

LESSON 9

KETHER - THE CROWN

The additions to the book 'Sepher Yetzirah' states the following: "The first path (Kether) is called Admirable or Hidden Intelligence (the Highest Crown): For it is the light giving power of comprehension of that first principle which has no beginning; and it is the Primal Glory, for no created being can attain its essence."

In simple terms this describes the manifestation of life itself in our own level of existence or a plane that we can at least understand. Since life itself, in its divine spark merely manifests (from a different level of the concept of life as we know it) in this plane it has in essence no beginning for it is merely a transmutation of energy in its purest form. If we utilise our concepts of Hermetic Philosophy we find that it is merely a continual flux and throughout eternity it continually changes and is refined. No created being can attain its essence because it is the pure essence of life itself which drives creation (in human terms). We are in fact a product of the Divine Essence, not the other way round.

Kether being the first spark, like Adam (from whom eve was derived) is androgynous in characteristics and as such is placed at the head of the Middle Pillar, the utmost point of equilibrium. Though it is manifested in terms of influence,

Kether has not yet manifested in terms of appearance. In general terms the Supernal of the Tree of Life (above the abyss) does not make their appearance (until their influence passes through the abyss) until the Sephira of Chesed, for beyond that it is nothing but unmanifested forms of influence. A simple term to describe Kether is the moment or point of conception.

If we apply Kether to the body of man (sometimes called Adam Kadmon - the Heavenly Man) we can, to a lesser extent obtain an idea of its function in terms we can understand. Kether is the Sephira, that in part, touches the top of the head with the remainder of the Sephira slightly above it (about the size of a dinner plate) and is generally visualised as being a bright light because its essence defies description. Some Kabbalists, however, have considered that the Magical Image of Kether is that of a bearded man in profile. This of course fits in with some old Rabbinical texts which refer to Kether in such terms as: Vast Countenance; White Head, (due to its luminosity); The Head which is not; Macroprosopus.

When we view Kether there are two main forms of thought regarding its makeup. The first is to consider Kether as an entire Sephira encompassing all the other Sephiroth and as such is given the title of tetragrammaton. The second consideration is to think of a Kether that complies to the doctrines of the four Kabbalistic worlds. If we consider the latter then we have to understand the God names applied to Kether in each of these four worlds. In Atziluth the God name is AHIH (pronounced AY-

HER-YAY) which is another title for the letters of Tetragrammaton (the word AHIH is obtained through the process of Temurah). the literal translation of AHIH is 'I will be'. By reciting this correctly a number of times an individual will open up doors within the self that can take one back to the point of conception itself.

Another Kabbalistic association to Kether is the Yechidah (pronounced YAK-I-DAH) which is the divine spark of the Kabbalistic Soul. Since the Yechidah is the primal singular point of the perception of consciousness it is associated to that level which the psychologists refer to as the Collective Unconscious. To explain this principle the following quote from 'Modern Man in Search of a Soul' by Carl Jung, gives us some insight into its mechanism.

"If it were permissible to personify the unconscious, we might call it a collective human being combining the characteristics of both sexes, transcending youth and age, birth and death, and, from having at his command a human experience of one or two million years, almost immortal.He would have lived countless times over the life of the individual, of the family, tribe and people, and he would possess the living sense of the rhythm of growth, flowering and decay".

Of course access to this timeless void would enable man to reach the realm of super-consciousness and all knowledge, past, present and future.

MacGregor Mathers considered the real self lay in the Yechidah. "Thus Yechidah is called Divine Consciousness - 'Conscire' means 'to know with' and 'to be in touch with' - and only your Kether can do this as regards the divine and your Kether is then Divine Consciousness". Also in Yechidah is the Divine Will, that which functions under the guiding light of the being known as the H.G.A. (Holy Guardian Angel or in other terms ones Higher Self, sometimes called HVA by the Kabbalists). Divine Will is of course the higher aspects of human will which is classed under another aspect of the Kabbalistic Soul.

If we examine the name Yechidah, its numeration totals 37 which when viewed with other Hebrew root words gives the following:

ALV interpose, supposing
 GDL greatness in something
 DGL banner or beacon for divine travel
 LHB inflame
 LZ to turn away from

By carefully studying these meanings one can gain an insight into the functions of the Yechidah and its relationship to Kether.

The emanations of Atziluth on Kether is literally to become one of the godforms one has worked so hard at emulating. Though

one may aspire to reach this realm it is unlikely that it is in the sphere of human comprehension, for to do so one would in fact have to become bodiless and exist in terms of pure energy. However it still does not stop us from trying by using our intellect. The biblical attestation to this concept is the ascension, in which Christ ascended to heaven, both body and soul.

The vibrations of the Briatic World on Kether are shown by Metatron, the Archangel whose name one must vibrate in attaining this level. Sometimes called the 'King of Angels', Metatron was the angel who lead the Exodus of the Children of Israel through the wilderness. In the 'Abodah Zarah' text of the Talmud, Metatron is described as the 'Teacher of the prematurely dead children in paradise'. In modern concepts the vibration of this archangel's name will try to get the individual back to God or the pure state of Kether. He is our guide or aspiration to higher levels of the self. By vibrating his name we draw down that part of him to help guide us.

The Yetziratic influence on Kether is through the Order of Angels called the 'Chayoth ha-Qadesh' (Holy Living Creatures). These take the elements, in their corporeal form and transmute them through four radical processes into a common form which is ready for entry into the next level. Other titles they have are 'Movers of Wheels' which is linked to another title of Kether called 'rashish ha-Gilgolim' (whirling forces). Since Yetzirah is the World of Formation the actions of these angels literally form the cell structure (in man) and the blueprint of his life on

earth. It is here that the Karmic web has already begun to weave a path for the individual to follow.

The effects of the World of Assiah on Kether is very complex and multifaceted. This is because Assiah is a world of overlaps, not only with the influence of the planets but also with emanations of the Qlipoth as well. Since the ancient Kabbalists did not apply more than seven planets to the Tree of Life, the modern concept is to apply either Neptune or Uranus to this Sephira (depending on the system one uses). Out of these two planets Neptune fits Kether more than Uranus does, if both are considered from their esoteric standpoint and not their mundane meanings.

The planet Neptune is a fundamental force that is almost beyond the scope of reason and control. Because of this it is an extremely difficult planet to understand as it goes beyond the boundaries of normality. To fight against the influence is futile and it is best to channel its energies into a creative project. In this way one will go with its emanations and which in turn will take us to newer heights and horizons we never dreamed existed before. Words like illusion and imagination are good ones to describe its potency as Neptune is the planet of the astral voyager, limited only by the controls he or she sets on themselves.

Assiah is the World of Action (our expression) where we currently exist. It is here the Karmic influences merge through Yetzirah and we act out our carefully chosen parts. Within

Kether of Assiah we have to consider the effect of the World of shells (or Qlipoth) has on us as well. Since these are the negative phases of the Tree they must also be examined, for their influence over us on earth is quite substantial.

Thaumiel (Twins of God) is the Demon of kether of the lower Tree. MacGregor Mathers says of Thaumiel:

"The Bicephalous Ones; and their forms are those of dual giant heads, with bat like wings; they have not bodies for they are those that seek continually to unite themselves to other beings and forces".

It must also be pointed out that Thaumiel is part of Kerethiel (according to an unpublished Golden Dawn paper on the Qlipoth). The large giant-like aspect of Thaumiel is represented by the material value of the Qlipoth as opposed to the misty astral of the upper Tree. Here, in the World of Shells, consolidation of form is of prime importance. Kerethiel is KRT and means to 'Cut Off' while YAL means 'Will to Resolve'. This can mean its effect on man is 'To cut off the Will to resolve things'. By using gematria on the name Thaumiel (which is 488) its meaning is 'to dig and cut' and 'unbind', all of which are part of this demon's nature.

Kether, in Hindu concepts, is associated to the Atma the supreme state of illumination. In terms of the subtle body centres or chakras as they are more commonly known Kether is

Sahasara is the topmost Chakra centered above the head which has been called the thousand petalled lotus. The centre of this lotus is a brilliant white with golden flashes at its midst which can be seen as whirls. This centre is the most difficult to reach and upon reaching it one has to retain it, without burning oneself out. Kether is the point of union of both Purusha and Prakriti and also is the state of Advaita (non duality). This is the meeting of the Kundalini energy with the essence of pure consciousness. Mookerjee and Khanna consider that this centre is the quintessence of consciousness, where the synthesization of all polarities is experienced. It is a centre which neutralizes all the major senses, yet integrates all cognitive and conative functions and embraces the static and dynamic energies of the various centres into all-pervasive unity. It is here at this point that the Kundalini energy completes her journey after having passed through the six lower chakras.

One Egyptian God associated to Kether is Ptah, meaning 'Opener'. As a god Ptah was the one that fashioned new bodies and was considered the grand architect of everything that was fashioned in the world. So powerful a god was he that he made the supports which held the sky in place. From the Greek Epoch we have Zeus, father of the Gods. Zeus was in his first form a sky god who controlled the elements and later became omnipotent and was the protector of all the gods in the Greek States. In the Roman pantheon Jupiter is the god associated here. He was a god who hurled thunderbolts (his name is derived from a root that means 'brilliance') and was a warrior god who emulated his Greek

counterpart. Woton, a Germanic form of Odin, is also associated to this Sephira as it was he who commanded the giants to build Valhalla where he could rule the world.

One important symbol associated to Kether is the Fylfot which is most recognisable by its German name, Swastika. It is present in one form or another in just about every civilisation on earth and a variety of meanings are associated to it. For example, the Buddhists consider it a symbol of the Wheel of Life. The Hindu concept is one of life and good fortune. To the Romans it was a symbol of Jupiter while in early christian times it was a symbol of Christs power.

The Diamond is the gem of Kether and in Hindu philosophy is also the jewel of the thousand petalled lotus. It is often called the 'King Gem' and is symbolic of both modesty and purity. this refers directly to its properties of unconquerable resilience and its transparency which is related to purity. When worn as a talisman it is said to bring victorious results (to the wearer) and gives superior strength and courage. In the book 'De Lapidibus' by Marbodus, the diamond is supposed to keep away ghostly visions of the night. It should be set in gold and worn on the left hand. Rueus, in 'De Gemmis' considered that the diamond had powers of reconciliation between lovers.

Another association to this Sephira is the Crown which, is more of a root symbol than others. Jung considered that the Crown was a symbol of par excellence and of attaining the height

of the evolutionary scale. The Budhists say the Crown is a symbol of realisation while the Chinese consider it a symbol of the supreme ruler. The Christian concept of a Crown shows victory over death while the Romans used the Crown as a symbol of Victory. The Hindu idealism of the Crown is that it is a symbol of the Celestial Heavens.

The Tarot cards attributed to Kether are the four Aces and the following extract from Golden Dawn Tarot papers adequately explain this.

"First in order of importance are the four Aces, representing the force of spirit, acting in and binding together, the four scales of each element; and answering to the dominion of the letters of the name in Kether of each. They represent the radical forces. The four Aces are said to be placed on the North Pole of the Universe wherein they revolve, governing its revolution; and ruling as the connecting link between Yetzirah and the material plane of the Universe."

Ambergris is the perfume of Kether and is processed from the intestines of a whale. In its initial state it is black but on exposure to the sun and air its colour changes to light gray and its odour then develops. In Europe Ambergris is said to have special rejuvenation powers.

The Rosicrucian grade allotted to this Sephira is that of Ipsissimus which is symbolised by the numbers $10=1$. The final

path leading to this grade is Aleph which shows that to approach this level one must become like a child in all its innocence and purity. This particular grade shows that one has attained the highest levels possible in the Rosicrucian Order. From a technical viewpoint this grade is included in the grade structure only as a point of reference for attainment as it would be impossible for a normal human to reach it. Some temples who follow the Rosicrucian philosophy have actually given out this grade to Order Heads. Since the Sephiroth of the supernal are in fact unmanifested points of reference, the highest grade one should be able to obtain through a Rosicrucian Order is 7=4 which corresponds to the Sephira of Chesed.

From a numerical viewpoint Kether is the Monad (which means Unity) and is the sum total expressed. It is a number unable to be divided and when multiplied (by itself) can go on into infinity without altering its value.

ASSOCIATIONS

TITLE:	KETHER, THE CROWN
TITLE IN MICROCOSM:	THE CRANIUM
KABBALISTIC SOUL:	YECHIDAH
ATZILUTH NAME:	AHIH
BRIATIC NAME:	METATRON
YETZIRIATIC NAME:	CHAYOTH HA-QADESH
ASSIAH - PLANET NAME:	NEPTUNE
QLIPPOTH:	THAUMIEL AND KERETHIEL
HINDU DIETY:	ATMA
EGYPTIAN DIETY:	PTAH
GREEK DIETY:	ZEUS
ROMAN DIETY:	JUPITER
GEMSTONE:	DIAMOND
MAGICAL WEAPON:	FYLFOT
AROMATIC:	AMBERGRIS
TAROT ASSOCIATION:	FOUR ACES
VIRTUE:	ACCOMPLISHMENT OF THE GREAT WORK
CHAKRA:	SAHASARAI
ROSICRUCIAN GRADE:	EPSISSIMUS
MAGICAL POWER:	UNION WITH GOD