

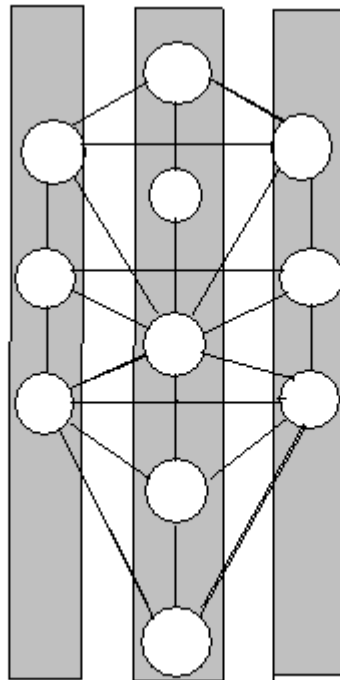
**Kabbalah**

**by**

**Bethra**

### A Detailed Look At The Pillars of the Tree

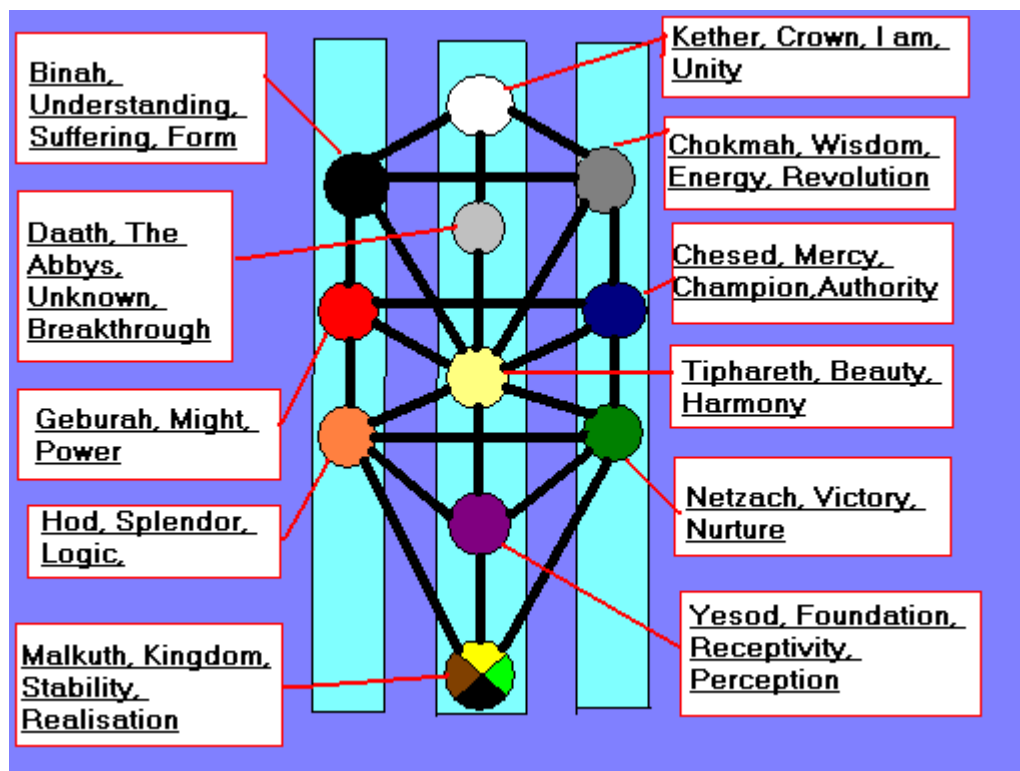
To me personally the pillars of the Tree are just as important as each individual sphere. Traditionally the three pillars are named The Feminine Pillar on the left, The Middle Pillar in the middle and The Masculine Pillar on the right. They are also known as The Pillar of Severity (left), The Pillar of Mildness or Equilibrium (middle) and The Pillar of Mercy (right). Now it was at this point in my early studies I hit trouble since severity really didn't fit with what I dreamed as feminine and Mercy seemed out of place with the masculine. This traditional view point really didn't sit comfortably with how I viewed what is feminine and what is masculine and it rapidly became a huge stumbling block for me. I can also see this as being a problem for others and so I wanted to give this class a few other names for the pillars that I found to be much more helpful. With a bit of luck these other names will help you work around that huge stumbling block I hit way back at the start of my studies. Though we still need to remember that the pillars are feminine and masculine I found it easier to call them The Pillar of Form or Restriction (left), The Pillar of Balance (middle) and The Pillar of Force or Expansion (right). Thanks for these alternative names must go to Ellen Cannon Reed in her Witches Qabala book for it was she that helped me overcome my stumbling block. The reason I found form and force so much easier to relate to is simply because in Western ritual magic the cup is considered feminine while the dagger or sword that is plunged into it is considered masculine. The cup gives the energy form, the sword gives it force.



These days I don't have a huge problem with it because I've got used to how things actually swap sexuality on the tree, but since I did have a problem I thought it might be a good idea to just mention it incase anyone else found the whole thing a problem.

Knowing as we do that the pillars are feminine, balance and masculine we can see with study that some elements are more comfortable in certain pillars than others.

This becomes very apparent in the suit cards of the Tarot, but also it is apparent in life. Earth and Water are generally more comfortable in the feminine pillar as Air and Fire are more comfortable in the masculine pillar. With further study we can also see what element is happiest on what level of the Tree. If we consider Air as representing thoughts the higher up the Tree the happiest it is. Once we move down and into the middle pillar closer to the bottom of the Tree and closer to manifestation those thoughts become rigid and have too much structure. There is no growth or room for expansion here. Like wise with Fire which represents creative growth, the lower down the Tree it gets the more form it gets and too much form stifles it's growth and expansion. In the case of Water which is relative to emotions and Earth which is relative to skills and resources, these two elements are quite content to be low down on the Tree and are happiest closer to manifestation. Having this knowledge we can also see that not only is there a left right division of the sexes but also it would seem the upper part of the Tree is more harmonious to masculine elements while the lower part is more harmonious to feminine elements. The dividing point would seem to be at the 6th sphere since all elements would appear to be content in this position. This would be akin to the middle pillar The Pillar of balance, but in this case it runs across the Tree.



This is an area of study we may want to come back to later on once the rest of the Tree has been explored. For the time being however I am going to ask you to consider other cultural beliefs that have a masculine and feminine structure. Examine and explain how the culture or belief gains from this combination of energies. Consider also how we ourselves benefit or suffer from having too much of one or other of the elements within our lives. I will start the ball rolling for this discussion with a simple example, Ying and Yang. Anyone want to pick this ball up and run with it, I'll be very glad to hear it elaborated upon, as I know little about this field.

## Sphere Lesson 1: Kether - The Crown

### Correspondences.

**Magical Image:** An ancient bearded king seen in profile.

**Name of Power:** Eheieh, I am.

**Archangel:** Metatron.

**Angels:** Chioth ha Qadesh, Holy Living Creatures.

**Planetary Attribution:** First swirlings.

**Virtue:** Attainment, completion of the Great Work.

**Vice:** N/A.

**Titles:** Existence of Existences, Ancient of Days, the White Head, Macroprosopos, the Vast Countenance, Lux Occulta (the Hidden Light).

**Spiritual Experience:** Reunion with the Source.

**Deity Colour:** Brilliance.

**Archangel Colour:** Pure brilliant white.

**Angel Colour:** Pure brilliant white.

**Planetary Colour:** White-flecked gold.

**Symbols:** The point, the swastika, the crown, point within a circle.

**Deities:** All creator / creatrix deities: Ptah, Gaea, Jumala, Nipara, Nohochacyum, Ngai, cagn.

**Precious Stone:** Diamond.

**Plant:** Flowering almond.

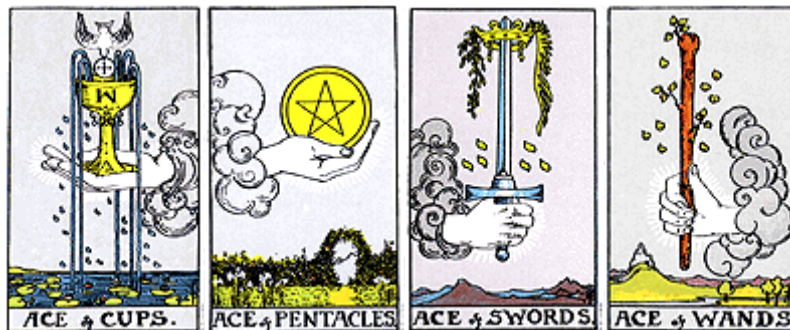
**Perfume:** Ambergris.

**Animals:** The swan, the hawk.

**Illusion:** Attainment.

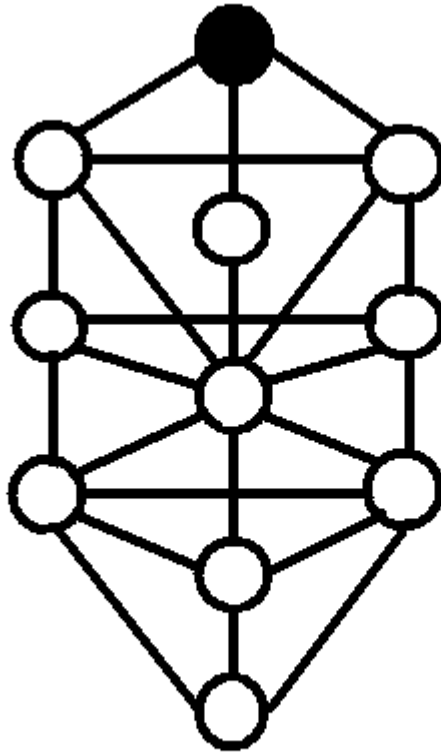
**Briatic Correspondence:** Unity.

**Tarot Suit Number:** The Aces.



Kether pronounce "e" as in bet. Accentuate the first syllable "KE-ther".  
Eheieh pronounce by inhaling on the sound "EH" and exhaling on the "heyeh" sound.

Kether is the first state of being. From the Infinite Light of the Ain Soph Aur it draws from and reflects the brilliance above it. Kether means "Crown" and it was given its name as it reflects on a crown placed just above your head, so it is just beyond our comprehension. Having neither force nor form at this stage it is not yet a manifestation but the cause of manifestation. It is the first idea of being, the I am or The Is. Kether is before even the idea of force and form, like the idea of a housing development before it has gone to the developers, like the idea of a computer before it has been conceived.



Like the Ain, Ain Soph and the Ain Soph Aur before it, it is a concept quite hard to define. All analogies are limited and to try and get you to put it into a concept you can visualize I will have to take you back to the example I used in the Source discussion of the torch and the wall. Having gone through the process of the Ain being just the hint of something, the Ain Soph being the awareness of the wall and the Ain Soph Aur being the bright light illuminating all the wall if we walk closer once again eventually we will find the light concentrates upon the wall in a circle. Move close enough to the wall and you will see a small dot within that circle of light that is stronger and brighter than the rest of the light. This process is like Kether coming together out of the Ain Soph Aur. Kether is that bright point in the centre of the circle and that is why one of the symbols of Kether is a circle with a point in the middle.

Metatron is the Archangel of Kether as he was the giver of the Qabalah to the ancient Hebrews. The Angels or Holy Living Creatures are usually shown as a man, an eagle and an ox, those of you who study astrology will recognise these as the symbols for the fixed signs of the zodiac. These symbols are however far removed from the actual zodiac signs just as they are from actual physical manifestations.

When meditating upon this sphere it can be as difficult as the concept before it in the Ain, Ain Soph and Ain Soph Aur. Many of you would find it difficult to visualize this androgynous sphere as a masculine magical image such as the ancient bearded ruler in profile. Equally it is difficult to visualize its planetary attribution of the first swirling in empty space. At this stage it might be easier to add more to your visualizations, to make space less empty as it were. Being androgynous Kether is both

male and female so visualize this as you feel most comfortable. The reason for the difficulty here in understanding and visualizing this sphere will become apparent to you once we work our way further down the Tree. One sphere in particular is the reason we all feel so distant from Kether and also so removed from the source. The sphere that causes this is known as Daath and comes directly below Kether on the middle pillar. We will deal with that little paradox later but for now just try as best you can to come up with a visualization that works best for you when meditating upon this sphere.

When working our way back up the Tree Kether is our last point of call that has any link to our known reality. Its spiritual experience is known as the union with God or the reunion with the Source. This is the culmination of the Great Work; a goal man has strived for down the ages. This reunion can not ever be achieved in our present incarnations, this is another thing that will be explained in Daath, but it can also be explained a little when you consider that we in our present incarnations have three things that keep us rooted in manifestation. Firstly we have form, actual physical form, bodies. Secondly we have force, physical energy and direction of purpose. Lastly and this is the biggy we have gender. Once you step into Kether you have no need of these things for you will be one with all things. What point would there be in having a body, it would only prevent us in our union with everything. Equally as long as we have gender we could never be truly one with everything. While we remain physical manifestations we can never truly reach Kether but like a golden glittering prize it hangs above us just waiting for us to cast off our physical form and rejoin with the source once more.

For me Kether is the true beginning, the first part of the Qabalah I can truly conceptualize and understand for me it is the birth of an idea, the understanding, the hope and the end of the journey. See what a paradox it is? Both beginning and end. When we finally understand this concept we are one step closer to understanding the 4th dimension but that is a long way forward yet.

## Sphere Lesson 2a : Chokmah - Wisdom.

### Correspondences.

**Magical Image:** A bearded male figure.

**Name of Power:** Yahveh or Yah, Lord.

**Archangel:** Ratzkiel.

**Angels:** Auphanim, The Wheels.

**Planetary Attribution:** The zodiac.

**Virtue:** Devotion.

**Vice:** N/A.

**Titles:** Power of Yetzirah, Ab, Abba, the Supernal Father.

**Spiritual Experience:** Vision of the Source We Seek.

**Deity Colour:** Pure soft blue.

**Archangel Colour:** Gray.

**Angel Colour:** Pearl grey, iridescent.

**Planetary Colour:** White-flecked yellow.

**Symbols:** The phallus, yod, the tower, the straight line.

**Deities:** All Father gods, god/godesses of wisdom. Priapic Gods: Zeus, Jupiter, Great Pan, Osiris, the Dagda, Cernnunos, Tubal Can, Nuada, Enki, Ashur, Ivarog, Izanagi, Tirawa, Udukanda, Geb.

**Precious Stone:** Star ruby, turquoise.

**Plant:** Amaranth.

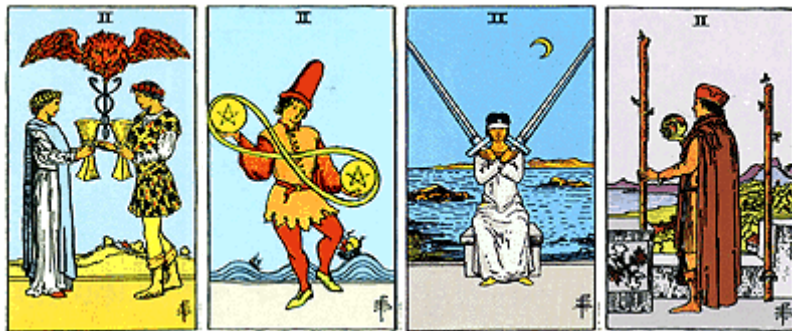
**Perfume:** Musk.

**Animals:** Man.

**Illusion:** Independence.

**Briatic Correspondence:** Revolution.

**Tarot Suit Number:** The Twos.

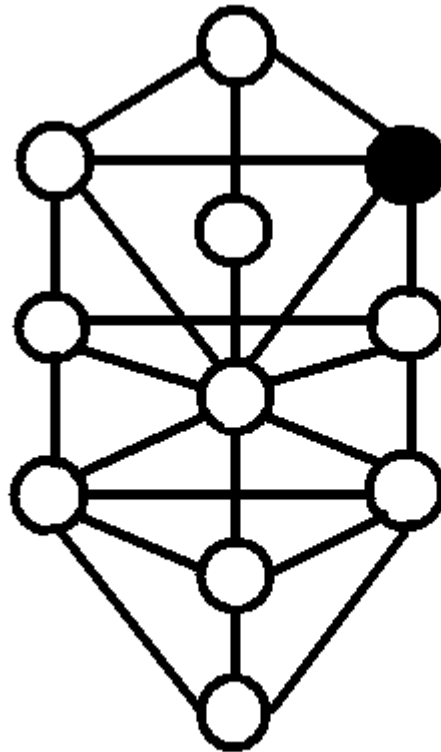


Chokmah pronounce "o" as in boat and "a" as in father. Accentuate the last syllable "chok-MAH".

Yahveh pronounce by vibrating the sounds "Yod heh vav he" in the throat and chest area. (sounds similar to traditional pagan salute IO EVOHE)

Chokmah is the first implication of force. When the energy of Kether overflows it spreads out down the Tree into the next sphere which is Chokmah. Its name means wisdom. When the pure being of Kether becomes a pure force of energy we find Chokmah. This is not a physical state and is still a very long way away from actual manifestation but it is the first application of the masculine pillar of force. It is the idea of spiritual force, like the idea of a housing development in its first state of diction. Imagine if you will a councillor thinking "We need a housing development" this is Kether. He goes to the board meeting they discuss the idea, this is Chokmah.

Nothing is fixed other than the need for a development. It had no form only impelling energy this is Chokmah. It is the first stimulator, the first momentum that will carry the state of pure being eventually down to physical manifestation.



The reason for Ratzkiel being the Archangel of this sphere becomes apparent when we consider that the Auphanim, the Wheels, carried out Ratzkiel's directions. When you consider that the wheel was one of humanity's first uses of natural force in such things as the Wheel of Life or the Wheel of the Year, you begin to understand the nature of what Chokmah brings. Even when you consider that the actual wheel was man's first great invention, (I don't count fire since man didn't invent fire he just harnessed its force) it is easy to see how Chokmah is a huge advancement from the first state of being in Kether.

Like Kether before it the spiritual experience of Chokmah is not an experience we generally have while in this incarnation. Having no form it has none of the necessary duality we as physical beings relate to. Being pure force it is total formlessness. It is impossible for us to experience while we remain attached to our physical manifestation. Once we step out of our bodies and into spirit form we are free to experience Chokmah. Even to experience this sphere in astral projection is impossible since despite being in spiritual form at this point we still maintain a connection to the physical.

When meditating upon this sphere the planetary attribution of the zodiac maybe of help. Consider out of the first swirling of space the first stars coming into being.



There are no full constellations as yet but the first stars are born here. Within the black swirling space pin pricks of light begin to emerge across the vast emptiness. Nebulas begin to appear, colourful swirls of brightness in the rich darkness of space.

The virtue of this sphere being devotion is understandable since having seen for the first time the Source, how could you feel anything other than devotion? What more do you need, what else could fill you more? As it is the sphere of wisdom we can also attribute gods and goddess of wisdom to this sphere. Its symbol of the phallus gives links to Father Gods such as Odin, the Dagda, Osiris and Zeus. Its absolute ability to fertilize is its link to the Great God Pan.

Being one half of the first pair on the Tree of Life Chokmah must always be considered as just one side of the whole. It is impossible for us to fully grasp the concepts of Chokmah unless we understand its partner across the Tree, Binah. Once we have both the force and the form we then begin to relate to the individual spheres as it is a concept we as dual beings can finally understand. For this reason I am posting these two lessons as Lesson 2a and Lesson 3a and both will need to be studied before you can fully conceptualize the individual spheres. You may also find that you can understand Keither better when you consider these two along with it.

## Sphere Lesson 3a : Binah - Understanding.

### Correspondences.

**Magical Image:** A mature woman.

**Name of Power:** Yahveh Elohim.

**Archangel:** Tzafkiel.

**Angels:** Aralim, the Thrones.

**Planetary Attribution:** Saturn.

**Virtue:** Silence.

**Vice:** Avarice.

**Titles:** Ama, the dark sterile mother ; Aima, the bright fertile mother; Marah, the great sea ; Khorsia, the throne. The Supernal Mother.

**Spiritual Experience:** Vision of Sorrow.

**Deity Colour:** Crimson.

**Archangel Colour:** Black.

**Angel Colour:** Dark brown.

**Planetary Colour:** Gray flecked with pink.

**Symbols:** The yoni, the cup or chalice.

**Deities:** Mother goddesses, crones, Saturnian deities: Goda. Goida, Tautus, Olwwen, Danu, Isis, Demeter, Tiamat, Kishar, Asherat, Gefjon, Parvati, Atira, Akna, Bran, Chronos, Nut.

**Precious Stone:** Star sapphire, pearl.

**Plant:** Cypress, lotus, lily.

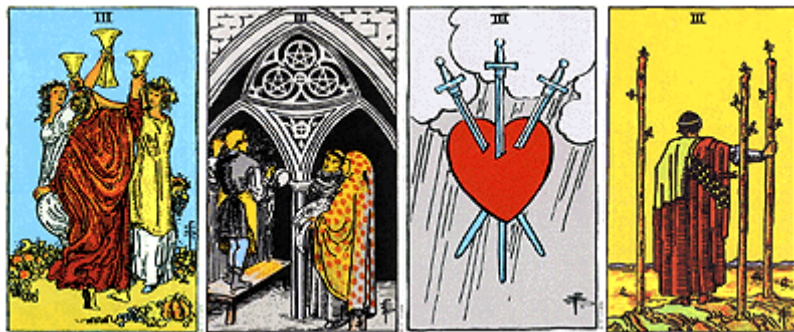
**Perfume:** Myrrh.

**Animals:** Bee.

**Illusion:** Death.

**Briatic Correspondence:** Comprehension.

**Tarot Suit Number:** The Threes.



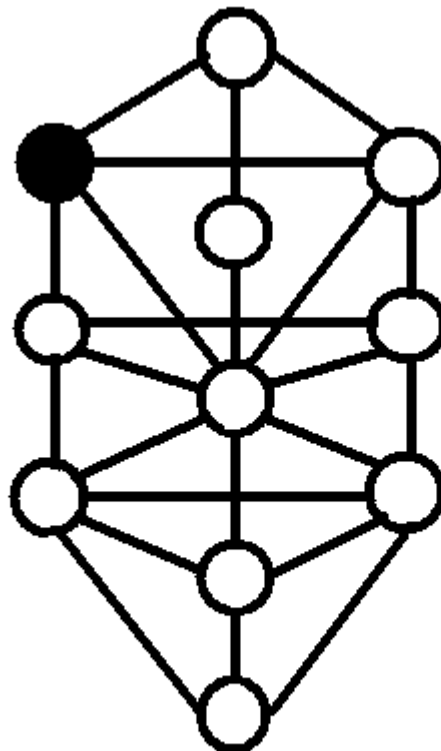
Binah pronounce "i" as in bit and "a" as in father. Accentuate the last syllable "bin-AH".

Yahveh Elohim pronounce by vibrating the sounds "Yod heh vav he" as before and then the sounds "Elo him" after.

Binah is the sphere of the Goddess and the first sphere on the feminine pillar. "Yeha all hale the Goddess!" I here you say, but wait a moment here while it's great we females are finally getting some promotion, didn't someone just say each sphere emanates from the one before? Ah! So that means Binah the Goddess emanates from Chokmah the God right? This may be a bit hard to swallow for a lot of Pagans and I can, being a woman myself, understand how you may have a bit of a problem with

this. I ask you all to remember that Kether is androgynous, both male and female.

What it sends to Chokmah is displayed as masculine but in actuality must have a feminine part. How could something which is both send out only one part it must send both. Here is where the feminine aspect divides from the masculine so it less like a progression table, it is more a sorting office. Chokmah has no need of the feminine side so it passes this over to Binah. This happens at the same time hence the two spheres being on the same level. Remember also that Binah is understanding and intelligence and use your own so as not to close yourself off from the wonders the Qabalah can bring due to objecting to the way it has been written down in the long years past.



This sphere represents a whole wealth of things besides the primordial sea of pregnant chaos. It is receptivity, passivity, negativity, form and force in pattern. This sphere is given the colour of black, matt black for it is totally absorbing and none reflective.

Without Binah there is can be no form, she absorbs every bit of the force from Chokmah and begins to give it shape. Though the word restriction might not be one that immediately springs to mind regarding the feminine form is most definitely restriction. It is however very necessary for without it nothing can be achieved. Even when we cast a magic circle we give a form of restriction to concentrate and centre the magical force. Resistance is like wise not a word commonly associated with the feminine but it is like a springboard. Something to bounce off of. Even when you consider water which is primal a feminine element we can see resistance. Try pushing an object through a large body of water and you'll understand just what I mean here. This resistance is why swimming is good for us we push against the restriction of the

water and it develops our muscles. Restriction develops it's as simple as that.

Binah is the Great Mother, she is the Womb of Life, Cerridwens Cauldron. As the mother she is Isis, Danu, Demeter, Frigga and Yemanja. In her aspect of female she is many other goddesses as well. In her aspect of death she is the gods and goddesses of the Underworld. The reason for this is that the dead are also the unborn and therefore the beginning of new life, as well as its end. When we return to Binah we must leave behind our bodily form to progress further up the Tree for Chokmah is pure force with no form. We can not be alive in body hence this sphere is the illusion of death for it is not true death only death to the physical aspect. The soul continues on to Chokmah, then Kether and then rejoins with the source before it begins the downward path once again. Binah in her spiritual experience of the vision of sorrow is an aspect of sorrow we are never likely to fully experience, we simply could not bear the weight of it. Imagine the sorrow of Isis searching for the pieces of her mutilated husband Osiris, of Mary at the foot of her sons cross, of Demeter who mourns for her daughter Persephone and Branwen enslaved and betrayed by her husband. To experience a sorrow this huge would crush us and can only be experienced through the eyes of the Goddess. We must struggle in order to grow but if we struggle too much we would be crushed. The Goddess would spare us that level of pain and so she suffers for us. She weeps and sorrows with us so that no pain or suffering is too great for us. Although none of us in life will experience the full gravity of this sorrow it is, sadly, one of the best teachers. In the most difficult times we learn the most and once we have suffered and learnt we will not be called upon to suffer for the same reasons again. Because the Goddess suffers with us we will never be called upon to suffer more than we can bear. The Aralim are a source of that strength we draw upon in times of hardship. The angels of Binah are the Aralim, the Thrones and one alternative name is Khorsia, the Throne, also Isis in Ancient Egyptian was Aset meaning throne and her symbol in hieroglyphs is a throne. Above these angels is Tzafkiel, the Archangel of Binah, the Keeper of the Akashic Records, where all the days of our lives are recorded, including the lessons we have learnt and those we have yet to learn.

Binah is the first sphere to have a vice, this vice is avarice, greed. It is the negative aspect of receptivity and gathering. With the vice of this sphere we clutch all we gather to ourselves. We must overcome this vice if anything is to grow from us. Like a scholar who hoards knowledge and will not share it with the world, that knowledge becomes dead, useless unless it is released for others to experience and learn from. With its virtue of silence Binah is closely linked to meditation. When we pray we talk to the gods, when we meditate we fall silent and listen to them. A demanding meditation you can try here is to be silent for an extended period of time around others. Try it, try to be silent with friends for between four, six even eight hours. It's hard, in the first hour or two you will be unfamiliar with the silence, you will want to talk, answer and add comments. If you can work through this you will find you will listen in ways you never experienced before. Freed from the responsibility of responding nothing is expected of you and this can be an incredible relaxing state.

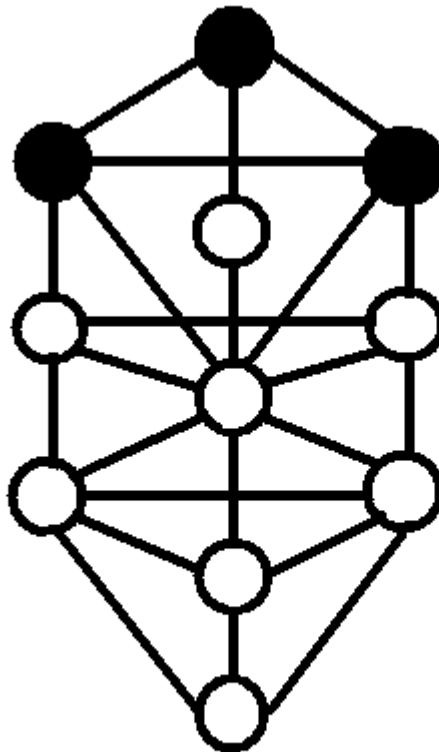
Chokmah and Binah represent the Tai Chi'n symbol of Yin and Yang. Primal force and form, ideas of force and form, one active the other passive, masculine and feminine, positive and negative. Between these two the web of life is spun. They are ebb and flow, coming and going, the gathering in and the going out. One can not be without the other. When a blade is lowered into a chalice of wine this is Chokmah and

Binah. The Great Rite does not symbolize anything as simplistic as human sex it is something far greater, it is the interaction of Chokmah and Binah which results in the creation of being.

So now you see why I have presented these two together. Now you can also see why we begin our lessons at the top of the Tree. What meditations will you try in this sphere? How will you get closer to the Goddess and what form does she take for you? I can't wait to here what you make of this sphere. For all her harsh appearance she is a Goddess of total devotion to us. Love her and let her embrace you she can fill your heart so full of love and life and hold your hand in the darkness.

### The Three Supernals - The First Trinity.

Now that we have studied the three spheres that make up the first part of the Tree of Life we can begin to fully conceptualise this image as the First Trinity or Three Supernals. Only in this triple form can we begin to truly relate to this concept and gain deeper insight and understanding of it. If we consider that Kether is the crown, Chokmah is wisdom and Binah is understanding we can see that these three all have a connection to the head. In man this is a link to the higher level of consciousness. There are other links to this in the three supernals like Kether also being called the White Head, Chokmah being the Supernal Father and Binah the Supernal Mother. So here we can see that these three spheres make up the head of the Tree, not just Kether alone but all three. This if you will is the brain of the Tree; this is the dynamic thinking position of the Tree, the parts which controls and creates not only the Tree itself but also physical manifestation. Within these three we have the recipe for life it's self. Kether as the awareness, Chokmah adding the masculine seed of ultimate fertile force and Binah the great primordial sea of gestation from which all life springs. Did not Mary bring forth the Holy Spirit and give it life and manifestation? Did she truly do this alone? No she was divinely impregnated by God with a Holy Spirit that was full of awareness. Does Venus not spring from the dark depths of the primordial sea? From whose seed did she stem? What awareness was she? All things come from these three as all things will eventual return.



There are more triple groups on the Tree and we will look at each as we come to them in more depth. This combination of these three spheres is what gives us life and what

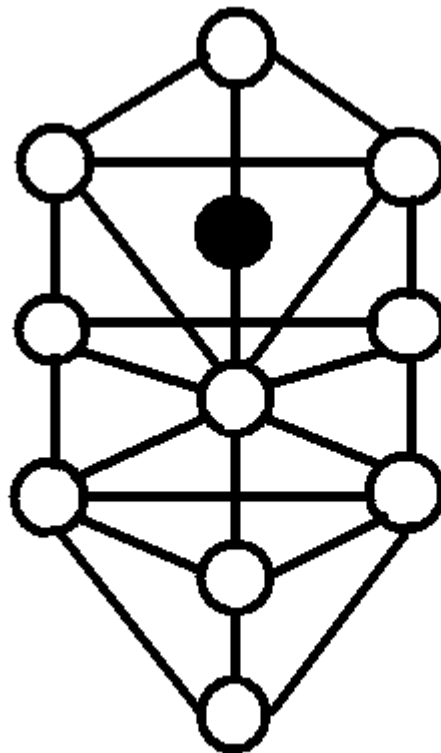
gives us a link in ever more abstract images as we work our way back up the tree to the ultimate Source. By looking at each trinity we gain a better understanding of the individual spheres that make them up. We also find connections that we could never make ourselves if we were to look at the trinities on their own. Once we link the whole tree together we gain deeper understanding again.

I hope this little summary has helped you understand the whole image we have worked on so far. As with the Ain, Ain Soph and Ain Soph Aur before it the Tree is made up of a succession of trinities that can only be conceptualized if we look at them in groups. Here is a strong indication of the reason for three being a magic number. Three is the number of synthesis and harmony. It is the resolving of tension created by duality through the birth of a third, unifying principle. It is the number of childbirth, new life, fecundation and material productivity. Three adds the dimension of space, symbolizing the creation of phenomena in time. It is the first prime number making it a true beginning. Here is the first link to the theory stating that the Ain, Ain Soph, Ain Soph Aur and the Tree were one in the same. All things become equal with the power of three.

So what other trinities can you share from your beliefs that go together to make a productive triple cycle? I'm aware that being a largely Pagan community many people will want to present their view of the Triple Goddess here but on a technical note of being purely one gender I'm sorry to say she doesn't fit. Though she has her place in her triple form upon the tree she does not span the two pillars and that is what is needed here. I understand that this may be difficult for some of you to accept since many here promote the Goddess over and totally ignoring the God. With the Qabalah we can not do this we must accept that both male and female have to play a part if life is come forth at all. We need both seed and egg to create. Does not a coven have a Priest and Priestess? Do they not both join will to access the source of power and draw it down to bring life into the coven workings? So come tell me how you see this triple form, what God and Goddess figure would you place here and why?

**Daath - The Mind, the Abyss, Knowledge. Is It A Sphere or A Pathway?**

Having no actual table of correspondence to work with for Daath makes it a challenging issue to address for me. In my studies of late I have gathered a few correspondences for you which I will try to present here. Since very little of easy access is available to us on this it is probably the one area of the Tree we can truly help each other to develop. I will lay out a table of correspondence for you as I have in the other spheres before it and would ask that you all help to fill in the blanks as much as possible. The reason for my question regarding is Daath a sphere or a pathway will become clear to you soon I hope. According to my studies so far Daath has no deity name, no angelic host or any element attributed to it so I have removed these from my list. The Magical Image and Briatic Correspondence I have left in place for everyone else to mull over. As I have said these are my own opinions of correspondences, I have found few definite ones so I am forced to come up with my own. Feel free to add your own I will explain my reasoning for each correspondence after the list as I try to explain the paradox which is Daath. As a fore thought I will add here that this being such a paradox, don't worry over much about understanding it. We can't, but it helps if we have a vision of what this sphere can be so that we understand the transition from Binah to Chesed better.



**Correspondences.**

**Magical Image:**  
**Name of Power:** Yod.



**Planetary Attribution:** Pluto.

**Virtue:** Knowledge.

**Vice:** Superiority.

**Titles:** The Abyss, the Void, the Beautiful Path, the Knowledge, the Unknown. The Mind.

**Spiritual Experience:** Realisation of Consciousness. Experience of Attachment and Non attachment.

**Symbols:** The black hole. A bottomless chasm.

**Precious Stone:** Obsidian.

**Plant:** Wormwood, mugwort, psycloplan mushrooms, yew.

**Colour:** Matt Black.

**Animals:** Raven.

**Illusion:** The illusion of Attainment.

**Briatic Correspondence:**

From the outset when I first looked at a glyph of the tree I noticed a gapping huge hole between the three supernals and the next trinity. Having neither a sphere in the middle or a pathway to traverse from Binah to Chesed how did the soul find it's way? Why was there this apparent gap in an otherwise neatly ordered glyph. Everything else had a natural chain of events but here there was nothing. If you look at most other glyphs you will see what I mean there is a gap a big hole that no path crosses and no sphere fills. Then I came across another image it showed a blank sphere, nothing written in it, no correspondences for it not even at this stage a name. I looked into it further, not having access to the internet at this time made my search difficult but since I can never stand to leave a puzzle undone I was persistent. Eventually I found a name for this sphere, Daath. I found reference to it in of all places a Tarot spread, in this spread it was an 11 position in a Tree of Life spread and represented possible future outcome. Positioned as it was in the gap between the top and middle triangle I knew this was the sphere I was seeking to gain knowledge of. Now that I know that Daath is also known as knowledge I find my searching for it quite ironic for what I was seeking was exactly what Daath is . Finally equipped with internet access I began the search in earnest . Here I smile because if you ever want to get a computer headache type in the word Daath to a search engine and just wait and see what it throws out at you. "Daath, do you mean Death?" it asks, how on earth can I answer it might well be a dead sphere or even a sphere of death for all I know. Next question "Daath, do you mean Darth?" well you can guess where that search ends can't you? Just a little side note here the word Darth Vader actually could be made to fit quite well with this sphere since Darth or Daath can mean death or dead and Vader is Dutch for father. Put them together and what do you get? The Dead Father hehe, enough of my Star Wars geeking back to the tail. Countless Star Wars related links later I give up that angle and type in Qabalah and lo and behold eventually stumble upon a glyph that shows Daath. Oh and what a paradoxical little sphere I discover it to be. It's the unknown and it's knowledge huh? How can that be I wonder? It's the beautiful path but it is a sphere so which is it? Now I realise I've opened myself up to a whole world of confusion that web pages just aren't ever going to help me understand this paradox. I needed help on this I needed someone who could help me understand it. I sent out PM's to every person I found who mentioned the Qabalah here. Eventually I had a few answers back and finally I found someone to talk to about it (Thanks you know who you are). Since then I've begun to build up a table of correspondences that seem to fit with me and other people I have discussed them with who have a fuller understanding of Daath.

Facts about this sphere are sketchy at best when coming down the tree the soul has passed through Kether, Chokmah and Binah and it now enters Daath. Daath is the Abyss, it is a paradox being a sphere yet not a sphere a pathway that is not a pathway at all. But the soul must pass through it in order to reach the next stage of development. This is the reason I chose the symbol of the black hole. It is just that, a black hole which nothing can enter without being totally transformed. When the soul passes into Daath it is stripped of everything it has gained so far. For the soul this is not all that hard, so far it has gained very little having only experienced three of the spheres it has only a small amount of structure to lose when it steps into the void of Daath. When it steps out of Daath it is stripped once more of its force and form thus Daath is a reflection of Kether. It is also the reason why I chose Obsidian as the stone for this sphere. Obsidian is a breaker down of structure. When we return back up the Tree this breaking down is needed for us to pass over into the triangle of the Three Supernals. Not only is a braking down but it is also a braking through so that new structure can be formed. Once it leaves this sphere it moves on to Chesed and gains new fresh force. It is Daath that prevents us from knowing what we were before our spirit became manifest in our bodies. The process of the braking down in Daath is so utter that our souls forget what they once were. Despite being this once the new soul emerges out the other side of the abyss it is reborn a new, like it was before in Kether. Having crossed the river Styx it once again has awareness, it maintains little of the previous force and form given to it previously but it is more complete and more aware than when it first emerged at Kether. Now it has awareness, drive, form and knowledge from the trifles it has been through in crossing the abyss.

When a soul journeys back up the tree if we take for example the life of a man. In Malkuth he is a baby just venturing out, Yesod an adolescent, Hod and Netzach are where most of us spend our 20's and 30's, Tiphareth is 40's to 50's and Geburah and Chesed are our latter years. Daath to the life of a man is death. This is also why we do not know spirit form. Once we step out of life into Daath everything is stripped away, a much more drastic oculture this time for much more of a structure has been given.

In the form of spiritual enlightenment, to step into Daath can be mistaken for attainment for it is total knowledge (the reason for my virtue) and a reflection of Kether this was why I chose attainment as the illusion. In the case of a person who has mental trauma Daath is the nervous brake down, but it is also a brake through.

Daath has it's most dramatic effects in the case of the psyche. When a person has reached the end of the line there is no other place to go but into the abyss. Here we face our fears, our doubts and our hopes and dreams. Such a paradox is Daath that it is impossible to fully explain it for it is never truly there and yet it is, everything and nothing once again.

Let me tell you a little story my Mam told me about a man who went a journey, he walked for many hundred miles until he came to a vast chasm. The chasm was so wide he could not see the other side, it was so deep it stretched down into inky blackness. The man took a rock and tossed it into the chasm, it fell and continued to fall out of sight into the darkness, he waited a while but never heard it hit the bottom it was so deep. Now it so happened there was a rope bridge crossing this abyss, but the ropes were frayed and rotten and the planks were missing in some places and broken in others. To get around this chasm would mean many hundreds of miles back tracking. The man puzzled should he take the dangerous bridge or should he not? He was quite naturally fearful to take this obviously precarious step. As he thought an

old, wizened, crippled and lame lady came limping up towards him. She smiled up at him and bid him good day and bright blessings and with out a care stepped out across the bridge and disappeared from sight. What the man learnt from this was that the hardest and most dangerous path was the one the weakest must tread for weakness is the mother of strength.

The reason I chose Yew as a plant it is the tree of death and rebirth a dual concept which is in itself a paradox. The others reflect on the poisons we must fill our bodies with to walk the path of Daath in this life time. The planet of Pluto for it's links to the Persephone story and the raven for it's dual meaning of wisdom and death. Odin's ravens are a classic example of why I chose this bird for this sphere.

That is really all I can tell you of Daath, for those of you who are familiar with the Tarot, though it doesn't fit here on the tree I give you the example of the Tower. A total ripping apart of the structure we have erected. A devastating, cataclysmic change that strips us so totally of what we have built up but the soul remains intact and must journey on a new. Daath is a true paradox, it is both there and yet it is not. In answer to my original question is Daath a sphere or a path way? I must answer with a paradox, it is both and yet it is neither. Don't wreck your heads trying to understand this sphere to much, just be aware of it's presence like a shadow that is always just at the corner of your vision when you turn around to look at it full on it wont be there.

## Sphere Lesson 4b Chesed - Mercy.

### Correspondences.

**Magical Image:** A mighty crowned and throned king.

**Name of Power:** El (God)

**Archangel:** Tzadkiel.

**Angels:** Chasmalim, the Brilliant Ones.

**Planetary Attribution:** Jupiter.

**Virtue:** Obedience.

**Vice:** Bigotry, hypocrisy, gluttony.

**Titles:** Gedulah, Love, Magnificence, Majesty.

**Spiritual Experience:** Vision of Love.

**Deity Colour:** Deep violet.

**Archangel Colour:** Blue.

**Angel Colour:** Deep purple.

**Planetary Colour:** Deep azure-flecked yellow.

**Symbols:** The solid figure, orb, wand, the tetradon, sceptre, crook.

**Deities:** Benevolent ruler gods: Zeus, Jupiter, Indra, Amoun, Osiris, Odin as lawgiver, Nodens, etc.

**Precious Stone:** Amethyst, sapphire, lapis lazuli.

**Plant:** Olive, shamrock.

**Perfume:** Cedar.

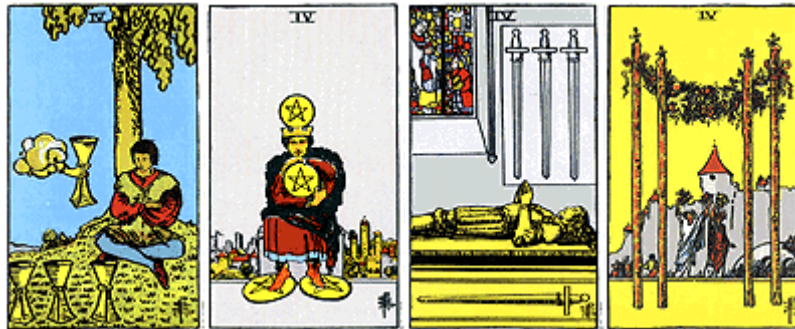
**Animals:** Unicorn.

**Illusion:** Self-righteousness.

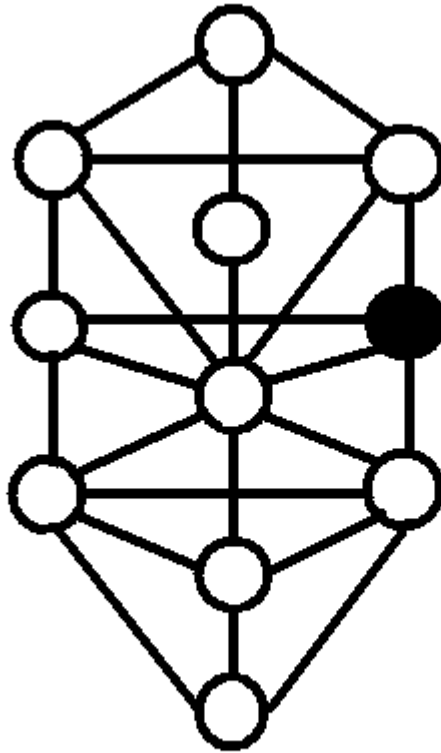
**Obligation:** Humility.

**Briatic Correspondence:** Authority.

**Tarot Suit Number:** The Fours.



Chesed is the second sphere on the Pillar of Force; it is the first sphere to represent actual physical force. Its names of Mercy, Grace and Gedulah all symbolize its greatness. The benevolent ruler gods who find their home here are the likes of Zeus, Jupiter and Osiris. Chesed ruler planet Jupiter is the Expander in astrological terms. It is benfic, easy and peaceful. Often referred to as The Hall of Masters or the Sphere of the Adepts, Chesed provides help for those in difficulty. According to tradition here the souls that have reached a certain stage of development stop, by choice, and stay in order to help those still struggling to grow. These souls are referred to as Ascended Masters, or Ancient Ones. With its magical image of a wise and kind king, Chesed is both king and father to its people. Chesed is the builder of industry, the fosterer of learning, a patronizer of the arts and a nurturer of order after the chaos of Daath.



When the soul journeys down the Tree it has gathered together understanding, force, form and knowledge, once it reaches Chesed it learns love, humility and obedience. Like a soothing balm upon the burns sustained in Daath Chesed eases the soul of its suffering and nurtures it onward in its path to manifestation. Applying just the right amount of authority to send the soul on its way, Chesed gives its gentle push. When the soul makes its return journey Chesed feeds it with a vision of beauty, of love and peace. Like a breath of fresh air for stifled lungs, Chesed lures those who reach it to soak in its beauty. The magical adepts who reach this sphere are given the title of Adeptus Exemptus. It is doubtful that many can reach such an elevated status in life, but not for the first time impossible. With its virtue of obedience this is not a blind obedience of a slave but that which has been learnt through proper teaching. Western esoteric law teaches the student to obey without question and without the thoughts of the self. It is through this teaching the student learns independence and logical thought, skills which eventually lead to the student's own responsibility for their own spiritual advancement. The spiritual student must bring about their own advancement and through doing this they learn a natural form of obedience for they learn to do what is expected of them. It is in this learning experience we can witness how it is possible to go so wrong as to acquire the vice of this sphere. When we have gained mastery over ourselves it is easy to look down upon those lower than us with bigotry. Chesed when perverted is corruption of power and tyranny. Likewise the illusion of this sphere as self-righteousness can easily be absorbed by those of lesser character who think they have obtained a status of grandeur above and beyond all others. The obligation of Chesed is called upon heavily in these cases. Humility is required in equal parts to balance out the negative force. An understanding that we are no better and no worse

than anyone else but are equal to all, helps ease the sting of Chesed's bigotry.

The Chasmalim, or Brilliant Ones are the angels of Chesed led by the Archangel Tzadkiel. This group of angelic creatures are considered especially helpful to those who have suffered from instability be it mental, spiritual or emotional. With their nurturing love they ease the suffering of the tormented soul. The unicorn as Cheseds animal gives contact with the unconscious mind. It aids the journey into the darkness of Daath. Chesed to me is the calm before the storm and the lull after it. The pouring of cool waters over the boiling turbulent seas. It nurtures and loves without discrimination. All are equal in the eyes of Chesed, all will be provided for and all will provide.

## Sphere Lesson 5b Geburah - Might.

### Correspondences.

**Magical Image:** A mighty warrior in a chariot.

**Name of Power:** Elohim gibor, Mighty God/dess.

**Archangel:** Khamael.

**Angels:** Seraphim, Fiery Serpents.

**Planetary Attribution:** Mars.

**Virtue:** Energy, courage.

**Vice:** Cruelty, wanton, destruction.

**Titles:** Pachad, Fear, Din, Justice.

**Spiritual Experience:** Vision of Power.

**Deity Colour:** Orange.

**Archangel Colour:** Scarlet

**Angel Colour:** Bright scarlet.

**Planetary Colour:** Red, flecked with black.

**Symbols:** The pentagon, the sword, the spear, the scourge, the chain, the five-petaled Tudor rose.

**Deities:** War, protector and avenger deities, smith and forge deities: mars, Ares, Bran, Brigid, Minerva/Athena, Kali, the Morigan, Lugh, TubalCain, Vulcan, Hephaestes, Ningurs, culan, Odin, Vali, Pyerun, Indra, Lei Kung, Okun-Nush, Huitzilopochtli.

**Precious Stone:** Ruby.

**Plant:** Oak, nettle.

**Perfume:** Tobacco.

**Animals:** Basilisk.

**Illusion:** Invincibility.

**Obligation:** Courage and loyalty.

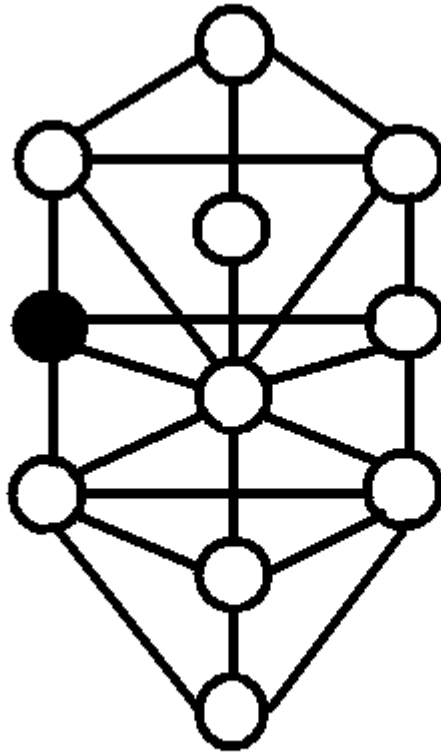
**Briatic Correspondence:** Power

**Tarot Suit Number:** The Fives.



The mighty powerful sphere of Geburah with its names of fear, judgment, Din and Pachad can be a harsh and stark opponent to its peaceful partner on the Tree, Chesed. It is not however as malefic as it may at first seem. An easy life with no hardship, no trials and all wishes fulfilled may appear to be a blessing to most, but it contributes little to the growth of the soul. Though we can not be expected to give a joyful welcome to the trials we must endure, we must accept them as life's lessons and learn to assimilate what each hardship contains in order that we might grow. No longer may we cry into the darkness "Why?" for Geburah gives reason to every thing. Though we may not understand the lesson when we go through the trials with hindsight eventually we emerge a stronger and more powerful being. Do not be afraid of the

influences Geburah brings into your life, they are an integral part of the workings of the divine and are as necessary to all existence as the soothing balm of Chesed. Possibly the fear in this sphere would be better expressed as awe. Imagine the feeling you experience when viewing a natural disaster or a force of nature at work. It is that feeling you get when you watch a volcano erupt, or the emotions stirred when you see the before and after pictures of some cataclysmic event. This is the true definition of the words "God-fearing", not the abject terror of a power that can strike you down, but the full comprehension of its true enormity and might.



With its magical image of a mighty warrior in a chariot Geburah is the warrior queen.

While the benefic rulers of Chesed nurture, the warrior of Geburah defends and punishes. This is the ancient king who stands before his soldiers and leads them as they charge into battle. Egyptian Pharaohs carried a crook and flail; the crook to guide their people and the flail to punish the transgressors. Here is the understanding of the need for balance between the two pillars and between the two spheres of Chesed and

Geburah in the rhythm of life itself. With its ruling planet of Mars Geburah can represent destruction and the breaking down of form. When the structure has become too rigid and with little to no flexibility it cracks and breaks down. Consider the Grand Canyon, the results of millions of years of wearing down, of destruction of form; is this not a glorious thing? The Great Fire of London is another example of Geburah cleansing might. Though the destruction to life and property is terrible to contemplate, the fire destroyed the rats whose fleas carried the great plague that threatened to wipe out so much more in the long run. In more modern times we may consider the taking down of the Berlin Wall, the braking up of the U.S.S.R. There are



a myriad of difficulties for the struggling countries to overcome but they will grow and gain their own independence in time.

Geburah happens inside us, all around us, it is a natural force. Every time we eat Geburah takes place in the digestion of our food, the breaking down of the form to extract the energy required. The earthly tree that grows in its proper season and in autumn changes colour. The leaves die and fall to the ground, they break down, become part of the earth once more and nourish the very tree that gave them life. This is nature's way with Geburah. It strengthens feeds and provides through destruction.

When we die and our bodies are placed into the ground so the cycle of Geburah begins again, but our culture is fearful of Geburah. We embalm, we cremate and in doing so we deprive the Earth of the minerals which are rightfully hers to claim. When we block Geburah's actions in the world at large we cause the blockage to build up, grow and eventually explode into war and tyranny. It is in this instance we understand the gods and goddesses who reside in this sphere. Mars and Ares, gods of war, Minerva and Athena who were warriors in defence of the wronged, Kali who presides over the destructive force of nature. Smith gods who pound away at the shape of the iron in order to break down its present form and create anew. Set in his role as Desert Storm God blowing the sands to blast things clean.

Chesed's idealism is balanced by the realism of Geburah. They are latent and kinetic energies that resound in life, the Universe and everything. Together they build up and ebb away like the waxing and waning Moon. Always consider the one with the other if you wish to understand the both much deeper. Here is nothing in nature without balance and there is nothing in life without both Chesed and Geburah.

## Sphere Lesson 6 Tiphareth - Beauty, Harmony.

### Correspondences.

**Magical Image:** A king, a child, a sacrificed god.

**Name of Power:** Yahveh Eloah Va Daath (God/Goddess made manifest in the Sphere of the Mind)

**Archangel:** Raphael, Michael.

**Angels:** Malachim, the kings.

**Planetary Attribution:** The Sun.

**Virtue:** Devotion to the Great Work.

**Vice:** False pride.

**Titles:** The Lesser Countenance.

**Spiritual Experience:** Vision of the harmony of things, understanding the mysteries of sacrifice.

**Deity Colour:** Clear rose-pink.

**Archangel Colour:** Yellow.

**Angel Colour:** Rich salmon-pink.

**Planetary Colour:** Golden amber.

**Symbols:** The red cross, the Calvary cross, the truncated pyramid, the lamén, the cube.

**Deities:** Sun deities, holy children, healers, sacrificed kings, illuminators: Osiris, Apollo, Attis, Adonis, Tammuz, Balder, Bran, Llew, Lugh, Gwern, Jesus, Dionysus, Balin, Ogma, Bride, Nonens, Shamas, Mot, Dozhbog, Parva, Huare-Khasaeta, Sura, Amaterasu, Koodjanuk, Shakuru, Shakuru, Tezcatlipoca, Inti, Apu, Panchai, Ra, Sekhmet.

**Precious Stone:** Topaz, yellow diamond.

**Plant:** Acacia, bay laurel, vine.

**Perfume:** Olibanum (frankincense).

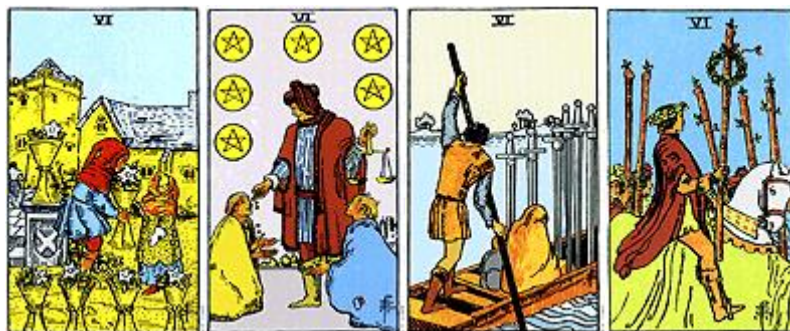
**Animals:** Phoenix, lion, pelican in piety.

**Illusion:** Identification.

**Obligation:** Integrity.

**Briatic Correspondence:** Centrality, wholeness.

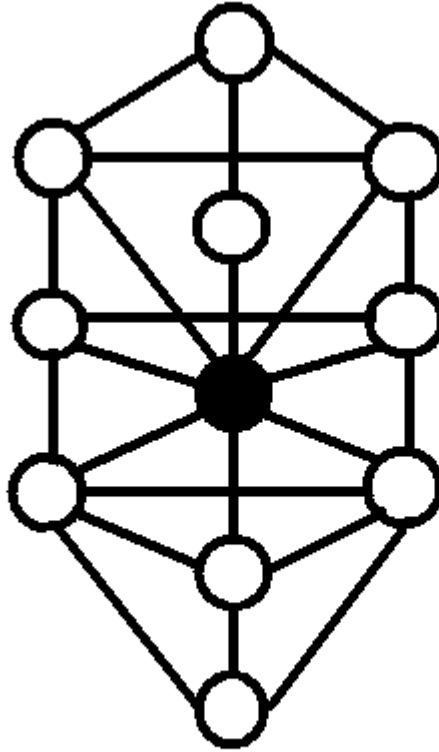
**Tarot Suit Number:** The Sixes.



Tiphareth, the central sphere of the Tree, is the heart and pivotal point of the Qabalah.

Its name means beauty, harmony; it is the sphere of equilibrium and the epitome of balance. Tiphareth sits in the balance between mercy and severity, between active and passive and between force and form. Here is the child of the God and Goddess. With its planetary attribution of the Sun at the centre of our solar system, all things revolve around it. It is an unusual standing point to take when we consider that the Sun was

attributed here long before it was considered to be the centre of the Universe. Esoteric tradition states that the power of our Sun comes in fact from another sun and this is reflected in Tiphareth which is called the Lesser Countenance and reflects to true power of the Greater Countenance of Kether.



Since Tiphareth has a dual aspect of death and rebirth its likes to Pagan mythology are many. We may place here sacrificed kings like Dionysus, Balder and Llew. Also sacred children like Jesus, Lugh and Horus. Due to its solar attribution we may place healing gods and sun gods such as Ra and Apollo, as well as illuminators like Krishna and Buddha. This is a truly multi faceted sphere. We could even extend the attributions to King Arthur as he was a sacrificial king. According to legend he behaved in life in a Geburic way with his "might for right" principles but what he lay down as chivalrous law gave birth to a rich moral code. He also lay down his life as a sacrifice to his land and will come again when the need is greatest or so the legends say. Of men who can be placed in this sphere we must think of the likes of Gandhi who definitely offered new ways of thinking. Dr Martin Luther King was also a new ideal bringer. Of the names I have given all were murdered but theirs was a life given of sacrifice.

Just as Tiphareth has a duality, so does it have a dual spiritual experience? The vision of the harmony of things is the awareness that the Universe is ever unfolding. It is akin to the Tao, those who have truly experienced this are often extraordinary people.

Freed from the ordinary irritations and worries of everyday life, they have seen ultimate harmony; they view the big picture and understand that there is a reason for

everything. The understanding of the mysteries of sacrifice is gained through the true understanding of karma. Everything happens for a reason, we get from life what we earn. There is a misconception that if bad things happen to you then you must have been bad in a former life. This is as I say a misconception. If your wallet is stolen it does not indicate that you were a thief in a former life, it may not even be a lesson for you to learn. Consider it more that it is a sacrifice that you must make in order for the thief to learn a lesson he has yet too. From a Qabalists point of view it is possible to see what lessons people have learnt and where they are in reference to the Tree. There is a lesson to be learnt in each sphere, the pathways between them give us an idea of how best to travel. Of historic figures I think both Gandhi and Jesus are probably the perfect examples of the understanding of the mysteries of sacrifice. Jesus gave up his life for his beliefs and because he understood that many people would learn from his example. Gandhi also sacrificed much in order that people would learn by his example.

For us to experience the true sacrifice called for here as Pagans we must move away from the blood sacrifice of older days. I doubt a god or goddess would be pleased when a follower appears at their feet dragging a lifeless body that once contained the life of their god or goddess. Nor can we expect them to be pleased if we take our own lives in their name. As a Pagan we are called upon to give our lives over to the gods and goddesses but not to give up our lives. When we embark as a second Degree practitioner we give our lives over to the Gods to do with as they will. From that point on our lives are dedicated to their service. This does not however mean that we do not have everyday lives; it simply means that the Gods come first. Only by making this sacrifice can we ever hope to be guided to the end of our spiritual paths and rejoin once more with the source of life. A willing sacrifice indicates that everything we do is with the Gods in mind. We wish that they be proud and pleased with us. The very word sacrifice means "to make holy". When it comes to the Third Degree initiations many return to Tiphareth. Just as the second degree represents ritual death where the initiate dies to their old life and is reborn to a new life of service to the Gods, when this period is over the Third Degree is invoked to celebrate the rebirth of the High Priest or Priestess.

Being on the middle pillar which is the pillar of Air Tiphareth is given the association of Raphael as its Archangel, but thanks to its duality and its associations with fire from the Sun, it is also given Michael as the Archangel of Fire. Which you work with is dependent on what you are using or how best you visualise this sphere. The virtue and vice of this sphere are easily understood but the illusion may be difficult to understand. The illusion of identification is best defined by identifying yourself by what you do, not what you are. When asked the question "who are you?" What are the first three things that come to mind? The first thing is usually your name but what after that. Do you think about your job, your religion, and your political affiliations? What if those things just suddenly went away how would you identify yourself then? Only if you have a sense of self-worth can you survive such things and self-worth can be found by giving over ourselves to the Gods and experiencing the pleasures they gain through us. The obligation of Tiphareth can guide us here. Integrity, honest application of ones self to the cause and to the Great Work.

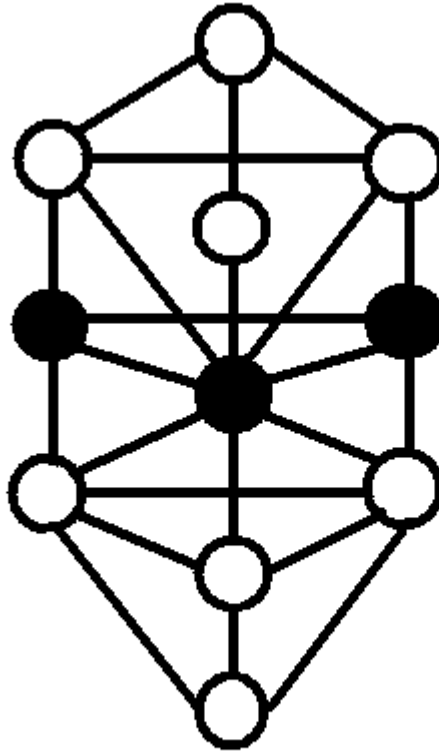
Chesed, Geburah and Tiphareth form the next triangle on the Tree of Life. This has been given a few different names McGregor Mathers refers to it as the Moral World, Dion Fortune refers to it as the Ethical Triangle, and how you refer to them is up to

you. As long as you understand how one and one become three you will be able to relate to this set of spheres and their workings.

## The Ethical Triangle

Quote:

Originally Posted by **Shatril** This triangle consists of Chesed (Gedulah) , Geburah and Tiphareth. This is a pair of opposites that find equilibrium in the third. Where as the Supernal Triangle derives its significance from what lies behind it (Kether), the second triangle called the Ethical Triangle derives its significance from what issue from it Tiphareth.



You can read Dion Fortune's representation of this triangle in her book the Mystical Qabalah, for further input. Bethra has included the link in her post on the Recommended Reading Thread. However, I would like to include this observation of this triangle, as I made a few connections to this today while meditating. It seems germane to this forum somehow.

In studying the Mystical Qabalah by Dion Fortune, I connected some dots. I once read in the Hiram Key by Christopher Knight and Robert Lomas, that “there was a traditional requirement for there to be two messiahs, who would work hand-in-hand to achieve the final victory of Yahweh and His chosen people. A kingly messiah from the tribe of Judah, the royal line of David, would be joined by a priestly messiah from the tribe of Levi.” Page 52 in the trade paperback of the Hiram Key.

When you look at Fortune’s and others explanation of Chesed, you see that he is called the wise king, the father of his people, organizing the realm, fostering learning,

and bringing the gifts of civilization. Then you come to Geburah and we find a warrior king, leading his people in battle. Then you look at the result of this union, and you find Tiphareth means Beauty; but also relates to the sacrificed Gods; it is also related with the fact that the two messiahs were to join together to give Yahweh the victory and establish a Jewish kingdom/rule. Jesus, the warrior king (house of David) and John the Baptist, (the priestly king (house of Levi), who were both sacrificed by the Roman's, but at the behest of the Jewish leaders. They were the two messiah's that were alive at the same time and people often called John the Baptist the messiah, and he kept telling them that they must wait for another. The other arrived in the form of Jesus who was baptized by John, and clearly announced as the one that he waited for.

Now I just can't help, but think that this is an important part of my belief here. I believe that John and Jesus were connected. I believe that the etherical triangle of the Tree of Life is a representation of this dual messiah thing. I would even go so far as to change my description of Chesed to that of the priestly king. I would certainly relate Jesus Geburah and the warrior king. However, the wheels fell off the messiah wagon when John was beheaded and Jesus crucified. The Tiphareth sphere which represents the victory seems to have been fulfilled in the death of John and Jesus, and opened the veil of Paroketh behind Tiphareth which allows humans to travel beyond the veil (hummmm maybe like open the gates of heaven). I guess this is going to take some more meditation, but by golly this all fits so nicely that I'm really excited.

Thank you for your time

Shatril

Here I have let one of my students from the last class cover the Ethical triangle from a biblical sense. I look forward to seeing how you guys cover it.

## Sphere Lesson 7c Netzach - Victory.

### Correspondences.

**Magical Image:** A beautiful naked woman.

**Name of Power:** Yahveh Tzabaoth (Lord of Hosts).

**Archangel:** Haniel.

**Angels:** Elohim.

**Planetary Attribution:** Venus.

**Virtue:** Unselfish.

**Vice:** Unchastely, lust for power.

**Spiritual Experience:** Firmness, valour.

**Deity Colour:** Amber.

**Archangel Colour:** Emerald.

**Angel Colour:** Bright yellowish-green.

**Planetary Colour:** Olive flecked with gold.

**Symbols:** Lamp, girdle, the rose.

**Deities:** All love deities: Venus, Ishtar, Aphrodite, Hathor, Rhiannon, Niamh, Olwen, Cerridwen (for inspiration).

**Precious Stone:** Emerald.

**Plant:** Rose.

**Perfume:** Rose, benzoin, red sandalwood.

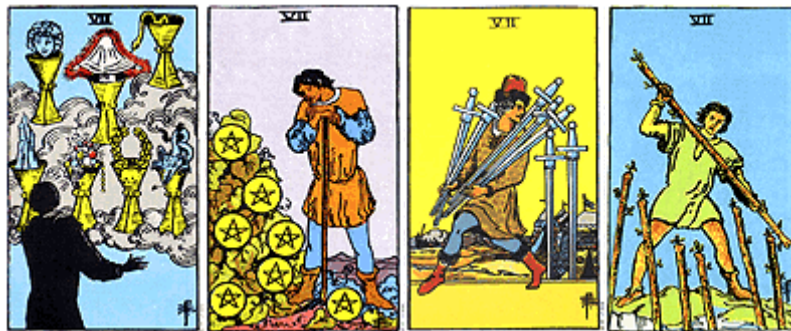
**Animals:** Lynx.

**Illusion:** Projection.

**Obligation:** Responsibility.

**Briatic Correspondence:** Nurture.

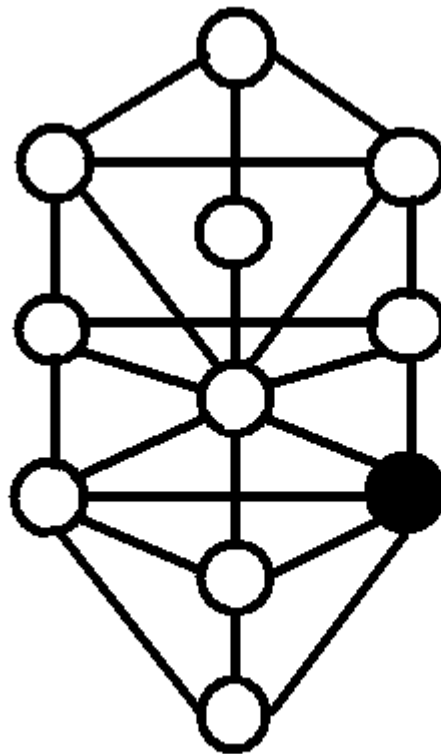
**Tarot Suit Number:** The Sevens.



When the energy branches off from Tiphareth it flows once more to the Pillar of Force and enters the sphere of Netzach. From the point of view of most coven students the name of this sphere is understandable since much work has been done to reach this position and a real sense of victory or achievement is gained here. Netzach is a very emotive sphere crammed full of emotions and feeling so its links to the likes of Venus and Aphrodite are perfectly understandable. This connection to the emotions makes Netzach appear to be an easy to understand sphere but this is not always the case. Take for example the Archangel Haniel whose Angels are called Elohim. The name Elohim translates to both God and Goddess. How then can the gods and goddesses also be angels? Of course they are not, what is really being represented here is the energy of the image we have given each deity in our own minds. In Netzach the pure deity energy is broken into different aspects of the Lord



and Lady with which Pagans are familiar, this is the energy however not the actual forms we are familiar with. Netzach behaves much like a prism that divides light into rainbows of colours. It divides all things from the whole so that the one may become many individual things. If we believe that this is one God and one Goddess this doesn't make much sense. Likewise if we think that each deity is a separate individual is also makes little sense. However if we consider the whole thing makes up a Oneness, that is everything, gods, goddesses, planets, trees, worms, birds, humankind and everything else, we begin to understand the separation involved in Netzach.



The vision of Netzach is a glory to behold. Can you imagine what it must be to view that beauty that is Tiphareth? To glimpse that infinite wonder must be truly heart stopping in its entirety. The name of power for Netzach "Yahveh Tzabaoth" means "out of the one, many", all the facets of the God and Goddess as seen in all their glorious ways. Netzach lies at the foot of the Masculine Pillar and is full of goodness and beauty. It is the creative energy we put into rituals to make them effective. It is the creative force which drives the artist to make beautiful images. It is the spark of genius that touches the inventor. It is this spark that can bring about the illusion of this sphere since an artist or poet may often express the feelings of another person, on realising this, the truly creative ones may come to believe they share the feelings of everyone and so projection as an illusion comes into play. Equally if we project our negative feelings onto another it is easy to transfer our thoughts and make them that of another. "He is the one who hates me", "She doesn't understand me", these are all classic examples of projecting our own negative thoughts on another. The virtue of Netzach is unselfishness, natural love, and true love. The vice of this sphere can be

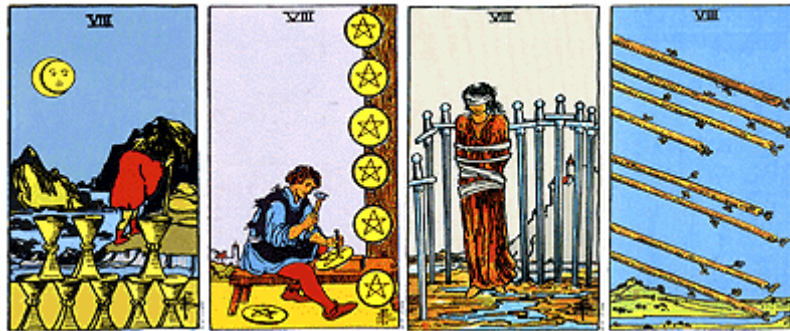
the misunderstanding of natural love and can show in impure motives as well as the more obvious sexual realm. To overcome this we must first cast off the idea that we are made either good or evil. We are responsible for everything we do, there is no one else to blame for our misdeeds and no one to take the credit for our virtues but ourselves.

As children we can have a much better concept of Netzach since we are free in our creative energy. We paint, write stories, play and day dream. Eventually we have to create quality of our creativity rather than just enjoying the fun of it. We worry if our poems are good enough, if others will like our pictures. If our creative expression does not live up to whatever set of ideals we set ourselves we stop creating and cut ourselves off from the glory of Netzach's pure energy. To develop a better connection with this sphere get out those finger paints and paint a picture just for fun. To buy some modelling clay and make a pot. It makes no difference if someone else likes it the point is that you have fun and enjoy it. In doing this you are touching and being touched by Netzach. These energies are part of all of us; to not use them would be like chopping off your own foot. Using them will touch every part of your life with a warm creative glow and fill your life with joy and happiness. Once you begin to let Netzach into your life you will find your life richer and more fulfilling. Just as your body needs food to survive so your soul needs Netzach to help it soar.

## Sphere Lesson 8c Hod - Splendour, Glory.

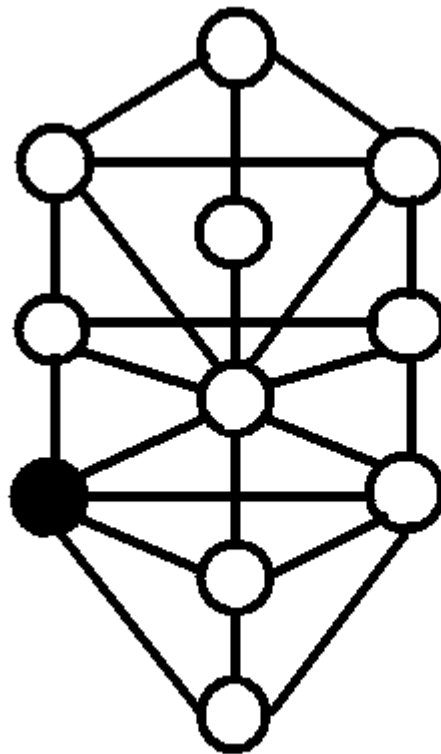
### Correspondences.

**Magical Image:** A hermaphrodite.  
**Name of Power:** Elohim Tzabaoth (God/Goddess of Hosts).  
**Archangel:** Michael, Raphael.  
**Angels:** Beni Elohim (God/Goddess of Hosts).  
**Planetary Attribution:** Mercury.  
**Virtue:** Truthfulness.  
**Vice:** Falsehood, dishonesty.  
**Spiritual Experience:** Vision of Splendour.  
**Deity Colour:** Violet, purple.  
**Archangel Colour:** Orange.  
**Angel Colour:** Russet red.  
**Planetary Colour:** Yellowish-black, flecked with white.  
**Symbols:** Names, mantras, caduceus.  
**Deities:** Messengers and teachers: Tehuti (Thoth), Hermes, Mercury, Tautes, Anubis, Oghma.  
**Precious Stone:** Opal.  
**Plant:** Moly.  
**Perfume:** Storax (liquidambar gum).  
**Animals:** Jakal, twin serpents.  
**Illusion:** Order.  
**Obligation:** Learning.  
**Briatic Correspondence:** Nurture.  
**Tarot Suit Number:** The Eights.



Hod the glory and splendour of the intellect. This is the sphere of the teacher, of the scientist and all teacher gods and messengers find their home here. This is the sphere of the intellectual mind, books, communications, esoteric teachings; puzzles and the text of rituals all find their place here. Mercury is the planet of the mind and also finds its home here. Work in Hod can stimulate the mind to new levels of rationality and logic. It is in this that we can understand the vice of this sphere. When we work with a principle enough we can create our own logic for it, we can in effect create our own truths which in actuality may be false but we may not see that. It is important to remember to take on board what others may think in order that we don't become guilty of this falsehood. Though we may believe that there is order, logical or otherwise to our thinking it is often far from the truth this is the illusion of Hod. We believe there is perfect order because we can see the order to it but others may not see it that way at all. It is the obligation of Hod to continue to learn, continually question

what we know and continue to ask questions of that which we don't. In doing this we are saved from the vice and the illusion of this sphere and we come closer to the virtue of this sphere which is truthfulness. This is not just honesty with others but also truthfulness with ones self. We can't know it all, we can't always be right, this is a hard lesson to learn but learn it we must and only by questioning ourselves can we come close to this. It is important to be truthful in all ways not just the negatives but also in the positives.



The two Archangels who are attributed to Hod are Raphael the healer of the psychic wounds and the represented of the intellect, and Michael defender of the wronged and protector of the weak. Michael also defends on a psychic level. The Angels of this sphere are the Beni Elohim the Children of the God and Goddess and they are the forms the divided energy from Netzach takes. When working with this energy we must give it a form we can recognise and so we create an image that suits us best.

The vision of splendour in this sphere does not always refer to the splendour of beauty. It does not have to be experienced by the emotions but is experienced by the mind. The awe that is experienced when viewing the pyramids or when you see a vast desert might not be one of beauty but it is still splendid. The magical image of the Hermaphrodite might seem odd given that this sphere is on the feminine pillar but since both Netzach and Hod are both so far down the Tree and so close to manifestation both spheres carry a strong mix of both sexes. The Hermaphrodite symbolizes this quite well. As a man fertilizes a woman on the physical plane so does a woman fertilize the man on the spiritual plane. This mixture of cross genderising is

the reason for the magical image of the Hermaphrodite.

Once again we can best understand the two spheres of Netzach and Hod when we look at them together as a pair. Books and studies come under the jurisdiction of Hod but we need the creative energy of Netzach to put that knowledge to work for us. Netzach is sound; Hod is words, sound in patterns. Between Hod and Netzach can also be found the Great Rite and with both of them we can work towards the Great Work.

## Sphere Lesson 9 Yesod - The Foundation.

### Correspondences.

**Magical Image:** A beautiful naked man, very strong.

**Name of Power:** Shaddai El Chai, Almighty Living One.

**Archangel:** Gabriel.

**Angels:** Aishim, the Souls of Fire.

**Planetary Attribution:** The Moon.

**Virtue:** Independence.

**Vice:** Idleness.

**Spiritual Experience:** Vision of the Machinery of the Universe.

**Deity Colour:** Indigo.

**Archangel Colour:** Violet.

**Angel Colour:** Violet.

**Planetary Colour:** Very dark purple.

**Symbols:** The perfumes and the sandals, the mirror.

**Deities:** All Moon deities: Goda, Diana, Thoth, Ganesha, Hecate, Sin, Myestats, Kuu, Mah, Varuna, Soma, Chango, Hengo, Tsuki-yomie, Pah, Coyolxauhqui, Quilla, Auchimalgen.

**Precious Stone:** Quartz.

**Plant:** Mandrake, banyan, damiana.

**Perfume:** Jasmine, ginseng, all fragrant roots.

**Animals:** Elephant, tortoise, toad.

**Illusion:** Security.

**Obligation:** Trust.

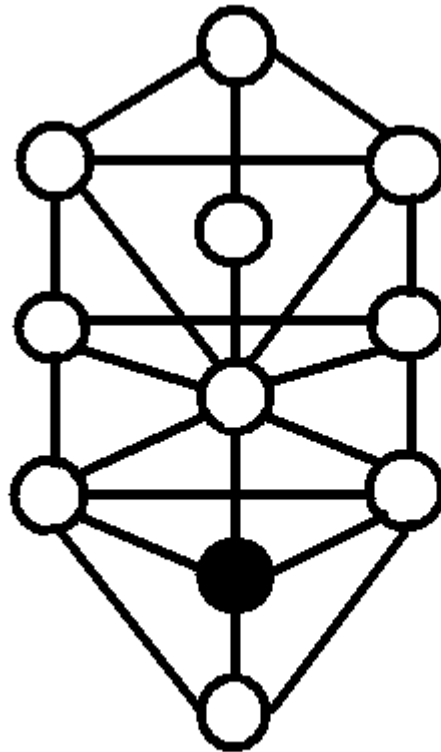
**Briatic Correspondence:** Receptivity, perception.

**Tarot Suit Number:** The Nines.



Yesod, the sphere of foundation the furthest, other than actual manifestation, from Kether. On the return journey it is the most easily reached of all the spheres being only one step up from physical manifestation. This is reflected in the planetary attribution of the Moon being the heavenly body being most easily reached from the Earth. As we live in a physical sense in Malkuth so do we live in Yesod, as Yesod gives life to matter. All Moon deities find their home here from Luna and Hecate to Hathor and Ganesha. The phases of the Moon are reflected in the Triple Goddesses who find their home here, Waxing is the Maiden, Full the Mother and Waning the Crone it neither truly grows no more than it really shrinks. Night after night from her New Moon state, Lady Luna reveals more of herself to us. The whole of her may not always be visible but it is always there just not illuminated. So is the knowledge we learn from the Lady. During the waning cycle more of the Moon becomes hidden and

yet the physical Moon does not change during these phases. It simply shows different aspects or faces. The phases are thus an illusion and so does Yesod get its name as the sphere of illusion.



Yesod is the Akasha, Astral or Etheric, Plane. Here we build thought forms and when imbued with enough energy so do those thought forms become stronger by drawing more energy from the spheres above Yesod. We must however remember that the images are just that images nothing more. A thought form can be nothing more until enough energy enters them so as to make them more. The Moon and the mirror are good images for this sphere as both reflect light and images. One of Yesod's titles is in fact the Treasure house of Images and this can make it a very misleading sphere. The uninitiated are warned to be wary of being led astray by accepting illusions and images for real things and reality. It is for this reason, among others, that the use of the Qabalah can be very useful. Here is a map, once we know where Yesod is situated on that map, and once we understand the sphere itself, with the aid of the Qabalah we can easily see that this is most defiantly not an end or even for that matter a beginning. The training we get from learning about the Qabalah also teaches us to use deeper levels of our minds and the use of the same symbols as that of the conscious mind helps us to guard against misinterpretation in the metaphysical mind. Further knowledge teaches us that the images we see only symbolize that which is in fact much greater. There is more to the "beyond" than just the Astral Plane and this is revealed in the map of the Tree.

Yesod is a fertile plane and as such it is a sexual plane also. Here the soul enters the

body created for it. This is where the Angels, Aishim or "Souls of Fire" find their homes. W. G. Gray attributed the Kerubim to this sphere and the Aishim to the next but I feel that they fit better this way. This will be explained deeper in Malkuth. Just for your information if you disagree with me and find it better the way Gray did it feel free to swap them around. Qabalists views often differ so we must use that which we can relate to the best. This is probably most evident in the placing of the major arcana upon the pathways of the Tree. Most often it is in the lower part of the Tree that these differences of opinion begin to show the most. Take for example the pathway between Netzach and Hod and the pathway between Tiphareth and Yesod. Many people believe that temperance sits on the first and the Tower sits on the other but I know of many who disagree and place them the other way around. I agree with both placements but tend towards the first since it fits better for some reason. Also if you are a follower of Crowley you will find that he also likes to move these attributions around somewhat so I say play with it find what fits the best for you and use it.

There are a few reasons for Gabriel being the archangel of this sphere. One as his role of the blower of the trumpet on Judgment Day, Gabriel stands over the graves from which the dead will arise on this day he stands just above actual manifestation just as Yesod does on the Tree. He and his angels guide the souls to and from physical manifestation. Though the matter itself is Malkuth the force which holds it together and gives it life are Yesodic forces. I do not see Yesod as the end of life rather I see it as a new incarnation.

When considering the vice of Yesod is probably best explained in the example that many teachers will come across. A student who has worked very hard for sometime may suddenly refuse to put forth any further effort. Sometimes this phase passes and the student will advance once again other times the student remains there and will not advance further. In this case it is often that they are bemused by the treasure house of images that they think is truth. They maybe convinced they know it all and there is no need for further study. It is not for them the hard work and uphill slog of soul searching and the struggle to self growth. They become idle as the vice of this sphere is idleness but not because of inherent laziness but rather because they believe they have reached where they wanted to go. The illusion of security fits quite well with this attitude also. To grow we must change and change can often be frightening. It is possible at this stage we may believe that we are secure, that we have a good firm foundation and that we have achieved all that is needed. Of course in this we are quite wrong for security is an illusion. Yesod though being the foundation is not the buildings foundation. Look up the meaning of the word foundation in a dictionary it will often give something along the lines of "the basis on which something stands or is supported". It is not only solid ground that supports you; the sea will support you if you float on it. It is also the foundation of life on this planet and yet it is ever changing and moving. When you consider this side you can see that the illusion of standing on a rock solid foundation is just that. You would be better realising that you actually stand on a raft upon the sea and that at any moment a storm could hit. Dispel these illusions and overcome the vice and you will learn the obligation of this sphere which is Trust. When we think we are secure in ourselves there is no need to trust anyone but when we realise that our security is really in the hands of the fates we must trust to the fates if nothing else if we are to carry on. Also we must work at the virtue of this sphere to have independence we must first truly know ourselves if we ever are to achieve full governance over ourselves. You won't achieve this if you subscribe to the vice of this sphere.



There is much more I could write upon this sphere but it would mean I would be doing all the work for you and this would be counter productive and only encourage you to the vice of this sphere so for now I will leave it at this and let you give me some of your feelings on this sphere.

## Sphere Lesson 10 Malkuth - The Kingdom.

### Correspondences.

**Magical Image:** A young woman crowned and throned.

**Name of Power:** Adoni (Adonath) ha Aretz (Lord/Lady of Earth), Adonai Malekh (Lord King).

**Archangel:** Sandolphon

**Angels:** Kerubim, the Strong.

**Planetary Attribution:** Earth, the planet.

**Virtue:** Discrimination.

**Vice:** Inertia.

**Titles:** The Gate, Kallah, The Bride, The Gate of Death, The Inferior Mother, The Gate of Justice, Malkah, The Queen, The Gate of Tears.

**Spiritual Experience:** Vision of the Holy Guardian Angel.

**Deity Colour:** Yellow

**Archangel Colour:** Ochre, Russet, Olive, Black.

**Angel Colour:** Ochre, Russet, Olive, Black flecked with gold.

**Planetary Colour:** Black, rayed with yellow.

**Symbols:** Alter of the Double Cube, The Triangle of Art, The equal-armed cross, The magic circle.

**Deities:** Earth and grain deities: Pan, Ceres, Demeter, Geb, Marduk, Nisaba, Mati-Syra-Zemba, Yorillo, Pellevvinen, Prithvi, Tekketskerkok, Nokomis, Ethinoha, Onathe, Chicomecoatl, Niamh, Cernunnos, Myrddin.

**Precious Stone:** Rock crystal.

**Plant:** Willow, lily, ivy.

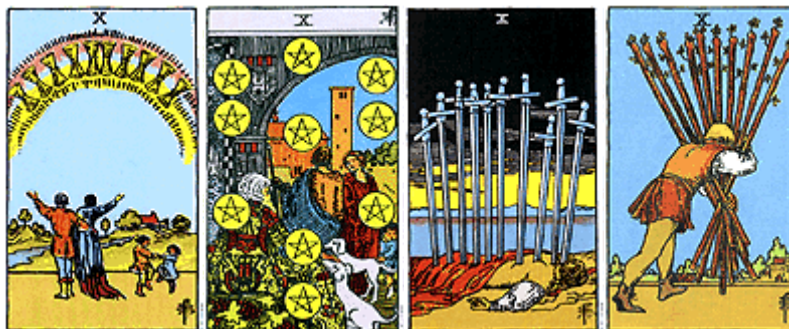
**Perfume:** Dittany of Crete.

**Illusion:** Materialism.

**Obligation:** Discipline.

**Briatic Correspondence:** Stability.

**Tarot Suit Number:** The Tens.

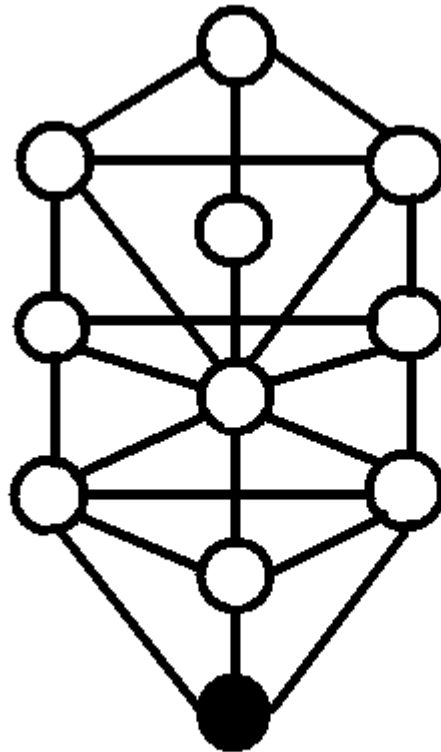


Malkuth is truly a very difficult sphere to discuss because it has a multi-dimensional form. To some it is the bottom of the Tree to others it is the top. I say it is both but to understand my take on this you have to understand my take on the 4th dimension.

Before we go babbling too much about that let us look more deeply into Malkuth. We need only at this stage understand the words "As above so below" to recognise that

Malkuth is but a reflection of Kether and so is both bottom and top. Both of the spheres reflect each other in many ways. The magical image in Kether is a king in Malkuth it is a queen. Kether is totally positive while Malkuth is all feminine and receptive. However when we work our way back up the Tree Malkuth is our start

point so is like Kether just positive and Kether becomes the receptive. These two points are much the same for many reasons I'm sure as you all begin to study it you will understand it better.



Malkuth's title if the Great Death can be a confusing one for when we enter Malkuth we are born. However when we leave it the body dies and our physical form ceases. Before entrance to Malkuth we are not bound by physical being and at birth we leave behind all that we knew of that non physical being. We start again our minds apparently bare of knowledge. All we encounter in Malkuth is new too us we can remember nothing of our lives before. Would this also not be so far removed from a form of death? To pass through this gate is to experience both death and birth. At the death of the body we rejoin with the Great Self, we recover the lost memories so death of the physical form becomes birth into a new found formlessness.

The angels that find their place here are the Kerubim. The story in the Old Testament that tells of a kerub bearing a fiery sword preventing Adam and Eve from entering the gate that lead back into Eden is a good example of why the Kerubims are placed here.

The fact that Malkuth has so many names that refer to "the gate" links these two together quite well. When looking at the vice of Malkuth consider the fact that an object at rest often stays at rest in this way we begin to understand the vice of inertia. It is often a very difficult step to take out of Malkuth as a spiritual student. We may be inclined to see it reluctantly knowing we must go a long way into the darkness before we find the light at the end of the tunnel. This also in its way explains the illusion of this sphere. Materialism can be as much an illusion as it is a solid item.

Those who begin a spiritual path often feel that if they have the correct tools and the correct books, and the correct robes will make it work out right for them. Much energy is often invested into collecting these things and this can make it easy to ignore the fact that you aren't actually going anywhere with anything at this point. "I can't work magic I have no candles" this is a common enough excuse. What we must remember that all these things are but fetters and that if we attune our minds enough we can leave the need for such fetters behind. This is where the obligation of this sphere comes into practice. Discipline is needed to break the inertia which keeps us from moving on. Once you see the vision of the Holy Guardian Angel you will know you must go forward. The Holy Guardian Angel is the light of your Inner Self, your Great Self that of which you, in your present persona is part of. This is possibly the bright being of radiant love that has been seen by so many people who have been clinically dead and returned to life. To touch this is when you learn of all your past lives, all your past lessons learned or unlearned, your trials and success and failure. The vision teaches us that there is more than the personality in which we are currently manifest in. Reincarnation is a classic example of this. The now is not all that there is, it is not your only life, you have had and will have others. With full knowledge of this comes the understanding that there must be reason for many lives and that eventually the knowledge of that reason must be growth. We all know that growth can be difficult and even sometimes painful in the physical form but imagine what growth of the spirit is like. How does pain encourage the growth of the spirit? All of us will grow and rejoin the Source it cannot be avoided with deliberate work we can shorten the growing time and make the journey a shorter and more arduous path. Once we make that decision to take the first step we cannot turn back but it takes effort and determination to make the first step. No matter how much we know that the pain to come will only make us grow most of us would try to avoid that which causes us discomfort. Often after we begin since we cannot turn back we slow down trying to avoid the pain that may come in the future. It is also possible to get lost in the mass of problems that seem to come one after another in life. We take a step and then another problem arises we take another step and another problem arises. When we search and choose the right path the virtue of Malkuth comes to us for we have discrimination.

So now we have covered all the spheres what does Malkuth the Kingdom stand as Gateway too, where will you go from here? Play with the attributions, bring in your own build your own map, your own Tree with the things that mean the most to you, next is the pathways on the Tree and with these we learn how to use our knowledge.

## **Pathways of the Tree of Life**

It is very difficult to fully discuss at length the pathways on the Tree of Life in this format. In my last class we only very briefly touched upon the pathways and I did not feel it did them any justice. This time I would like us to take more time looking at them because I feel they are of great help when understanding the Tree to the full. In total there are 22 pathways which join the spheres to each other. The pathways themselves are numbered 11 through to 32 because the spheres themselves are considered pathways in their own right and have already been numbered 1 to 10. Each pathway signifies the transition from one sphere to another. If we consider the spheres as states of being the pathways can be considered ways of becoming. Each pathway has it's own set of correspondences. To begin to understand the pathways we must first have a good grasp on the spheres in order that we can come to understand the transition between them.

### **32nd Pathway - Yesod to Malkuth.**

**Tarot Card:** The World. The Universe

**Letter:** Tav.

**Deity Colour:** Indigo.

**Archangel Colour:** Black

**Angel Colour:** Blue-black.

**Planetary Colour:** Black rayed with blue.

**Astrological Attribution:** Saturn.

**Animal:** Crocodile.

**Jewel:** Smoky quartz.

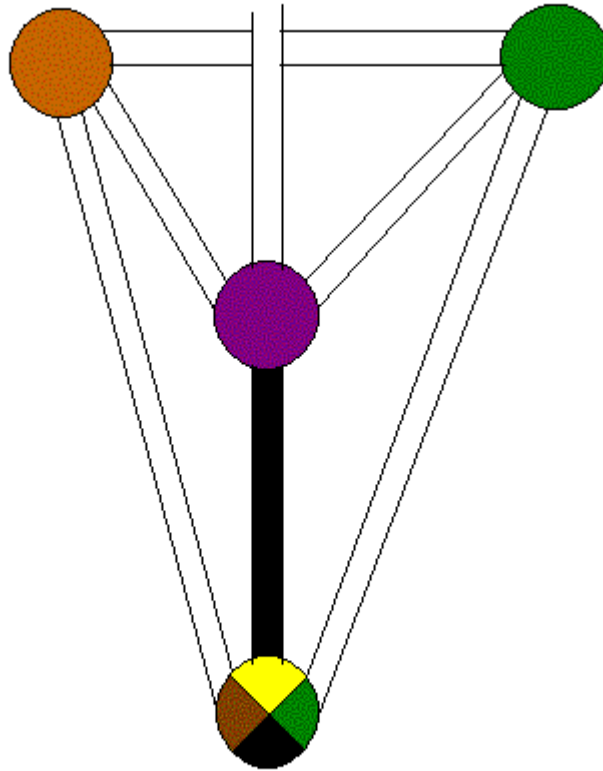
This is the pathway between Yesod and Malkuth. As said before when considering the pathways we must look to the spheres before and after them to fully understand them. Positioned as we are now at the bottom of the Tree we begin the Way of return also known as the Serpent of Wisdom. When beginning to consider this pathway first look at the sphere it emanates from,

**Yesod**

and then look at the sphere it becomes

**Malkuth**

Being a pathway of the middle pillar, balance and harmony flow to the Physical Realm. It is a downward flowing pathway but to rise up the Tree with pathworkings we much go against the flow of the Tree's natural energy. In doing so we meet much greater resistance and as such it is much harder to rise up the Tree in this physical form. It becomes like swimming against the tide. The energies of the three pillars come together in physical manifestation.



The Tarot card fixed to this pathway is often helpful when meditating upon it. In this case the card is The World. It is the final card of the major arcana and yet it speaks of the end of one cycle and the beginnings of a new. It speaks of the transformation from worldly form to spiritual. That which is fixed in form, rises to the consciousness of vital force.



The Hebrew letter afixed to this pathway is Tav. It's Gematria value being 400. Tav, in Hebrew, means "mark," "sign," or "cross." The letter Tav symbolizes the final, official seal to the completion of the Great Work of Liberation. This is seen as the world when it was new, on the seventh day. Tav is a personal logo, brand or "chop."  
 In the Cube of Space, Tav is the center point.

Tav, at the grounded root, is the realm of the Samskaras. Samskaras are the Yogic way of describing character. Samskaras are "deeply grooved, or etched." To explain the samskaras, we use the analogy of a lake. The ripples and currents on the surface of the water create solid forms on the bottom; "shadow" ripples, though made of sand and pebbles. In turn, these submerged forms influence the flow of the water. These underwater dunes also morph constantly, on a different time scale.

In the same way, thought waves create reality. Repeated thought patterns create our daily reality, as well as genetic, cellular character traits in our souls. Samskaras account for what we call Karma, or Heredity, in the context of reincarnation. Samskaras are at the root of the Jiva's (Tiphareth) separating desire from Source, or Kether.

Repeated thought forms in Yoga are called mantras, and are invoked continuously to keep the mind focused on God, and to re-shape the Samskaras in more spiritual directions. There are mantras for every activity. Yoga mantras are in Sanskrit, a language whose every letter is tuned to the harmonies of the human mind/soul. Often, a mantra is given specifically to a student by the Guru, or teacher.

The planet appointed to this pathway is Saturn. Saturn's placement at birth influences the person's work in life, their obstacles, the challenges that will test them and build character. Saturn shows how a person will mature, and how they will learn to cope with adversity. Saturn teaches transformation, and initiation. Saturn's rewards are the sweetest, for they are the hardest won. Afflictions to Saturn can create inhibition, timidity, cruelty, violence, melancholy, a knack for trouble, bad work situations, abuse of power, or resentment. Saturn, and the earth signs it rules, are the arbiters of the highest initiation. Christ, Buddha, and the Virgin Mary are Capricorn, Taurus, and Virgo, respectively, in our mythic systems. Initiation is earned, and only when the aspirant can use higher consciousness in the Real World is the initiation authentic. Saturn is associated with the "Ring Pass Not" - a term normally used when referring to the orb of energetic influence of a planet or body, and can also be applied to other forms of life. The ring-pass-not is the combination of the different energy sheaths that human or cosmic spirits gather around themselves.

"A profoundly mystical and suggestive term signifying the circle or bounds or frontiers within which is contained the consciousness of those who are still under the sway of the delusion of separateness -- and this applies whether the ring be large or small. It does not signify any one especial occasion or condition, but is a general term applicable to any state in which an entity, having reached a certain stage of evolutionary growth of the unfolding of consciousness, finds itself unable to pass into a still higher state because of some delusion under which the consciousness is laboring, be that delusion mental or spiritual." (From The Occult Glossary).

Saturn is the boundary between the inner or "personal" planets, and the outer, "impersonal" planets. The inner planets are about refining our responses; the outer planets are things beyond our conscious control. Saturn's connection to 'The World,' Key 21, and earthiness, is symbolic of its hard reality. The square and the cross are associated with matter; while we live on this earth, we are like spirits caught in amber, or nailed to a cross. Spirit, coping with material existence, is forced into transformation, and growth. Saturn's tests, when worked on sincerely, provide the sweetest rewards. Incremental progress, a Saturnian hallmark, is also an attribute of

spiritual growth.

What does each sphere give to the other to create the physical manifestation in full?  
When returning from full manifestation, when rising up through the pathworkings,  
what do we need to consider, what do we need to leave behind? Consider each aspect  
of each pathway as you work with them.



## The Four Worlds of the Qabalah.

Now that we have studied the Tree itself in detail we can now move on to it's workings on the different planes of existence. There are four planes or worlds these are depicted in many different ways i.e. the suits of the Tarot and the four different colours of each sphere and pathway. Originally named in Hebrew these plans were given the following names:

**Atziluth** - the Archetypal World, Deity Force, the Tarot suit of Air. The Kings of the Tarot.

**Briah** (Hebrew for giving shape) - the World of Creation, Archangel Force, the Tarot suit of Water. The Queens of the Tarot.

**Yetzirah** (Hebrew for forming) - the World of Formation, Angelic Force, the Tarot suit of Fire. The Knights of the Tarot.

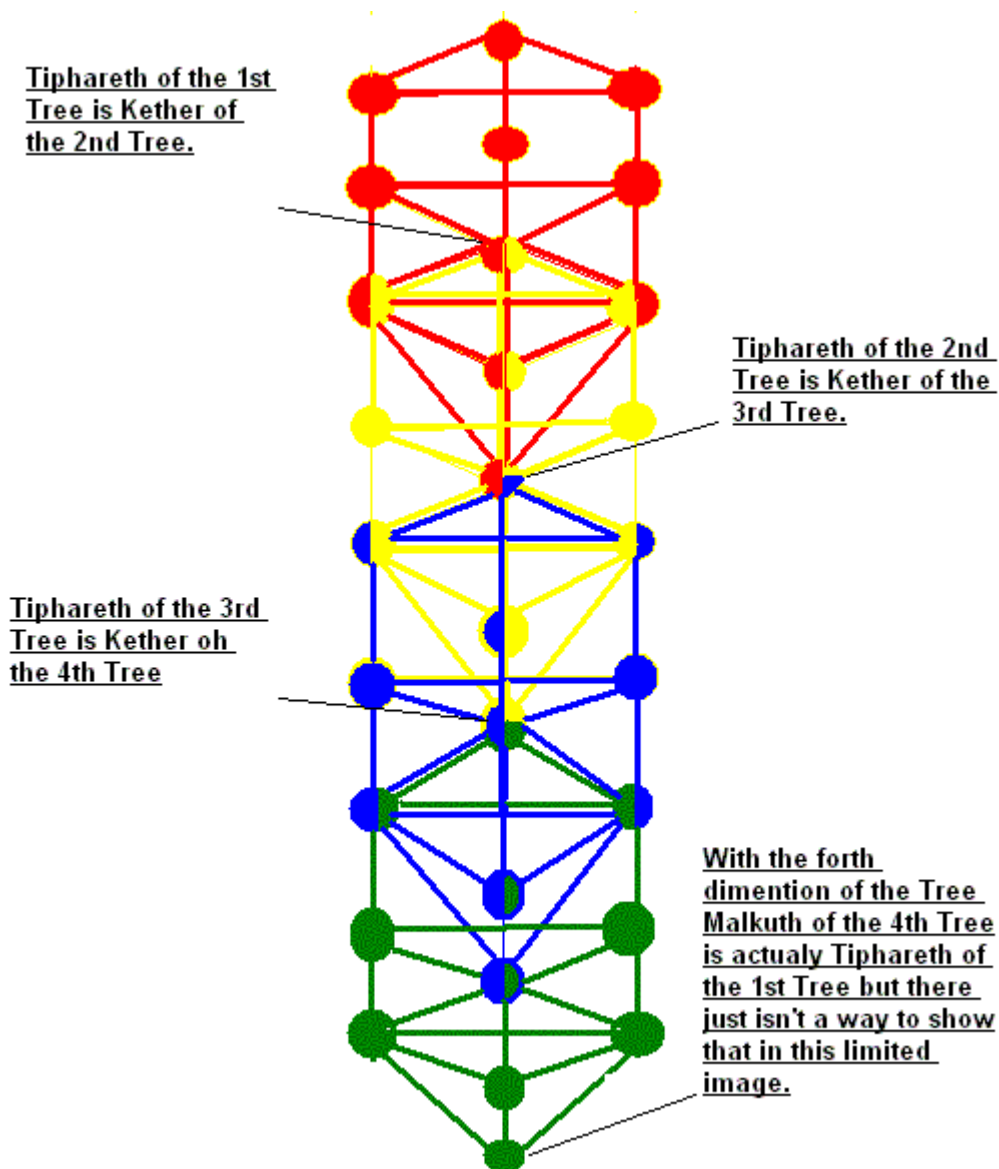
**Assiah** (Hebrew for completing) - the World of Manifestation, Planetary or Elemental Force, the Tarot suit of Earth. The Pages of the Tarot.

Atziluth represents the creative urge or thoughts. It is the season of Winter, the season when the Sun is born. At this time of year we consider and plan what we intend to grow in the year to come. Key phrase: The seed is chosen. This can also be viewed as a direction is chosen.

Briah represents the creation of a concept or intuition. It is the season of Spring, the season when the Earth burst forth into life. We plant the seeds chosen in the Winter and tend them to growth. Key phrase: The seed is planted. This can also be viewed as the first step is taken and the journey begins.

Yetzirah represents the image or emotions. It is the season of Summer, the season when that which has been planted sprouts and grows. It's growth is not yet complete but we can now see the form it will take. Key phrase: That which was planted takes form. This can also be viewed as the journey continues.

Assiah represents the final manifestation or creation. It is the season of Autumn, the season in which the growth is completed and we may harvest that which we have planted and grown. The time to reap what we have sown. What was begun in the Winter is manifested in the Autumn and time has once again moved full circle. Key phrase: The seed is gathered. This can also be viewed as the destination is reached.



Imagine if you will the four worlds as a conversation between the Deity Force, the Archangel Force, the Angelic Force and the Planetary Force. The Deity Force says "There should be a way to create a computer." The Archangel Force says "The best way to do that would be to have different bits that handle different jobs just like a body." The Angelic Force would produce the design for a computer. The Planetary Force would build the computer.

When I first came across the fact that there was no Qabalah class here on Mystick Wicks I went through the whole four worlds before I got here. My first thought were its a shame there is so little about the Qabalah on Mystic Wicks. Then I thought we should have a class in the circle of teaching for the Qabalah. Then I posted an thread to see how much interest there might be in a Qabalah and now, well you all can see what the now is, we have our own classroom.

For a more in-depth look at the planes of the Qabalah you should read, Dion Fortunes "Mystical Qabalah" and W.G. Grays "Ladder of Lights".

## **The Tarot and The Tree of Life Part 1**

As we have already covered the positions of the Tarot card on the Tree of life in both the spheres and the pathways and the worlds of the Tree, I don't want to say that everyone must go in to this too heavily unless they have an interest in the subject. I am also aware that not everyone is a Tarot geek like me, not everyone has an interest in this area of the occult. For this reason I will ask that those who have an interest in this field to take part in this. It does however expand our understanding of how the Four Worlds work so it may be of interest to others as well

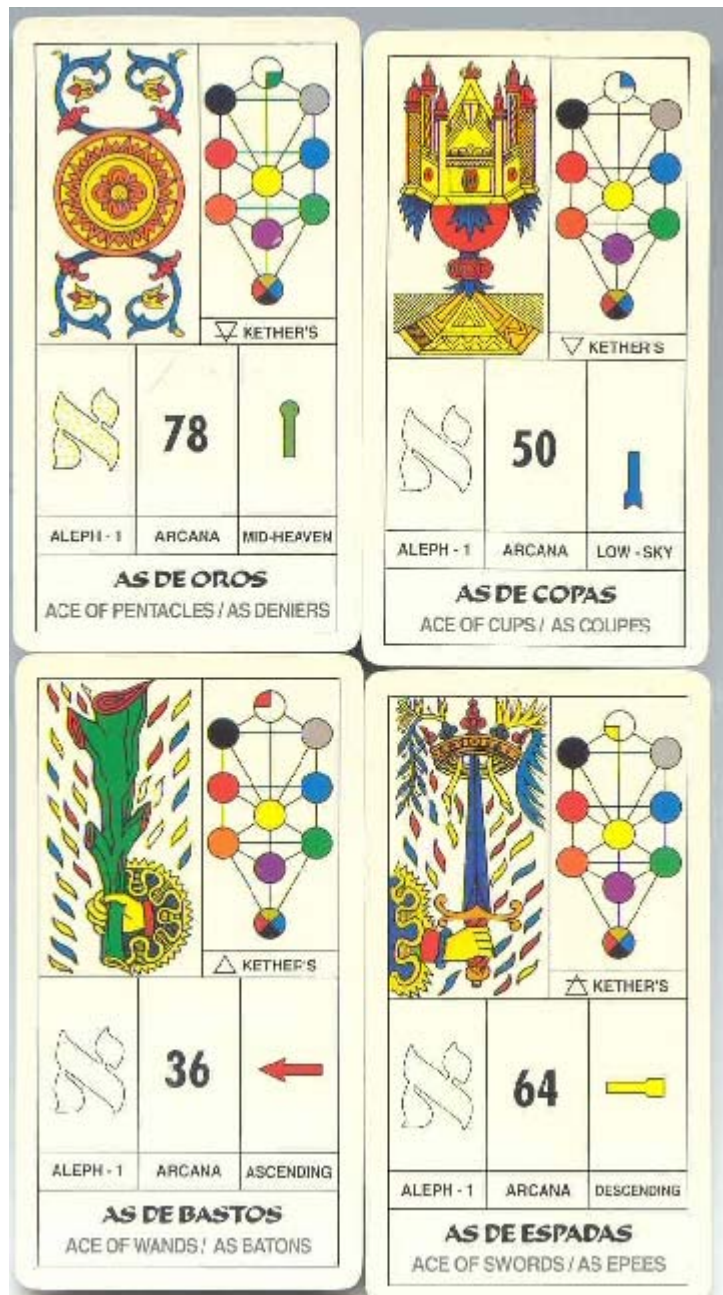
Let us start by looking at the suits. In this case I will be using the traditional arrangement of Swords being Air, Wands being Fire, Cups being Water and Pentacles being Earth. Right away we can see how these link to the Four Worlds of the Tree.

**Swords** = Air = Atziluth  
**Cups** = Water = Briah  
**Wands** = Fire = Yetzirah  
**Pentacles** = Earth = Assiah.

Let us look at the suits sphere by sphere.

### **1 Kether = The Aces**

Ace signifies initiating energies. The experience of the elemental quality of the Ace on a deeper level. This can manifest in an unformulated way as in the desire to create or bring about an idea in a concrete manner. For example, the desire to paint a picture, write a book or design a garden. It often gives focus to a reading and can indicate where a creative blockage is occurring. It signifies a deeply desired change.



**Ace of Swords** - Air signifies a drive to mental creation, an idea which some how held back and needs to be given form. The route of the power of air, symbolises the force involved or brought into being by mankind. It represents justice, upholding divine laws and refers to the wrath, punishment and affliction of transgression against these laws. It signifies both union and enemies.

**Ace of Cups** - Water signifies a strong desire to emotional expression or creativity possible due to a period of repression of emotions. The route of the power of water symbolises the eternal mother principle. It represents fertility, beauty, happiness and productiveness. It is a good omen in general.

**Aces of Wands** - Fire signifies a strong desire to give birth to a new creative venture, to begin a new enterprise. The route of the power of fire which has dominion over enterprise. It stands for changes and movement.

**Aces of Pentacles** - Earth signifies a need for physical expression, to be materially driven or to give structure to something which has until then been but a dream. The route of the power of earth has dominion over mundane matters of all kinds. It stands for materialism, gains, work, wealth and power.

### **2 Chokmah = The Twos**

Two signifies finding direction. The impulse of change which was experienced in the Ace now makes it's first moves. These first sometimes tentative steps sometimes find reciprocal response as it moves. The impulse to find wisdom.



**Two of Swords** - Balance. Signifies floating and most times intellect and reason. The card of balance now gives the intellect some idea of foundation.

**Two of Cups** - Commitment. Signifies flow, a commitment to making the first move towards emotional expression.

**Two of Wands** - Partnership. Signifies action, indicates the combination of two points leading to the beginning of a new venture.

**Two of Earth** - Juggling. Signifies physical existence, now that two points exist. The juggling of two physical things be it finances or skills or career.

### **3 Binah = The Threes**

Three signifies formalization. The idea has received its first impetus at Two but now requires a form or concept to give it shape. The understanding of personal experience derived from the outset of a project.



**Three of Swords** - Heartache. Signifies the minds first comprehension of the effects of feelings. The card of heartache is often a very unhappy card since the Swords are not happy over on the feminine pillar. The force now has form and experiencing this form is uncomfortable for the thoughts.

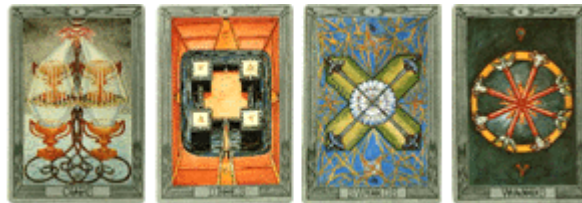
**Three of Cups** - Celebration. Signifies the early fluttering of the heart. The first time emotions gain form and take shape. What was once only a feeling suddenly becomes experienced feeling. The card of celebration.

**Three of Wands** - Opportunity. Signifies the first opportunity with any true form in an enterprise. The card of opportunity gives form and direction.

**Three of Coins** - Skill. Signifies skill building. This is the early sketches on an architect's page. The card of skill indicates that understanding of one's craft is the way to proper conclusion of events.

#### **4 Chesed = The Fours**

Four signifies the first attempts at manifestation of ideas. Like all try-out phases something positive is always gained in terms of experience, whether the attempt is wholly successful or not. One is administering one's concept and taking responsibility for it for the first time.



**Four of Swords** - Recuperation. Signifies a return once more to the pillar of force. The idea can now formulate its potential. It is an empty moment of peace found only when the force of the swords intellect is in a position of force upon the Tree. A moment of clarity and an opportunity to reflect on your thoughts.

**Four of Cups** - Boredom. Signifies a difficult time for the emotions. When too much time is spent in preparation we can become lost and disillusioned with things. We must take care not to lose sight of the joy we experienced in the beginning. If we look too hard for love we may forget how to enjoy it when it comes to us.

**Four of Wands** - Prosperity. Signifies a time of growth. The enterprise finally begins to take off and give some returns. It is still early stages but the first pay-offs from a venture are often experienced at this stage. It is often a time of celebration, like your first pay cheque.

**Four of Coins** - Possessions. Signifies the first financial gain from the physical work of the earth cards. There can be a danger of possessiveness and greed with this first windfall but we are encouraged to remember to be generous and speculate in order to accumulate.

#### **5 Geburah = The Fives.**

Five signifies modification and adjustment. After the first trials of the fours we meet with the first problems that need to be solved if work is to continue effectively. This can often appear to be a bad time of setbacks, but it is however a necessary adjustment. time to face the obstacles and work through or around them.



**Five of Swords** - Defeat. Signifies the moment when intellect meets with its first obstacle. Things go awry and plans are thwarted. This can often manifest in thoughts of defeat since previously things were going well and it is often difficult to see why it has now gone so terribly wrong. Once again we have the masculine element of this suit in the pillar of form, which shows itself as the proverbial fish out of water.

**Five of Cups** - Sorrow. Signifies feelings of misunderstanding. This can often be a huge wake up call and can leave the emotions feeling disappointed and disillusioned. The heart must learn from its mistakes and understand its limitations.

**Five of Wands** - Challenge. Signifies a very difficult time in an enterprise. The creative force of this card is thrown into the pillar of form. When pure creative drive is inflicted with form there is conflict, contention and strife. Perhaps a better descriptive word for this card would be conflict but it is a challenge that must be met if the venture is to proceed.

**Five of Pentacles** - Poverty. Signifies hard times. Financially this may be the first bills. If income was not previously invested wisely then poverty hits home. Firm instinctive grounding is required to overcome this adversity. It is a moment of true insecurity.

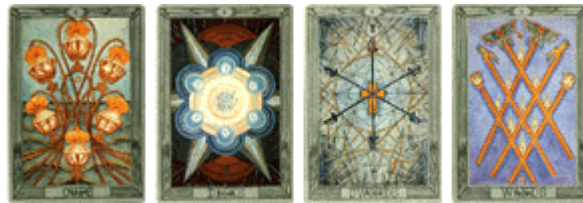


## The Tarot and The Tree of Life Part 2

Having already discussed from 1 to 5 of the Minor Arcana we can continue down the Tree from 6 to 10. It is once again wise to remember that the suits represent the different worlds and the different elements. We will witness a rapid switch in strengths with the suits as we progress down. The once powerful and positive suits of air and fire begin to experience more difficulties as they get closer to the manifestation level and the suits of water and earth that were once uncomfortable at higher levels become to round out and flesh out as they get closer to the lower levels. The balance seems to rest purely on the first sphere we will cover in this section of the discussion, Tiphareth.

### 6 Tiphareth - The Sixes

Signifies harmony for all the suits. After the modifications of the fives the idea has found it's feet and is a true creation capable of functioning in all respects. A sense of satisfaction is present.



**Six of Swords** - Travel. Signifies the first movement after a period of dormancy. Once the trials of the first setback has been overcome the intellect can once again move forward. New perspective can be gained and the mental blockages are cleared away the journey of the mind begins once more.

**Six of Cups** - Memories. Signifies understanding of emotions. The heart has now experienced emotion. It knows what it feels like to suffer pain and remembers what it is to be happy. Now that it has loved and lost it understands the full emotion.

**Six of Wands** - Victory. Signifies a return to vigour on the behalf of the enterprise. Having met both good times and bad its growth will now be much more steady. We can now take real pride in our achievements knowing how hard we have had to struggle and what challenges we have overcome to make the enterprise work.

**Six of Pentacles** - Generosity. Signifies material success. Good fortune should be shared and now that financial matters have improved we are in a better position to understand the need to spread the field in order that bigger and better may come in the future.

### 7 Netzach - The Sevens

Signifies specialization and extension. It is time to take the idea a step further and experiment with a variety of applications. Occasionally this results in an over extension of energy but imagination and potential are stretched and the idea will be fully explored for the first time.



**Seven of Swords** - Dishonesty. Signifies a position of instability. Force is given free reign and can become over extended resulting in confusion of thinking. The idea has become too fragmented and there is a danger of self deceit.

**Seven of Cups** - Choices. Signifies emotions run riot. When faced with this rapid expansion the heart can often find itself confronted with too many options. There is need of emotional discipline.

**Seven of Wands** - Defiance. Signifies tenacity and persistence. The first show of worked for success and resilience of an enterprise. The enterprise has continued despite obstacles and now shows its true potential.

**Seven of Pentacles** - Planning. Signifies a period of inaction for the finances. Over expansion can indicate fruitless speculation. The stability of earth is not at its best in this fragmented area and it indicates a need to go back to the drawing board and reconsider ones investments.

### **8 Hod - The Eights**

Signifies organization. After the expansive expression of the sevens it is time to pull back ones horns and reassess the situation. This necessary retreat is valuable to re establish ones priorities.



**Eight of Swords** - Restriction. Signifies thoughts in bondage. It is time to cast off outworn thought patterns. The thoughts have too much structure and can not go much further in this state.

**Eight of Cups** - Seeking. Signifies a time of re-evaluation. Time to view emotions from a more universal standing point. After the over expansion of the seven we must now take a step back and look at things once again in the bigger picture.

**Eight of Wands** - Swiftens. Signifies momentum. This brings speedy movement which can be both a blessing and a curse in a venture. A time of often prophetic insight.

**Eight of Pentacles** - Learning. Signifies methodical work. A time of detailed preparation, patient application is called for here in order that better results and returns can be expected in the future.

### 9 Yesod - The Nines

Signifies integration. With the experience of the seven and eight behind it the idea can now fully become integrated. It is at this point that it becomes obvious whether this is a path for you or not. Having seen the idea through all its stages it must now become part of your life or pass on.



**Nine of Swords** - Cruelty. Signifies the taking of responsibility for ones path. There is suffering but a need for disciplined life-style and commitment to logical thought.

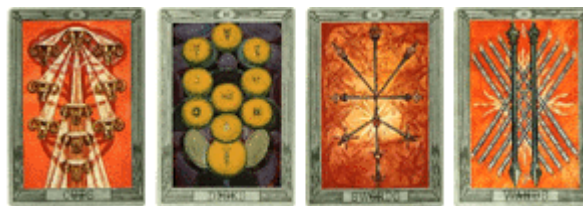
**Nine of Cups** - Comfort. Signifies pleasure and satisfaction. After all the trials the emotions have experienced now is a time of true contentment.

**Nine of Wands** - Resilience. Signifies endurance. Enduring strength and dedication to purpose. The wisdom to prepare against adversity.

**Nine of Pentacles** - Pleasure. Signifies enjoyment of solitary pursuits. The finances are not yet fully manifested but the path is paved with a golden harvest just waiting to be brought in.

### 10 Malkuth - The Tens

Signifies culmination. The idea now becomes part of the world at large, effecting friends, family and everyone it touches. The creative impulse of the aces is now firmly established on earth as manifested ideas in action. The world inherits your brainchild which is no longer your responsibility but part of the world at a whole.



**Ten of Swords** - Ruin. Signifies life and death decisions. Time for ruthless logic. The need for extreme daring and resolution. Confrontation of karmic debts. Thoughts when manifested are difficult to maintain.

**Ten of Cups** - Contentment. Signifies peace and happiness. Desires shared by others manifest in true happiness. The pleasures shared become pleasures doubled.

**Ten of Wands** - Burden. Signifies heavy responsibilities. The need to delegate, readjust power so the intuitive faculties can operate once again. Fire becomes fixed in this position and this brings heavy responsibility.

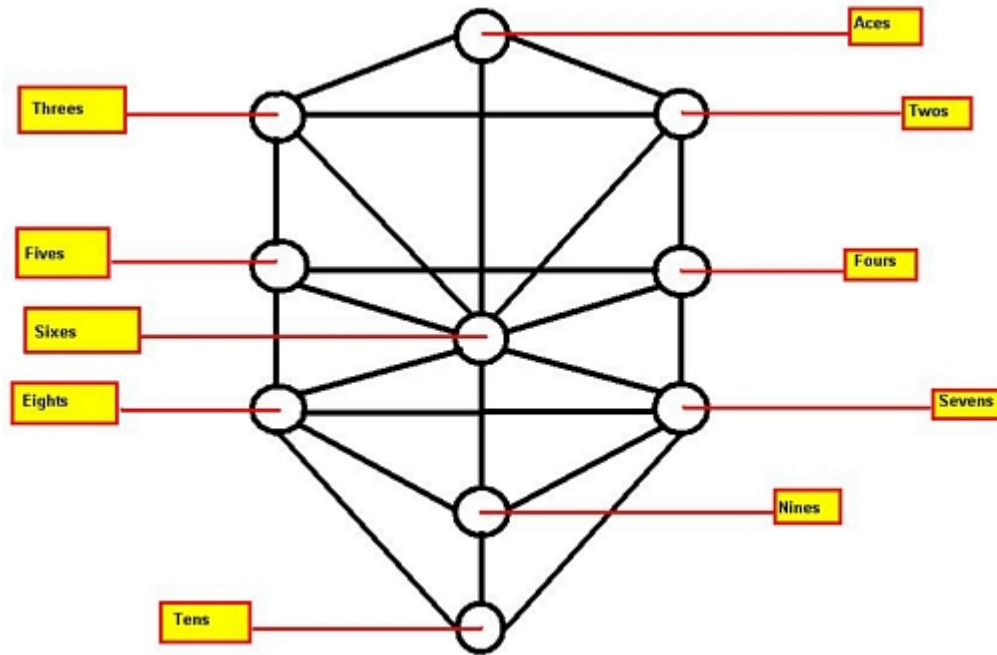
**Ten of Pentacles** - Wealth. Signifies the treasures of tradition. Inherited wealth built over time now comes to its final culmination. The true end game for a lifetime of

work. Retirement from the field with a hefty pay off.

Now that we have covered the spheres we can once again pause to discover the full light of what we have learnt. Again look at how these cards are effected by the pathways between them and developed a deeper understanding of the worlds and the spheres.

### The Tarot and the Tree of Life Part 3

In this section we will look at the way in which the Major Arcana is positioned on the Tree of Life and discuss how each different card relates to the pathway. If we consider that the spheres represent events and the pathways represent ways to get too and through the events we begin to understand how the Tarot fits on the Tree. Thus the minor cards become events in ones life and the major cards show different means of dealing with them. When we also consider that each sphere has several different pathways leading to and from it we can begin to understand how different actions can lead to different chains of events.



#### Pathway 11 - Key 0 The Fool.

Situated on the pathway between Kether and Chokmah this card represents the beginning of a journey from idea to actuality. The Fool represents the pure innocence of the soul and it's total lack of understanding of the world in which it is manifest. The journey has no solid structure at this stage it is simply the intent to begin. This card represents the chaos before reason. Pure impulse and blind faith in the future. It is like a baby being neither good nor evil, it is simple intent. Behind it is the vast nothingness which is absolutely everything, before it a rainbow path of awareness. From here there is only forwards for to go back would be to unbecome. What do you feel from this pathway? Where does it come from and where does it go? How is it expressed in each of the four worlds? When working with the pathways the cards of the Major Arcana can be invaluable to aid us in our understanding. Consider these questions when meditating on this pathway and this card, a full understanding can deeply aid our quests in life.



### **Pathway 12 - Key 1 The Magician.**

Situated on the pathway between Kether and Binah this card represents the beginning of direction. The first pathway leading to the imposition of form that brings about the start of the journey. The first indication of direction towards actuality. This card represents the first stage of conscious existence, the emerging of self-awareness at the beginning of the journey of life. With the symbol of divinity and eternity above his head the Magician is a card that stands as a direct link to the source. One hand points to the sky whilst the other points to the ground indicating "as above so below". The combination of this and the symbol of divinity and eternity shows that the journey is infinite unending. Ask yourself the same questions as before when meditating upon this pathway to fully understand both the card and its position here.



### **Pathway 13 - Key 2 The High Priestess.**

Situated on the pathway between Kether and Tiphareth this card represents balance. It is the gateway that stands between the pillars of force and form. The joining of the crown with beauty that carries the soul on its journey towards actuality. The harmonising of opposing forces is indicated here. This card symbolises counterpoise, relativity and the dualism of pairs of opposites. It is the interaction between two poles, which are represented by the two pillars. It is man's experience of individual existence, as a separate ego divorced from the world around him. It is the number of time, as opposed to timelessness, creation as opposed to the creator and the reflected light of the moon as opposed to the direct light of the sun. The pathway of combination and procreation that absorbs and unities the opposing energies of the pillars either side of it. Once again consider the questions raised in the Fool when meditating upon this pathway to gain full understanding of both it and the card.



### **Pathway 14 - Key 3 The Empress.**

Situated on the pathway between Chokmah and Binah this card represents harmony. It is the first of the pathways that link the opposing pillars together directly to create physical movement towards actuality. Fertility that comes from combining the masculine force and the feminine form. A joining of wisdom and understanding to create knowledge. This card represents synthesis and harmony, the resolving of tension created by duality through the birth of a third unifying principle. It is the pathway of birth, new life, fecundation and material productivity. It is the creation of phenomena in time, and a source of life itself. It is the abundant creative force of nature and an abundance of melding form. A passive approach as opposed to the active intellectual control expressed by the Magician. When meditating upon this pathway ask yourself how this first bridge between the two pillars differs from the previous pathways.



## **The Tarot and the Tree of Life Part 4**

Let us continue in our studies of the Major Arcana in relation to the pathways of the Tree of Life. Having already covered the first four pathways we may now look at the next group of pathways. Once again I would encourage you all to look deeply at this area as it can truly help us to developed both a deeper understanding of the Tarot and a much better understanding of the Qabalah. Though the Qabalah has been in existence for much longer than the Tarot cards it is noticeable how well the two fit together. Meditation on the Major Arcana cards can aid us a great deal when seeking to understand the pathways that span the voids on the Tree.

### **Pathway 15 - Key 4 The Emperor.**

Situated on the pathway between Chokmah and Tiphareth this card represents the physical aspects of love. It is the force that is required to reach the workings of the idea and bring about its birth. It is a card of concrete organization, the four square of logic of the mundane laws. It is reason, will power and the world of mankind on earth. It represents the creation of the will and symbolises masculine potency and creative energy which builds and sustains. Consider the purity of this pathway that is sourly masculine having none of the feminine elements of it's opposing card of the Empress. How is it different from it and what does it bring to the equation?



### **Pathway 16 - Key 5 The High Priest.**

Situated on the pathway between Chokmah and Chesed this card represents the questing soul in search of truth. A purely force based pathway that indicates the wisdom required to pass from one sphere to another. It is the card of mental inspiration, creative thought, moral law and intellectual synthesis. As a representative of the divine on earth he holds the keys to the heavens and also to the world below. It represents orthodox religion and accepted codes of behaviour in society and is the peoples link to the spiritual plane. It is a card of practicality, sensibility and honesty, informing the spirit into the meaning of life itself. It explains the secrets of the mysteries transmitted through tradition and traditional wisdom. Again consider the implications of this sourly masculine pathway.





### **Pathway 17 - Key 6 The Lovers.**

Situated on the pathway between Binah and Tiphareth this card represents hesitation and choices. It is the form required to reach the workings of the idea and bring about its birth. It is a card of tension and ambivalence, advancement and evolution. It represents the choice between two ways of life, between traditional authority and the desire for independent action. It is a time of development of the personality where it becomes entirely an entity of its own separate form and origin. A time to choose between independence and self-reliance or dependency on established authority. Consider how this pathway differs from its opposite to fully understand how the spheres on the feminine pillars affect the workings of this pathway.



### **Pathway 18 - Key 7 The Chariot.**

Situated on the pathway between Binah and Geburah this card represents the movement of fate. A purely form based pathway that indicates the understanding required to pass from one sphere to another. It is the card of progress, self-expression and independent action. It is the fate of one who has made their own choices when faced with the dilemmas presented before. It represents the harnessing of the animal instincts to draw the querter along the pathways of life. Consider again how this card differs from its counterpart on the masculine pillar.



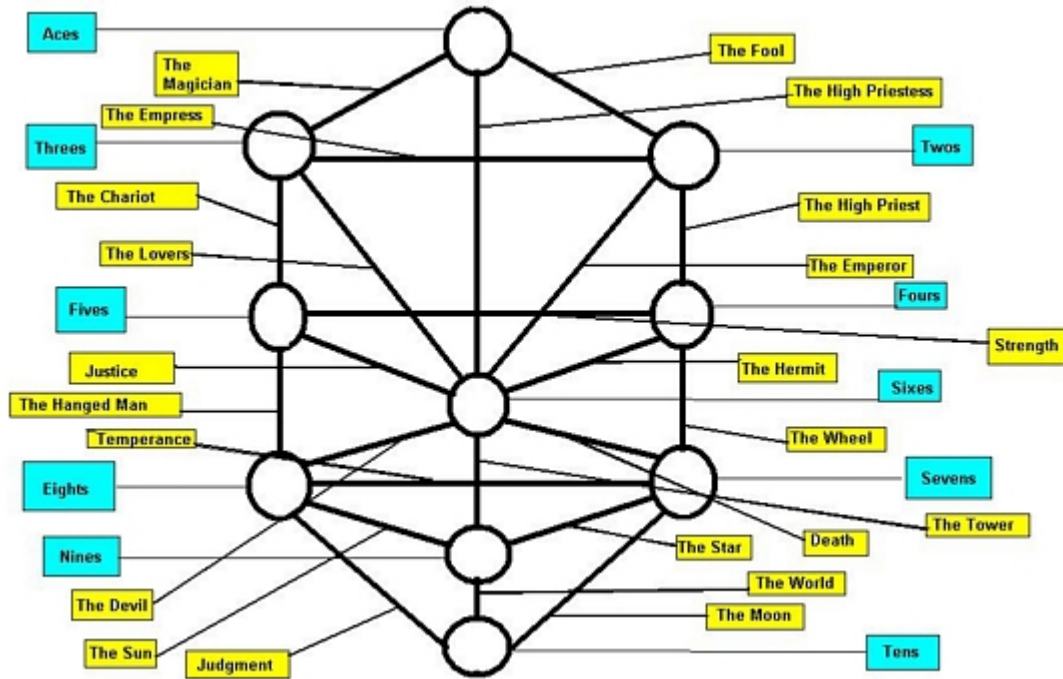
### **Pathway 19 - Key 8 Strength.**

Situated on the pathway between Chesed and Geburah this card represents hurdles and obstacles. This is the second harmonising of the masculine and feminine pillars. It links the spheres of mercy and might to create a passive power. Strength from within as opposed to the actual manifestation of physical strength. It is a strength of will. It is the card of vulnerability, danger and over stepping the mark. It is similar to that of the Lovers in that it represents tension, opposition and struggle to reconcile divergent qualities. It is a symbol of eternity, completion and destiny. From out of the strong comes forth the sweet and this card displays the teachings that inner fortitude can conquer unbearable odds. It is the action of overcoming the odds represented in reconciliation with instinctive desires. It releases the energies locked within the reunites the conscious mind with the long lost paths to the inner centre. Representing the individual who through discipline attains self-control, thus freeing himself from the constant distractions and changes of mood that ordinary men are prey to. It is steadfast purpose and intent. Consider how different this pathway is from the one that spanned to gap between the two opposing pillars before it. What is the difference between them?



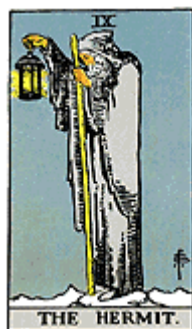
## The Tarot and the Tree of Life Part 5

So now we begin the next section of our journey into the understanding of the pathways of the Tree of Life. This section covers the pathways that come below the first supernal. Again I feel it is vital to our understanding of how the pathways work to study and consider the positions of the Major Arcana cards on the Tree of Life.



### Pathway 20 - Key 9 The Hermit.

Situated on the pathway between Chesed and Tiphareth this card represents the inner search. The second pathway from force to the centre pillar. It is the inner workings of mercy leading to the beginnings of the manifestation of beauty. Symbolically a card of the final stage of the first half of the souls journey. It is a card of awareness of conscience, the first glimpse of the inner light. It represents the first intimation of the brilliance of the mystical centre, which lies at the end of the quest. The feeble flickering of the inner light helps guide the Hermit on his journey. Akin to the Fool he is a journeyers but unlike the Fool he sees the dangers that lie ahead. It is the personification of the wise old man, the teacher who points out the threads of the meanings that are woven into the chaos of life. When all outside help is gone we can draw strength from within.



### **Pathway 21 - Key 10 The Wheel of Fortune.**

Situated on the pathway between Chesed and Netzach this card represents change. The second purely masculine force pathway, it links mercy with victory. The apparent weakness of mercy leads to the strength of victory. This card symbolizes new beginnings and completion of earlier stages. It is traditionally a card of perfection and is represented by a wheel or circle. Here the second half of the quest begins. Having travelled the inner world of dreams and visions as the Hermit the seeker is ready to move forward with new wisdom. It is symbolic of psychic wholeness and inner order and indicates that a major stage has been reached. As the soul casts off its old bonds its sacrifice is rewarded by the rise of its unconscious, as the wheel turns full circle. It brings peace of mind, resolution of guilt and affirmation of the order of the universe.

The hub of the wheel is the mystical centre held still while the radiating paths surrounding it all lead to the self. It indicates change and the cycle of life and shows the need to accept its motion and live in harmony with it.



### **Pathway 22 - Key 11 Justice.**

Situated on the pathway between Geburah and Tiphareth this card represents balance and equanimity. The second pathway from force to the centre pillar, it represents might manifesting into beauty. The justified application of might leading to the beginnings of the idea becoming manifest. It is the card of divine justice, balance and equanimity. The voice of conscience that speaks to the inner unconscious soul. When a situation has been judged the soul must now learn the lessons of life and start its journey anew.



### **Pathway 23 - Key 12 The Hanged Man.**

Situated between Geburah and Hod this card represents sacrifice. The second purely feminine form pathway. The link of might with glory and the mighty power manifesting into glory. Actual struggles winning through. It symbolises the interaction of unity with duality which gives rise to a third dimension. It is the symbol of renewal and salvation and illustrates one who has taken his own life in his hands and cast

himself into the depths. Though the actions of this card may not at first seem wise the soul hangs suspended by the knot of its own faith and the torture is transformed into ecstasy.



## **The Tarot and the Tree of Life Part 6.**

Onwards and downwards we continue on our study of the Tarot and it's placement on the Tree of Life. This section covers the pathways below the beautiful centre of Tiphareth. you will notice that the neat order of the pathways becomes a little messy here since the numerical order of the cards does not actually follow the order of the pathways. Since we are studying the cards here I have followed the numerical order of the cards in this case rather than the order of the pathways.

### **Pathway 24 - Key 13 Death.**

Situated on the pathway between Tiphareth and Netzach this card represents transformation. The pathway between the pillar of balance and the pillar of form, the power of beauty becoming victory. A passive change from the intangible to the tangible. The key of thirteen is emblematic of death and has often been associated with unfortunate conversations. It is symbolic of order and organisation, despite being the agent of chaos it is in fact the instigator of a new order which follows life. A liberator from whose presence releases the consciousness from its old bondages. The principles of nature sweeping away the old life and clearing the ground for the new. Without death there can be no life and bright futures spring from the loam of the past. It is a card of transformation, transmutation and symbolises the end of the old phase and the beginning of the new one.



### **Pathway 27 - Key 14 Temperance.**

Situated on the pathway between Netzach and Hod this card represents fruitfulness. The third harmonizing of the pillars of force and form, linking victory with glory. The careful balance achieved between force and form. It is the card of combination, of unity and the quaternary produces the pentagon or five sided figure illustrating organic growth. It is inspiration and the reconciliation of several parts in a great whole. It is the seed of new life entering a stage of total passivity. It is reincarnation or continuity of consciousness after death. A card of the middle way that indicates the need for temperance in all things. The need for calm, collected thought process to replenish ones provisions of that which is lacking. It is the calm after the storm of death and a moment of pause at the start of rebirth, like the first breath taken as the new journey begins.



### **Pathway 26 - Key 15 The Devil.**

Situated on the pathway between Tiphareth and Hod this card represents temptation. The pathway between the pillar of balance and the pillar of form, the power of beauty becoming glory. A passive transformation of beauty into a tangible reality. It is a card of the conjunction of opposite principles, of the negative aspects of lust meeting the positive aspects of love. It concerns the reconciliation of consciousness with the unconscious. The collective conscious has a shadowy side which contains all unrealized aspects of mankind. It embodies the energy of the inner self and should the soul give way to the temptation it risks becoming a megalomaniac with an over inflated sense of its own self worth, power and wisdom. If the challenge is met and recognized then the forces of darkness may be transformed into the power of light. The task at this stage is to comprehend and integrate the deepest urges of nature into the new life for the better and not allow the dark qualities to over take us.



### **Pathway 25 - Key 16 The Tower.**

Situated on the pathway between Tiphareth and Yesod this card represents calamity. The second pathway on the pillar of balance is represents a destruction that leads to new ways forward. It is the first true sight of real manifestation and a link from bliss to a firmer foundation. Sixteen is a solar number designating power and positive action. The raw power of cosmic energy striking down unshielded. The card represents the God of light and reason, the overpowering light of truth in which all falsehood and ultimately all duality is destroyed. A flash of inner illumination which brings freedom of enlightenment. Human consciousness in direct contact with the primary forces of the hidden centre, the goal of the mystic quest of the Tarot. This devastating impact frees the mind from its fetters and opens the way to the centre but if the conscious mind is not prepared, not strongly built on firm foundations, it may end in catastrophe. It is the destruction of an outmoded philosophy which cannot adapt to new conditions. Outdated beliefs, desires and opinions which hold the seeker back from enlightenment.





## **The Tarot and the Tree of Life Part 7**

Now we have reached the final pathways on the Tree and I'm sure that you have by now got used to working out what each of the spheres at the ends of the pathways give to the pathway. I'm sure that by meditating upon the major cards upon their pathways it will be easy for you to understand the pathways of the Tree. Let us continue down the rest of the Tree and complete this section of the souls journey into enlightenment.

### **Pathway 28 - Key 17 The Star.**

Situated on the pathway between Netzach and Yesod this card represents hope. The linking of the force of victory with the balance of foundations. The vision of hope for the future. This card is the emblem of the spirit, the mystical centre and of the call of destiny. It is a symbol of imagination and a link to the powers of the unconscious. It is symbolic of renewal and rebirth and also baptism. After destruction comes peace of mind, refreshment and the stirrings of new life. It is the energy of the psyche which transfers consciousness. It offers hope to the seeker that he is near the end of his journey. This card shows understanding and the lack of prejudice which comes from the doors of the mind standing open. It is consciousness that is not fixed and enclosed but open and free. This card represents the higher aspirations that keep the darkness at bay.



### **Pathway 29 - Key 18 The Moon.**

Situated on the pathway between Netzach and Malkuth this card represents creativity. After victory is the manifestation of the actual physical manifestation of the kingdom. From Netzach to Malkuth it gives clarity but to travel in the other direction can lead to illusion. Symbolic of the final stages of the quest and of solitude and vulnerability it shows that the end is insight. There is still the journey to the dawn and the path is badly lit and hard to discern. It is the utmost limit of human faculties but there is a need to discard the sense which have guided us thus far and a need for non-rational influence of the inward light.



### **Pathway 30 - Key 19 The Sun.**

Situated on the pathway between Hod and Yesod this card represents attainment. It links the form of glory with the balance of foundations. The manifestation of work becoming fertile in foundations of the future. It is a symbol of unity out of multiplicity and indicates attainment. It suggests the protective qualities of the Mandela and through it an approach to the mystical centre. It is the realm of consciousness, echoing the words of Jesus "Unless you be converted and become as little children, ye shall not enter into the kingdom of heaven." Having understood the illusion of the lunar night the dawn arrives and is bright. This is the joy of the soul, the new self regenerated in the sun's rays. There is the new incense of a new born. Consciousness triumphs over perils of unconsciousness and the river of death has led the way to the fountain of youth. Before the final step can be taken all opposites must be united to transcend the duality.



### **Pathway 31 - Key 20 Judgement.**

Situated on the pathway between Hod and Malkuth this card represents divine judgment. After the glory may we walk in the kingdom. From Hod to Malkuth it is the passage from purity to the kingdom of heaven. To travel in the other direction can lead to jealousy. It symbolises duality on a higher plane. The soul is ready to transcend its earthly plain and soar on new wings above. The psyche is released from its earthly imprisonment and is reborn. The herald calls the people to rise as if growing from the ground, their gazes raised to the sky and the winged form. This card refers to creative impulses which call forth the highest of the endeavours. It is a warning against missing the call and misinterpreting which can lead to lost youth or yearning. A stage in life where issues are at crisis point and once resolved changes will occur. Divine judgment for good or bad.



### **Pathway 32 - Key 21 The World.**

Situated on the pathway between Yesod and Malkuth this card represents reward. The final pathway on the central pillar of balance. The foundations becoming manifest in the final goal, the end of this cycle but the very roots of another. It is the card of synthesis and creation. The search is ended and the goal is reached. The self has reached true unity and is indivisible from its separate parts. The contra sexual elements have been reconciled, the psyche no longer holds illusions concerning its own separateness and is aware that it is conterminous with the entire universe. Poised at the mystical centre the figures move with joy and abandonment, joining ecstatically in the Dance of Life. The ring of life turns full circle and applied effort meets with success in proportion to the effort extended. It is a card offering hope as the goal.



Now at this point I want you to really consider how this final card reflects the journey to the rejoining of the source and yet it is not up there with Kether but down here in the kingdom of earth. It is in this form that we can best see that the beginning and end of the Tree are actually very similar points. Malkuth is in actuality Kether on a lower Tree. It is in this method that we begin to understand the fourth dimension of the Tree that tells us the beginning is the end is the beginning is the end and so on add infanume. Meditate on this for a while and you will understand the fourth dimension well enough.

## **Tarot and The History of Mans Civilisation and Spirituality.**

When we begin to look at how the Tarot fits upon the Tree of Life we can also use it to chart the historic progression of civilisation and spirituality. If we consider each card of the major Arcana to be a moment in time the progression of man can help us relate also to the pathways on the Tree. I will begin at the beginning of the major deck with the card of the Fool

### **The Fool - Key 0 - Pathway 11**

The first card in the deck, given the key of zero. This card represents the baby of the deck and the dawn of life. When the absence of anything first moves to become something. The Key of Zero is in itself a nothing which is defined a space with a line around it. In the case of the history of progression this is the first moment in timelessness, before life began. The point where something came from the nothing. Imagine if you will the first swirling in space the moment of activity happening. This is the Fool neither fully part of the history of man nor discountable as there is always a need for a beginning.

### **The Magus / Magician - Key 1 - Pathway 12**

The second card in the deck, given the key of one. This card represents the first masculine energy of force, to become something. The key of one is the first stage of conscious existence, of emerging self-awareness at the beginning of the journey of life. The Magician represents the male force, the creative urge, the first spark from which all things proceed. This is the birth of the cosmos. A totally masculine energy but what would become of such a cosmos? Could such a one last? No and so there must be balance.

### **The High Priestess - Key 2 - Pathway 13**

The third card in the deck, given the key of two. This card represents the first female energy of form, to create something. The key of two is the number of time as opposed to timelessness. It is creation rather than the creator. The High Priestess represents the female form, the midwife to life itself, the birth of the stars, the planets, the moons. Pared with her male counterpart she brings balance to the force. Without her the cosmos could no more be than light could be without the dark or white could be without black.

### **The Empress - Key 3 - Pathway 14**

The fourth card in the deck, given the key of three. This card represents fecundation, new life and procreation. The key of three is the number of synthesis and harmony, the resolving of the tension created by duality through the birth of a third unifying principle. In the history of life this would be the dawning of the first day on mother earth. This is the organisation of the cosmos into planetary systems.

### **The Emperor - Key 4 - Pathway 15**

The fifth card in the deck, given the key of four. This card represents the leading man as it were. The key of four is the number of concrete organization. The planets have arranged them selves, the sun hangs in the sky over earth like a giant spot light and the first life now takes centre stage.

### **The Hierophant - Key 5 - Pathway 16**

This is the sixth card in the deck given the key of five. This card represents the divine

creation of life upon the planet, from algae to annelid worm, from fish to reptile, from snake to bird, from monkeys to homo-sapiens through evolution. The key of five is the number of mental inspiration, creative thought, moral law and intellectual synthesis.

### **The Lovers - Key 6 - Pathway 17**

This is the seventh card in the deck given the key of six. This card represents the development and multiplication of the species of man. Prior to this man was not enlightened to the ways of life's creation. Suddenly man learns that sex leads to reproduction of offspring. The human race begins to blossom and grow then take on roles of hunter and gatherer. The key of six is the number of advancement and evolution. This is a huge development step for man.

### **The Chariot - Key 7 - Pathway 18**

This is the eighth card in the deck given the key of seven. This card represents the next great advancement of man, the wheel. Now man can have travel, he learns to tame the beasts of burden to do their hard work for them and is now truly the dominant species on the planet. The key of seven is the number of progress, self-expression and independent action.

### **Justice - Key 8 - Pathway 19**

This is the ninth card in the deck given the key of eight. This card represents after man begins his development of the first civilisations he begins to find need for law and order, for justice and harmonic living with his brethren. Lady Justice is born. The key of eight is the number of infinity, eternity and destiny it is a divine number which shows equality and balance in harmony.

### **The Hermit - Key 9 - Pathway 20**

This is the tenth card in the deck given the key of nine. This card represents when with civilisations given all they need to grow and work man turns inward and walks the inner path. The path of the Hermit brings the formation of spirituality to mankind. The discovery and understanding of the soul begins. The quest for the ultimate answer to the meaning of life begins in earnest and philosophy and theology enter into civilisations. The number nine is a symbolic number heralding the last of the single units. It symbolises internal awareness of conscience.

### **The Wheel of Fortune - Key 10 - Pathway 21**

This is the eleventh card in the deck given the key of ten. This card represents the rise of the great cultures of the world of man. Babylon rises to power and grander and falls into the depths of depravity. Egypt thrives till Alexander the Great arrives with his Greeks. Next the Romans come to power and on and on the wheel of time turns. Ten is the number of change, new beginnings. What once was will be replaced with new and better. The number ten is traditionally thought to be a perfect number and it's symbol is the circle. It heralds the start of a new beginning for man

### **Strength / Lust - Key 11 - Pathway 22**

The twelfth card in the deck given the key of eleven. This card in Crowley's deck is given the name of Lust and it is with this I shall link this card to the worlds histories. The heights to which all the power houses and empires rose would inadvertently bring about their downfall. Too much expansion leads to over extension and leads to ruin. Did Babylon the whore not ride astride the ravening beast of lust and did the lust not

bring about the ultimate end of Babylon the civilisation? Consider if you will the conquests of Rome while the reckless leaders gorged themselves in drunken orgies. What once was strong and proud heads for a fall. The number eleven is the number which returns the balance and equanimity, divine justice and the voice of conscience competes with the voice of lust.

### **The Hanged Man - Key 12 - Pathway 23**

This is the thirteenth card in the deck given the key of twelve. This card represents the fall of civilisation into the dark ages. Like an anaesthetic for surgery the dark ages were a much needed holding of civilisations breath, a painful period as is maybe, but one which would stand at the darkest point just before the dawn of a wondrous new age. The number twelve signifies the interaction of unity with duality which gives rise to a third dimension. It is a symbol of renewal and salvation.

### **Death - Key 13 - Pathway 24**

This is the fourteenth card in the deck given the key of thirteen. This card represents the grim and bitter dark ages as a whole, a time of battlefields, of plagues, of the burning times and the inquisitions. One state must end before another may commence and the reaper clears the old harvest and prepares the ground for the new planting. With the fall of Constantinople the scholars and their books fled west and gave birth to the Renaissance years. The first printing methods and the first books begin to become more readily available. The number thirteen is emblematic of death and renewal, of order and organisation. Though being an agent of chaos it is the instigator of new foundations and orders.

### **Temperance / Art - Key 14 - Pathway 25**

The fifteenth card given the key of fourteen. What better card to represent the Renaissance Age than that of Crowley's Art? Here the faculties of art and science rise to power. Consciousness flourished, reason thrived and civilisation was revived. Poets and artists worked hand in hand with inventors and men of science. Men like Leonardo De Vinci came to grace the halls of fame. The number fourteen is a combination number mixing unity and the quaternary to produce the pentagon. This five sided figure illustrates organic growth.

### **The Devil - Key 15 - Pathway 26**

The sixteenth card given the key of fifteen. The Devil is a difficult card to fully understand and as such it may seem hard to understand fully how the Devil can follow such a shot in the arm to civilisation and the Renaissance Age. The key can be found in the visual images of the card itself. The mark of the devil is the five pointed star with four points up and one point down. The four elements of matter rise while the spirit is lowest. From out of the light of the Renaissance comes the age of reason and rationality. Art and poetry is left behind as science ascends as if a god. Materialism is next to raise its ugly head, replacing spirituality in its importance and money is mans new divine. This is the dawning of the age of industry bringing with it steam engines, mass production printing presses and the first flying machines. The number fifteen is the conjunction of opposite principles and also the number of love through negative aspects.

### **The Tower - Key 16 - Pathway 27**

The seventeenth card given the key of sixteen. The Tower signifies the rise and fall of the industrial age. With materialism replacing spirituality in the level of importance

with man the need to grow and progress and develop the new industrial creation is understandable. Man built factories and industries and materialism flowered but the divine will not be suppressed indefinitely and as with the images of this card mans material tower would eventually feel the destruction of lightening from on high. Enter in World War One. Men who had once stood on assembly lines now took their places on the battle lines and industry ground slowly to a halt. The number sixteen is symbolic of cosmic energy which strikes down unshielded. The divine might over throws the matter of man and spirituality will have its day once more.

### **The Star - Key 17 - Pathway 28**

The eighteenth card given the key of seventeen. The Star ushers in a new and more learned age of spirituality. Amidst the ruins of mans creations he lie confused and dazed. Man's once proud material god is laid low but the soul is set free from the chains of the material and powers its gentle light upon humanity like the light of hope in this card. In the aftermath of the bloody conflicts of war man seeks once more a sacred path. In a world of bereavement and wrecked lives faith and the occult thrives. The Cottingsly Fairies, The Golden Dawn, man turns to spirituality once more in search of his answers. Magic and mystery offer new hope and mans soul turns once more upward. The five points of the pentagram revert from four points up to four points down and the soul is priority once again. The number seventeen is symbolic of renewal and rebirth and baptism. After the destruction of the Tower came forth a peace, refreshment and the stirrings of a new life.

### **The Moon - Key 18 - Pathway 29.**

This is the nineteenth card in the deck given the key of eighteen. The Star was but a tiny flicker of light in the history of mans darkest times however. Not so much a false hope, but yet a false dawn. Fast on the trail of World War 1 came the start of World War 2 and it is this return to darkness the Moon represents. The darkest hour comes just before the dawn and this time in the mystery of man was defiantly that. Auschwitz and Hiroshima bring blight and tyranny to obscure the flickering light of the soul. The number of cards in the Major Arcana is twenty two which matches with the Hebrew alphabet. The letter attributed to this card is Qoph which means "back of the head". Thus man's unconscious mind implied his darkest and more unreasoning side. Here we watch as the nuclear stockpiles grow and the fate of the earth hangs in a dark cloud of doubt. Mankind grows obsessed with its own end and the very planet seems depressed and laid low. The number eighteen is symbolic of the final stages of the quest and of solitude and vulnerability. The Star offered man hope that an end was in sight but there is still a journey towards the dawn along a badly lit and hard to discern pathway which is The Moon.

### **The Sun - Key 19 - Pathway 30.**

This is the twentieth card in the deck given the key of nineteen. What more fitting after the dark time than the bright and welcome light of the sun's rebirth? The final light of dawn on humanity shines at last. Here the Hebrew letter Resh applies meaning "front of head" and symbolises enlightened conscious thought. With World War Two at an end youth, by the century's middle years, outnumbers age and thus seeks new ideals. New spiritualities and religions rise, man is no longer wanting to be controlled by his spirituality but seeks a freedom from binding chains of strict doctrine and religions. By the 1960's the freedom over spilled into civilisation as a whole and Buddhism, Zen, Astrology and the I-Ching mixed randomly with drugs, which aped the shamans trances of years before. This was the Psychedelic Peak, the

soul-revealing moment. The dawn of the “New Age” the dawning of the age of Aquarius. Though as is often seen with man he could not limit his consumption and the Zeitgeist’s Solar Flash scorched many the visionary of the time. Their lives left confused, addicted and lame. Nothing more than drugged out melodramas of acid casualties. The number nineteen reduces to unity of multiplicity and indicates attainment.

### **Judgment / The Aeon - Key 20 - Pathway 31.**

This is the twenty first card in the deck given the key of twenty. The sixties ushered forth a revolution which influenced that which followed it tremendously. Like a butterfly effect its ripples continued on long after it’s time was up. The apocalypse of Vietnam heralded a new world order of enlightenment. Not so the cataclysmic end of days but rather a time of revelation. From here on in man’s knowledge doubled and tripled and kept on growing. The first man in space, the first computers as we know them today, the list of technological developments go on and on, with each advancement we come closer to the immaterial world, the world of spirit over matter. The world wide web a thing of binary codes made up of nought but numbers 1’s and 0’s roll out in sequences creating artificial intelligence and a new consciousness is born from out the ashes of the apocalypse. As we today send messages across the globe on Virtual’s silken web would we not seem to man long past as magus of great power? Would we not seem to those who walk the path of history as gods? The number 20 is symbolic of duality on a higher plane. It symbolises the readiness of the soul to transcend the earthly plane and step into the immaterial and the virtual realm.

### **The World / The Universe - Key 21 - Pathway 32.**

This is the twenty second card in the deck given the key of twenty one. As the last card in the pack I think to link this card to history would be impossible and yet this march through time requires a tie up and that lies in the pathway to which this card relates. The 32nd pathway mans next great leap of advancement. When we look at the history of man so far we see constant change and alteration, expansion leading to times of internal seeking. If the Day of Judgment really has come and gone with the launch of the atom bomb on Hiroshima what next for us? Will there be another time of darkness before yet another new day? Are we now in the grips of that darkness as wars rage across the planet and religions, with the one same God, fight and pull at each others hair and threaten to pull the world apart with all their rage and hate? What more must man throw off to find the true and lasting enlightenment which will bring about the ecstasy and utopian world we all now seek? The answer lies before us on 32nd Street. The body, the material, all matter must be cast off to walk the 32nd path. To become one with that from which we came once more. Oh yes the end of the world is neigh but only the world as we indeed know it. Strive now, try harder, learn to walk the silken web of Virtuality, learn to cast of that which you have always called reality and step once more into the immaterial and be once more not just of matter or just of will but be both and more, all and everything. Step from Malkuth into Kether and let the physical world join forces with that of God. Given the number twenty one this card symbolises synthesis and creation. When the search has ended and the goal is reached the self has found true oneness and is indivisible from the whole.



## Malkuth Meditations

In magical working meditation is one of the most important tools for growth. Through meditation we learn to quiet the mind and tune into the energies we need to work with in magic. When entering into a magical life the subtle changes that need to take place within are often hard to see. The changes take place gradually and often we don't realize they are happening until later. It is important that we write down the results of our meditations if we are to get as much as possible from them. Through this record we can chart our growth especially in repeated meditations. It is wise to repeat our meditations frequently so that we can discover more from them.

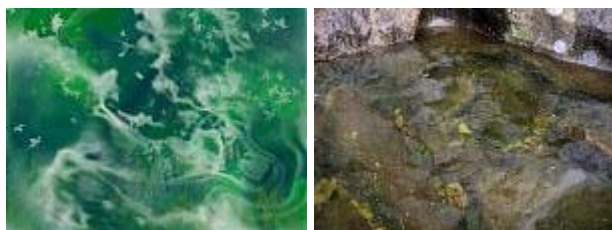
There are different forms of meditation but here I am going to be taking you on a guided contemplation meditation using pictures to focus the mind upon. Using visualization I will ask you each to walk around the images I give you, view them from all angles, touch the image, smell it, taste it. Allow each train of thought to take you deep into the image and see where it leads you. If the images change watch and see what they become.

For this first section I am going to concentrate on the actual physical Earth but you may wish to use any of the images given to you in Malkuth's lesson. I will post each image in a single post giving you some loose directions to follow.

We begin in water as all life came from it. As you gaze upon this image flesh it out, make it move. This is the water of life how does it flow? Hear it, a sound first from within the water moving slowly out. Touch it, feel its force, feel its power, where can it take you? Taste it, fresh and cool against your tongue, swallow it feel it inside you. Now join with it, become part of it, be one with it.



We move to a quiet pond. The water moves slower, you move slower. There is rich lush vegetation within the water. Feel the grasses and rushes brushing against you. See the life that surrounds you. The water turns you slowly, supporting you, caressing you. Hear the soft gentle gurgling sounds of the water around you. Pull up slowly out of the water and look at it from above. You have been one with it now how does it look, sound, feel and taste?



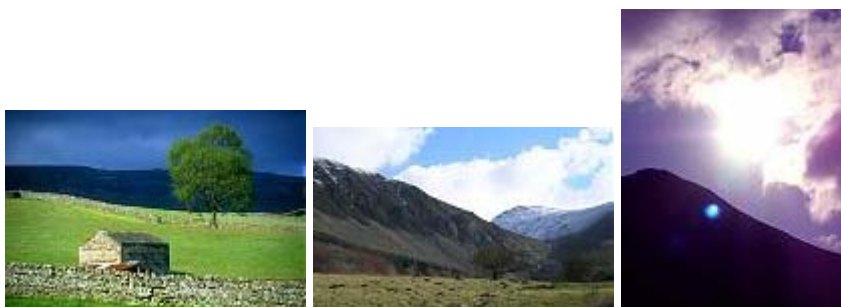
We move out of the pond and pull back to view and take in the surroundings. You are above the pond now separate from the water that gave you life. See how the water joins with the earth. See how it feeds the earth. The trees and vegetation that surround the pond are lush and green. Hear the gentle sigh of the air in the leaves. Smell the fresh sweet air of the woodland. Touch the leaves upon the trees. Taste the fresh dew on the leaves. Become one with all the life that surrounds you.



We move away from the pond from which we came. We walk along a wooded pathway. The woodland is teeming with life. Listen, what can you hear? Breathe in deeply, what can you smell and taste? Touching everything how does it feel? Sit down under one of the trees, lean your back against it, sink gently into it. Join with it feel the stronger pulse of life within it. Experience its ancient wisdom. Reach down into the earth with it drawing up the nutrients that feed and give life.



We follow the pathway out of the woodland into a wide open field. Lush green hills stretch out before us. The sky above us is stormy but the sun still shines upon the land. Step into this wide open country. Can you feel the heart beat of the earth? Can you hear the life around you softly breathing? Could you run for ever to that far off hill? Go now, vault that wall, run through the gap in the next one and keep on and on till you stand upon the top of that far distant hill. The earth sustains you, you can do anything. Stand on top of that hill spread your arms. Feel the air around you, let it lift you. You can fly.

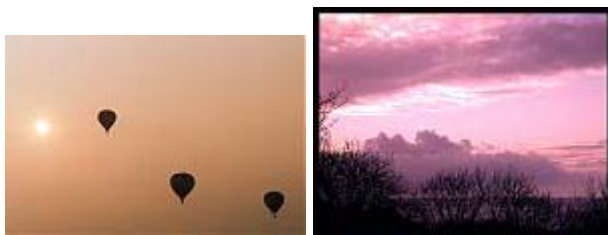


We move up in the air, fly higher and higher. Move out into the darkness of space and

look down on the mother Earth. See how the clouds swirl around her. Watch as she revolves slowly. Feel the power of your conception with her. She gave you life, she fed you, she nurtured you. Isn't she the most beautiful thing. She hangs in space before you like a new spark of life. Fly around her see her beauty from all angles. Let her call you back home to nurture and care for her once more.



Now slowly we move back down to earth. Float gently like the balloons. Feel the air talk you where it will. Feel the sun warm you. Hear the rush of the fires in the balloons. Gently now, slowly float lower, let the air sport you on her thermals. Where will you go today? What will you see? What will you experience now you are home?



Now gently we touch back down. We went all the way out into space and we looked upon the mother from so very far away. What do we feel for her now we are home? How is it different than when we went out there? You are older now is it you or the earth which needs nurturing? Feel yourself being drawn down into the valley. Gently sinking down, down, down. Embrace the earth once more.



We come closer, closer to the mother. See the life that grows even on her rocky surface? Reach out touch the rock, feel it stable and reassuring. Run your fingers over in and then taste the minerals on your fingers. Smell the iron in the rock. Sink into her as you would return to her in death. Be awake and aware. She is calling you all the time calling you. Rejoin with me?

We become one with the earth. We meld, stretch out, we are minerals. Our consciousness is the crystal help in the earth. Bright, clear and vibrating with energy. The mother has given us life, she has set us free to walk the earth. We have walked,

run, seen, touched, heard and tasted so much and now we have returned to her. We are everything and yet we are one. Step into the crystal ball. Visualize your view from within it. What must the earth see as she looks out at us?



Since I'm working purely on a self development bend that is hopefully going to help me get more in touch with my feelings I'm going to only write down the emotions the pictures here give me. This is probably going to take me quite a while in all and I will probably keep coming back to this and adding to it. For this particular phase of my development I am dealing with Malkuth as if I was a young child just learning about their emotions. So please feel free to let me know what you think of it as I go along. I'm going to give you a full explanation of my issues once I get to Hod but for now I'm just sticking to emotions.

As I look at the first picture I'm taken back to the last time I visited this waterfall. I wasn't there for myself I was there with a friend who needed a kick start out of a depression pool she was in. Instantly I find myself shielding my own emotions since I need to be working with hers not my own. This is the empaths curse, always putting ones own feelings to one side to help others with their own. I force myself to forget that and listen to myself for a change. In these images I am the only one here, I don't have to share myself with anyone. I can experience this all for myself. So I gaze upon the image and turn within myself. How did I feel this day? The sun was shining for what seems like the first day of the year. It was warm and the first buds of spring were swelling on the trees around me as I walked up to the waterfall. I was relaxed and comfortable in my lovely home land. As we got closer to the waterfall I could hear it before I could see it the roar of the water excited me. I hadn't been here since I was a child. Happy memories of the heatwave of 76 filled my mind and slowly my heart again. As we got closer I finally set eyes on the waterfall, it is the second longest in Britain and I must admit to feeling some level of pride that this spectacular place was part of my homeland and my heritage. I was filled with pride and love for my beautiful countryside. I can feel this emotion now filling my chest puffing it out, my eyes sparkling with delight. This is part of me I am part of this and it is beautiful. As I stand there in my pride my friend fills the beautiful silences with her empty words. I suppress a feeling of resentment that rises angrily in me. This time I don't have to suppress it this time I'm here for me. I let the resentment rise I feel it knot in my stomach as I coldly tell her to shut up and let me enjoy my moment in peace. The knot unravles as quick as it came and the tension leaves me once again. I turn once more and head towards my waterfall. As I get right up to it the excitement fills me once again, pictures of my childhood visits here fill my mind. Oh how happy I was, how young and carefree. A little 6 year old with pigtails and a yellow swim suit paddling amongst the rocks in the cool fresh water. I scramble over the rocks to get closer to the waters edge dipping my hands into its cool clear depths. I cup my hands

and drink the cool sweet mountain water it freshens me with its touch lifting my spirits to new found heights. I want to get in but I have no towel, I want to get in but the waters so cold. I feel the yearning to feel the water surrounding me it tugs at my heart strings but sadly I turn away. I'm not a carefree kid anymore who is blind to the dangers I'll catch hypothermia or something if I swim in the water at this time of year. I reluctantly climb back up the rocks and we walk over the bridge and right up to the waterfall. There is a wind here from the force of the water. I stand letting the enormity and power fill me making me feel so small and insignificant in its comparison. I am filled with a profound and deep awe for nature's power. The noise of the waterfall is everywhere blocking the inane chatter out. I scramble once more down into the full bowl of the waterfall feeling the spray covering me, soaking me, baptising me once more. This water is so powerful it could crush me, it would suffocate me, knocking the wind right out of me and yet it calls me to join with it. Come swim in the icy waters of death and rebirth. This time as I turn away from the water I no longer feel that sadness. I feel invigorated and refreshed. I feel its power touching me it is within me. I am mostly the same as this it is me and I am it. It requires nothing from me yet gives me so much. I feel lighter and more relaxed. I am renewed. I throw a little of my herb bread into the bowl as I leave, a simple offering for what I have received here. I turn and walk the path back giddy with happiness. I see so much that I missed on our way up here. My eyes are opened to the glory that surrounds me and is part of me. I am alive, I am reborn.

Missing out the digital picture since it has no emotions for me in reality I move to the tree surrounded lake. This was taken three years ago on the way home from a camping trip. There was me, a friend, my son and the dogs. We had driven half the way home and stopped off for a tea break and a leg stretch. It was the first day of rain after a steaming hot week of blistering sun. Everyone was tired, dirty and looking forward to a nice long bath and a good sleep in a real bed. We got out and my son took one dog while I took the other and we walked up from the car park into a little wood. My son and my friend went their own way I went mine. We had spent a week in a large camping group and I think we all needed some personal space. I know I was craving it. The rain had stopped but the dampness hung in the air misting it. It was refreshing after the long hot week and the drive towards home. I remember how silent it all was, like someone had thrown a damp blanket over everything muffling out any sound. I remember climbing to the brow of the hill and the trees parting to reveal this lake down beneath me. I was stopped in my tracks by the surprise I felt at it being there, hidden away from everything. There was no way to get down to the lake since it was in a quarry but for once I had no wish to jump in anyway. I felt a sense of magic within me. Like a child discovering their own secret garden. I remember sitting down on the wet grass not caring that the damp mist was soaking me to the skin, not caring that the wet grass was soaking through my jeans. The silence was like a soothing balm to me. No one around to disturb it. No vocalised or unvocalised needs from other bombarding me. This was true peace. I sat there for ages just letting the silence wrap around me and fill me. Slowly unravelling the tension of the holiday. All that week I had been assailed by other people's needs and other people's emotions and other people's requests and other people's demands. I was worn thin like too little butter on so much bread. This isn't how you're meant to feel after a holiday. You aren't meant to feel like you want the world to just go away and leave you alone. I feel that resentment rising within me again. That knot in my gut of anger. Why can't they all just leave me alone, why do they all need so much, why can't they just keep it inside, why do they have to project so much, why do I have to feel so much for them

at the cost of my own feelings? These questions run through my mind as I look at this image again. I remember exactly how I felt at that moment. I wanted to turn away right there and then, take my friend and my son and the dogs home and just drive away and be alone. It was heartbreaking because I couldn't I had to go back to regular life. No more Diane time. Time once more to be the empath to go back and wear a different hat for everyone. I stand and walk away from my secret lake but I don't tell a soul about it. It's mine that one little lake hidden away from view, my lake of my emotions, my place alone.

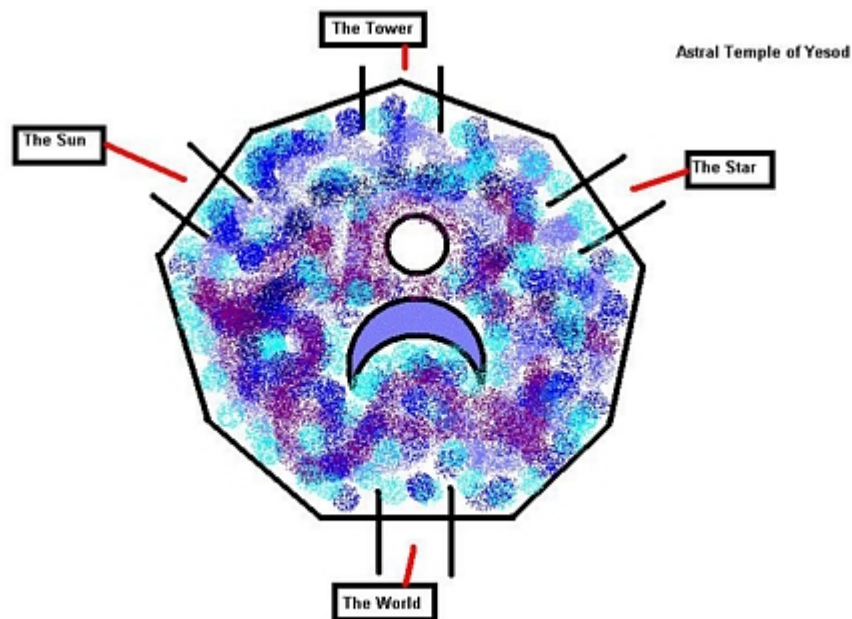
I'm going to skip a few images again now since they have only mild emotions attached to them and I don't feel they can help me much with the work I'm doing here. I'm going on to the picture after the balloons of the valley. Sychnant Pass this place is called 5 mins from my home heading East. This shot was taken three years ago on a hill walking trip before I actually moved to the place I live now. What do I feel as I stand at the top of this pass? Fear! I'm on the edge of a cliff, the bottoms a long way away and I have vertigo. Not just your I can't move I'm terrified vertiog. I get the I can feel myself falling forwards vertigo. I can feel my body swaying as I stand at the edge of the cliff I have to keep looking out at the valley because if I look down I know I'm going to just topple forwards and I am going to fall for a long time before I hit the ground. Terrified I feel the very thought that for once I might not be in control of my emotions. This is an irrational fear, I know I'm perfectly safe and I'm not going to fall but I'm scarred none the less. I'm so small so insignificant in the grand scheme of things. Just a smut of dust in this great big world. I feel my heart raising pumping my blood around so fast I can hear it roaring in my ears. The wind is howling around me but I can't feel it since I'm locked in this prison of fear. No escape since the fear is with in me. Nothing to run from since its all within me. Do I fear death? No I don't so what is it I fear? I fear the enormity of it all and my insignificance within it all. I slowly back away from the edge but the fear is still within me. I am nothing. Taking my heart in my hands I step once more up to the edge and change to the image of the rocks. This is what is before me. I must look my fear in the face. Once again my heart is pounding in my ears and I can feel my body swaying wanting to topple forwards. I kneel down to feel more grounded and force myself to look down into that which I fear. Gods but the grounds so far away and all thows rocks to brake my body upon. What is it I fear now? Pain I can feel it its tangible. Everything thats hurt me in the past be it physical or mental it fills me overwhelms me. So I look once more into the face of my fear and I see it. A twisted, oily, black mess of pain, of suffering, of torment. Wow I never knew. Even as I stood on the edge and looked over, I never knew. My biggest fear is pain and it tangles inside me locking out everything else, blocking out every other emotion totally. I do feel, I feel every day, one emotion constantly blocking out everything else. Fear of insignificance fear of pain.

Ok thats it for now from me. A bit of an emotional roller coaster here but none the less and experience for me. I knew I needed to do some work with these images, I never realised this was what I was going to discover here. Argh this is all a bit scarry can I go back to my safe little bubble of logic please? No I can't can I since I must climb the Tree.

## Astral Temples

For extending the meditation upon a sphere it is possible to build an astral temple for the sphere and do your meditation from within it. Using the magical symbols of the spheres and some of the information given on the spheres it is possible to construct a temple within the mind. How real it becomes is up to you and your imagination and how long you work on building it. This is a way of going deeper into the meditation for you already begin the meditation in a meditative state. It is also very useful for meditations on some of the spheres further up the Tree.

I will begin by giving you an example of the Yesod Astral Temple. This temple has nine sides and is made of quartz. In the center you place a crescent shaped altar, draped in a violet cloth. Behind the altar place a pedestal on which to visualize the magical image you desire to meditate upon. The floor of the temple is like the night sky an ever changing mirade of blues, violets, lavenders and purples. The temple is roofless and the Moonlight streams down into it. You may place alters around the walls to chosen deities of this sphere which you may approach if you wish to contact any of them. The temple has four doors, arranged as in the picture shown below. Each doorway leads to one of the pathways from the sphere and are represented by the image of the pathways representing Tarot card. Above each doorway is the planetary symbol of the next sphere beyond it. The statues and altar trappings will seem elusive and indistinct and shapes and postures may alter as you watch them. This temple more than any other you may create is a temple of the mind and your imagination how vivid you make it is up to you. The doorways out of the temple are like thin flimsy veils of the conciousness that ripple and waver. To exit anyone of them you must use the power of your mind to make this door firmly visible. Suitable contemplations for this sphere would be divinatory arts, meditations on the Tarot or Runic poetry may be well enhanced in this temple.



## Yesod Magical Exercise Part One

Build a astral temple of your own and meditate from within it.

### **Part Two**

Below you will find another selection of images for journey work meditation which you can conduct from within your astral temple. Consider the walls of your temple transparent and build the images around you without and within the temple. Return with a detailed paper on your meditation. You have one week until the next paper. Each sphere paper will become more demanding and require more work from you. I hope you enjoy this next bit of visualization and meditational journey work.

We begin at night the Moon gentle light cutting through the trees around it. The night is still around you, hold your breath a moment what sounds can you here? How does the night wood smell differently to the day? As you gaze upon the Moon how do you feel? Could you reach your had up and touch her beauty?



You move up to the branches of the trees around you. Closer to the Moon. The lovely Lady Luna speaks you your inner tides, do you hear her words? Do you see her changing face? She calls you to respond. Rise up stand alone from the world, stand on your own two feet seperate yet secure.





Rise now float up get closer to the Moon. See her shapes and patterns. See her beauty. Like a ball before you how would you play with her? How would you touch and be touched by her? What do you feel when you see her? What sounds come to your ears as you guess upon her full beauty?



Now the moon is waning. She becomes thinner. Do you see her illusions? Do you feel her change within you? Could you reach out still and hold her in your hand?



Now the Moon waxes. So thin nothing but a sliver of her former glory. Like a sickle before you. Can you cut through the illusion? Could you be cut by the sharpness of reality?



Now the Moon returns to her fullness and we move closer. We see the changing patters for what they are. Not pictures or faces on the Moons surface but craters and hills, dips and rises. Touch her how does she feel to you now? See her, how does she appear to you now?



Come closer now, close enough to stand upon her surface. What does she look like now? What does she feel like now? How do you feel right now? Are you still in love with the Lady Luna? Do you still court her changing face?



Now that you walk on her surface turn and look at your home. So far away so small and distant. Do you feel the stillness here? How does it feel? Like a breath caught waiting for the moment of exhilaration? Does the Earth call you home?



Feel the Earth calling you back. Now that you have journeyed how do you feel about her? Does she call to you? Do you long for the embrace of the mother? Go to her, fly to her tell her what you have found.



## **Tiphareth Part 1**

### **The Qabalistic Cross**

There are many different ways you can introduce the Tree of Life as a working tool into your spiritual, magical and mundane life. To share them all here with you would be impossible so I'm just going to carry on with the basic works we have done already dealing with what the spheres represent at their core. Tiphareth is a transitional sphere where we pass from one thing to another. Sometimes it is a massive transformation other times it is but a small thing. In the first case it is like a death and rebirth, in the latter it is but a little step over a new threshold. Which ever it may be there is cause to mark this passing in some way, so I thought it might be nice to teach you all a very simple exercise that is a good way to perpare yourself for ritual or meditation. The Qabalistic Cross has a mutlitude of other uses also from clearing away negativity to helping you get a little more grounded. It can also be used as a minor protective rite to keep away negative energies others may send your way. With simple personal adaptation you can find a multitude of uses for it other than the ones I have already mentioned.

To begin I would recomend that you bathe and cleanse your outer body. Once you have this down part you can quite easily do it every morning if you want after your wake up wash. This is a personal choice but I like to do this naked fresh from a bath or shower.

Stand quietly for a moment, breath deeply and rhythmically and still your thoughts. Let your mind go blank, casting off the worries and stresses of the day to come.

Imagine yourself slowly growing larger and larger with each breath you take in. You grow and keep growing like Alice in Wonderland. You become as big as the house you are in filling it all. Hold that size for a little while feel how it is to be so big. Slowly let yourself sink back down to your normal size with every breath you exhale, keep going getting smaller and smaller. Child size, baby size keep going till you can fit in a matchbox, keep going till you are the size of a thumb nail. Hold this size for a little while feel how it is to be so tiny, just a speck of dust in the grand scheme of things. Now slowly return to your regular size. Slowly now I want to you to make yourself lighter, lighter, keep getting lighter become the weight you were when you were tiny and keep going till you are as light as a feather or a speck of dust. Let yourself float upwards towards the ceiling passing through the ceiling on up to the roof. Float on up into the sky look down on your own roof and at all the roofs in your neighborhood. Keep floating on up so the Earth is below you tiny and growing tinier as you continue to float higher and higher. Expand again growing bigger and bigger to fill space. You are bigger than the solar system, the galaxy, all of creation. You stand in total darkness but you are not afraid, or cold or lonely.

Imagine that out of the darkness comes a brilliant beam of light that forms a brilliant swirling sphere of light just above your head. Don't force it just let it slowly form above you shining down upon you lighting up the darkness around you.

Vibrate the word "Atoh" or "Ateh" and gently bring your receptive hand up to touch your forehead. A beam of light comes down from the sphere to your forehead as you touch it.

Picture this beam of light flowing down through your body down to your feet as you point to them and vibrate the word "Malkuth". The light forms another sphere here half above and half below ground level.

Now touch your right shoulder and visualize another sphere of light forming there as you vibrate the words "Ve Geburah".

Draw your hand across your chest and touch your left shoulder and form another sphere of light as you vibrate the words "Ve Gedulah".

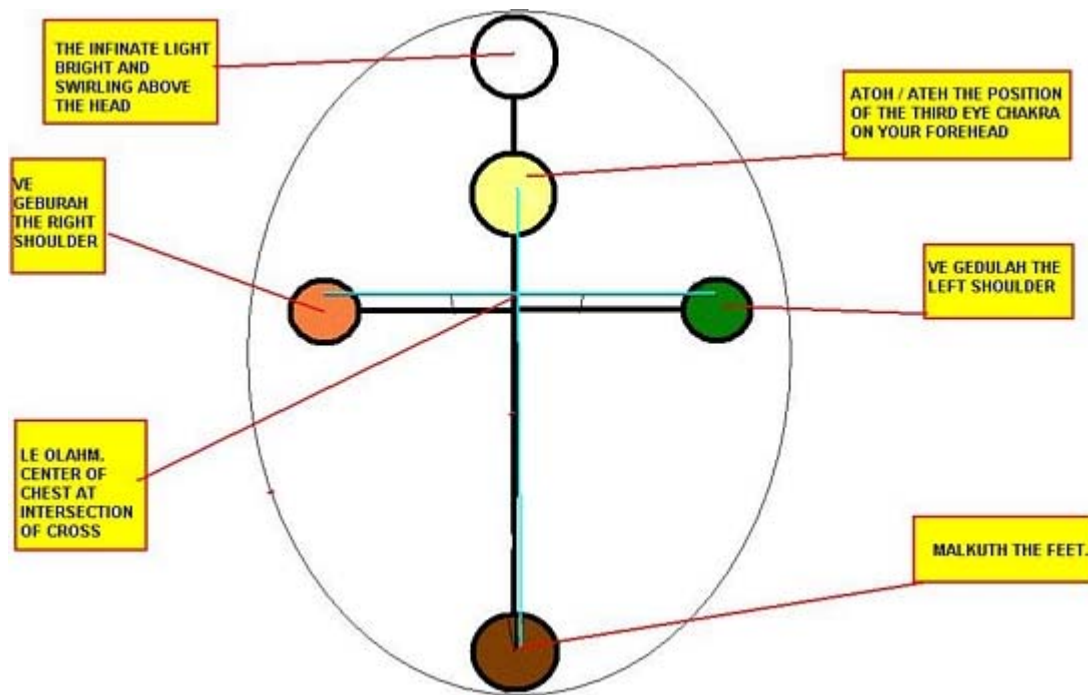
You now have a cross of light extending from your head to your feet and from your right shoulder to your left.

Clasp your hands at the intersection of the cross. Vibrate the words "Le Olahm" as a fifth sphere of light forms around your hands. This sphere of light continues to expand until it fills your entire aura. You are now in a sphere of light that totally surrounds you.

At this stage you can do a number of things depending on what work you wish to do. I have used it to go effect as a shield but also as a means to blast negative things away from me. I will use this as an example here for now.

Picture the sphere of light at your hands becoming brighter and brighter, the good energy becoming stronger and stronger. Now picture the negative energy as a solid object before you. Give it shape and form. When you have both negative and positive fully formed with an exhaled breath open your hands and push the palms away from you sending a beam of intense light straight at the object of negativity. You may wish to say something also at this point, I have a flare for the dramatic and I always like the sound of the words "Be gone". Say them with as much force as you can muster and blast the negative form with that beam of light. Splinter it and blow it apart let the light fill every last bit of it transforming it from negative to positive. Bring your hands palms together once more when your work is done at the intersection of the cross once more.

Stand for a moment once more in your sphere of light and then vibrate the word "Amen"



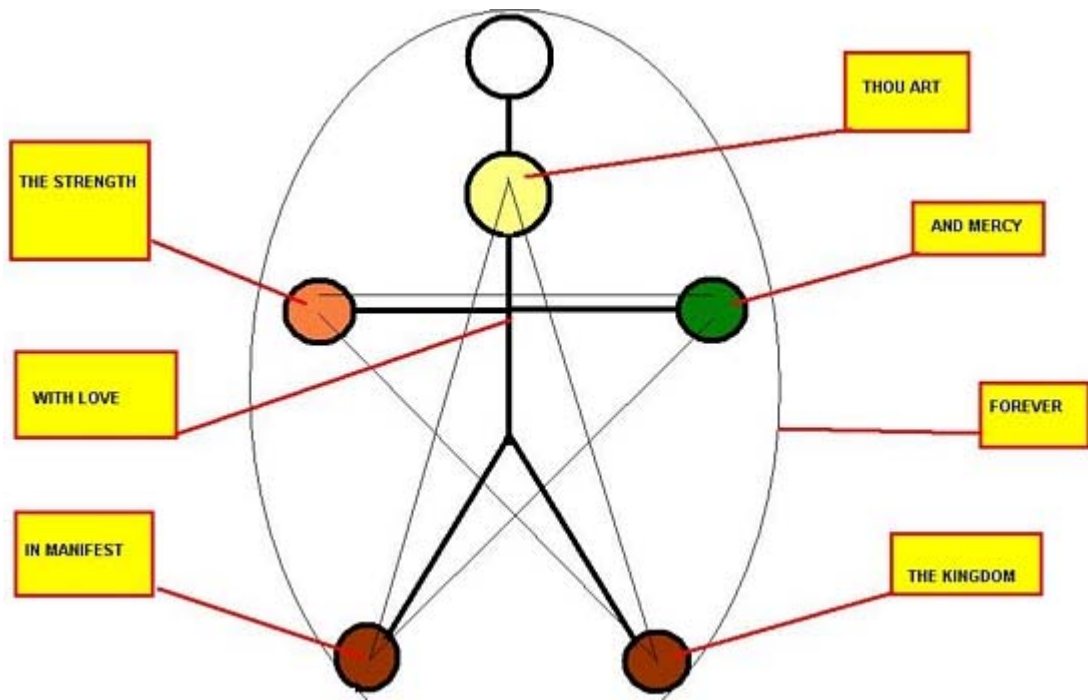
There is another more Paganish version of this, though I don't feel it has been used enough to build up as much power as the original, still it has a nice enough effect and you may feel you relate to it more.

Stand with you feet slightly apart for this one other than that do the same bigger smaller lighter visualisation as before.

This time directing your words to the Lord and Lady, visualise the sphere above your head, touch your forehead and say :

"Thou art,  
 The Kingdom (point to feet)  
 The Strength (touch right shoulder)  
 The Mercy (touch left shoulder)  
 And the Love (clasp hands in center)  
 Forever (sphere of light expands)  
 So mote it be."

You can also draw a pentagram of light if you like by first touching your forehead then pointing to your left foot, then touching to your right shoulder, then across to touch your left shoulder, then pointing to your right foot and returning to touch your forehead. As I said there are many different things you can adapt this with only your imagination holds the boundaries.



## Tiphareth Part 2

### Holy Guardian Angels

Down the ages there have been many different ideas regarding these beings and it can be a confusing mine field to work through. However, most ideas fall into one of two categories when we whittle them down. There are those who believe the Holy Guardian Angel, hence forth known as HGA, to be a totally external being. They believe it is an entity totally separate from the person which chooses to watch over someone's spiritual well being. Also in this category are the HGA's again separate in origin who are bound by past life or karma to watch over someone's spirituality.

Crowley and others like him however believed the HGA was the "Silent Self", representative of one's truest divine nature. Even though the HGA is, in a sense, the "higher self", it is often experienced as a separate being, independent from the person relating to it. In systems of magic such as Thelema, the single most important goal is to consciously connect with one's HGA, a process termed "Knowledge and Conversation." By doing so, the magician becomes fully aware of his own True Will

Quote:

Originally Posted by **Crowley** . It should never be forgotten for a single moment that the central and essential work of the Magician is the attainment of the Knowledge and Conversation of the Holy Guardian Angel. Once he has achieved this he must of course be left entirely in the hands of that Angel, who can be invariably and inevitably relied upon to lead him to the further great step-crossing of the Abyss and the attainment of the grade of Master of the Temple. (Magick Without Tears, Ch.83) However Crowley did not always believe the HGA to be the higher self. In his seventies, when composing Magick Without Tears, he presents a completely different and opposed view. According to this definition, the HGA is not one's 'self', but an independent and discrete being, who may have been a human like oneself at one stage.

Still further confusing Peter Carroll split the concept in two and speaks of two "Holy Guardian Angels". According to him, one is the Augoeides, a projected image of whatever the magician strives for, and the other is quantum uncertainty, which he says ultimately determines the acts of the magician and is a spark of the only true creative force, chaos, much as previous concepts have spoken of the Guardian angel as a spark of divinity.

Given that not even history's greats in the magic field could agree on the true nature of HGA's I think it's safe to say the responsibility falls to the would be magus himself to find what best relates to him and go with it. Personally I like the higher self option best since I find it much easier to relate to the divine within myself than a separate and distant divinity which may choose to watch over me, or may not if I don't pay it enough attention. In this section of your magical training I hand the quandary over to you and ask you to seek out your own versions of the HGA. Below you will find a link to Crowley's method of contacting his own HGA, I would ask you to seek out other methods and then return with your own versions and who knows maybe even your own visions of your own HGA's.

[<http://www.hermetic.com/crowley/libers/lib800.html>](http://www.hermetic.com/crowley/libers/lib800.html)



## **Tiphareth Part 3**

### **Self Dedication**

Initiation is a process of "death and rebirth" - the old self dies, and the new and magickal self is born. A rite of self-dedication marks a serious commitment and dedication to the path, and should not be taken lightly. In a coven you would be looking to be initiated into the First Degree at this stage. Your studies up to this stage will have prepared the ground work for this initiation. Since we are only able to create a virtual coven environment here online it is required of each of us to create our own self dedication ritual working with the knowledge we have gained to date. Since this is a Qabala class I am going to ask you to base your ritual around the sphere we are currently working with, that being Tiphareth. I would ask that you go back to the sphere lesson on Tiphareth and look at it fully. Look at the correspondance tables, look for other correspondances in the web pages I have provided links for. Look also for initiation rites for covens. See how group workings are done for this type of thing. Collect together as much information as you can on initiation rites be they coven or self dedication and craft your own unique ritual for self dedication to your new life. You may wish to choose specific deities to work with in this area. You may wish to create your own Astral Temple for this sphere to work from in meditation. How deep you go into this depends solely on how important this is too yourself. I will give you a few links to other websites that may help you in crafting your own dedication ritual but other than that you're on your own. Once you have created it I would like you to explain it to me here. List all tools, symbols and procedure for me as if you were talking someone else through the ritual.

Best of luck with this part everyone. I look forward to welcoming you into your First Degree.

### **Examples of Self Dedication Rituals**

[http://www.avalonia.co.uk/articles/self\\_initiation\\_ritual.htm](http://www.avalonia.co.uk/articles/self_initiation_ritual.htm)

<[http://www.avalonia.co.uk/articles/self\\_initiation\\_dedication\\_ritual.htm](http://www.avalonia.co.uk/articles/self_initiation_dedication_ritual.htm)>

<<http://www.celticcrow.com/ncraft/dedication.html>>

<<http://bluemoonwicca.org/initiation.html>>

<http://paganwiccan.about.com/gi/dyna...om%2Finit1.htm>

<<http://paganwiccan.about.com/gi/dynamic/offsite.htm?site=http%3A%2F%2Fwww.tryskelion.com%2Finit1.htm>>

### **Meditation 3 Hod**

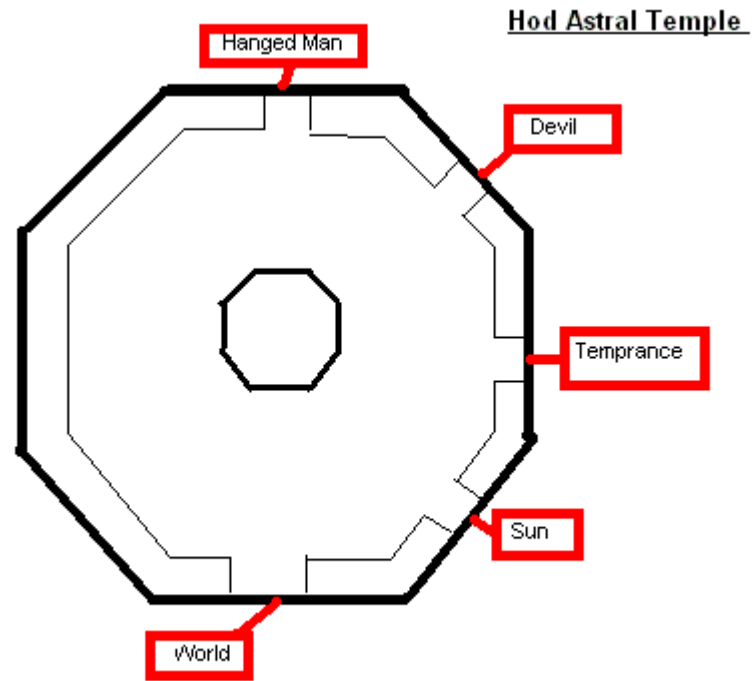
I'm going to give you a very quick idea of the astral temple in this section and then just give you some pictures to play with. I'm not going to create a journey work for you in this one since I want you to create your own workings here. That is all I'm going to ask of you regarding meditation on this sphere.

The assignment for this sphere will be a little different from the past ones. I will only ask you to post the meditation part of this assignment here but the rest I want you to PM to me directly, as this is going to be quite personal. As an extension of the pictorial image meditation I want you to look within yourself, I mean really delve deep here. Look at the vice, virtue, illusion and obligation of this sphere. The vice is falsehood and dishonesty, sometimes the hardest person to be honest with is ourselves, and I ask you to question yourself about the ways in which you lie to yourself. Attempt to get as close to the honesty and truthfulness that is demanded from this sphere. What illusions do we deceive ourselves with and what lessons do we really need to learn if we are to transcend this form and move forward in our magical lives. This whole sphere is a key to moving forward in our magical development, if we cannot be honest with ourselves at this point we cannot expect our magical lives to go much further than an illusion. So I ask you to really look deep inside find your weaknesses and be totally honest with yourselves. Write it all down and PM it to me with some ideas about how you intend to overcome these weaknesses. This is a key assignment that must be completed by everyone if you wish to carry on with this class. It's not an easy thing I ask of you but it will open up a whole lot for you. Magic demands that we have total mastery and understanding of ourselves this is the way we can achieve that. Good luck and best wishes to those of you willing to take up this challenge and I thank you all now in advance for the trust and truths you will reveal to me.

#### **Astral Temple of Hod.**

This temple has eight sides. There are five doors, each with the symbols of the different tarot cards their pathways represent. The altar is opal with orange draperies. There is a fragrance of storax in the air. There are shelves of books between the doors on every wall. Writings of all sorts can be found here from books and scrolls, to stone tablets some new some from antiquity. In front of the eight sided opal altar is a pedestal on which you may place the images of this sphere.

It is from this temple you will begin the self examination. Take down one of the books, open a scroll or read a tablet, its you, your life, your psychi. What truths will you find here?



Images for creating your own journey work for Hod meditation.







### **Hod My Refinement.**

My workings in the last class for your examples.

Well after my workings in Yesod I came to the conclusion I needed to refine those hats down a little. I have far too many to wear at anyone time and I often find myself over loaded and spread to thin. The comment I made about my feelings in Malkuth about there being to little butter spread over too much bread is often very fitting. Though in essence I am everything everyone percives me to be when I am forced to be around too many different people for too long it wears me down quite quickly. The constant meeting of other peoples needs for fear of rejection or not living up to their expectations is hard even when its part of you already. So I figured I needed to take a considered look at what all my different hats are at their core.

I got a little list going of all my different hats and slowly worked through them one by one asking myself what am I achieving with each one? What do I give out in one that I don't in another? What do I get in return? It was a lengthy process for sure and since I don't feel its really important to list all my findings I'm just going to go straight to the results with this one. The basic results of my work lead me to one conclusion. In the core of each was one thing and over all I ended up being able to seperate them all into two lists. In one I am my Sun sign of Libra, Venus the lady of love. I am love to all things, I give love to all things. In that set of hats I am all giving. However there is the other side of me who is ruled by my accendant sign of Aries. Aries is the baby of the horoscopes and it is in that where I get my rebellious streak. Aries is the I am me part. The part of me that wants to be taken for who I am. The part of me who wants to charge at things head first. The part of me that batters down resistance. Also the part of me that screams to be head above all else and gives me that stubborn refusal to be pushed about by anyone. No one can tell me whats right or wrong I have to find out for myself. No one can lead me for long before I rebel against it. This side of me is often washed over a lot by the other part of me that is love and giving. I want to give so much because I don't want to hurt others and I don't want them to hurt so I sacrifice

the Aries tenacity for a love for others.

This wouldn't be so bad if I could find a happy balance between the two but because I'm so highly aware of how other people feel I can't spend a lot of time just saying exactly what I think because I don't want to offend anyone. I sacrifice the I am for the I am love. This can carry on for quiet a long time and I won't notice the problems it is getting me into then suddenly the I am side starts to stamp its petulant feet and get shirty. Then I begin to rebel and push against that all giving to claw a little back for myself. The Libra scales don't like being tipped too far to one side, it is in that part of me that I need harmony but the Aries side throws me into chaos, my scales dipping and swaying up and down like a crazy thing.

Last year I had a little revelation in that I discovered what it was that caused my regular bouts of depression. When I spend too much time in the all giving side I wear thin and cracks begin to show. I try so hard to be something for everyone, to make everyone else happy that I forget that I am also important, that my wants and my needs also have credibility. Slowly I shut down one little switch at a time till I'm numb, I can't feel anything, I can't reflect off anything because I have lost sight of the other me. Last year I suddenly realised that the only way I could stop the depression getting to grips with me again would be to cut out all those responsibilities that demanded I give so much of myself. When one is already maintaining a tight control on ones emotions such as I do then one can only cope with extra external structure for so long before one begins to crack up. Too much structure is too much because I have such a high degree of it inside myself already. So I came to the realisation that I needed a bit of chaos in my life to keep me from cracking up under the stress of maintaining all that rigid structure. People who are familiar with the Tarot will probably understand what I mean when I say I have an affinity with the card The Tower. Cataclismic change has to happen in order to break down the rigid structures I have erected within me. The stripping away of all that I have erected frees me from the pain of maintaining that structure. I have no doubt that those of you who relate to astrology would see it as Mars entering my house lol. This is quite apt given that Aries is governed by Mars. The Aries in me must have her day in the sun to be herself, to think for herself, to do what she wills. Again I can't live like this for very long since its not in my other nature to be selfish. I am totally selfless in that part of myself which is Libra. Since last year I've been refining the "I need chaos" theory and finding out where this comes from. This is my workings in Hod to find what is at the core of this. I couldn't just stay thinking "Ok I need chaos in my life" so I had to work out why. This is something I'm always going to have to live with. This duality so opposed to itself. At my core I am a duality which causes a lot of problems for me in many ways. I find it hard to keep relationships going because to begin with I'm all giving then after a while the I am me side begins to rebel and demand attention. I hate to have to face the fact that I'm selfish at times like this because my selfless side finds it repulsive and totally unlikeable. I hate selfishness in others and have only just come to the understanding that I reflect selfishness within myself also and so react harshly to it in others because I recognise it within myself and dislike it.

I'm rambling again I know I can't help it one thought leads me to another and it goes on and on from there. I didn't want this to turn into another long winded ramble though it's Hod and so should be well layed out and well presented and I should be summing up my findings about now

Ok so in all of this I find when I reduce it all down to its basic essence I am a duality and both of my sides are in direct opposit. I need to find a way to harmonize this duality. Temper the I am with the I am love. For my next workings I Netzach I think I'm going to have to do a lot of work with Temprance. This quite apt given I consider Temprance to be on the pathway between Hod and Netzach. To achieve the work I need to do in Netzach I must blend those two opposing personalities. Each must have their part in equal amounts to calm those fluctuating scales. No more constant dipping and swaying just harmonic balance. But thats for the next sphere for now I just have to get used to this duality within myself. What once I thought was multi-faceted I now understand is just parts of two halves. I must now work to bring the two sides together within me to create a whole. I think its also rather Ironic the Hod is in essence a duality also.

Magical Image: A hermaphrodite.

Name of Power: Elohim Tzabaoth (God/Goddess of Hosts)

Archangel: Michael, Raphael.

Angels: Beni Elohim (God/Goddess of Hosts).

Deities: Messengers and teachers

Animals: Jakal, twin serpents.

Tarot Suit Number: The Eights.

All of these things are dual in their essence. I am Hod

I must learn to take on the Briatic Correspondence of Nurture of the self.

## **Meditation 4 Netzach**

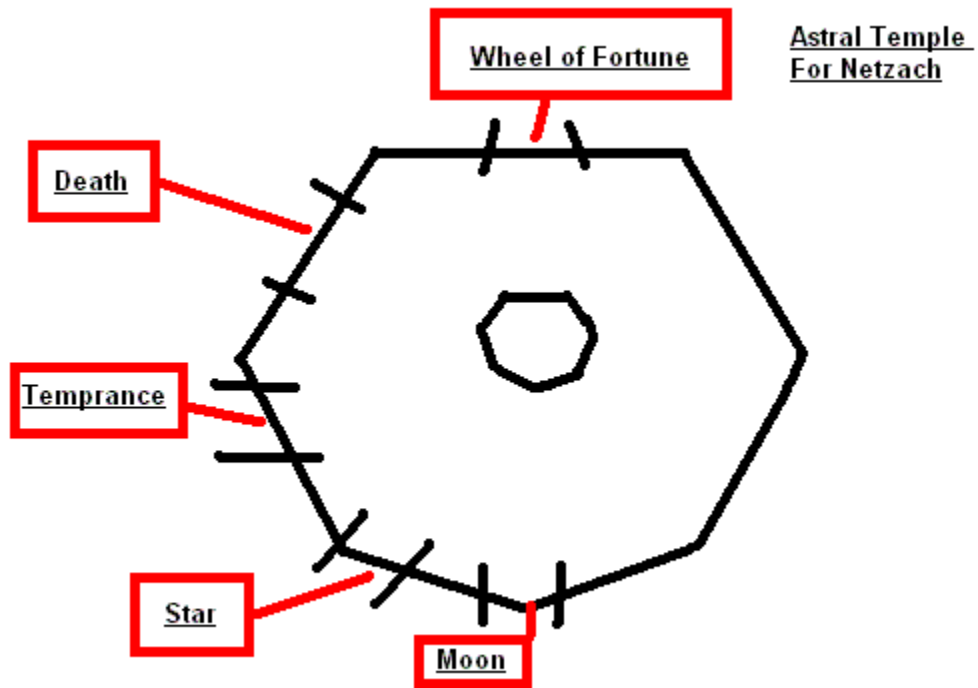
Continuing with the work we began in Hod I would now like to ask you all to try and find ways of turning your weaknesses into strengths. Netzach is the sphere of love and acceptance and this demands that having found our weaknesses in Hod we now take responsibility for them. So often it is easy to sit back and tell ourselves that its not our fault we are the way we are. It is easier by far to say I am selfish because I was deprived as a child, or I am controlling because I had my control taken from me. Netzach asks us to take responsibility for maintaining our weaknesses. No longer can we look for others to blame, it is not the cause of the issue that can be dealt with. Having found our weakness and the reason for that weakness now we must take the wheel and take control of ourselves. I will ask you now to go back into your meditation for Hod to the place you found your problems and shine a bright light around in there. Find the strength to take responsibility for all that you are. Find a love and acceptance for yourself and emerge a better, stronger person ready to begin your new life in Tiphareth. To fully appreciate the soothing waters of Netzach we must immerse ourselves within it, surrender to the emotions which may seem so overpowering but that is simply because we try to hold to tight to control. In this life we often shy away from emotions locking them behind close doors. It's easier to be logical, easier to be analytical, it doesn't hurt if we use our minds rather than our hearts right? This is however an illusion we can't hide away from our hearts forever. The pain still haunts us we just live shallower lives hiding from the shadows. The more we hide the less of our lives we truly live. Netzach calls us to "feel the love" Embrace the inner child once more be free of your restraints and surrender to the love.

Again I will ask you to PM these meditations to me since they will be of personal detail that really has no place on public display. I thank those of you who have taken part in the last assignment, I understand fully how hard it can be to delve so deep within ourselves. Now I give you the key that will hopefully unlock the door to your new life. I will also include an astral temple for Netzach and some pictorial images you might like to use to help you in your meditations on this sphere. I look forward to hear from you as you all take this next positive step to your transformation.

### **Netzach Astral Temple**

This temple has seven sides. It is surrounded by growing things, green leaves make up the walls of this temple. There is a seven sided altar in the center of this temple which is a large emerald, clear and green. If you gaze into its depths you will see there either the Magical Image of Netzach or an image of the deity you wish to venerate here. Each of the five doors open onto a tarot card. The atmosphere here is that of a quiet forest glade. Only small scurrying animals and soft gentle breezes rustling the leaves disturb the peaceful state. There is a feeling of great energy here, hidden life flowing in the breeze, which carries with it the fragrance of roses. Bright sunlight refracts through the leaves and the air is soft and warm around you.





Pictorial meditations







### **Netzach My Nurturing Lover.**

I wanted to give you guys a peek into my previous work with the last class so here is my work in Netzach last time.

I construct my Astral Temple as a tree house from my childhood. Beneath my feet a platform of wood rests upon the strong and supporting branches of my stabilizing tree. The trunk runs through the middle like the World Tree stands in the middle of all things. Rooted in my foundations, its uppermost branches reaching up into my potential. Above me the sun trickles through the soft green leaves which murmur and whisper to each other in the gentle breeze. Silence all around me rushes in, stroking my stress with gentle fingers. On the breeze is the sweet summer smell of roses. Shadows dance across my decking, leaf shades chasing each other in an endless game of tag. Ivy meanders its way around and up the trunk of the tree. I tease a stem from off the tree and sit in happy silence weaving an ivy crown for myself. A simple crown for my victory. A simple crown of ivy to bind my two halves whole. I welcome in the forgotten child as I place the crown upon my head. I hear the leaves whispering, giggling, chuckling in my ear. Poetry from my childhood rushes to my mind.

Quote:

**A.A. Milne Solitude.** *"I have a house where i go, When there's too many people, I have a house where I go, Where no one else can be: I have a house where I go, Where nobody ever says "No", Where no one says anything - so, There is on one here but me."*

I need to always remember this house. My house, no one here but me. I think of the peaks and troughs of my journey hear. So much fear, so much pain, so much

suffering, so little food for the child within. The Aries child, the forgotten child, the child who spent her days in the dark basement of the soul. The dirty child, the smelly child, the muck magnet. The child who wanted nothing more than to have her day in the sun, to shine like a beacon of light. I welcome her now for I see what she has brought to my life. My warrior spirit my fighter my strength. Without this child I am nothing, Without this child I would not be hear. She brings a gift for me, a pot of rainbow colours. I pop the lid off and dip my fingers in. The paint is cool and soothing on my skin. I rase my fingers to my face and trace a simple pattern. Upon my forehead I draw a spiral, my left cheek the symbol of Venus, my right the symbol of Mars. I welcome the joining of my soul.