

LESSON 10

CHOKMAH - WISDOM

'The second Path (Sephira) is that of Illuminating Intelligence: It is the Crown of Creation, the Splendour of Unity, equalling it, and it is exalted above every head, and named by the Kabbalists the Second Glory.'

From a simplistic viewpoint this means that Chokmah is the point of Illumination, hence its title Wisdom. This type of illumination is not to be confused with that of Kether which is a point of departure into another level. Being exalted above every other head refers to its station above the abyss. The reference to the Crown of Creation alludes to Chokmah being the first separation from the hub of Kether and the first venture into polarity, hence the creation from the Crown of Kether.

Chokmah is the first of the Sephiroth to develop polarity and as such sits on the top of the Pillar of Mercy. Since the point is associated to Kether to illustrate its beginning, we in fact take this further by the point extending to the straight line, one of the symbols of Chokmah. The force flowing into Chokmah from Kether is predominantly masculine and it must be assumed that this Sephira is an active one as well and uses the new creative energy to its fullest. The definition of wisdom, according to the Oxford dictionary is being wise, possession of experience and knowledge together with the power of applying them

critically or practically.

One of the rabbinical titles of Chokmah is the Great or Supernal Father. This archetype concept is in fact an ideal one to convey the father image and it is no accident that it is similar to that of Kether, for though it is androgynous it still appears to convey the masculine concept. Where it differs from Chokmah is that it attempts to show the power behind the Father by use of the principle of luminosity, hence such titles as White Head etc. From this it can be deduced that the archetype concept of Kether is to use the masculine head of Chokmah with a bright light shining through it. AB is also a title of Chokmah of which Fabre D'Olivet makes the conclusions (in his "The Hebraic Tongue Restored") that 'AB as the potential sign united to that of interior activity produces a root whence come all ideas of productive cause, efficient will, determining movement, creative force. In many ancient idioms and particularly in the Persian this root is applied especially to the aqueous element as principle of universal fructification'. He then goes on to say 'AB - all ideas of Paternity. Desire to have...'. this is of course the personification of the masculine principle in nature.

In one application of the formulae of Tetragrammaton to the Tree of Life Yod is Chokmah, Heh for Binah, Vau for the next six Sephiroth and Heh (final) to Malkuth. In the Zohar, the Book of Lesser Holy Assembly further states: 'And all things are created in Yod, IVD, and therefore is the Father of all, the Father of Fathers! The beginning is called the home of all. Whence Yod,

IVD, is the beginning and end of all; like it is written Ps. CIV.24. "All things in Chokmah thou hast made". In his place he is not manifested, neither is he known. When he is associated with the Mother (Binah) then he is made known.' This quotation may appear cryptic to some at first glance but in reality is a very clear statement. Firstly as Tetragrammaton applies as a whole to Kether, Yod, the first and masculine principle will go to Chokmah who epitomises it. Heh being feminine goes to Binah. Vau covers the central theme while Heh (F) can only be YHVH yet is not to be confused with the application of YHVH to the four Worlds. In this particular analysis of YHVH Kether is not included as a part but a whole. Yod, as masculine procreative energy cannot help be anything but the beginning and the end. As a force in its own right Yod has no beginning because there is no Feminine polarity to establish it as Masculine, for without Negative there can be no Positive.

Chiah (pronounced KAI-YAH) is part of the Kabbalistic soul associated to Chokmah. MacGregor Mathers says 'In Chiah is the beginnings of the self of man. The real Self is in Yechidah and its presentment is in Chiah'. In Hebrew, ChIAH means "living Creatures" and has a numerical value of 23 which when taken back to its root form means "being vigorous, strong and living". Another title for Chiah is "Animal Soul" which of course is reference to the base motivation of man. Chiah, in Jungian psychology corresponds to the Animus, the masculine essence of the human psyche.

It must not be forgotten that Chokmah, as a Sefhira, is in fact a receptor for the dynamic principles it receives from Kether and its function is to stimulate that creative aspect of it which can only be considered as masculine. Though Binah is a Sefhira created from Chokmah (by extending its feminine aspect), it helps to associate one with the other for they are both the essence of polarity that shapes the Tree of Life. Chokmah in fact merely expresses the masculine concept of Kether. As a creative force it personifies energy, powerful and creative but as yet still only the form, the impetus that makes the initial start of the project. The blueprint within is still underdeveloped enough to weld together the two forms of polarity which is finally united in Malkuth. Because of this partly blind force of Chokmah it is equated with living creatures and animal soul (considering the process of descent on the Tree), it is not developed enough. Its title of "Wisdom (and Intellect)" refers to just that, it is a quasi form of part energy and matter, co-existing in the same time continuum, before it has fully projected into matter to act out its form of karma.

The influence of the world of Atziluth on Chokmah is shown in the vibration of the Holy Name attributed to this level. This is the mantra of the great God Jehovah shown in simple terms as Yah (a derivative of YHVH). By Gematria this equates to 15 and means "He who impels; to force", it also means "overflowing, abounding" and "exalted". All these are of course attributions of the nature of Yah, as applied to Chokmah. Here we have Chokmah as an initiator of explosive force, but directed in a

positive format.

The Briatic influence is in the name of the archangel Raziel (sometimes called Ratziel) who was the author of the book of Raziel 'Wherein all celestial and earthly knowledge is stored'. The purpose of Raziel's influence is to provide us with the means to obtain knowledge and wisdom. His book, as an example, is symbolic of a framework, blueprint or terms of reference that one can express oneself through, based on macrocosmic and microcosmic principles. The numeration of Raziel is 248 and means "exchange one thing for another", two other meanings can also be used: "spread" and "spear". The latter has certain phallic ramifications connected with the masculine creative force of Chokmah.

The Yetziratic effect on Chokmah is through the Choir of Angels called the Auphanim, which when translated means "wheels" and "many eyed ones". The Auphanim literally stir one into action by initiating the whirls of karma through the intellect. There are in fact two ways of spelling Auphanim in Hebrew with one valuation of 187, meaning 'to leap or parry at their prey'. The other numerical value is 747 which is from the Hebrew root ZMN(f) meaning "To appoint, an appointed time". The former shows the swiftness of their action while the latter relates to timely application of it. A good association to these two principles is shown in the space time curve.

The influence of the world of Assiah on Chokmah is firstly through the effect of the planet Uranus. This brings about great

and sudden fluctuations with electric rapidity. The destructive aspect of Uranus is only when there is a blockage and its powerful forces cannot be expressed. The effect on us is sudden awareness, realisation and drastic changes in consciousness. The keyword of Uranus is "new" as it brings forth new ideas and concepts in such a manner it is often termed "Liberator". Dane Rudhyar considers that Uranus is the creative power of the Universal Spirit.

The Qlippothic Demons associated to Chokmah from the World of shells are the Zogiel. MacGregor Mathers says, 'Unto Chokmah are referred the Dukes of Edom and the Zogiel (from OG King of Bashan). They attach themselves unto lying and material appearance and their form is like that of black evil giants with loathsome serpents twined around them.' The evil chief of this Sefhira of the unholy tree is Beelzebub. Another title for this arch-demon is "Lord of the Flies". In the "Gospel of Nicodemus" Christ gave Beelzebub presidency of the Underworld (making him second only to Satan in hierarchy) for allowing Christ to take Adam and the saints from Hell to Heaven against Satan's wishes.

The virtue of Chokmah is Devotion. This is formed from the Spiritual Experience of Chokmah which is "meeting of God face to face". By the process of ascent on the Tree, if one gets to the level of Chokmah they in fact meet an aspect of their Higher Self (which is a reflection from Kether), which strips away barriers and allows them to see their true selves and the motive for their continued existence on this planet, as such their devotion to

this cause is then revealed to them. When one descends the Tree it is the devotion of the Higher Self (to man) which is the stimulus for his continued existence.

The vice of this Sephira is "obsession" and is when the conception of devotion is overtaxed and devoid of any love. Though the allegiance is still there its perspective has shifted and the reason for devotion is lost. One is going through the motions with no idea of why other than it is an obsession.

The Magical Weapon for Chokmah is the "Inner Robe of Glory" a part of Gnostic terminology showing the pathway to conception in the godhead, Kether. Brought down to simple terms it is the female doorway to fertilisation, the uterus. On its own it cannot produce conception without the masculine power of Chokmah. In short, it is the entrance way or framework in which the energies can express themselves. The framework in this instance clearly shows that it is a way to a new level of existence.

The Tarot has two sets of symbolism associated to Chokmah. The first are the Kings described by MacGregor Mathers in the Golden Dawn papers as: 'The four Kings or figures mounted on steeds represent the Yod forces of the name YHVH in each suite. The radix, Father and commencement of material forces, a force in which all others are implied, and of which they form the development and the completion. A force swift and violent in its action, but whose effect soon passes away, and therefore symbolised by a figure on a steed riding swiftly, clothed in complete

armour'.

The second set of tarot associations to Chokmah are: 'The four two's symbolise the powers of the King and Queen just uniting and initiating force, but before the Prince and Princess are thoroughly brought into action. Therefore do they generally imply the initiation and fecundation of a thing.'

The Hindu association of subtle body centres to Chokmah is the Ajna Chakra. This is situated between the eyes and is described a two petalled lotus, white in colour. Leadbeater, who did some clairvoyant studies on this centre, described it as either a rose colour or a purplish-blue. In Tibetan scripture the Ajna Chakra is included as part of the 1000 petalled lotus which is centered at the crown. Overall the actions of this centre seemed to be agreed by all as controlling the mental faculties of the individual.

Isis is one of the Egyptian godforms attributed to Chokmah because of her faculty of Wisdom. Though Isis is a woman it is what she represents that is important, and in this instance it is a certain aspect of her nature. It must be considered that there are a number of versions of Isis throughout the various Egyptian dynasties that illustrate this quality. One such example is Isis the Sorceress. Two early Greek Gods of this Sephira are Athena and Uranus. Athena was considered to be the Goddess of Wisdom who sprang fully armed from the brain of Zeus. Uranus is the personification of man's ideal of Heaven. He united with his

mother Gaea to produce the twelve Titans, the first race. In the Roman pantheon we have Janus, the two faced god who was the guardian of the gates of heaven and was the Alpha et Omega, associated with the beginning and the end of the day.

The precious stones of Chokmah are the Ruby and the Turquoise. The magical influence of the Ruby was to give peace and harmony to the owner and protect his belongings against the tempests. The Burmese thought that the Ruby made the wearer invincible. The Turquoise was also a stone of protection (mainly against falling) and was also an amulet for horses. The Persians thought that when the reflection of the new moon fell on this gem one would attain good fortune and escape evil happenings.

Phosphorus is one of the Mineral Drugs of this Sephira. It aids in general growth and repair work by helping to break down fats and starches.

The Amaranth is the plant of this Sephira and is formed from the Greek word which means "unwithering". It is said to be a plant of immortality (due to its healing properties) and was used to decorate the tombs of the dead. Another magical influence of this plant is that it is said to make the wearer invisible (when woven into a wreath). The perfume here is Musk and is considered an aphrodisiac. It is said to stimulate the male sex hormones and make him more virile.

The Cross is a symbol of Chokmah and is about the most used

symbol we have today. From a psychological viewpoint the Cross shows stability and the union of opposites (in a balanced format). The Egyptians had the Cross as a symbol of immortality and health. Broken down into its etymological meaning, the Ak, Ur or Os (light of the great fire), one can try to obtain its universal concepts. In the Gnostic doctrines it is a symbol of perfect harmony and balance, while the Hindus say that the two intersecting lines are mans higher and lower natures merging. In Islam the Cross stands for expansion and exaltation and relates to a high level of spiritual development, in which one identifies with God or complete rapport with the higher self for a more simpler definition.

The Rosicrucian grade of Chokmah is that of Magus and is illustrated by the numbers $9=2$. If one attains this level, he or she would in fact transcend the influence of the planets and karma and would be an adept with access to "Divine Wisdom". He would in fact be able to control the elements and transcend the laws of nature as well. Like all the grades above the Abyss the Magus transcends existing framework but continues work on the essence of self which has been expressed by the lower grades.

The French Occultist Eliphas Levi sums up the epitomy of the Magus best: 'Magic is the divinity of man achieved in union with faith; The true Magi are men-gods, in virtue of their intimate union with the Divine Principle. They are without fears and without desires, dominated by no falsehood, sharing no error, loving without illusion, suffering without impatience, for magic

implies superiority, mastership and majority signifies emancipation by knowledge. The man-god has neither rights nor duties, he has science, will and power. He is more than free, he is a Master; he does not command, he creates; he does not obey, for no one can possibly command him. What others term duty, he names his good pleasure; he does good because he wishes to, and never wills anything else, he cooperates freely in everything that forwards the cause of justice, and for him sacrifice is the luxury of the moral life and the magnificence of the heart. He is implacable towards evil for he is without a trace of hatred for the wicked...."

The dyad is the number of Chokmah and it is sometimes called "The Interval between multitude and the monad", as it has not reached perfection though it is part of it. Proclus says, 'The Dyad is the medium between unity and number, for unity by addition produces more than by multiplication; whilst the dyad, whether added to itself or multiplied by itself, produces the same'. Other titles of the Dyad are "Fountain of Sympathy", "Harmony" and "Intelligible Intellect".

In the terminology of Jungian Psychology Chokmah is the Animus, the male or masculine essence of self expressed through a feminine framework, in this instance the Pillar of Mercy. The Animus is something that can not really be confined to a single individual but can also manifest in groups as well and in this instance the wording groupings would be more appropriate. It also must be considered that the Animus, in terms of development

is still more or less a frontier state with a further need for transformation and development with the ultimate aim of unification, with the Anima.

ASSOCIATIONS

TITLE:	CHOKMAH, WISDOM
TITLE IN MICROCOSM:	GREAT SUPERNAL FATHER
KABBALISTIC SOUL:	CHIAH
ATZILUTH NAME:	YAH
BRIATIC NAME:	RAZIEL
YETZIRIATIC NAME:	AUPHANIM
ASSIAH - PLANET NAME:	URANUS
QLIPPOTH:	THE ZOGIEL AND BEELZEBUB
EGYPTIAN DIETY:	ISIS
GREEK DIETY:	ATHENE AND URANUS
ROMAN DIETY:	JANUS
GEMSTONE:	RUBY AND TURQUOISE
MAGICAL WEAPON:	INNER ROBE OF GLORY
MAGICAL EXPERIENCE:	VISION OF GOD FACE TO FACE
AROMATIC:	MUSK
VEGETABLE DRUG:	HASHISH
MINERAL DRUG:	PHOSPHORUS
PLANT:	AMARANTH
ANIMAL:	MAN
TAROT ASSOCIATION:	FOUR KINGS AND THE 4 TWOS
VICE:	OBSESSION
VIRTUE:	DEVOTION
CHAKRA:	AJNA
ROSICRUCIAN GRADE:	MAGUS

