is a point, which is a title of Kether.

3. Find a picture of something which for you symbolises an "emanative system", i.e. a waterfall, an explosion, a flowchart, a flower. Meditate on this symbol at the start of each day, as a reminder of the constant emanation taking place about, within and through you.

4. Observe ways in which we organise things; linear progressions, sets, sorts, orders, levels and layers, and the criteria we use to make sense of the world around us; colour, size, shape, number. Consider Kabbalah as an extension and supplement to the way in which we naturally order the environment around us. This ordering also takes place automatically as the brain processes the results of our vision, hearing and other senses.

5. The following areas have a great deal of literature associated with them and are all useful adjuncts to a practically-based study of the Kabbalah;

Astrology

Astrophysics & Cosmology

Fractals

Gaia Theory

Holograms

Morphic Resonance

Mythology (Egyptian, Greek, Roman, Christian)

Networks

Numerology

Platonic & Pythagorean Philosophy

Quantum Physics

Sacred Geometry

Science of Chaos & Dynamic Systems

Science of Complexity

Systems Analysis

Tarot

CHAPTER TWO

1. Choose any real-life situation you are involved with, and separate it out into the four worlds as follows;

Azilut: What are the highest, most abstract, aspects of the situation? What are the principles involved if you were to dramatise the situation? Is it a situation of love, or honour, or money and pleasure? How does it relate to the evolution of our species?! What spiritual impulses are there involved? (Yes, not many of our activities, unfortunately, involve Atzilut).

Beriah: What is the situation creating that wasn't there before? What new ideas, events, feelings, objects, points-of-view, movements of people are involved? Is it a very creative situation, or one that doesn't involve much change?

Yetzirah: What forms and patterns are apparent in the situation? Does it have a regular, predictable, quality, or is it chaotic? Is it all over in a moment, or does it reoccur at intervals? What models could you apply to the situation; a psychological or sociological explanation, a political one, or even an old popular saying?

Assiyah: What happens, shorn of all the above? What actual events and behaviour take place without making any judgements of them? So, do not note that "Roger behaves angrily", but rather, "Roger shouts and makes noises by banging his fists on the table". This observation of Assiyah without the other levels is a useful skill in itself, and occurs with people who make natural counsellors or investigators. It is in a sense like watching a television film without the sound; other aspects of the events become more noticeable than would otherwise be so.

Now arrange these classifications in a diagram of four steps as below; Use the steps to observe whether each of the Worlds is being suitably and consistently with those preceding it. For example, is one of the events in Assiyah is "People being late", and one of the aspects of Beriah is "creation of an efficient workforce", then something is obviously wrong.

CHAPTER THREE

1. Light a candle in a darkened room, and stand or sit back from it. Imagine that the Tree of Life is the candle itself, and the flame is Kether. Try to visualise as strongly as possible the darkness of the room "contracting" itself to create the point of light, turning inside-out your first perception that the light is radiating into the darkness. This simple meditation may assist an experiential awareness of what is essentially the highest knowable aspect of the Tree of Life.

2. You will need a Tarot pack for this exercise. The Rider-Waite deck, or any modern pack based on those designs is a standard choice, or the more adventurous may select the Thoth deck by Crowley, or any of the hundreds of variants available. It is obviously preferable that the pack was designed with the Kabbalah in mind. An Arthurian or Aztec pack might yield some surprising insights, but these will be easier to gain from a more standard design! Take the cards which have the letters of AIN attributed to them;

Aleph; FOOL

Yod; HERMIT

Nun; DEATH

What feelings and thoughts arise when contemplating these images? What do they indicate about the Kabbalistic concept of AIN?

CHAPTER FOUR

1. Take ten events and attempt to note down the Klippothic aspect(s) of the event, if any. For example, a mother's overweening pride of her daughter's accomplishments, a machine which was calibrated incorrectly and snaps a pipe it was meant to bend, or the noise of a car, which does not directly contribute to its forward motion.

2. Sit in a comfortable position and try to focus on one particular image, say a circle. Each time another thought or image arises, rather than trying to ignore it, follow it back to whatever concern generated it, acknowledge that that too is part of yourself, and then return to the original contemplation. Repeat this and observe what effect this has on the arising of extraneous thoughts.

CHAPTER FIVE

1. Begin a loose-leafed folder of lined paper, and write down the margin the numbers one to about nine hundred, allowing two or three lines for each number. Then, using the values given in table one(b), calculate out the total value of words relating to the Tree of Life.

Table One of Chapter Two gives some basic calculations for the titles of the Sephiroth and so forth, and these can be noted in your own "Sepher Sephiroth", or 'Book of Numbers'. Purchase or loan from a library a Hebrew-English dictionary and even better a Bible in Hebrew and English. Select words of interest and add them to their appropriate values in your folder. Note if certain numbers have themes of words. Add to this dictionary as you advance your studies, and perhaps you will find numbers being presented to you in dreams, or sets of letters which then turn out to have significance in your own personal dictionary.



CHAPTER NINETEEN; THE RITUALS OF THE SAPPHIRE TEMPLE

The following rituals have been composed to demonstrate the application of Kabbalistic methods in the production of magical ceremonies. Each ritual is based around the letters that compose the title of the Sephiroth to which the ritual is allocated. In addition, the letters of the implements and furnishing of the ritual have been analysed to provide further expansion of their functions. Such analysis is useful to the Magician using Kabbalah, but each individual must develop their own basic "language" from which these expansions can be derived. The Rituals have been written in such a way that they can act as templates for more elaborate ceremonies, but contain within themselves a simple statement about the nature of each particular Sephiroth in its manifestation through the Hebrew letters. The rites are modular in format, and can be pieced together as required to accomplish a variety of tasks. They are given here as designed to follow a particular project, giving it focus and meaning through the ceremonies associated with it. Thus they could be used together whilst beginning a new relationship, or to discover and activate aspects associated with dissatisfaction over a job. Equally, they can be used purely as written to get a sense of the role of each of the Sephiroth in any process taking place throughout the Universe or oneself.

Note that in Hebrew, the Altar, Lamp, Triangle, Pentagram and Hexagram all commence with the letter Mem, symbolic through the image of the Hanged Man of Initiation and the fastening to the "on-high", which is a state of being rather than a place or plane. The Triangle and the Hexagram (two Triangles) both contain two occurrences of the letter Shin, which in itself is symbolic of fire, represented by a Triangle.

1. Kether; The Ritual of the Altar and the Lamp Altar;

MZBTh; The Altar is the foundation of initiation, the link to on-high. Offerings are made and intuition received here. The Magician arranges the four elements and makes manifest his magic.

Lamp; MNVRH; The Light of on-high, transforming the dark, bringing grace and enlightenment. The Light of the Lamp is the Window through which we see. The lamp pertains to two of the Sephiroth, and is used here to represent Kether. The Lamp hanging above the altar is symbolic of Kether, as it illuminates all the Work below. The Lamp which is carried in the hand, or any other form of light thus carried, symbolises Netzach, in that it represents the light of love, which is brought by the Magician, and only illuminates that to which it is directed. This is an important point of symbolism.

The purpose of this first ritual is to link your goals with your environment by recognising the inherent unity between Kether and Malkuth, symbolised by the Lamp and Altar respectively. Kether in this context symbolises whatever enlightenment you wish to attain, and Malkuth is your base of work. This ritual can hence be used to throw light on a particular facet of the environment, or some other problem that is facing you. The Lamp must be suspended above the altar, but if this is not possible then a tall candleholder will suffice. The Altar itself can be either the traditional double-cube altar or simply a tray upon which your implements are placed, or the top of a table. The ritual follows the influence of the letters that spell out Kether, being Kaph, Tau and Resh.

Point Kaph

Stand or kneel before the altar and hold your hands above it, palms open and facing up. Visualise the altar as the centre of the universe, about which everything turns, like the spokes of a wheel. Say; My life is the life I choose to lead. I am the centre myself, and that of all about me.

Point Tau

Now place turn both hands over and place them on the altar, one over the other, both bent slightly inwards making an 'X' shape. Feel the altar beneath your hands and say; My life is the place of the Great Work, and myself the altar on which the Work is done.

Point Resh

Light the Lamp above the Altar and state; Let the Eternal Light of which this is part be visible to me in all that I accomplish.

The Meditation for this ritual is to take your problematic situation, or question, and think about it. Then visualise the question in some symbolic form, such as a question mark, sigil or other object, and see it as hanging between the Lamp and the Altar. Then slowly visualise the Light of the Lamp becoming brighter, and the altar becoming larger and larger until one is lost in the other, and the visualised object is lost amidst them. Then slowly contract this vision to a singular point of light and hold it as long as possible. This will have the effect of simplifying and clarifying your work at regular intervals.

2. Chockmah; The Ritual of the Circle and Candle

Circle; A'aGVL; The Circle is the Eye of the Mind, containing the Mystery to be worked. Within, all things are fixed and placed in equilibrium. Candle; NR; The Candle dies to release the light. The second ritual builds the Sapphire Temple further by creating a circle within which the Work is performed. The Altar is usually the centre of the circle, or can be placed in the East, which is where the sun rises and hence is symbolic of the dawning of light. As the ritual is assigned to Chockmah, the actions are circular and involve the candle as a pillar of light. Again, the actions follow the pattern of energy indicated by the letters composing Chockmah;

Point Cheth

Draw a circle about your temple space in any manner that seems appealing, using either your hand to point, or a wand or stick. This represents the enclosure (Cheth) within which you will work.

Point Kaph

Light a candle on your altar and place it in the centre of the circle, if this is not the position of your altar already. Warn the palm of your hand by the candle flame, feeling the warmth enter your arm.

Point Mem

Take a small container of water, either a shell, cup, or other small pot, and walk around the circle in a clockwise motion, sprinkling the water. Say; I purify the Circle by Water, and cleanse it and myself of all that is unnecessary to my Work.

Point Heh

Take the candle and walk around the circle once again, holding it up and saying; I consecrate this Circle by Fire, focusing everything in it and myself to the Work I will do. Place the candle down again, raise your arms above your head and say, firmly; BEHOLD!

The Meditation for the ritual of Chockmah is that of a spiral. Visualise yourself as the centre of a circle, and then visualise that circle spinning around you as a wheel. From that point, visualise the circle vibrating upwards and downwards, so that the path of any point on the circle will form a spiral. Imagine that this spiral is the same spiral as which forms the shape of a great galaxy, and then bring your attention back to the microscopic realm by imagining the spiral as forming the curve of a spiral of DNA within your body, or the shape of a seashell. Attempt to view time, and your own personal history as a spiral event rather than a linear one. What light does this template throw on the events which have taken place in your life?

3. Binah; The Ritual of the Temple and Triangle

Temple; HIKL; The Temple is existence itself, the window in which the Great Work is seen. The Temple is our place of Being and our place of study. Triangle; MShLSh; In the Triangle is both the Water of Purification and the Fire of Consecration. Their equilibrium gives energy to the Work. Chalice; KVS; In the vault of the graal is the wine of inspiration which alone can truly support us.

In this ritual, which is of the third Sephirah, Binah, we complete the building of the Temple itself. This completes the triangle of actions in the three Sephiroth above the Abyss. Whereas Chockmah gives us the energy (in a spiral form) for the Work, Binah provides the form through which it is manifest. We must recall that the Temple itself is equally a symbol, and symbolises our whole life, and the environment we live in. We must not forget to live in one world, and not see our temple work as separate to our "normal" or everyday world.

As with each of the rituals of the Sapphire Temple, this working can be performed in itself, or be preceded by the earlier rituals. The full set is intended to create a master ceremony which can be modified according to requirements whilst still retaining the key elements and sequence of Kabbalistic Ritual.

Point Beth

Take the chalice up from the altar and elevate it, saying; Let this Temple be a working place of the elements, force and form in harmony. Pour water into the chalice, contemplating it as a symbol of Chockmah pouring energy into Binah. Beth is the archetype of containers, and can mean 'temple'.

Point Yod

Take a seed and place it into the chalice. Say; Let the seed of this Work I am to perform grow to fruition in peace and safety. Yod is the letter attributed to the Hermit Tarot card, and symbolises the guiding principle of light, to which nature aspires, as a seed becomes a plant which turns to the light.

Point Nun

Light the candle in front of the chalice as symbolic of the sun (see also the point above regarding the candle, NR). Say; Let the gross be removed that the light may shine forth and fill this Temple.

Point Heh

Visualise a triangular window in the East, through which light shines, and fills the Temple. Raise your hands and state; Let the Spirit of Understanding fill this Temple I have built.

The meditation of this ritual is that of the Triangle, which is one of the symbols of Binah, having three sides. It is also the first of the solid shapes after the circle, and is symbolic of the first equilibrium of unities, being composed of both the monad (Kether) and the duad (Chockmah). In Pythagorean numerology, three is sacred to Saturn, ruler of Time, which is the planet attributed to Binah. The meditation is simply to take any situation and attempt to resolve it into three principles, visualised as words on each side of the triangle. Thus, a relationship might be drawn onto the triangle as "Time", "Love" and "Space". This triangle is that which binds the situation, and can be used to see the most basic form of any event or process.

4. Chesed; The Ritual of the Square

Square; RBVA'a; Building the square of the elements provides a base of light from which to work our will, with inspiration and energy. With the Ritual of the Square, we awaken the powers of the elements in their most archetypal form, as they begin to appear in the flux of energies sent forth from Chesed to be differentiated in Geburah and disseminated through Tiphareth into the four lower Sephiroth. The letters of Chesed, Cheth, Samekh, Daleth, conceal the square in a number of ways. Firstly Cheth itself has the value of 8, the double square, and in full the value of 418, the number of the Great Work accomplished, according to Crowley. This sums to $4+1+8=13=1+3=4$. Daleth has the value of 4 also.

Point Cheth

Draw a double square about the Temple. The corners of the first square are the Quarters, commencing in the East, then South, West and North. The corners of the second square are the Cross- Quarters, commencing in the south-east, then south-west, north-west, and north-east. This makes another form of enclosure (Cheth) about the Temple.

Point Samekh

Take a staff or stick to each point of the double square in turn, commencing with the East. Say; Within this Temple, the Powers of the (quarter or cross-quarter name) are awakened!

Point Daleth

Take the Staff to each of the Quarters in turn, saying as appropriate; East: I open the Portal of the East and awaken the energy of Air. South: I open the Portal of the South and awaken the energy of Fire. West: I open the Portal of the West and awaken the energy of Water. North: I open the Portal of the North and awaken the energy of Earth.

The Meditation for the ritual is one used in many opening rituals, which involves facing each quarter in turn and meditating on the properties of the element associated with that quarter. Thus for East, one visualises the Air, and attempts to awaken within oneself the positive qualities of Air, being lightness, swiftness, clarity and so forth. Most systems, including Kabbalah, also use personifications for the powers of the quarters, such as Michael for the South, or Djinn in the Wiccan system. However, in the Sapphire Temple sequence, it is best to begin with the abstract principle of the element, and then build up suitable personifications at a later stage. This avoids some of the dangers involved with working with personified energy when first beginning ritual work, the worst of which is attributing personal qualities to these archetypal forms.

5. Geburah; The Ritual of the Incense and the Pentagram

Pentagram; MChMSh; The Pentagram initiates a separation and forges the link to on-high. It Initiates the energy of the Work. Incense; QTRTh; The incense pervades, appealing to our deepest senses. The smoke coils and twists like a snake, and from the point of light, burning, we are surrounded by manifestation. With Geburah, we begin to impose constraints on the energies awoken in the Chesed ritual. Geburah is the Sephirah of discrimination and discernment, being the defining aspect of form. As the Pentagram is the symbol of Geburah, having five points, it is appropriate that the Lesser Banishing Ritual of the Pentagram is here introduced, being the most common form of preliminary Temple ritual in ritual magic. However, as this ritual is of primary importance in most magical work, I here offer a Kabbalistic commentary on its nature, and have provided the full ritual in the Appendices.

Point Gimel

Light incense. Pause and meditate briefly on the nature of sacrifice, where one substance changes its form entirely, hence dying, only to allow another form of itself to rise, like insence.

Points Beth, Vau and Resh

These points together form the basis of the Lesser Banishing Ritual of the Pentagram, which is now performed. The Hebrew word, Beth Vau Resh, BVR, means 'to be empty, uncultivated', and hence indicates the nature of the Temple after a successful banishing. The Tarot cards which relate to these letters are the Magician, the Hierophant and the Sun, which show that the banishing is performed according to Will in order to reveal

and work with the mysteries of Light. The letters themselves demonstrate that the banishing aims to 'fix' (Vau) the 'Temple' (Beth) in one's 'head' (Resh) or awareness.

Point Heh

Raise hands after the banishing and say; BEHOLD!

6. Tiphareth; The Ritual of the Pillars and the Rose

Pillar; A'aMVD; Between the Pillars the Eye of the Mind is awakened to the on-high. The sacred things are shown and the portal is opened. Rose; VRD; The Rose recalls Love, Light and Unity to those who look upon it. Hexagram; MShShH; The Hexagram symbolises two triangles of energy (shin and shin), one of an ascending nature, providing the symbols of fire and air (Heh, air-hole), and the other of a descending nature, providing the symbols of water (Mem) and earth (the synthesis of the four letters).

For the Tiphareth ritual, we reach a critical junction in the sequence, and hence the working seeks to provide the full equilibrium of the Temple, and fasten it to the Kabbalistic Tree as strongly as possible. This is done by a series of visualisations which map the Tree and the Pillars to the Temple, which is a technique favoured by the Golden Dawn Society. The two pillars of the Temple are often called Boaz and Jachin in Freemasonry and derived groups, without other explanation than their biblical origin or that Boaz is Zoab, 'fortify' backwards, and Jachim is Nikaj, 'prepared', backwards. Boaz is translated as BA'aZ, 'in strength', and Jachin as YHKN, 'he that strengthens, or will establish', hence 'in strength shall this my house be established'. I have used an alternative rendering which reads 'I have entered in' for Boaz, and 'seeking Mercy' for Jachin.

The ritual is analysed as the Geburah ritual, and the central point could be replaced or added to by the performance of the Rose Cross Ritual of the Golden Dawn, or a banishing Hexagram ritual. A Rose should be placed on the altar for the duration of this ceremony.

Point Tau

Move to the left of the Temple, standing in the North, facing the Eastern Wall, and state firmly; I have entered in. Visualise standing in the Sephirah of Hod, which can be as complex or simple as you are able. The simplest form would be to visualise an orange circle beneath your feet. Now visualise the Pillar of Severity stretching out in front of you to Geburah, which is outside of the Temple, and beyond that to Binah, which can only dimly be seen. When you are ready, turn to face the West and touch your right shoulder with your right hand, saying; Geburah

This activates the Pillar of Severity and identifies it with your right side and the actions of your right hand.

Points Peh, Aleph and Resh

The word PhAR means 'Beauty' and from it is derived Tiphareth. Move to the centre of the Temple and meditate on the symbol of the Rose for a moment. Imagine it as a symbol of your true self, and visualise it blooming as the light comes to it.

Point Tau

Move now to the right of the Temple, standing in the South and facing East again. State; I have entered in, seeking Mercy. Visualise standing now in Netzach, and the Pillar of Mercy extending outwards and away to Chesed, and beyond to Chockmah. When ready, turn to face West and, touching your left shoulder, say; Gedulah

This activates the Pillar of Mercy and identifies it with the actions of your left side and any movements you make with your left hand. Thus if you were to use a crook and flail in an Egyptian based ritual, you would hold the crook in the left hand and the flail in the right hand.

7. Netzach; The Ritual of the Oath

In the preceding rituals we have built up the Sapphire Temple and placed ourselves firmly within its pillars. We now need to align our will with the workplace by making an oath. For this ritual, the implements attributed to the letters of Netzach (see '777' by Crowley) have defined the form of the ceremony itself. The Oath may take any form, but it would be appropriate to structure it around a particular project you are involved with, and lay it out according to your understanding of Kabbalah.

For example, an Oath taken as part of a car-buying ritual might begin "The point of this work is to buy a car (Kether). I wish to buy a car with all the energy I have (Chockmah). I require the car to be a model most suitable to my needs (Binah). I seek a car which is affordable (Chesed) and for which I will be able to strike a good bargain for (Geburah)," and so on. Point Nun is the Oath itself; Point Tzaddi is the Censer & Aspergillus; Point Cheth is The Furnace & Graal.

On the altar is the Rose, Cup with wine, Pen and Paper, Incense, bowl of water, and candle of colour appropriate to Oath to be made.

About the circle visualise or inscribe the God-Name ARARITA.

Begin with Lesser banishing ritual of Pentagram.

Take Water and sprinkle circle saying;

The Seven of Perfection is purified and resolved to the One circle of Light.

Take Incense and cense circle saying;

The Seven of Perfection is consecrated and resolved to the One circle of Light.

Take Cup and hold up, saying;

I invoke the power of Netzach, the power of Glory, the power of Victory, in the name of Jehovah Tzabaoth, Lord of Hosts, to work this Oath of Transmutation.

Drink Wine.

Write Oath on Paper.

Holding Oath above candle say;

By the Furnace of Victory, by the Graal of Understanding, by the Oath of Transmutation, I bind this Work of mine unto its perfection.

Burn the Oath.

Finish with the Lesser Banishing Ritual of the Pentagram.

8. Hod; The Ritual of the Crystal

Crystal; BDLCh; The crystal acts as a receptacle and focus of light, demonstrating the structure of nature. It encourages equilibrium and the clarity of definition, that we may know our own direction. Once the Oath has been made, the stage of Hod in the sequence is reached, which is primarily concerned with reverberation and vibration. A suitable ritual implement for this is a crystal, which symbolises the manner in which the form of Hod refracts the light which reaches it from Netzach in the Creative Process. In a sense, Hod, and this rite, seal the intention of the Work before it is manifest through Yesod and Malkuth.

Point Heh

Light the candle and place in the East. Say; BEHOLD! The Dawn is the rising of the Light. I face the East and see the Sun rise.

Point Vau

Take the crystal or prism and look at the light of the candle as it passes through the object. Say; The Light is vibration. The Crystal is vibration. All things move according to their own nature.

Point Daleth

Return to the East and ring a bell or make one chime of a gong. Listen to the vibrations of the sound and visualise a door opening in the East through which light and sound pass. State aloud your particular purpose and visualise the words passing through the door and resonating with the Light. State; My voice vibrates between the light and the darkness. The portal of light is opened and nature responds.

The meditation for the ceremony is that of a crystal cave, in which you may visualise light pouring and illuminating scenes in the crystals. Make a note of these scenes and discover what they reveal about your Work.

9. Yesod; The Ritual of the Treasure-House

In Yesod, we reach the penultimate stage of the sequence, and one of compilation, as all the prior aspects of the Work are brought together. To symbolise this, choose ten

objects which relate to each of the Sephiroth. At its most simple, the set might be simply of pieces of card with the numbers one to ten written on them. It could be a set of ten coloured stones, or statuettes of appropriate Gods and Goddesses. You will also need a box of some description into which the objects may be placed. This symbolises the "treasure-house of images", a title of Yesod.

Point Yod

Place the objects in your hand and take them about the Temple. return to the altar and say; This is Aleph, singlemost Unity, the One that is the Many, the Many that is the One.

Point Samekh

Place the objects in the box, one by one, saying with each; This is (name of Sephirah). This assists my work by (appropriate wording, for example, "... by bringing me joy" whilst placing a symbol of Netzach in the box).

Point Vau

Close the box, pause, and then open it again, saying; Let inspiration proceed from this treasure house of images, which is of my own nature.

Point Daleth

Take up the box and take it to each of the four quarters in turn. Say at each point; This Box is my foundation. This box is made one with the powers of the (name of quarter, e.g. East).

10. Malkuth; The Ritual of Binding-Together

The components of Work gathered together in Yesod must now be united and the Work completed. As a result of this a new state is initiated, and the sequence commences again as Malkuth is inherently joined to Kether. This ritual is most suitable when change is taking place in your work, and there is a particular event, manner of behaviour, or belief, that it is important to release. Before the ritual is commenced, write the pattern to be changed on a piece of slate, in chalk, or some other material that may be easily wiped clean. Also choose an object which represents the offending event, memory, behaviour, etc. and place it into your Treasure-House of Images box.

Point Mem

Face East and state; In order to pass through the gate from the Old to the New, I must leave behind (state pattern).

Point Lamed

Take the object out of the box and say; I recognise that I must adjust to a new way of being if I leave this behind.

Point Kaph

Place the object on the altar and say; It is time to release this pattern, loose it in the wheel of life's changes.

Point Vau

Take the Slate and wipe the words or drawing from it, and place the object on the altar in a cloth. State; As the old is relinquished, the new way is revealed and will be fixed in me from this moment.

Point Tau

Pause for a moment and allow any feelings or thoughts to makes themselves known, especially those that might indicate new patterns that have been opened by the giving up of the old behaviour. As an alternative or addition to the Malkuth ritual, the Kingdom Ritual below is based on the first letters of each of the names of the Sephiroth, and can be used as a simple framework for ritual work;

11. The Kingdom Ritual

Point Kaph; Point hand towards altar, palm up and state aim of working.

Point Cheth; Draw a circle about the Temple.

Point Beth; Elevate a chalice filled with wine and visualise light descending from above. This completes the first triad above the Abyss. The elevation of the chalice is symbolic of the creation of Da'ath, or 'knowledge', from the union of Chockmah and Binah.

Point Cheth; Draw the double-cube of the quarters and cross-quarters. Activate the Quarters.

Point Gimel; Light incense.

Point Tau; Hold out arms in form of cross and visualise pillars. This completes the second triad above the Veil, which prepares the place of working.

Point Nun; Write Oath or perform main working, meditation, as appropriate.

Point Heh; Light candle in the East, visualise light blessing working and drink wine.

Point Yod; Hold hand back over altar and make a fist, visualising the sealing of the working. This completes the third and final triad, bringing about the actual conclusion of the ritual. That is to say, by the time a process has reached Yesod, it is virtually unstoppable, aside from perhaps the way in which it manifests. All that remains is to state that the Work has been completed.

Point Mem; Say; "I have entered by the Gate, I have initiated my will, I leave by the Gate".



APPENDIX ONE: NAMES OF THE SEPHIROTH

PART TWO EXERCISES

Chapter One

1. Take any process, and ask "What is the point of this act?" or "What is the aim of this event?" The answer should not only contain the purpose or result of the act, but you will observe it contains the source for the act as well, if not directly, then implied. This demonstrates the state relationship between Kether and Malkuth, where Kether is the source and the aim, Malkuth the result and the action, and both are ultimately identical.

2. Take any dysfunctional process, or act which is not achieving the desired aim, and analyse it in terms of the letters which compose Kether; Kaph; The timing of the events within the process, Tau; The beliefs underpinning the process, Resh; The Awareness of the event, the thoughts and feelings you have. Attempt to elevate each of these letters to the Sephirah to which each letter is attributed in the Triune Crown diagram. Thus; Kaph (Kether); Ensure that the timing moves towards a focused point, Tau (Chockmah); Ensure that your beliefs are formed in wisdom, that is, applied experience, Resh (Binah); Ensure that you have understanding, i.e., being aware of the whole form.

This is an example of the way in which combinations of the letters and Sephiroth can be used to elevate mundane acts to their optimum potential.

3. Make further research with regard to "Will", through either the Thelemic writings of Aleister Crowley, or through the psychological school of Psychosynthesis.

Chapter Two

1. Observe and note down any action, and following the action, keep a note of those events which spread out from this action. These might be mapped as a series of circular ripples moving out from a central point. Note any cyclic or spiral sequences, such as when the original event gets repeated, but in a slightly different format (this is the same process as found in fractal patterns).

2. Make a list of apparent opposites, such as Day and Night, Hot and Cold, Black and White, and so forth. Try in each case to find the merging point between them, and observe that all dualities are in fact points along a sliding scale. Note how the Two of Pentacles in the Tarot demonstrates this fact.

Chapter Three

1. The Goddess is often represented as a triad of personifications; Maiden, Mother and Crone. Make a list of the characteristics of each of these three forms, and observe how closely these three categories describe the activities and behaviour of the Goddess, or Nature, or women, or the feminine aspect of men.

2. Binah is the Sephirah of "form". Observe and enjoy the various ways in which humanity has created form, such as; art, architecture, dance, mathematics, music, religion and science. What is the relationship between form and meaning?

3. Binah can be considered as the "Temple"; try and draw your ideal Temple, a place where you could work and find peace. It should also represent your understanding (the meaning of Binah) of the Universe; what does your idealised Temple tell you about yourself and what you want from the Universe? The Temple could be a grove of Trees, an elaborate Grecian Villa, a medieval alchemists workshop, or even a futuristic space station! This Temple can also be used in visualisation work, dream work and ritual work.

Chapter Four

1. Using a reference work on Greek legends, or Egyptian Mythology, or Celtic stories and the like, choose a God or Goddess who appeals to you. Create a representation of this deity, be it a picture, or even their name written on a sheet of paper, and place it somewhere convenient with a candle in front of it. Light the candle each morning for a few minutes, and spend that time imagining the deity. Note any synchronicities that occur with connection to the deity. Follow this exercise for a month. This is a simplified version of the devotional exercise practised by the Philosophus in Aleister Crowley's Liber Astarte.

2. Study the works of Jung with reference to synchronicity and archetypes. How are these processes taken into account in terms of the Tree of Life?

3. Place an object or image at each of the four quarters appropriate to each element thus (the elemental weapons are given as an example);

North; Earth (Pentacle)

East; Air (Sword)

South; Fire (Wand)

West; Water (Cup)

Note that the four elemental weapons are the primary tools that our species developed as extensions of our own action in the world;

Pentacle; Palm of hand for carrying objects, later a large leaf, then a flat piece of wood or stone.

Sword; Originally, the teeth for cutting and biting, then a sharp flint, and later metal edges.

Wand; First, the arm or leg, then a bone from some animal, and later a stick or wooden staff.

Chalice; The cupped hand, then a hollowed out piece of wood, and later pottery and metal cups.

Chapter Five

1. Take a picture, a favourite painting or photograph, or a tarot card, and make a list of as many separate objects, colours and images on it as you can. This illustrates the process of discernment, and definition, which is the process of separation. Think of appropriate and inappropriate ways that this process is utilised by yourself in your daily life.
2. Find common examples of sacrifice, in terms of the transmutation from one form to another. Observe the role sacrifice plays in nature, and its necessity. What are the usual barriers to sacrifice?
3. Find an example where control is seen to be exercised. What is control, and how does it work? What is its counterbalance? What assumptions about the Universe does 'control' rely on, and how true is it that anything can be "controlled"?

Chapter Six

1. Attempt to translate a phrase or sentence from another language such as Hebrew or Latin, word by word using an appropriate dictionary; note the difficulties in arriving at a singular meaning for the message by taking this approach. In a similar fashion, this demonstrates how Tiphareth is the overall comprehension that follows from the piece by piece process of Geburah.
2. Observe a group of people or other social system, and discover who or what is functioning as the Tiphareth centre of the group. Note how much the social order and the actions of the group revolve from the Tiphareth location. Where does the Tiphareth individual get his inspiration from in order to influence the group?
3. Collect images of the Heart from any sources you have available to you. The religious systems of Ancient Egypt and Medieval Christianity provide useful sources, as do the Ancient Mexican religions of the Toltecs and Mayans. What does the heart symbolise?

Chapter Seven

1. Make a study of the relationship between Religion and Love. The raptures of Christian mystics, the experiences and stories told by the Sufi schools, and the devotional work of Magicians such as Aleister Crowley will provide numerous examples of how love can be seen as both a result and a method of mystical experience.
2. Take a number of actions and observe which emotion, or complex of emotions, is driving the action. What is the relationship between emotion, thought and deed, and how does Kabbalah model this?
3. Observe your own devotional activities and bring them into your whole work; moments when you loose yourself, such as in dance, drinking, watching a sunset, or making love. What do these experiences tell us about the relationship between self-awareness and activity?

Chapter Eight

1. Observe the composition of a thought by asking oneself, or another, "What do I think of ...?" How much of the thought complex is; an item of fact, an emotional charge, a value

judgement, an image, a reference to another thought, a memory, and so on? How would this be modelled by Kabbalah?

2. Take any number of names of objects, and note what thought associations you have with them. Make a connection between this and the biblical story of Adam naming the Animals. Read "The Greater Trumps" by Charles Williams in this context.

3. Note a few examples of the power of a word in your own life. Expand this exercise to historical or present examples in the social sphere around you, and the political sphere. Note examples of the Magic of language to affect our awareness.

Chapter Nine

1. Make a list of some of the beliefs that you hold, from the mundane to the exotic. You might like to list them in sets of themes, such as "Beliefs about life", "Beliefs about myself", "Beliefs about money", and so forth. The beliefs can range from the obvious, "I believe that things fall down when I drop them", to the obstruse; "I believe that cats go to heaven but dogs don't".

2. Can you arrange your beliefs together in a tree diagram, such as shown below, where each belief depends on the beliefs above it. Thus,

1. I believe that the Universe is a place where we should live well if we can. 2. I believe that I and my family have the right to live well. 3. I believe that I should look after the material needs of my family and myself. 4. I believe that I should stay healthy. 5. I believe that I should go to work and earn money.

Thus, one set of beliefs hangs from another more central belief. There are useful exercises in NLP for taking the most mundane situation, "Why should I not empty the contents of this rubbish bin over your head?" and discovering from it an individuals spectrum of beliefs.

3. Read the whole of "Prometheus Rising" by Robert Anton Wilson and try some of the exercises in that book, particularly that of finding pennies, for a full examination of the nature of our inner artist.

Chapter Ten

1. Take any science, such as Maths, Economics, Physics, or some other methodology of studying the world around us, such as Sociology or Psychology, and examine its stucture in terms of the Sephiroth on the Tree of Life.

Chapter Eleven

1. Take five Paths, and in turn look at the Sephiroth they connect, and work out your own images and keywords for the Path. Link these if you wish with the Tarot Card, Planet, Element and so forth connected with the Path. For example, for the Path connecting Geburah and Chesed, you might have the image of a children's see-saw, a Lion- Tamer, and two Kings standing together, one a warrior and the other a ruler. Continue to build up your own "777" or Book of Correspondences with these images.

Sephirah	Hebrew	Translations
Kether	KThR	Crown , diadem, to surround, beseige, wait, encompass
Chockmah	ChKMH	Wisdom , experience, knowledge, intelligence, insight, judgement, science, midwife
Binah	BYNH	Understanding , insight, prudence, reason, discernment
Da'ath	DA'aTh	Knowledge , insight, wisdom, understanding
Chesed	ChSD	Mercy , grace, piety, beauty, good-will, favour, benefit, love, kindness, charity, righteousness, benevolence, to do good
Geburah	GBVRH	Strength , power, force, valour, courage, victory, might, God, hero
Tiphareth	ThPhARTh	Beauty , splendour, magnificance, ornament, honour, glory, boast
Netzach	NTzCh	Victory , splendour, glory, truth, power, firmness, confidence, eminence. Duration, perpetuity, eternity, lasting, enduring. To excel, be superior, strength, blood, to be chief. Music-master, precentor, to sparkle, shine, win.
Hod	HVD	Glory , splendour, majesty, renown, ornament, beauty
Yesod	YSVD	Foundation , base, ground, principle, compilation
Malkuth	MLKVTh	Kingdom , dominion, realm, reign

APPENDIX TWO: THE LESSER BANISHING RITUAL OF THE PENTAGRAM

There are a number of variants of this ritual, which was the primary practical work of Golden Dawn Initiates until their attainment of the grade of Adeptus Minor. It pre-dates even its Jewish origins, and is to be found in an ancient Babylonian text where the individual summons the four major deities to each of the four quarters to protect them. In essence, it is a statement of separation and preparation for esoteric work, but in daily life it is also a ritual of observation, and an attempt to awaken and identify with the observer within. Although often cited as an ideal preparation for meditation work, I would recommend the alternative ritual of the "Rose-Cross" for this, which may be found in the "Complete Golden Dawn System of Magic."

The Ritual

1. Stand facing East, which is the place of sunrise and hence the dawning of the light of awareness.

2. Perform the Kabbalistic Cross as follows:

(i) Touch the point above your head with first two fingers of right hand and visualise a globe of white light at that point (Kether). Vibrate the sound ATEH ("Thou art").

(ii) Bring hand down to point at the feet, and visualise standing on a russet globe (Malkuth). Vibrate the sound MALKUTH ("the kingdom"). As you move the hand, visualise a line of light connecting each globe, which will finally form the cross.

(iii) Bring hand to touch the right shoulder, and visualise a globe of light there. Vibrate VE GEBURAH ("and the power")

(iv) Bring hand across to the left shoulder and visualise another globe, vibrating VE GEDULAH ("and the glory"), which is another title of Chesed.

(v) Clasp hands in centre of chest, and vibrate LE OLAM, AMEN ("for ever, Amen").

3. Make the Pentagrams about you as follows:

(i) Still facing east, raise your right hand to over your head, and bring it down slowly to point in front of you, exhaling. As you do so, visualise drawing a line of energy from the radiant globe above your head. Trace a large Pentagram in front of you (usually visualised against the walls of the room you are in, or a few feet away) by pointing out to the bottom left point first (a few feet in front of your left hip), to the top point (in front of your head), bottom right (right hip), top left (left shoulder), across to the top right (right shoulder), and finally back down to the bottom left. This constructs a Pentagram in a clockwise direction, and is technically the banishing Pentagram of earth. Point now to the centre of the Pentagram and vibrate the God-name YHVH (Yod-Heh-Vau-Heh). If you can, visualise the Hebrew letters within the Pentagram (from right to left).

(ii) Turn to the south, tracing a portion of a circle about you by leaving you arm extended. Make another Pentagram in front of you, and vibrate the God-name ADONAI ("Lord").

(iii) Turn to the west, still drawing a circle about you, trace a Pentagram, and vibrate the God-name EHEIEH ("I am that I am", or "I will be", pronounced as Eh-hay-yeah).

(iv) Turn to the north and having drawn another Pentagram, vibrate the God-name AGLA (an acronym of the phrase Gibor Le Olam Amen, and pronounced Ah-gah-lah).

(v) Returning to point towards the east, and completing the circle of light about you, raise both your arms to either side, making a cross.

4. Summon the four guarding Archangels as follows: Say, "Before me RAPHAEL (rah-fah-yell), behind me GABRIEL (gah-bree-ell), on my right hand, MICHAEL (mee-khah-ell), on my left hand, AURIEL (aw-ree-ell)." At each name, pause and visualise an appropriate figure, usually twice the size of the room, but sometimes more human-sized facing outwards at the appropriate quarter. Visualise the figures bearing the appropriate elemental weapons, and colours if required. Say, "for before me flames the pentagram, and behind me shines the six-rayed star" (this line is of most variance in other versions of the right, but I take it to place the individual in the location of Tiphareth on the Tree, looking down on the four lower Sephiroth (with Tiphareth being the top point of the Pentagram) and with the upper Sephiroth behind (as the Hexagram)).

5. Repeat the Kabbalistic Cross. This ritual should bring about a feeling of protection and preparation, and if done often enough in the same room, will imbue the room with a similar quality.



BIBLIOGRAPHY

- Barrett, Francis. *The Magus*. Aquarian Press, 1989.
- Bentov, Itzhak. *Stalking the Wild Pendulum*. Destiny Books, 1988.
- Braham, Mark. *The Protector of Humanity*. Arcane School Conference, 1987.
- Crowley, Aleister. *777. MRG*, 1977.
- Crowley, Aleister. *Konx Om Pax*. Yogi Publication Society.
- Crowley, Aleister. *Magick*. RKP, 1973.
- Crowley, Aleister. *The Book of Thoth*. Weiser, 1985.
- Crowley, Aleister. *The Holy Books of Thelema*. Weiser, 1983.
- Crowley, Aleister. *An Essay upon Number*. Surefire Press, 1988.
- Dawkins, Richard. *The Selfish Gene*. Oxford, 1976.
- Farr, Florence. *Egyptian Magic*. Aquarian, 1982.
- Fortune, Dion. *The Mystical Qabalah*. Ernest Benn Ltd, 1979.
- Grant, Patrick. *A Dazzling Darkness*. Fount, 1985.
- Grant, Kenneth. *Outside the Circles of Time*. Muller, 1980.
- Grant, Kenneth. *Nightside of Eden*. Muller, 1980.
- Gray, William. *The Tree of Evil*. Weiser, 1984.
- Halevi, Ze'v ben shimon. *Kabbalah and Psychology*. Gateway, 1986.
- Hall, Manly Palmer. *The Secret Teachings of All Ages*. PRS, 1977.
- Hardy, Jean. *A Psychology with a Soul*. Arkana, 1987.
- Harness, Charles. *The Rose and Other Stories*. Granada, 1981.
- Hyams, Joe. *Zen in the Martial Arts*. Bantam, 1988.
- Jung, Karl. *The Collected Works, Volume Two*. Routledge, 1989.
- Kaplan, Aryeh. *Meditation and Kabbalah*. Weiser, 1982.
- Levi, Eliphas. *The Book of Splendours*. Aquarian Press, 1983.
- Lurker, Manfred. *The Gods and Symbols of Ancient Egypt*. Thames and Hudson, 1984.
- Mathers, Macgregor (trans). *The Kabbalah Unveiled*. Routledge and Kegan Paul, 1981.

- Nichols, Sallie. Jung and Tarot. Weiser, 1980.
- Papus. The Qabalah. Aquarian, 1977.
- Penrose, Roger. The Emperors New Mind. Vintage Press, 1990.
- Pirani, Alix. The Absent Mother. Mandala, 1991.
- Plato. Timaeus. J. M. Dent, 1965.
- Regardie, Israel. The Complete Golden Dawn System of Magic. Falcon, 1984.
- Regardie, Israel. Foundations of Practical Magic. Aquarian, 1979.
- Rucker, Rudy. Mind Tools. Penguin, 1987.
- Sagan, Carl. Contact. Arrow Books, 1987.
- Scholem, Gershom. Kabbalah. Dorset Press, 1987.
- Shea, Robert and Wilson, Robert Anton. The Illuminati Trilogy. Sphere, 1980.
- Sheldrake, Richard. A New Science of Life.
- Silverberg, Robert. The Stochastic Man. Coronet, 1978.
- Sladek, John. The Muller-Fokker Effect. Granada, 1972.
- Soo, Chee. Tai Chi Chuan. Aquarian, 1984.
- Steinsaltz, Adin. The Thirteen Petalled Rose. Basic Books, 1980.
- Sturzaker, James. Kabbalistic Aphorisms. Theosophical Publishing House, 1971.
- Suares, Carlos. The Song of Songs. Shambala, 1972.
- Symonds, John. The Great Beast. Mayflower, 1951.
- The Chaldean Oracles. Shrine of Wisdom, 1979.
- Waite, Arthur. The Holy Kabbalah. Citadel Press.
- Wilson, Robert Anton. Prometheus Rising. Falcon, 1986.
- Wippler, Migene. A Kabbalah for the Modern World. Llewellyn, 1987.
- Young, Louise. The Unfinished Universe. Simon and Schuster, 1986.
- Zukav, Gary. The Dancing Wu Lei Masters. Fontana, 1989.



CHAPTER NOTES

For full publication details, refer to Bibliography.

Chapter One

1. Pg.203, Kabbalah (Scholem)
2. Pg. 127, The Book of Splendours (Levi)
3. Pg. 125, 777 (Crowley)
4. Pg. 114, Kabbalah (Scholem)
5. Pg. 14, Stalking the Wild Pendulum (Bentov)
6. Pg. 206, The Unfinished Universe (Young)
7. Pg. 59, The Mystical Kabbalah (Fortune)
8. Pg. 429, Contact (Sagan)

Chapter Two

9. Pg. 140, The Qabalah (Papus)
10. Pg. 167, Alchemical Studies (Jung)
11. Pg. 3, Mind Tools (Rucker)
12. Pg. 90, Prometheus Rising (Wilson)
13. Pg. 2, The Protector of Humanity (Braham)

Chapter Three

14. Pg. 104, Magick (Crowley)
15. Pg. 20, The Kabbalah Unveiled (Mathers)

Chapter Four

16. Pg. 355, Magick (Crowley)

Chapter Five

- 17. John 1:1
- 18. Job 28:28
- 19. Pg. 102, The Qabalah (Papus)
- 20. Pg. 110, The Book of Thoth (Crowley)
- 21. Pg. 17, Konx om Pax (Crowley)

Chapter Seven

- 22. Pg. 163, The Mystical Qabalah (Fortune)
- 23. Pg. 190, The Book of Thoth (Crowley)

Chapter Eight

- 24. Pg. 183, The Mystical Qabalah (Fortune)
- 25. Pg. 23, Kabbalistic Aphorisms (Sturzaker)
- 26. Pg. 176, The Mystical Qabalah (Fortune)
- 27. Pg. 299, Magick (Crowley)
- 28. Pg. 179, The Thirteen Petalled Rose (Steinsaltz)

Chapter Nine

- 29. I.Cor.13:12

Chapter Twelve

- 30. Pg. 258, Jung and Tarot (Nichols)

Chapter Thirteen

- 31. Pg. 17, The Song of Songs (Suarez)

Chapter Fourteen

- 32. Pg. 40, Meditation and Kabbalah (Kaplan)
- 33. Pg. 287, Outside the Circles of Time (Grant)
- 34. Pg.110, Vol. VI, The Complete Golden Dawn System of Magic (Regardie)
- 35. Pg. 286, Meditation and Kabbalah (Kaplan)
- 36. Pg. 290, Meditation and Kabbalah (Kaplan)

Chapter Fifteen

- 37. Pg. 337, Kabbalah (Scholem)

Chapter Sixteen

- 38. Pg. 37, The Mystical Qabalah (Fortune)
- 39. Pg. 99-100, Kabbalah (Scholem)
- 40. Pg. 267, The Dancing Wu Li Masters (Zukav)
- 41. Pg. 73, The Book of Thoth (Crowley)
- 42. Pg. 157, The Book of Splendours (Levi)
- 43. Pg. 138, A Psychology with a Soul (Hardy)

Bibliography

Part One

Chapter One

- Barrett, Francis. The Magus. Aquarian Press, 1989.
- Bentov, Itzhak. Stalking the Wild Pendulum. Destiny Books, 1988.
- Crowley, Aleister. 777. MRG, 1977.
- Fortune, Dion. The Mystical Qabalah. Ernest Benn Ltd, 1979.
- Levi, Eliphas. The Book of Splendours. Aquarian Press, 1983.

Mathers, Macgregor (trans). The Kabbalah Unveiled. Routledge and Kegan Paul, 1981.

Penrose, Roger. The Emperors New Mind. Vintage Press, 1990.

Plato. Timaeus. J. M. Dent, 1965.

Sagan, Carl. Contact. Arrow Books, 1987.

Scholem, Gershom. Kabbalah. Dorset Press, 1987.

Shea, Robert and Wilson, Robert Anton. The Illuminati Trilogy. Sphere, 1980.

Silverberg, Robert. The Stochastic Man. Coronet, 1978.

Sladek, John. The Muller-Fokker Effect. Granada, 1972.

Waite, Arthur. The Holy Kabbalah. Citadel Press.

Young, Louise. The Unfinished Universe. Simon and Schuster, 1986.

Chapter Two

Jung, Karl. The Collected Works, Volume Two. Routledge, 1989.

Rucker, Rudy. Mind Tools. Penguin, 1987.

Wilson, Robert Anton. Prometheus Rising. Falcon, 1986.

Braham, Mark. The Protector of Humanity. Arcane School Conference, 1987.

Zukav, Gary. The Dancing Wu Lei Masters. Fontana, 1989.

Chapter Three

Grant, Patrick. A Dazzling Darkness. Fount, 1985.

Hall, Manly Palmer. The Secret Teachings of All Ages. PRS, 1977.

The Kabbalah Unveiled (ibid).

Crowley, Aleister. Magick. RKP, 1973.

The Chaldean Oracles. Shrine of Wisdom, 1979.

Chapter Four

Kaplan, Aryeh. Meditation and Kabbalah. Weiser, 1982.

Grant, Kenneth. Outside the Circles of Time. Muller, 1980.

Gray, William. The Tree of Evil. Weiser, 1984.

Regardie, Israel. The Complete Golden Dawn System of Magic. Falcon, 1984.

Chapter Five

777 (ibid)

Symonds, John. The Great Beast. Mayflower, 1951.

Part Two

Chapter One

Magick (ibid).

Lurker, Manfred. The Gods and Symbols of Ancient Egypt. Thames and Hudson, 1984.

Chapter Two

Papus. The Qabalah. Aquarian, 1977.

Crowley, Aleister. The Book of Thoth. Weiser, 1985.

Crowley, Aleister. The Holy Books of Thelema. Weiser, 1983.

Chapter Three

Suares, Carlos. The Song of Songs. Shambala, 1972.

Pirani, Alix. The Absent Mother. Mandala, 1991.

Chapter Four

The Mystical Qabalah (ibid).

Chapter Five

Soo, Chee. Tai Chi Chuan. Aquarian, 1984.

Hyams, Joe. Zen in the Martial Arts. Bantam, 1988.

Grant, Kenneth. Nightside of Eden. Muller, 1980.

Wippler, Migene. A Kabbalah for the Modern World. Llewellyn, 1987.

Halevi, Ze'v ben shimon. Kabbalah and Psychology. Gateway, 1986.

Chapter Six

Regardie, Israel. Foundations of Practical Magic. Aquarian, 1979.

Chapter Seven

Harness, Charles. The Rose and Other Stories. Granada, 1981.

Chapter Eight

Steinsaltz, Adin. The Thirteen Petalled Rose. Basic Books, 1980.

Chapter Nine

Prometheus Rising (ibid).

Chapter Ten

Crowley, Aleister. An Essay upon Number. Surefire Press, 1988.

The Song of Songs (ibid).

Dawkins, Richard. The Selfish Gene. Oxford, 1976.

Sheldrake, Richard. A New Science of Life.

Part Three

Chapter One

Farr, Florence. Egyptian Magic. Aquarian, 1982.

Hardy, Jean. A Psychology with a Soul. Arkana, 1987.

