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He is currently working on the sequel to this masterpiece '*Lucifer in Paradise - Qabalah of 32 Paths*' to be published in Autumn 2006.

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The Qabalah Codex

Vondel Park

Those interested in participating in the work of the Necoris (Apprentice) Grade of the Fraternity of the Sanctum Regnum should apply for details to

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The work of the Necoris Grade requires the possession of the course material and this is the course manual for self directed work, containing teachings on the fundamentals of Qabalistic theory, an initiated commentary upon the Tarot and Qabalistic symbolism, the official invocations of the *Fraternity of the Sanctum Regnum*, a guide to the planetary and zodiacal significance of the 72 Angels of the Shemhamphorash (Divided Name), essential esoteric rites for the Opening of the Temple, and some rare commentaries upon the paths of the Tree of Life and the Qabalah from Golden Dawn initiates as appendices. Individuals wishing to expand upon the material contained in this work will also find the two Vondel Park audio CDs; *The Hermetic Qabalah* and *The Qabalah - The Book of Calls* of especial interest. The *F.S.R.* levies a nominal charge for membership dues and members of the Necoris grade are encouraged to communicate their queries to their course tutor - receiving replies by inclusion of their question or observational remark and the corresponding responses from their course tutor in a monthly circulated email amongst the membership.

Introduction

by

Steven Ashe

The approach of seekers pursuing the formula of attainment popularised by the Hermetic Order Of the Golden Dawn (G.D.) is based upon the notion of a hierarchical manifestation of consciousness prevalent throughout the Cosmos.

In the system of magic derived from the G.D. model leading to self-knowledge, the concept of divine consciousness is seen as underpinning all of Creation. This identification of a causative genius operating beyond our shared sensory perception of the host universe is considered to be an omnipresent vitalising element essential to the animation of all sentient life. In addition to this, the causative genius is regarded as an innate presence, operational in the sustaining of environmental conditions necessary for the growth, survival and development of cognitive biological entities thus animated.

Efforts to attain a perceptual harmony with this causative divine origin have been systemised by the masters of the Golden Dawn tradition and, because elements of these approaches have always been dependent upon employing the most advanced paradigms of observational science and human psychology, these systems evolved in similitude with progressive advancements within the development of the rational descriptive metaphors employed within these fields.

In any objective assessment of the *modus operandi* of the various approaches inspired by the Golden Dawn school it is necessary to regard the Order as a single link in the chain of systemised human efforts to arrive at a philosophical understanding of our role within the hierarchy of the sentient universe. Similar historic *cellular* initiatives focused upon this

goal include the involvement of the philosophical schools of ancient Greece, the mystics of the Gnostic movement, the insightful approach of the scientific enquirers of the classical Islamic empires, the theological debating societies of the medieval Christian universities and also the paradigms advanced by the scientific communities throughout the post-rationalist era.

To the casual onlooker, it may seem that the initiatives listed above appear to be too diverse in nature to have much at all to do with what the contemporary esotericist may associate with the magical practices of the Golden Dawn order and the derivative groups which operate in its historical wake. However, whilst some practitioners operating within the parameters of the Golden Dawn system choose to focus only upon the magical formulas and ritualistic practices of the original G.D. template, there is a growing appreciation of the need to adopt continually evolving intellectual definitions of the human condition as an adaptive influence upon the approach to this task.

It is clear that the contributions of leaders in various historical fields of philosophy, science and linguistics have been responsible for altering the perspective from which individuals and groups approach the task of communing with the tasks of spiritual dynamics.

In earlier days of organised spiritual enquiry, the self-image of those seeking spiritual sanctity through participation in divine rites of worship and attunement was calibrated by the teachings of mediating shamans or prophets. These were individuals who had experienced insights into the qualities inherent within the purposes of the Creator which bore relevance to our nurture and survival: teachers who were able to communicate those sacred intentions into formal codes of behaviour harmonious to our wellbeing. Thus arose the sacred texts which provide the foundations for the behavioural practices of the major religious faiths of the world and which justify the template of the classical model of *individuals as clients of elite priesthoods*.

As public education became a birthright of the citizens of modern political states and as the philosophical implications of observational academic science filtered through to inform debate, the spiritual role of the common man and woman has been transformed so that a more unique relationship between the

individual and the Divine Creation has become the prevailing condition.

In many contemporary cultures a growing percentage of individuals choose to forge their own relationship with the source of the Creation and the sustainer of its mechanisms and lifeforms; adopting an approach to spiritual aspiration quite independent of the functional mediation of any orthodox priesthood.

The approach of the student of Western Hermetics, such as the continental 'Rosicrucian' school predating the Golden Dawn - including the approach of the order itself - was heavily flavoured by the traditional belief in the existence of an elect brotherhood functioning behind the scenes to guide the spiritual development of mankind. The Victorian and Edwardian age Order of the Golden Dawn spanned an era during which the western approach to esoteric self-knowledge evolved from this position of dependency upon mediating external influences towards the benefits of self directed independent spiritual effort.

During the late Twentieth Century and the early Twenty First Century, interest in witchcraft, magic and the occult has exploded into life. The growth in alternate faiths embracing the mysterious lore of ritual and ceremonial magic may not be commonplace – but they are far from absent from the background underlying everyday experience.

A surprising cross section of people in society now subscribe to a spirituality that may be pagan, privately ritualistic or one which embraces the sexuality of Eastern Tantra and taboo breaking beliefs and practices.

A revival of interest in alternate religions such as spiritualism, magic, witchcraft and the esoteric has prevailed in Britain since the late 19th century. So much so that a large percentage of those following a spiritual path in the United Kingdom are likely to be pursuing an alternative to orthodox Western Christianity.

Amongst the alternate faiths and practices popular nowadays, number a surprising wealth of organised pagan and occult practices. Before the late nineteenth century, the spiritual focus of the Western World had been diminished by the steady onset of the age of science and rationalism and the waning political authority of the clergy. The colonial expansion of the British

Empire had brought its intellectuals into contact with the mores and cultural myths of many diverse Eastern faiths. On September 7th 1875, Madame Helena Petrovna Blavatsky – a Russian medium noteworthy for her larger than life personality - and an American journalist using the honorific title of ‘Colonel’ Olcott formed the Theosophical Society. This was an organisation dedicated to enquiry into the spiritual realms ... offering a "synthesis" of religion, science, and philosophy. During the late Nineteenth Century, the growth of interest in Spiritualism and the rising public interest in Tibetan and Indian mysticism given exposure in the West were indicators of success for a variety of movements within what has come to be termed the Romantic Revival.

Prior to the formation of the Theosophical Society, Helena Blavatsky and Colonel Olcott had experimented with the formation of a Sunday sitting parlour ‘miracle club’, essentially another séance circle.

They also organised, by way of polite social occasions a number of informal lectures and it had been during an evening ‘at home’ lecture, given by a Mr Felt, concerning the subject of sacred geometry in the design of the Egyptian Pyramids that Olcott and Blavatsky had decided to form a society for the study of such subjects.

Madame Blavatsky’s agenda, founded on the mysticism of parlour room séances, trance mediumship and hinted allusions to contact with discarnate Tibetan masters enthralled Olcott and those who drew close to her fame and growing reputation.

For a number of years, Mme Blavatsky rode high in terms of fame and influence. During the latter years of her life, Theosophical meeting-groups continued to prosper in the capital cities of the Western world and gave focus to placing individuals from quite diverse backgrounds and social groups in contact with one another.

It is no coincidence that leading members of many contemporary esoteric societies and study groups were also members of the Theosophical Society. Two of these individuals, the poet W.B Yeats and London coroner William Wynn Westcott were active participants in the lecture shop affairs of Theosophy and also leading lights within an influential group of Hermetic

Students known as The Golden Dawn who held lectures and rituals of initiation within London and, after 1892, Paris.

The poet, Yeats had always been inclined towards the romantic belief in a Celtic 'other world' and was an enthusiastic recruiter for the group amongst the literary intelligentsia. Wynn Westcott had founded the group in 1887 alongside a brother in an English Rosicrucian rite of Freemasonry, Dr Robert Woodman and a curious young man who claimed Scottish nobility of birth despite having been born in Bournemouth England who only once set foot in the Highlands of Scotland in his life, Samuel 'Macgregor' Mathers.

With the Help of Westcott, Mathers completed a translation into English of Knorr Von Rosenroth's Kabbalah Denudata which was completed by the year of the founding of the Golden Dawn.

By the time the popularity of spiritualism had peaked and was on the wane, the star of the Hermetic Order of the Golden Dawn was ising. Mathers had married Moina Bergson, sister of the philosopher Henri Bergson and was working on another translation of a medieval grimoire known as 'The Sacred Magic of Abra-Melin the Mage' from a manuscript originally published in 1458, then stored securely in the Bibliothèque de L'Arsenal in Paris.

The Order of the Golden Dawn became something of an underground sensation. Florence Farr, West End actress and mistress of both W.B. Yeats and George Bernard Shaw became a leading member as did the American journalist and historical author A.E. Waite. Annie Horniman, whose family had founded the London Horniman museum, was active in the day to day running and administration of membership details and the secretariat.

As Wynn Westcott aged gracefully, discharging his professional duties as a London Coroner, the order steadily came under the full and autocratic control of Mathers who like Blavatsky claimed direct contact with the Secret Masters to bolster his authority. Mathers and his wife Moina founded a second 'inner order' of the Gold Cross and Red Rose to which members of the Golden Dawn would be admitted after pursuing a course of study and examination in the magical arts as laid down by the couple.

Much of the basic magical syllabus was based on the

tradition of the Western Mystical Qabalah, popularised by the French occultist Eliphas Levi.

This included elements of traditional western sorcery and magic incorporated from Francis Barrett's celebrated 1801 publication of 'The Magus', and the angelic magic of Dr John Dee, Queen Elizabeth the first's Astrologer Royal.

Barrett had been something of a gentleman adventurer of his day, participating in dangerous chemical experiments designed to generate fumes sufficient to raise 'Hot Gas' powered balloons – of which he was a British pioneer. His publication of 'The Magus', a composite grimoire of medieval magic and talismans, had contributed to something of an academic revival of interest amongst the students of Cambridge in the subject of magic nearly a century beforehand.

In France, Eliphas Levi had popularised the notion of the twenty-two tarot trumps as being synonymous with the twenty-two letters of the Hebrew alphabet and secret keys to the pictorial language of the Egyptian mysteries informing Old Testament Biblical lore.

Levi's writings had been popular on the continent and he had attracted a healthy intellectual collective of disciples including the artist Oswald Wirth who published a Qabalistic tarot card deck and Dr Gerald Encausse, otherwise known as the writer Papus. Levi's allusions to what Joseph Campbell would later term 'mono-myths' within World mythologies provided a popular theme.

Mono-myths are those aspects of legend that are symbolically equivalent within the folk lore of different cultures, such as the Sumerian, Hebrew and Greek tales of the Flood. Levi noted the appearance of symbols within the Tarot that had equivalents within the Egyptian myths, such as the scales of Justice and the scales of 'Maat' the Egyptian Goddess of Truth. Levi drew his own conclusions. He also strayed into areas of historical myth such as equating the Devil card of the Tarot with the supposed false idol of the Knights Templar.

This rich thread of romantic supposition, conjecture and allusion – combined with an evolving thread of homespun mystical spirituality was readily adopted into the sub-culture of Victorian British spirituality which bubbled beneath the respectable surface veneer of Christianity. The Golden Dawn

teachings continued to expand to incorporate the secret codices of the Hermetic Qabalah which are reputed to infuse the Old Testament with secret meaning; the Latin teachings of Kircher on the Talmudic lore of the Jews, the lexicon of Astrology and meditations on arcane geometric symbols to open the Third eye.

The Golden Dawn teaching process was designed to awaken an experience that initiates termed 'The Knowledge and conversation of the Holy Guardian Angel'. Commentators such as Israel Regardie (who published the full teachings of the order in the 1930's) have likened this experience to the awakening of the Higher Self and compared this revelatory experience to some sort of divine inspiration and psychic awakening of normally dormant, yet innate psychic faculties.

I would like to refer two of the three 'Orders of Being' taught by J.G. Bennett - that is to those of us who belong to two distinct categories of human beings: **Psycho-Static** individuals - who only seek the gratification of their immediate needs, temporal or spiritual - and **Psycho-Kinetic** individuals who are comprised of those who are actively involved in the inner work with the intention of developing their quality of spiritual 'Being'.

The greatest danger to initiation is inertia. The word initiation infers an ongoing process and is a verb rather than a noun. One may attain the status of Initiate by beginning a cycle of work. Maintaining ones status is dependent upon the continuing momentum of ones actions within, and beyond, that cycle of work. Above I mention two of the three states of human development taught by J.G. Bennett; these were termed the Psycho-Static state and the Psycho-Kinetic state, under the headings of which the spiritual state of the individual human condition may find classification. Bennett's classification system has been attacked by some modern commentators as leaning towards the fascistic due to it's hierarchical bias.

Such authorities seem more content to sit on the fence of political correctness and arbitrate over such matters with egalitarian remoteness. Those of us who hope to make any sense of the value and significance of the human condition must be prepared to use such models as Bennett's, merely for the sake of getting things done.

It is the third state of development referred to by Bennett,

which he terms 'Psycho-Telios' that provides the aspirant with the goal of the individual seeking spiritual awakening. The term *Telios* signifies a state of perfection and exaltation evidenced within the awakened Self.

Bennett's terms certainly succeed in personifying the state to which those of interested in self-development seek to aspire. That they do so without recourse to religious or metaphysical symbolism makes it an ideal frame reference to help guide us on the path of esoteric development.

In the mystery tradition of the Rosicrucian Qabalah, individuals who have successfully developed their inner nature to a measure of perfection are believed to reincarnate as members of that elect body of evolved masters who constitute the angelic host known as the *Ishim*, or perfected ones. This is metaphorical of the path of attainment.

Because this work is aimed at individuals who may find themselves pursuing diverse paths towards the same end, the Fraternity of the Sanctum Regnum has adopted the linguistic technology of the Bennett school. The three states of the self given expression through the lexicon of J. G. Bennett's frame reference span the range of experience of the three grades worked by the Fraternity of the Sanctum Regnum; these being the grades of *Necoris* (Apprentice), *Adept* and *Master of the Temple*.

The task which confronts most seekers after the light at the outset of their quest will be to make the transition from the Psycho-Static state to the Psycho-Kinetic.

To have achieved this feat will itself qualify the individual as *initiate* upon the path.

The 'knack' which he or she must learn, as if by second nature, is to maintain the developmental momentum in a focused form. Momentum is one thing to be desired - direction and advancement however are the factors which determine whether that momentum is evolutionary or not.

Only by maintaining the discipline to set one's self an esoteric work programme composed of achievable goals can the aspirant hope to achieve this with any measure of success.

The rites and exercises which follow in these pages are intended to provide the aspirant with the prima-materia to achieve this success, for they are not only teachings intended to arm the individual with the keys to power but also to help engender receptivity and an intuition for the unseen forces which the occultist works with on a daily basis. Most Adepts will inform their pupils that it is the very simplest exercises that provide the means of attunement by which the aspirant may steer his or her course through the mysteries. Often, when involved in experimental work of an advanced nature, occultists will return to the simplest of exercises to regain their original momentum; using these rites as anchors to pull themselves back from beyond the boundaries of the chaos and uncertainty of hitherto unexplored psychological territory.

During the major part of the aspirants development towards the attainment of the Psycho-Telios mind-set, he or she will be brought to confront many of the unbalanced aspects of their psychological make-up in order to 'make their peace' with these internal forces of dissent and distraction.

The mainstay of esoteric thought, present in the majority of traditions, teaches that at the core of every individual lies a unit of 'experiencing' which underlies the inconsistencies of the human personality. This is held to be the seat of the 'True Will' and is thought to be that spark of the divine essence lent to us from on high for the duration of our earthly incarnation.

Through performing the rites of magick, and attuning oneself to the forces summoned through meditation during the height of the rituals themselves, the individual may come to intuit that inner core of the True Will: at first, in a passive way, by recognising the existence of this seat of consciousness. Then, in a dynamic sense, through intuitive control; calling upon the voice of the True Will to exercise it's authority on behalf of the mortal self.

Like riding a bicycle, such control cannot be taught; only learned through ones own disciplined efforts. Where you begin is, in the main, dependent upon your own preferences. Only persistence, determination and consistency will carry you forward towards the attainment of the Psycho-Telios mind-set, for the keys to initiation lie in your own hands.

Reach down for the diamonds that lie at your feet before you set off in search of the treasures of distant horizons. At the outset of any spiritual quest, your footsteps will only be illuminated by the lights of the spiritual gems which you carry with you yourself. As the Alchemists of elder days were so fond of saying: "He who would make gold must first possess gold" which is, when all is said and done, another way of saying that if you seek to gain something, then you must first cultivate your capacity to recognise what you are seeking in order to find it.

A General Introduction to the Qabalah

The Qabalistic Tree of Life of ten sephiroth - or emanations - and the twenty two paths connecting the sephiroth has been represented in many ways over the millennia. Many early renderings of the Tree displayed the Tree as a series of concentric circles, as if the sephiroth were like layers of onion skin.

The Qabalistic conception of the Creation promotes the concept of the Sephiroth upon the Tree as products of the overspill of emanations resulting from the original act of Creation, as the divine creative impulse passes through alternating stages of force and form throughout each of the dimensions of Space and Time.

The order of descent of the Sephiroth is:

| | |
|-------------|---------------------|
| 1 Kether | Crown |
| 2 Chokmah | Wisdom |
| 3 Binah | Intelligence |
| 4 Chesed | Mercy |
| 5 Geburah | Geburah |
| 6 Tiphareth | Beauty |
| 7 Netzach | Victory/Eternity |
| 8 Hod | Glory/Reverberation |
| 9 Yesod | Foundation |
| 10 Malkuth | Kingdom |

The Tree of Life can be considered a living and breathing entity whose roots extend from the realm beyond the sources of our dimensional reality. In one way, this idea is depends upon the notion of our universal constants extending from a supra-mundane source; an equally valid realisation informs us that the very structure of our sensory organs and brain is equally responsible for creating what sense of certainty we possess concerning our existential environment. We know, for example, that our colour awareness is shaped and limited by the structure of the retina and the innate mechanisms of the brain which deal with visual awareness (the corpus-collosum and Brodman's area 17 – the visual cortex).

Our universal constants are dependent upon automatic mechanisms within the brain which combine to deliver a cognitive representation of our environment within a discrete range of tonal parameters. Stephen Pinker, writing in his book 'The Language Instinct' (recommended for study) mentions an experiment in which hundreds of individuals had to choose the best examples of each of the colours of the rainbow from a mixture of coloured crayons from different hue palettes within the Crayola Crayon range of products. What is interesting is that the majority of colours chosen by the subjects to represent the best example of a certain colour were from the basic set of colours in the seven colour crayon box, the smallest of the colour crayon sets issued by Crayola.

The implication of this research is that human beings (in the main) share a commonality of perception that promotes clarity of understanding between us, providing much common ground of experience. When we agree with our peers that the sky is a lovely blue today, we are sharing more than a general observation. We are relying upon the fact that the person with whom we are communicating has no brain-damage, or genetic predisposition to colour blindness and perceives the environment similarly.

Our perception of the Universe shapes our Universe. This is the essence of the classic 'As Above - So Below' Macrocosm-Microcosm model which posits that man is a complete representation of the greater universe. As sentient beings, our innate mental structures determine our perception and understanding. It is by coming to an understanding of ourselves that the Qabalah teaches us that we can gain Wisdom upon the nature of our role within the garden of the Kingdom.

The Tree of Life model is a wonderful example of how some of the greatest philosophical minds of the classical world have attempted to model the notional idea of the manifestation of light as a point of creation which extends and disperses through dimensions of space and time to originate the Macrocosm and then become reflected within the Microcosm and provide the conditions for sentient existence.

How these authorities have modelled this descent of energy and its overflow and expansion, losing refinement as it gains in variety is quite revealing. They certainly possessed a philosophically sophisticated understanding of how one Sephirothic form originating from the force of a preceding Sephirah can also provide the force to overflow into yet another sephirothic form.

Such a model of the Tree of Life provides a fluid system of forces in exchange and opposition and this should be remembered by anyone seeking to approach the tree as a working theoretical schematic designed to facilitate self knowledge. The subtleties of the Tree of Life schema are revealing of the level of philosophical sophistication and also of the varieties of qualitative discernment available to us.

Every human emotion, urge or motivation can be mapped to a sephirothic origin and its corollary to a balancing sephirothic source. Anger could easily be mapped to Geburah (the force of critical judgement and the will to power) and this can be seen to be balanced by Geburah's diagonal 'reflection' through the 'mirror' of Tiphareth in the qualities of the sephirah Netzach (the nurturing force of Love).

Despite a consensus agreement on the order of the descent of the Sephiroth, the matter of the attribution of the Hebrew letters to the paths differs from one school of the Qabalah to another. This is because the Qabalah is open to interpretation. The text of the Sepher Yetzirah agrees some attribution of a particular letter to a particular direction of space and also to various qualities of the Microcosm.

However, when the Tree of Life is represented as the kind of diagram familiar to students of the Hermetic Qabalah, the agreement upon the order of the descent of the paths connecting the sephiroth is dependent upon the design of the representation. For example, the model of the Tree devised by **Isaac Luria** of the Safed school of Qabalistic thought contains only one letter-path connecting the lowest sephirah Malkuth to Yesod. The paths connecting Malkuth to Hod and Netzach familiar to students of the Hermetic Tree are not present. Instead, Luria places two paths between Chokmah-Geburah and between Binah and Chesed.

This provides a model of the Tree where the three Mother letters of the Hebrew alphabet relate to the horizontal pillars, the seven double letters to the vertical paths and the twelve simple letters to the diagonal pathways. The elegance of this system of attribution is obvious. The Golden Dawn school representation of the Tree of Life also contains its own symmetry and logic. Both have their own system of attributing the letters of the Hebrew alphabet to the paths connecting the sephiroth. It is the task of the student to examine one system against another so that, through meditation and contemplation, the logic of each system informs his or her perspective. The letter-paths are mnemonics: strictly speaking, phonemes (units of sound) whose vibrations may be meditated upon. Just as the differentiation between colours is indicative of our frame reference of light sensitivity, so are phonemes the key to our frame reference of aural awareness.

Where any combination of phonemes is involved we then become aware of the phenomenon known as 'parsing'. Parsing is the brain's ability to differentiate between discrete structures of sensory input. For example, when you listen closely to the flow of a spoken conversation, despite there being the appearance of clear distinct gaps between words, what actually occurs is a continuous flow of phonemes.

It is the parsing ability of the brain that enables us to impose pattern recognition perception upon the spoken flow. It is the brain's ability to parse that creates our awareness of the tonalities of colour from light wavelengths). The student of the Qabalah will attempt to meditate upon a particular sephiroth, employing the oral intonation of each letter of the Hebrew alphabet associated with that sephirah in his or her working. Upon the intonation of each letter, sensitivity to the phenomenon of parsing will impose an awareness of the structure of each letter of the Qabalistic alphabet: whether a vowel sound precedes it as in (e)L, or provides a suffix as in B (e), for example. This will help to fix a phonetic reference to the letter-path in question. There is a phonetic side to the Qabalah as well as a literal side and phonetic renderings of phoneme combinations give interesting numerologies when the value of the full phonetic rendering of vowels accompanying the pronunciation is calculated. Numerologies arrived at by this means may be incorporated into talismanic designs, or

meditation symbols developed by the student over a cycle of work upon a particular Sefirah.

Differences in personal models of the Tree of Life, from one student to another are not an unusual occurrence. Neither is it unusual to find differences in the pattern of correspondences such as the Tarot trumps and their relationship with the paths of the Tree of Life, first suggested by Eliphas Levi in 1875. The attributions agreed by the Golden Dawn school are at wide variance with the continental system advised by Knut Stenring in the appendix of his his translation of the Sepher Yetzirah of the 1930's dealing with the 32 paths.

The concept of the Four Worlds of the Qabalist elucidates four realms of manifestation within design of the manifest universe. First there is the realm of Atziluth (Nearness – the world of Archetypes where the visions of the Creator are realised), then there is the realm of Briah (Creativity – pronounced 'Beriah' - where the Energies of Creation are unleashed. The World of Yetzirah represents the organisation of these creative energies into matrices of ordered potentials whilst the lowest World of Assiah (Activity) is the arena within which these elements of ordered potential take root in the phenomenal world.

Although there are a number of ways of viewing the arrangement of the sephiroth through the Four worlds. The easiest model to picture is that of Kether existing within Atziluth, Chokmah and Binah as representing the Briahtic powers, whilst the combined action of the six sephiroth descending from Chesed to Yesod manifest as the Yetzirahtic (formative) powers and the combined action of Yesod and Malkuth result in the world of Assiah (Action or Activity). Another model of the four worlds of the Qabalist informs us of the action of the Sephiroth upon four different levels – the levels of archetypal Ideal, creative expression, formative cohesiveness and and outward expression. Ideally, the student of the Qabalah will seek to ascend the middle pillar by seeking the balance of the sephirothic forces on either side of the Tree and synthesising their essence through meditative experience. Practitioners of the western school of ritual magic often employ the Tree as a grid reference yielding a useful map of the forces which combine to creative his perceptual universe (microcosm) and the greater tour de force of energies underlying the Creation

(Macrocosm). It is by meditation and contemplation upon these discrete sephirothic energies and their combinations that real perspective can be gained by the student.

QBL, or Qabalah, is a word signifying a verbal tradition of secret religious lore, and translates literally from the Hebrew as 'from mouth to ear'.

According to the Qabalistic tradition, God created the Universal Schema through spoken utterances and commands. The Ten Spheres upon the Tree of Life glyph are the divine Sephiroth [more properly 'Sephiroth Belimah' - 'Voices from Nothing'] which symbolically represent the Decad of Creation.

The decimal unit was taken by the originators of the Qabalah, who saw in the number ten a measure of perfection, to represent the trinity of the god-head working through the Seven Days of Creation. The Hebrew letters Yod, Heh and Vau are the letters of the name IHVH which compose this pre- Christian trinity.

The number three has always been linked to the concept of the god-head, mainly due to its links to the concept of Eternity.

The Creators three-fold aspect is 'He that has always existed', 'He that exists' and 'He that shall endure for ever'. The idea of an infinite and immortal God, who reveals himself in a Universe he has fashioned from the substance of His own being represents a paradox.

The Qabalist is human, and therefore limited by his own mortality. He therefore finds himself having to deal with the problem of having to relate to an immortal Creator dealing with his creation, and also the paradox of his own place in Eternity as a being limited within a four dimensional perceptual frame reference.

As a starting point, and according to Qabalistic lore even this may take several lifetimes to master, the Qabalah attempts to arrive at an understanding of one single aspect of the Creator through the study of numerology and meditation upon the sacred hieroglyphs of the Hebrew alphabet. Because the system of the Qabalah represents the esoteric side of the Judaic religious lore it contains many keys which

unlock texts contained in the Old Testament. In the Hebrew tongue, letters of the alphabet stand double duty as numbers. For example, the letter Aleph may also be written for the character representing number One. Every word and phrase therefore has a numerological value. The Hebrew phrase 'IHVH AChD' ["The Eternal reveals himself through unity"] adds to the number 39. There are Thirty Nine separate works in the Hebrew canonical works which comprise the Old Testament. Also, the number of Hebrew letters in the titles of the Ten Sephiroth total thirty nine in all. Thus can the Qabalistic significance of the phrase IHVH AChD be realised.

Other codes contained in the text of the Old Testament include a series of three verses which run concurrently in the Book of Exodus; each comprised of seventy two letters. These are Exodus 14: 19, 20 and 21.

If these verses are set out - each in a straight line reading from right to left in the normal Semitic practice, one above the other, with the middle verse [verse twenty] reversed so that it reads from left to right, then seventy two tri-lateral columns of angelic names are formed. According to Aleister Crowley in his "Book of Thoth", these names may be arrived at from the tri-syllable combinations in the same fashion that crossword solutions may be gleaned through paying attention to the known letters of the word you are seeking and filling in the blanks.

The above mentioned list of names constitute the hierarchy of powers known as the Angels of the Shemahamphorash (Divided Name"). All of this will be studied by advanced Qabalists, but the beginner will have to begin from basics such as the Hebrew alphabet and the Sephiroth.

The Qabalah: It's Origin & Development

The exact date of the origin of the esoteric system known as the Qabalah is a scholarly mystery. Ancient tradition recounts that the secret doctrine enshrined in Qabalistic lore was communicated directly to Adam by the Archangel Ratziel, who passed it on to successive generation by word of mouth. By a similar method the Qabalah has survived the millennia and has only in recent times been committed to writing in a somewhat incomplete format - for it has always been an oral tradition surviving exclusively in the Rabbinical caste.

Whatever the true origins of Qabalistic philosophy, its original foundations are certainly contemporary with Jehovah (IHVH) worship amongst the Semitic peoples. Certainly these foundations existed long enough before the Pentateuch (first five books of the Old Testament) for them to be incorporated into the essence of this collection of writings which was written circa 1500 BC.

The canonical works of the Hebrew Testament are remarkable in that they are strictly exoteric in nature; dealing with worldly and materialistic philosophies, laws and codes of moral behaviour, etc.

The esoteric side of Judaism was, in the main, left open to the interpretation of qualified teachers [Rabbi's] whose meditations upon the 'letters of the law' incorporated Qabalistic doctrine in order to gain an understanding of the divine Cosmogony. In this way the Qabalah evolved, for now and then great teachers of penetrating insight would discern fresh and deeper insights into the lore. Each building upon the successes of those who had passed that way before him.

Wynn Westcott in "The Magical Mason" (Ed. R.A. Gilbert) notes the similarity in the development of the Qabalah alongside Old Testament sources to the relationship between Brahmana texts.

In both cases the 'secret' knowledge was kept strictly apart from the profane texts as this knowledge was for the eyes of only the most worthy. For many centuries the Qabalistic doctrines continued to be passed on by word of mouth and doubtless varied and evolved by the minds through which it filtered.

The first Qabalistic work dealing with the Sephiroth and the letters of the Hebrew alphabet to be published was the Sepher Yetzirah - The Book of Formation which surfaced circa 22 A.D - composed of a synthesis of partially complete ancient versions. This work is a philosophical commentary upon the Creation - drawing a parallel between the works of creation (origin of the Earth, Sun, Planets, Elements, etc) - and the twenty two letters of the Hebrew alphabet and their combinations which the Source employed in the act of Creation. To these twenty two letters are added the ten Sephiroth, thus revealing the Thirty two Paths of Wisdom.

The Sepher Yetzirah was strongly influenced by Judaic Merkabah mysticism which employed meditative techniques to induce trance vision and the apparent experience of astral projection.

Through Merkabah techniques the practitioner would rise through the planes in his astral form, where he would perceive the Almighty seated on his Throne or Chariot (*Merkabah*). This journey would be perilous in the extreme for deadly beings were held to guard the gateways to the astral planes in order to prevent unworthy souls from spiritual ascent. Only the knowledge of the correct keys and the magical names of power could ensure the safe passage of the Soul during Merkabah projection: a philosophy borrowed by the later Gnostics, which underpins their beliefs in the souls confrontation of the Archons at the gates of the seven planes during the after-life.

Around 200 AD two distinct schools of Qabalistic thought had evolved. That is, the understanding of the idea of God arrived at by two separate areas of concentration - the study of the numbers [or Sephiroth] and the study of the 22 letters [the Schema].

The second Qabalistic treatise to be made public was the Sepher Zohar [the Book of Splendour], published circa 1290 AD by Rabbi Moses de Leon of Guadaljarah, Spain.

Like the Sepher Yetzirah, this work is a synthesis of separate treatises written by numerous Rabbis throughout the ages. According to the lore of the tradition the literary back-bone of the Sepher Zohar was originally committed to writing by Rabbi Simeon ben Jochai, who completed this task around 160 AD after being driven into living in exile in a cave by Lucius Aurelius Verus the co-regent with the Roman Emperor Marcus Aurelius Antoninus.

By the time this work came to be published by Rabbi Moses de Leon it had been added to by other hands, and the main task of its editor lay in synthesising the extant literature into a coherent format. From this time onwards, the main body of Merkabah inspired Qabalistic doctrine fell into the domain of medieval magick and ceremonial occultism. Manuscript copies of the Sepher Zohar were in general circulation until three official codices of the work appeared in the late sixteenth and early seventeenth centuries. These were the Mantua codex of 1558, the Cremona Codex of 1590 and the Lublin codex of 1628 which were printed in the Hebrew language.

The philosophies embedded in both the Sepher Yetzirah and the Zohar imply a belief in the hierarchical arrangement of the Universe of which Man is held to be a microcosm. This provided Qabalistic scholars with a ladder of mystical ascent which could be 'climbed' by anyone who correctly employed the time held magical Names of Power in their meditations upon the divine being.

The System of the Fifty Gates explored in the present work, when laid alongside the more traditionally accepted systems of path working, unites the mysteries of the numbers and the letters of the Sepher Yetzirah.

When the Fifty meet the Twenty Two, the Seventy Two angels of the Divided Name (Shemhamphorash) - held to be the leaves upon the Tree of Life - may be understood by the Wise.

The Rosicrucian Cabalah

Another thread in the tapestry of arcane wisdom which many authorities fail to distinguish from the Qabalah is the founding of the Cabala - the Sufi oriented semantic system - which has influenced many prominent philosophers and teachers and which links into the history of the Spanish Qabalah.

This system may be thought of as being similar in nature to Zen in its teaching methods. It is rooted in the Language of the Birds [the 'green language' which has infiltrated the western alchemic tradition] and examples of the use of the methods of the 'Cabala' which writers upon the Qabalah have employed may be found in the works of Kenneth Grant and the French alchemist writing under the name of Fulcanelli.

The Arabic word WIRD, signifying the 'developmental exercise' practices of the Sufis has often been used by the Sufi mystical poets as WaRD, meaning Rose. The Arabic root SLB, meaning to 'extract the marrow' was also often employed alongside the former as SLB WIRD, translating as "to obtain the core essence of the exercise". Another rendering of the root SLB also translates as 'Cross'. According to Idries Shah writing in his *History of the Sufis*, it is this misunderstanding of Arabic grammar that has confused those standing outside, and not infrequently inside, the Rosicrucian tradition. And he has a case. It is certainly true that the Renaissance, and the ensuing Age of Enlightenment would not have been possible but for the spread of the Arab wisdom through Moorish Spain into Europe from the late eighth century onwards.

The Arabs had preserved the classics of the ancient world and the algebra of ancient India. After the Crusades precious works thought lost to western civilisation suddenly became available.

The Age of the Crusades was only cooling when the Renaissance flowered. Crusading in the Middle East against the infidel, and the internal European Crusades against such heresies as the Cathar/Albigensian movement, had been launched to combat the expansion of the intellectual arena of the Islamic world. This latter, due mainly to the Moorish occupation of South Western Spain, had fostered an intellectual climate that made the popularisation and printing of the Sepher Zohar in the Thirteenth century possible.

The modern conception of the Rosicrucian Tradition, - the version favoured by such authoritative sources as the Victorian Golden Dawn - with its tales of the travels of Christian Rosencrantz seems childishly naive to any informed and disinterested onlooker. Even taken allegorically this mythos fails to satisfy, and appears shallow in the extreme.

Modern and supposedly authoritative books published upon the subject of Rosicrucianism and the hermetic Qabalah fail to raise the issue of a Sufi heritage. Many of the authors, whilst fully aware of the existence of the groups of philosophers claimed over the ages as Rosicrucian initiates, seem unable or unwilling to provide supporting evidence for a 'strong theory' focus on the Arabian source of the concept of Rosicrucianism.

Both Johann Duns Scotus and his protégé Thomas Aquinas were reputed to be able to sight read the prophet in his native tongue. Ramon Lull, claimed by many 'authorities' as a true Rosicrucian and whose philosophical efforts brought us the 'Rosicrucian Qabalah' [or 'Spanish Qabalah'] was bi-lingual in the Islamic vernacular - he was stoned to death in the Holy Land trying to convert the natives to Christianity.

In the spirit of the above, one other name stands out in the history of philosophy as a likely catalyst to the tradition that has come down to us as the rather anaemic, 'fake', 'Rosicrucianism' of the kind practised by those uncritical enough to tow the 'Golden Dawn' line without question. That name is Michael Scott, the utopian thinker and Court Philosopher to Emperor Frederick II of Sicily - an island with a history of Moorish occupation and religious and architectural culture, where he no doubt came under the influence of schools of Sufi thought.

Scott had a public reputation for performing miracles that would put any self respecting wonder working Rabbi to shame, and is also reported to have been adept at inducing visions by a combination of manipulation of light and suggestion; a phenomenon strongly associated with Sufi adepts.

It is possible that his familiarity with, and translation of, the texts of Arabian medicine and philosophy inspired much speculation upon his

alleged alchemical prowess, and also concerning his later influence upon tales alluded to in later Rosicrucian texts. He was even mentioned by Dante - himself a student of the Spanish Saracen derived language of Provençe, the chosen idiom of the authors of the Troubadour Courtly Romances - in his Divine Comedy (Inferno, Canto XX, lines 115-117).

The later published allegorical tales of the Rosicrucians, especially the legends concerning events in the life of Christian Rosencrantz, evidently had some foundation in the myths circulated amongst the common people of the Middle Ages concerning the teachings and adventures of the great philosophers of the era.

The Qabalah of Fifty Gates

The Qabalistic Tree of Life glyph is composed of ten Sephiroth, twenty two Paths (which are in effect the combined influences of the Sephiroth) and 50 Gates which constitute states of mind generated by our experience of the Sephiroth and the twenty two Paths.

The traditional Qabalistic interpretation of the 'Four Hundred Desirable Worlds' is challenged by the model of the Tree of Life implied by the Thelemic system of the Fifty gates. In the traditional system, a microcosmic blueprint of the ten Sephiroth is contained in each individual Sephirah throughout each of the Four Qabalistic Worlds - yielding Four Hundred possible worlds.

In the system of the Fifty Gates, each Sephirah of the Tree is thought to contain only the blueprint of the Sephiroth preceding it upon the Tree plus the potentia of it's own mystical experience.

Chesed, the fourth Sephirah, is therefore thought to contain the 'genetic blueprint' of Kether, Chokmah and Binah - which precede it - plus the potentia of the divine force of Love; it's own qualitative experience: four gates in all. Using this new system, fifty such gates separate the noumenal world of the lowest gate in Malkuth, from the Supernal Triad of Kether, Chokmah, Binah. Daath, the void created

by Malkuth during 'The Fall' alluded to in Genesis representing the Fiftieth of the Gates.

The system of the Qabalah of Fifty Gates may initially perhaps best be approached as an organised exploration of the psychological 'mind-sets' and webs of psycho-sexual dynamics which underlie our belief systems - the raggle taggle amalgams of working hypotheses which colour our outlook upon the world we interface with day by day.

As one advances through the gates, sometimes "in turn" at other times "at once", the aspirant will sublimate the prima-materia of the lower-ego personality and advance through the higher gates to confront psycho-spiritual and sexo-spiritual personal dynamics.

Next, 'Overself cross-wiring' techniques may be harnessed by initiates working within the sphere of the 'mid heaven gates' to catapult the throne of the lower consciousness through the veil of Paroketh which clouds access to the experience of the Holy Guardian Angel in Tiphareth and the Cubic Stone of the Six Gates.

This technique of 'Over-Self cross-wiring' involves the blending of the aspirations of the personality towards immortality and the flow of the potential energies which vitalise the individuals drive towards survival.

These 'higher' potential energies are considered by many modern initiates to be focused by the 'Holy Guardian Angel' entity from the realm of Eternity [the non dimensional realm of the Ain Soph, above the Tree of Life].

In a sense, this requires a blending of the subconscious and super-conscious [ego], subjectivity and objectivity. The Book of the Law states "There is division hither homewards": it is this 'division' that provides the catalyst for change and evolutionary development. Gurdjieff talked of a 'Third World' and a 'Third Force' lying between reality and perception. Austin Osman Spare talks of an 'in-between' reality and Jan Fries of a 'Siedways' (sic). Similarly, the 50 Gates are purely experiential.

The experience of them is similar to the art of path working, but momentary and hauntingly elusive. One steps into and through each

of the Gates and receives a quanta of enlightenment akin to the spark burning in the lamp of the Hermit of the Tarot, which will lighten his journey upon the path ahead.

Given that each of us is a microcosm of a greater, but divided whole, we can only hope to know the Creator through the Creation: within the sphere of influence represented by Tiphareth upon the Tree of Life, composed of the six potentials of the gates of that matrix which marry the Macrocosm to the Microcosm.

According to the Neo-Platonic model of the Qabalah as evinced by Frances Yates, Man is regarded as a microcosm of the whole of the Creation; and the Creation itself, a mere microcosm of the Creator. Even a microcosm of the Microcosm (a Nanocosm) may, according to the logic underlying the modus operandi of Qabalistic lore, contain the key to 'knowing' the Macrocosm.

For the identity of the Macrocosm is held to reveal itself through the processes of Creation which have remained consistent since the first three minutes after the Big Bang event.

The system of the Fifty Gates provides a missing link between Qabalistic Magic and Mysticism for it posits the following: The processes involved in the creation of a Nanocosm in relation to a microcosm must be consistent with the process involved in the creation of a Microcosm in relation to a Macrocosm. Therefore the Nanocosm may know the Macrocosm by observing it's interactive relationship with, and it's origins in the Microcosm.

Working the Fifty Gates' is therefore a process of Self realisation and empowerment through guided visionary self confrontation and self-observation requiring great impartiality of prejudice.

At the commencement, it is a system which attempts to help the aspirant identify the elements of his or her own psychological make-up which constitute the contact points between the Self and the Source. Contact points which may be 'worked on' and fine tuned in order to better 'walk the paths' between the Sephiroth.

The Tarot

Any introduction to the tarot cards has to acknowledge the realisation that the background of mythical symbolism employed in the Tarot is strongly influenced by the cultural background of the medieval world from whence these cards originate.

To begin to understand Tarot symbolism, whether from the perspective of the history of folk art or as an interpreter of Tarot as it has come to be used in operations of fortune telling, it is necessary to step beyond modern ethnocentricity and attempt to grasp meaning from renderings of the Tarot trumps throughout *many* historical eras and cultural vantage points – each of which have produced Tarot trumps of multivalent conceptuality.

There are many who firmly hold to the belief that the Tarot somehow represents the wisdom of the ancient Egyptians. There is little doubt that this would come as some surprise to the fifteenth and sixteenth century population of Europe, whose Tarot trumps contain little to suggest that this influence was at all present in Tarot iconography.

Amongst the earliest surviving Tarot decks of the fifteenth century, there is much evidence of the symbolism of the classical mythology of the Greeks and Romans. Yet the inclusion of much Egyptian imagery in post eighteenth century Tarot may well point towards an attempt on behalf of artists of non-orthodox religious leanings to 'reclaim' of spiritual myth previously considered heretical.

When exploring the symbolism of the Tarot trumps, one has to be aware of a number of factors that determine the identity and nature of Tarot as a historical phenomenon. The game of Tarot is today played by many millions of people throughout France, Italy and Europe as it has been for centuries. But the cards of the Tarot have found some utility in a number of areas of social history, where it

has continued to exist as a touchstone for many fashions within popular folk myth and spirituality.

One claim often made about the Tarot card images holds that their symbolism enshrines societal and spiritual archetypes that are timeless and remain eternally significant to the human condition. For over six hundred years the Trumps of the Tarot have evolved to include popular iconography from rural folklore and religious mythology.

In the Tarot trumps surviving from renaissance Europe we can behold a procession of images consistent with the worldview of the middle ages: figures of authority such as the Emperor and the Pope; figures of mythology and folklore such as Diana, depicted in the Visconti-Sforza cards in attire which Art history associates with that classical goddess - painted in expensive blue made from oil-ground lapis lazuli only usually afforded to portraits of the Virgin Mary and the most noble families. We find images of the Devil and the Saints: The medieval mind would naturally associate Tarot symbols such as the Wheel with Saint Catherine, the Tower with the legend of Saint Barbara and the hermit card with religious figures such as St Jerome.

Although the card now known as The Lovers originally was originally represented by the scene of a normal wedding feast in the Visconti-Sforza deck, the appearance of a family of decks known as the Marseilles Tarot, during the 1600s, depicts a youth caught in a choice between two women, one old and serious and one young and alluring.

There can be little doubt that the inhabitants of the medieval European world would be aware of the symbolism of this card as representative of the folk tale of the roman hero Scipio who described a dream of this nature as a moral fable to illuminate the human dilemma in choosing between Duty and Pleasure. Around 1504 the classical artist Raphael painted a canvas entitled '*Vision of a Knight*' thought to be based on this classical tale. Its design is similar in thematic content to iconography appearing in the Trump

card known as ‘The Lovers’ in later decks such as the Marseilles Tarot.

With the 18th century came discoveries of the ancient civilisations of Egypt and the symbolism of European Tarot cards began to become attributed to fanciful sources of antiquity. Even the deck itself became subject to popular rumour which attributed the card as having been introduced to Europe by Gypsies, a notion for which there is no evidence whatsoever – although the migration of transient populations throughout medieval Europe, including the Gypsy culture, was doubtless a powerful force of cultural dissemination in its own right.

The earliest trumps, which have survived to the present day, are cards originating from families of the Northern Italian nobility of the Fifteenth century. These are remarkably similar in material composition and design, and only minutely different in scale, to Diptych Art of the Fourteenth century. Diptych Art, portable twin-panelled artworks, were usually painted only for wealthy patrons.

Examples of the background cloth of gold employed in the rendering of many of the Visconti Sforza Tarot Trumps of the late fifteenth century is almost exactly similar to the background gold employed in the Wilton Diptych painted between 1395 and 1399 for Richard II and now owned by the National Gallery in London. Other similarities to Diptych art within the Visconti Sforza deck lies in the apparent representation of individual members of these noble families framed within the Trumps themselves.

From an examination of the similarities between the rendering of the Wilton Diptych and the Visconti-Sforza Trumps we may confidently surmise that the images depicted on the earliest surviving Tarot conformed with the artistic standards of the day both in terms of quality of production and of the approach to subject matter, incorporating mythological and religious iconography to celebrate individuals and themes of spiritual grace. As the modus operandi of Artists changed and developed through the centuries, the design of Tarot cards continued to reflect

political changes in society. The appearance of the French Revolutionary Tarot of 1791 saw the renaming and redesign of the Empress and the Emperor trumps due to Anti-Monarchist republican feeling. The reappearance of these Trumps as Juno and Jupiter, the Queen and King of heaven in Roman mythology confirmed the use of mythic figures to replace these more temporal figures of authority. Their redesign also illustrates a measure of thematic consistency extending through the centuries.

Another element of change creeping into Tarot symbolism arose when papal authorities sought fit to litigate against the use of a number of images throughout the work. The Tarocchino playing cards of Northern Italy saw the heads of emperors and Pope cards replaced with the heads of Moors – an alteration the authorities of Holy Rome enthusiastically pursued in order to ensure that these figures should not be confused with any European historic figure. So changes and development within Tarot card design, from the earliest surviving hand crafted decks can be seen to be due to social and political forces.

With the introduction of the printing press and the growth of European guilds of papermakers, tarot design rapidly evolved to become a public phenomenon on a wider scale than amongst exclusive groups able to afford, or craft for themselves, Tarot playing card designs. The majority of figures and images from the medieval Tarot are in evidence as water marks in the hand made paper of the era.

Over its history, changes, subtle and not so subtle have insinuated themselves in the rendering of the design of every Tarot trump as the Tarot deck gained exposure to different cultures throughout Europe.

The High Priestess, depicted in Nun's habit in the early Cary Yale Trumps is, in many later decks of Tarot depicted as sitting, enthroned, before a veil supported by two pillars. In Germany, medieval sculptures of similar illustration were employed in Cathedral architecture to depict the Sybilline oracles of the

classical Roman world.

Conversely, the Rothschild Tarot on display at the Louvre in Paris contains a historically early Trump depicting the Devil, more consonant with images otherwise found on early church engravings and gargoyle sculpture than with the feminised Devil images of the mid seventeenth and eighteenth century Tarot decks.

Religious imagery such as that depicted in the Last Judgement Trump was widely familiar to generations of European churchgoers. The scene of the Last Judgement was a universally common design of church ornament throughout Europe from the time of the building of the earliest stone cathedrals and churches.

Classical mythology, the imagery of neo-platonic art which sought to illustrate the gods and goddesses of Greek and Roman myth, heretical folk beliefs such as the rural legend of the female Pope – whether the source be the Cathar priestesses of Albi and Toulouse, or merely the spiritual authority of Joan, Maid of Orleans - all of these have become at some time or another attached to the public perception of various Tarot designs throughout the ages.

At any time in the long history of the Tarot cards, whether the Trumps were being employed for gaming purposes, fortune telling or merely as iconic art produced as wedding gifts, the Tarot trumps were celebrated as enchanting talismanic items of artistic novelty and multilayered cultural significance. From the obscurity of its origins in Northern Italy, the game of Tarocchi or Tarot trumps was adopted enthusiastically by soldiers, merchants and indeed the nobility; swiftly acquiring the same resonance of superstition as all other games of chance throughout the history of gaming. Even in present times, modern card games have their own legends and superstitions.

Gaming and gambling are a combination that ensures that outcomes of specific events can make or break individual fortunes and their amalgamation within such a powerful source of iconographic representation as the trumps of the Tarot cards could

not fail to inspire superstitious awe. However, the inclusion of specific symbols and figures such as Eros into many variants of the Lovers trump, or the Skeletal Grim Reaper – originally shown astride a white horse before becoming depicted with an archers bow and then a scythe on variants of the Death card – could not fail to provoke a superstitious response of one kind or another amongst the late-medieval populace whose social commentary was fuelled by storytelling traditions and the oral transmission of folk myth.

The appearance of the image of Death in the Tarot card trumps occurred some time after the Duke of Milan stage-crafted the appearance of a giant seventy foot tall statue of the Grim Reaper for the Lent carnival of 1400. This was much to the great distaste of the good citizens of Milan, who had in years previous to this event found their numbers ravaged by the spread of the Bubonic Plague, or Black Death .

The Northern Italian tradition of the Lent carnival was the forerunner of today's famous Mardi Gras celebrations – complete with theatrical floats staged upon mobile chariots, which would make their procession around the city until the commencement of Lent when forty days of personal sacrifices and austerity would be encouraged and the time of carnival would end. New York public librarian Gertrude Moakley conducted extensive and valuable research into this yearly public ritual, extending a theory demonstrating the procession to be a living celebration of the mid Fourteenth century poetic epic by Petrarch, the founding father of Humanism.

According to Gertrude Moakley's scholarship, the carnival procession would be led by the figure of the Juggler – who appears as the first of the characters of the Trumps, or Triumphs. For the duration of the carnival, he is the Carnival King who is replaced on the final day of the Carnival with the Christ like figure of the Fool. There are a number of paintings and engravings contemporary to the Fifteenth Century depicting this procession of Triumphs. One, illustrating the Triumph of Time, is deeply resonant with the Tarot

image of the Hermit: the engravings show the Hermit figure seated upon his carnival chariot with two large hour-glasses either side of him. Other images of Petrarch's Triumphs come down to us through renaissance art depicting a variety of figures consonant with Tarot iconography.

From the around 1750 the Italian name for the cards *Tarocchi* gives way to the French rendering of the term as *Tarot*, and for the next hundred years the popularity of the deck France grew alongside an explosion of interest in Egyptian archaeology and history occasioned by the expansion of French colonial interests in Northern Africa. This situation proved critical to the development of Tarot symbolism as the design of the Tarot Trumps throughout the next two hundred and fifty years steadily began to incorporate Egyptian and Middle-eastern motifs.

During the latter half of the Nineteenth Century, the popularity of the works of the French mystic Eliphas Levi marked a point in history when onlookers were invited to consider the 22 trumps of the Tarot as esoteric glyphs representing the mysteries of the 22 sacred letters of the Hebrew alphabet, employed by the Creator in his creative utterances in the Biblical Genesis. European intellectuals, encompassing the philosophy known as Rosicrucianism had, from the Fifteenth century onwards, enthusiastically adopted the modus operandi and philosophies of the Hebrew mystery tradition, known as the Qabalah. Latin scholars such as the Elizabethan free –thinker John Dee, the later Robert Fludd and, on the continent, Knorr Von Rosenroth had all done their part to provide some literary comment upon the mysteries behind the Old Testament lore from which Western Christianity claimed its spiritual authority.

By the mid Nineteenth century, Eliphas Levi published his quite original theory boldly stating the relationship of each card to a particular Hebrew letter claiming a link between the tarot trumps and the Egyptian mysteries via the Mystical Qabalah: citing Moses as the likely originator.

Whether the link between Tarot Trump imagery and each of the 22 paths connecting the Spheres of the Sephiroth of the Qabalistic Tree of Life is specific to that purpose is highly debatable and a contentious point amongst commentators.

The two generally accepted systems of attributing each Tarot Trump to one of these 22 paths are those prescribed by the English Victorian Occult Order of the Golden Dawn and, alternately, the continental European model as described by Knut Stenring in his *Sepher Yetzirah*. A.E. Waite, who produced his own Tarot deck in 1910 along with the artist Pamela Coleman Smith, had translated many of Levi's works into English and was a member of the Order of the Golden Dawn. His later translation of Knut Stenring's commentary upon the *Sepher Yetzirah*, a Hebrew work in which the letters of the Hebrew alphabet are discussed with relevance to the Biblical Creation, shows him to possess a healthy respect for Stenring's allocation of the tarot trumps to each Hebrew letter despite that systems tendency to differ widely from the teachings which informed his own tarot designs.

The American Paul Foster Case produced his own deck in the early Twentieth Century, which is far more explicitly Qabalistic than Waite's subtly veiled symbolism and adheres more closely to the Golden Dawn which employed the Tarot as part of a vast jigsaw of interlinked symbolism which the psyche of the individual could integrate in his or her quest for spiritual perfection.

The mid twentieth Century saw the publication of the lavish *Thoth Tarot of Aleister Crowley and Lady Frieda Harris*, surely the Crown of Creation of all Qabalistic decks and further clones of the Waite-Smith deck – the only one worthy of mention of these being the *Morgan-Greer Tarot* which employs striking colour and symbolism to lend a good measure of post modern flair to the classic Waite-Smith icons.

Clearly, the images that have evolved as the Tarot trumps celebrate a variety of cultural influences and origins. So where does this leave the contemporary enthusiast, or he or she who uses the

Trumps for divination - fortune telling by Tarot cards?

The employment of Tarot Trumps in fortune telling is reliant upon the belief that each of the Trump cards is an indicator of one influence or another that can be discretely combined with other Tarot trump indicators to point towards the destiny of an individual.

The earliest decks of Tarot depict the Fool trump as the lowest common denominator of human misery. The Charles VI Trumps of 1470 depict the Fool with the cap of the madman with rabbit's ears, taunted by children and an object of lewd ridicule. Not until the 16th century did the image of the Fool begin to become synonymous with the more formal Court Fool, the jester – although he continued to be represented as a village idiot. It was not until the appearance of the nineteenth century Etteilla Tarot that more mystical interpretations of the Fool render him as Alexandrian Alchemist, walking amidst the crocodiles of the Nile, begin to impinge upon the traditional notions of this card as the embodiment of blind idiocy. The Smith – Waite Tarot of the early twentieth Century continues this mystical revisionism painting a picture of incorrupt innocence and youthful naivety.

In any reading this card indicates the appearance of the unexpected.

The dog biting the Fool's leg in many designs of this card, as he is about to wander off over the edge of the precipice, is a warning that one should trust ones intuition in all matters. This card also indicates complete freedom from responsibility.

The appearance of the first numbered trump, The Juggler or Magician, in a Tarot spread can signify a major turning point in the affairs of the clients life trends and can also indicate sudden and dynamic progress in the area of ones ambitions. The magician or Juggler card also intimates a 'hands on' relationship to life affairs with emphasis on skill and cunning. Mercury - the Scribe and messenger of the gods – is naturally the god of showmen and

tricksters – another guise of the medieval juggler and the influence of this link implies that this could also be a card of skill in interpersonal matters, negotiation, etc.

Continuing on this theme, the association with Mercury implies a certain intensity of activity and the growing demand for involvement and focus upon issues of small detail. The negative side of Mercury, as the Lord of Thieves and Tricksters will only be indicated in a spread when the Magus card is ill-aspected by cards of illusion (The Moon card for instance) or is negatively aspected by cards of ill omen.

Even then, the chameleon like qualities of the Juggler may serve to lessen (or over-ride) the impact of any negative surrounding influences.

The trump of the female Pope otherwise known as High Priestess sees her seated between two pillars, behind which is spread a veil has also been linked to images of Isis, brought to Europe by the Romans and their Hellenic forerunners who colonised pre-Christian Egypt.

Whereas the influence of The Juggler indicates intellectual dexterity, the High Priestess is more illustrative of personal revelation and intuitive or instinctive comprehension. She is traditionally depicted holding a book, identified by Qabalists as the Torah – or the book of Mosaic Law – which serves to identify her, along with the presence of the veil before which she is enthroned, with the Qabalistic concept of the Shekinah: the indwelling presence of the Divine within the Holy of Holies at the heart of the Temple of the most High. To Qabalists she is the combined quintessence of the Pillars of the Temple of God that are also often illustrated in renderings of this Trump.

This would seem to imply a notion of the High Priestess as pure Conscience and as the fertile intuition of the subconscious mind which instinctively perceives the path of correct action or the simple reality behind complex and confusing distractions. She is

Faith guided by inner knowledge.

The Empress trump lends the mother archetype to the Tarot family. When this card falls in the spread it often signifies the blessing of those rare moments of luxury when one is allowed respite from the challenges of daily affairs to savour the fruits of one's own labours.

The Empress represents the virtues of deserved reward. Her symbol is the Queen Bee, representing the source of life. In the earliest surviving renderings of this trump, the Empress reclines on a dais with one arm draped over a shield bearing the symbol of an Eagle - an Alchemic metaphor for the impregnated womb. In the other hand she holds a staff of imperial authority. In any Tarot reading she indicates the wholesome goodness of the sensual world, representing that all things are balanced in their appointed order, and the nurturing of things and affairs towards fruitful increase.

Her consort, The Emperor Trump is the father archetype in the Tarot system. This card represents authority, power, control and stable growth. It is the fourth numbered card of the Major Arcanum cards and, according to the correspondences of the Western-Qabalah, Four is the numerical glyph of Jupiter [the Greek, *Zeus-Pater* or Sky-Father] the Lord of the gods. Because of this, the significance of the Emperor is benign in any spread and indicates great long-term good fortune and, often, financial gain. He is often depicted in the Tarot as seated upon a Cubic throne, as is the High priestess in some decks.

Since Pythagoras, the cube has been championed as the geometrical solid classically representative of the element of Earth. To the Qabalists its six faces, twelve edges and eight corner points add to the equivalent of the numerical value of IHVH, the most Holy name of God, 26 in all.

As previously mentioned, the Sepher Yetzirah, or Qabalistic Book of Formation, is a work that explores the letters of the Hebrew alphabet.

This text allocates each of these letters to a particular point of a universal cube representing the six directions of space. The cube therefore, wherever it appears in Tarot Trump iconography can be thought of as representative of Divine will within the natural order and it is no surprise that it appears at the base of pillars or supports authority figures such as the Emperor.

Here, the figure of the Emperor seated upon a cubic throne signifies authority and power that are bestowed by Divine Grace. This trump is therefore an indicator of enrichment and the recognition and reward of personal achievements.

As the keeper of secrets and the witness of divine oaths, the trump known as The Hierophant or The Pope signifies the need for discretion, diplomacy and personal honesty. This card can also indicate actions 'behind the scenes', which the subject may be unaware of but which may be of intense significance to his or her future well-being. When surrounded by cards of great optimism, this card signifies release from spiritual danger or unexpected help from behind the scene of events or even benefit from appeal to a higher authority. This trump is also known as the Hierophant, which is a title given in Western mystery schools for those responsible for issuing instruction to newcomers to the sacred path. This trump can therefore imply that a lesson may be learned in the area of life indicated by the cards position in a Tarot spread. Otherwise its significance may be that a lesson needs to be learned before progress will be gained in a particular area.

When surrounded by cards of indecision or stagnation, the Hierophant trump can represent a moral dilemma. .

The Lovers Tarot trump indicates opportunity for adventure in the field of romance and sexuality, although one of the most overlooked aspects of this card is its significance as a 'rite of passage' card. In some early designs in which a young man is tempted to choose between the stern faced spinster representing duty and the young lady representing Pleasure, suggest the onset of

adulthood, choice and the first stirrings of maturity. Certainly then, in most readings this card will represent *choice* and even the clash of instinctive drives with moral responsibilities.

Divinatory meanings attributed to the Lovers card range from the obvious - the onset of a new relationship - to more ambivalent interpretations. One of these latter pays attention to the notion that Eros, depicted on many decks, often fired lead arrows in addition to golden arrows from his bow. The God of Love was often also illustrated wearing a blindfold: this trump could therefore introduce an element of Hazard and the unexpected into a Tarot reading.

The Chariot card signifies advance and conquest in all matters. A chariot driven by two sphinxes (in more traditional designs of the Tarot, horses), bearing the figure of a warrior king, suggests that others may be looking towards the client for leadership and self reliance.

However, a very early rendering of this Trump, the Cary Yale Visconti Tarot (1440 – 1445) depicts the figure borne in the chariot as a female noblewoman and also in Mitelli's Tarot of 1664 we find an image of the goddess Venus that may be a significator of the triumph of conscience through decision and right principled action.

The great medieval carnivals of Milan and Northern Italy, held before the time of Lent in the Christian calendar were a display of characters not dissimilar to those portrayed in many Tarot trumps of slightly later era such as the Marseille school of Tarot. Many of these were paraded on ceremonial chariots through the streets of the North Italian principalities. The chariot had ceased to be an effective weapon of war some centuries before the era in which Tarot cards became popular in southern Europe. However, since the time of the Roman Empire and the glory of the Byzantine church – whose own approach to the transmission of its religious lore incorporated pictorial illustration through mosaic and stained glass iconography – the chariot was a visible symbol of power and

authority in Triumphant procession celebrating martial victories or religious festivals.

Should this card fall in any area of the spread, it signifies a clear road ahead and indicates that the client should be prepared to maximise on his or her opportunities and advantages. In the outer life of the individual, this card represents the unbridled confidence and 'Will to Power' of the young adult yet un-corrupted by compromise. It can therefore be interpreted as a symbol of the zestful launching of new enterprises and uninterrupted progress in personal and professional plans.

The Justice trump represents that aspect of matters of judgement that must remain blind to preconceptions. Whenever this card falls in the reading it indicates a period when decision-making based on principles of right action is pivotal to the welfare of the subject of any Tarot reading. The symbolism of this trump echoes both the legendary Wisdom of Solomon and Egyptian iconic representations of the goddess of Truth *Maat* – against whose feather the heart of the deceased would be weighed upon the scales of Osiris according to the Book of the Dead.

The sword held aloft by the figure in the trump is more than symbolic and is one that is double edged. This may indicate that the choices faced by the subject of the Tarot reading may demand some measure of sacrifice to higher ideals than mere personal gain. The Justice trump is a reminder of the law of natural karma – that each of our actions has consequence in the world around us. The figure depicted upon this trump signifies the interpretation of Law and often she is seated upon a cubic throne, symbolic of the divine universal order.

The Justice trump represents limitations placed upon freedom of choice and action; acting as a brake upon the as yet undisciplined energy and industry signified by the previous card of The Chariot.

In the depiction of the Hermit in the Rider-Waite designs of 1910 the cloaked figure depicted finds his way by the light of a lantern,

from within which a star issues forth light. In this manner, the card may be seen to represent those who have realised their inner aspirations and have proved successful in externalising inner goals.

Some commentators have identified the robed and hooded figure of the Hermit, replete with Hourglass, as Saturn-Kronos, keeper of Time and even provided a plausible argument identifying this figure as a prototype of the western Santa Claus as Saturn-Kronos. The divinatory meaning of this card, with its implicit references to Time may therefore allude to Wisdom gained after the event.

The Wheel of Fortune, which provides the central motif for the next trump in the Tarot sequence, was also used to illustrate illuminated manuscripts of one of the most popular books of the medieval world – the Consolation of Philosophy, written by the Fifth century philosopher Boethius. An illustration of this work within the Wallace collection in London, illustrated also upon page 54 of Professor Brian Magee's 'The Story of Philosophy' clearly illustrates Lady Fortune turning a wheel upon which four figures ascend and descend whilst the philosopher Boethius is tempted away from life's trifles by Lady Philosophy.

Amongst the earliest surviving renderings of this card, the figures depicted as rising and falling upon the Wheel trump are human: although images of the Bear, the Sphinx and the Monkey have also been incorporated over the centuries.

The appearance of the wheel card in a reading can indicate a major turning point in life affairs and the intervention of the hand of Destiny in the life affairs of the client usually for the better.

The Wheel trump may alternately represent a rapid intensification of events and unexpected developments falling outside the control of the client. There could be a spiraling out of control of events, which the subject of the Tarot reading had hitherto considered predictable and stable. Otherwise, when the trump is well dignified in a Tarot spread – that is to say, when surrounded or supported by cards indicating stability and growth - the wheel trump may

indicate steady and unyielding progress in events: the Wheel continuing to turn with the Seasons, setting a steady pace in matters of personal progress.

In the design of the Strength trump, also known as Force, many classical Tarot trumps depict a female character opening the mouth of a lion. In the Cary Yale Tarot, the figure of a beautiful maiden riding a golden lion is represented.

This card represents the victory of the Spirit over physical limitations and material bondage. It is a card of hope and successful aspiration in affairs where the human will is called into purposeful activity. In many senses, despite the spiritual allusions of the symbolism of this card, Strength represents achievement through disciplined effort and the harnessing of the will. Other representations of this card include the depiction of the biblical Sampson slaying the Lion. The Crowley- Harris Thoth Tarot plunders the Book of revelation for its symbolism, replacing the Lion with the Seven headed beast of the Apocalypse now being ridden by the Scarlet Whore of Babylon and renaming the trump Lust. Strangely, this combination of the beast representing the animal natures of Man harnessed by an audacious Will to power superbly captures the timeless essence of this Tarot trump.

When discussing the Hanged Man trump we should remember that in Northern Italy, from whence the Tarot as we know it originates, traitors were punished by hanging them by one leg from a tree. In this sense it is sometimes thought of as the card of Judas Iscariot. This religious referencing is highlighted in the Charles VI deck where bags of money are pictured attached to the Hanged man's pantaloons.

The subject should beware of the betrayal of confidences when this trump falls in a Tarot reading. The safest mainstream interpretation of this card's appearance within a reading would be to advise patience and caution in all affairs to the client. In many ways this card suggests bondage to Fate and Destiny, although the sacrifice may sometimes be a willing one ... a sacrifice of Time, perhaps in

order to gain scholastic wisdom – represented by the appearance of a book in the hands of the Hanged man in some decks of Tarot.

Death represents the end of one order of things and the beginning of another order. When well aspected, the Death card can also signify the removal of obstacles through unexpected means or gain through the death of another.

Some of the earliest Death Trumps show the skeletal figure of the Grim Reaper on horseback, an innovation restored in the Twentieth Century Waite-Smith and Morgan Greer decks of Tarot. Death speaks for itself. The presence of the card in a Tarot reading will often indicate the death of an individual, the death of a hope or the death of an enterprise.

The trump of Temperance represents balance and harmony in all things but progressively so and without stagnation. When this card falls in the pattern of the spread it signifies a time of respite from life's trials, a harmony with nature and philosophical inspiration – albeit a respite that is temporary.

In a 1338 painting hanging in the town hall of Siena, the artist Lorenzetti depicted the goddess Temperance holding an hour glass whilst beneath her labour representatives of the professions. Death is also represented, highlighting the need to watch and pray whilst time hastens away.

The appearance of this trump within a Tarot reading signifies rewarding involvements. The figure upon the card pours water from one receptacle into another. One foot is planted firmly upon dry land, the other is submerged in the river of Life. This symbolism intimates that the inner world of the client will be in tune with the outer world of his or her own personal reality and is also an indicator of the smooth running of the mechanisms of the Universal order in the lives of those who can find a harmony between their inner nature and their outer life.

Whereas the idea of God may be conjectured to represent the idea

of spirituality, the symbol of the Devil may be interpreted to signify worldly materiality and sensuality. When this card falls in a spread then upon the clients close 'hands on' involvement with material and sensual affairs should be stressed.

The Devil trump is not necessarily a card of evil, merely one of facing harsh reality. In the design of the card, the Devil is often seen greeting the aspirant or else bidding him to embrace his more self-centred needs and desires. The chained figures who dance at the feet of the Devil are fettered by their own desires. It can be observed in many designs of this card that the chains around the necks of the Devils minions may easily be slipped over the heads of these 'captives' and yet they remain willing captives of material satisfaction.

The appearance of this trump can signify obscene luxury or simply a total immersion into the kingdom of earthly delights. There is certainly a measure of temptation upon the path ahead when this card falls in a tarot reading. When surrounded by negative cards or cards signifying instability of circumstances the devil card is a warning that our own worst natures might gain the upper hand in our dealings with the world.

The Trump known as The Tower, or the House of God, might be recognised by the medieval mind as representative of the legend of St Barbara, a secret Christian figure of the fourth century whose faith clashed with the beliefs of her own father; who kept her locked in a Tower. Barbara's father commissioned a mason to install a water feature but tragedy overtook events when Barbara implored the workman to install a third window to her Tower to represent the Christian trinity. The good Barbara was driven to leap from the tower to her death by her father who suspected the loss of his daughter's virginity to the Mason. He had demanded that she renounce her faith as she had renounced her maidenhood, a concession she could not admit. A lightning bolt came from heaven to strike down the father and Barbara became the saint of explosives and Artillery men.

Because of the significance of the symbolism employed in this card it can be interpreted as representing liberation from the bondage to materiality suggested by the previous card of the Devil: a liberation requiring a sudden change of all the things that have stood before us in our lives as reliable certainties.

The symbolism of the Star trump, the next trump in the Tarot sequence, seems to echo traditional images of "Anahita" - the ancient Persian water goddess and patroness of Women and fertility. Anahita was one of the forms of the 'Great Goddess' of antiquity. She was often portrayed as a virgin carrying a water pitcher.

In his Book of Thoth, Aleister Crowley comments on the Star card: "She is represented with two vases, one pours water, a symbol of light, upon herself, the other upon the earth. This is a glyph of the economy of the universe."

One aspect of the Star could be taken in reference to navigational matters - for it was by the stars that the ancients navigated. This card could be taken as an indicator of the onset of a period when the pathway ahead is illuminated by some higher aspiration, or focus of events: bringing a sense of purpose and meaningful direction to daily life.

The following trump in the Tarot sequence, The Moon is universally recognised as the mistress of shifting change and illusion. One modern Jungian interpretation of the Moon Trump card believes it to signify areas of mystery and uncertainty, where logic cannot aid the client in decision-making. She represents the Self as it is buried beneath the confusion of consciousness, to which we return to commune with during the hours of sleep and dream time. In any spread the fall of this card intimates that the client should abandon any preconceived plans or courses of action in whatever area of life is indicated by the position of the card in the spread. Deep background forces may be affecting the everyday life of whosoever draws this card, and he or she should be warned to look beyond the cosmetic in everyday dealings.

The Sun Tarot Trump is, to many Utopian writers, a symbol of the brotherhood of Heliopolis; a beacon sent forth unto the world by the Greek Apollo so that artists, musicians and the truly inspired are called to realise their inner potential. The Sun card represents the full dawning of the inner light in the consciousness of the individual. The area of the spread in which this card falls, whether it refers to emotional well-being or material concerns, will be dignified by its presence. Good fortune and the smooth transition of events are indicated. The appearance of this trump in the Tarot spread signifies a golden period in the life of the client, who will find that memories of this period will be especially treasured in times to come.

The Trump of the Last Judgment indicates liberation from the oppression and bondage of the World and the lease of new life in all affairs. Traditional Tarot design depicts the Archangel Michael blowing the last trump at the resurrection of the dead in the great reunion at the end of Time. This was a symbol of the long awaited reign of the kingdom of God, promised in the Book of Revelation of St John, an event that every inhabitant of the medieval world looked toward in awe inspired expectation.

In a tarot reading this trump can represent reunion with loved ones from the past and also, in the light of its religious significance, long held promises being kept. It is a symbol of hope and rebirth. Yet it is also indicative of a time of reckoning, when every man and woman would be called to consider his or her own conscience.

The final Tarot trump, The World is a card of completion and harmony. This trump represents the world as an ideal. This cards appearance in the tarot spread indicates a period of satisfaction and pleasure: as the final card in the sequence of Trumps it represents harvest time, when all of a client's labours in a particular period will reap reward. Also indicated by the card is a sense of projects having been completed and the need for reflection and the making of future plans.

The sensual aspects of this card, though material, are wholesome in soul enriching pleasure. The figure of an unclothed woman usually illustrates this trump, representing the Anima Mundi – the soul of the World, as adherents of the Gnostic wisdom knew her – in her naked glory. The World trump signifies that the end of a journey has been reached, the tying up of loose ends and a reward of collective past efforts.

Clearly the trumps of the Tarot are no mean talisman of mankind's values.

The Art of Invocation

The art of invocation is central to the theme of inspirational magic. This area of esoteric work is focused upon the attainment of states of revelation gained by stimulating the imaginative faculties. This is achieved through spoken, poetic orations - focused in theme and which contain resonance of tone and lexical content designed to be sympathetic to the subject of the rite.

The Order of the Golden Dawn scribe Wynn Westcott writing in the introduction to his translation of Eliphas Levi's 'Magical Ritual of the Sanctum Regnum' states:

"Thought is the life of intelligence; words show the creative force of thought, while actions are the last effort of words, and the desirable complement of words. Words have been spoken, thought has been translated into action; the act of creating, speech has taken place.

"A word is the requisite formula of a thought; an act is an exhibition of will. This is why prayer is a necessity, and may obtain all that it asks. A prayer is a perfected act of the will; it is a link connecting human words with the divine Will. All ceremonies, consecrations, ablutions, and sacrifices are prayers in action, and are symbolic formulas; and they are the most potent prayers because they are translations of word into action, showing will power and persistence and so they constitute real work. "

The classical model of esotericism, based upon the lore of "As above, so below" taken from the Hermetic work known as the Emerald Tablet of Hermes Trismegistos, is dependent upon the concept of Macrocosm and Microcosm: that all things manifest within the Creation have a correspondent sympathetic link with greater and higher forms held to exist in the Spiritual realm.

According to the classical schools of Hermetic philosophy, evidenced

by the works of such notable authorities as Paracelsus and Cornelius Agrippa, certain plants, metals, animals and, according to the Abbot Trithemius – even Angels, were held to possess a sympathetic link with the planetary powers.

In the pre-Christian pagan world, by the time of the Roman Emperor Augustus, each of the classical gods were associated with one planetary power or another, and each priesthood demanded sacrifices or propitious offerings traditionally accepted to be pleasing to that particular deity. Specific perfumes were burned and the feast days of the gods were celebrated in the knowledge that all appropriate measures had been taken to ensure that the deity found his temple fit for habitation.

The modern occultist employs similar methods to access the spiritual qualities of the Divine energies, employing rites of enchantment to work towards the attainment of a privileged perspective.

He or she employs the art of invocation within the context of a meditation, or within a ritual environment, to gain a harmony of mind and temperament consistent with the particular harmonic of each invocation in order to access a particular thread within that tapestry of many varied threads, which synthesise our experiential frame reference of the Universe.

The formula of invocation relies heavily upon enchantment and glamour, employing specific terms and metaphors, combined with appropriate rhythm and metre to provoke a response within the individual. Just as watching a horror movie can inspire fear and a mournful romance can inspire tears, the delivery of the invocations and calls employed by the occultist can call forth a response within the individual particularly tailored to a specific mood.

This is an art more sophisticated than the recitation of verbal affirmations or any ‘think your way to success and happiness’ program. The invocations seek to appeal to deeper levels of the

human consciousness than the intellectual mind and seek to appeal to the imaginative unconscious and inspire an instinctive response, which may be focused by the Intellect.

The harmonics of each planetary throne can be thought of as similar to mathematical Sets. Just as mathematics organises sets of integers such as a set of even, odd or prime numbers, certain areas of the human condition are organised into thematic categories by the esotericist - employing traditional lore and methods – and these sets fall under the sway of one planetary power or another.

When performing a rite of a particular planetary power, the occultist has made sure to previously identify the qualitative harmonics of that power to ensure that the rite is consistent with the intent of the working. If calling upon the qualities of Mars, courage and willpower, he will decorate his environment with objects associated with martial things ... play stirring music, hang red cloth banners (the colour of Mars) and read aloud the requisite planetary invocation before beginning a period of meditation upon the energies raised.

Jupiter, the planetary dignity corresponding to the father figure god of the Greeks 'Zeus-Pater', might be invoked in matters where the occultist seeks to attune his frequency of perception to the abundant treasury of Jupiter's benevolent energies. The influence of mercury might be invoked to inspire intellectual health and success, the Moon for poetic inspiration.

From this example, it can be understood that each planetary power is invoked as a metaphor for that field of potentia within the Macrocosm corresponding to forces within Nature, which can be characterised as discrete models or fields of influence. Throughout the invocations, each planetary power is addressed using its Hebrew Title. Saturn as Shabbathai; Mars as Madim, Saturn as Tedek, Venus as Nogah and Mercury as Kokab. The Sun and Moon are also traditionally regarded as planetary powers within the discipline of Astrology and their respective invocations contain their own unique metaphors.

The influence of Saturn, addressed as Shabbathai in the invocations, is essentially protective. As the god of Time and space; old age; wisdom and protection from the powers of evil, the metal sacred to Saturn is Lead which traditionally protects against Evil. Saturn's influence is spread over all the jewels of the Earth and the 96 points of the sixteen Geomantic figures employed within the Golden Dawn tradition are representative of this and called upon within the Invocation of this planetary power.

The power of Jupiter, addressed as Tzedek to employ the Hebrew term for this planet guards the four cornerstones of the Universe and may be called upon to correct any wrong or injustice that offends. He is called the god of benevolence, whose influence will bring a 'wealth consciousness'.

Mars is the Lord of martial vengeance and may be invoked to bring about the destruction of one's enemies and also to protect from and destroy the powers of evil. In this manner, Mars protects in the same fashion as Jupiter, but destroys as it does so. The influence of Mars is capable of bringing about a change in affairs whose effects seem irrevocable. Those who seek to turn the power of events, which seem, to all intents and purposes, to be settled against the individual may also employ the call of Mars. Mars is the sphere of what has elsewhere been called the 'Will to Power'.

The carrying of the Torch of Will from East to West, is referred to within the invocation. It's light touches the North and south and illuminates the whole world. So the quality of the martial experience inspires the affirmation of the Will through action.

The Sun is the Lord of prosperity, health and honour and may be invoked bring about that state of mind associated with the same. There is a strong resonance with parts of Crowley's Gnostic mass within the structure of the invocation of the Sun, from where certain key passages have been appropriated to supplement the rite.

The influence of the spheres of Venus and mercury should be considered together.

Venus is the Sphere of Lucifer, the bringer of light, and rules over the sphere of the emotional aspirations. Venus also represents the goddess of Nature in all her aspects, both beautiful and terrifying, as the Sephiroth appointed to this planetary throne is Netzach upon the Qabalistic Tree of Life, in which are combined the generative forces of Nature.

The domain of Mercury is the sphere of human intellect, craft and wit. His influence may be invoked to inspire the mind and sharpen the wit or to guide in times of indecision and uncertainty. Mercury was the messenger of the gods, and is also interchangeable with the Egyptian Thoth, the scribe of the gods. Mercury corresponds with the Sephiroth of Hod upon the Tree of Life whose majesty is resplendent within the forms of nature. When we are dealing with these 'forms of nature', we are actually more concerned with information coding of one form or another. This might be variant DNA, or the hierarchy of design of the periodic table of elements. The influence of the planet Venus as Netzach, can be thought of as the raw data of nature and the influence of Mercury as the innate formulas which organise the raw material into living organic forms.

The Moon is the mistress of wisdom and often the mirror of truth. She reveals her secrets in dreams and visions and the power to cast glamours is hers to bestow. The qualities of the Moon's influence can vary according to the phase of the moon – whether waxing, full or waning. The invocation of the Moon is ideal for those seeking to attune themselves to the intuitive, reflective side of their nature, or for promoting environmental atmospheres which may encourage imaginative creativity.

In *Magic in Theory and Practice*, Aleister Crowley comments:

"The danger of ceremonial 'magick' --- the subtlest and deepest danger

--- is this: that the magician will naturally tend to invoke that partial being which most strongly appeals to him, so that his natural excess in that direction will be still further exaggerated. Let him, before beginning his Work, endeavour to map out his own being, and arrange his invocations in such a way as to redress the balance."

He goes on to mention: "To 'invoke' is to 'call in', just as to 'evoke' is to 'call forth'. This is the essential difference between the two branches of Magick. In invocation, the macrocosm floods the consciousness. In evocation, the magician, having become the macrocosm, creates a microcosm. You *invoke* a God into the Circle. You *evoke* a Spirit into the Triangle. In the first method identity with the God is attained by love and by surrender, by giving up or suppressing all irrelevant (and illusionary) parts of yourself. It is the weeding of a garden."

He continues a little later on with a description of the formula of how each rite of invocation should be structured: "The invocation will begin with a prayer to the god, commemorating his physical attributes, always with profound understanding of their real meaning.

"In the second part of the invocation, the voice of the god is heard, and His characteristic utterance is recited. In the "third portion" of the invocation the magician asserts the identity of himself with the god. In the "fourth portion" the god is again invoked, but as if by Himself, as if it were the utterance of the will of the god that He should manifest in the magician. At the conclusion of this, the original object of the invocation is stated."

The planetary rites themselves may be employed individually or in combination.

Often, the invocation of mercury (to encourage speedy of progress) may be performed to accompany more stately and slow moving influences such as Saturn. Talismans constructed to combine the influence of more than one celestial harmonic may require the

employment of the requisite planetary calls to infuse their essence.

The calls of the planets may also be employed as rites of meditation, the Call of the Sun on Sunday, the Moon on Monday, Mars on Tuesday, Mercury on Wednesday, Jupiter of Thursday, Venus on Friday and Saturn on Saturday. Otherwise, the rites may be employed as rites of celebration on occasions when a planet reaches its point or perihelion, or closest approach to the Sun.

Rites & Rituals

of the

**Fraternity of the
Sanctum Regnum**

The Lesser Ritual of the Pentagram

The Qabalistic Cross

(Opening)

Touching the forehead say At-eh.

Touching the breast say Malkuth.

Touching the right shoulder, say ve-Geburah.

Touching the left shoulder, say ve-Gedulah.

Clasping the hands upon the breast, say le-Olahm. Amen.

The Rite of the Pentagram

Turning to the East, make a pentagram (that of Earth - drawing first from top to bottom left point). say: IHVH (pronounced: "Yah-Ho-Vau-H").

Turning to the South, the same, but say ADNI (pronounced "Adonayh").

Turning to the West, the same, but say AHIH (pronounced "Eh-Hei-Yeh").

Turning to the North, the same, but say AGLA (pronounced "A-Geh-La").

Extending the arms in the form of a cross say:

"Before me Raphael"

"Behind me Gabriel"

"On my right hand Michael"

"On my left hand Oriel"

"For about me flames the Pentagram"

"And in the Column stands the six-rayed star!"

Repeat the "Qabalistic Cross" to close the rite.

THE GRAND QABALISTIC INVOCATION

Be favourable unto me, O ye powers of the Kingdom Divine
May Glory and Eternity be in my left and right hands
May Pity and Justice restore my soul to its original purity
May Wisdom and Understanding divine lead me to the imperishable
Crown

Spirit of Malkuth

Thou who hast laboured and overcome, set me in the path of good
Lead me to the twin pillars of the temple that I may rest upon them
Angels of Netzach and of Hod make ye my feet to stand firmly upon
Yesod.

Angel of Gedulah console me

Angel of Geburah strike if it must be so - but make me more worthy
of the influence of Tiphareth

Angel of Chokmah bring me light

Angel of Binah bring me love

Angel of Kether confer upon me Faith and Hope

Spirits of the Yetzirahtic world withdraw me from the darkness of
Assiah

O ye luminous triangle of the world of Briah

Cause me to see and understand the mysteries of the worlds of
Yetzirah and of Atziluth

O ye Holy letter Shin

O ye Ishim assist me in the name Shaddai

Cherubim give me strength through Adonai

Beni Elohim be brothers unto me in the name Tzaboath

Elohim fight for me by the holy Tetragrammaton

Melakim protect me through Adonai

O Ophanim, Ophanim, Ophanim

Forget me not and cast me not out of the sanctuary.

Chaioth Ha Qadosh. Speak as a Man. Cry aloud as an Eagle.

Roar and Below: Qaeosh. Qadosh Qadosh. Shaddai.

Adonai. IHVH. Eheieh Asher Eheieh. Amen.

THE CONSECRATION OF THE WATER SALT & ASH

May Wisdom abide in this salt and may it preserve our minds and our bodies from all corruption. By Chokmael and by the virtue of Ruach Chokmael, may the phantoms of hindrance depart here-from that it may become a heavenly salt; salt of Earth and Earth of Salt. That it may feed the threshing ox and strengthen our hopes with the horns of the flying bull. Amen

May this Ash return unto the fount of living waters, may it bring forth a fertile Earth, may it bring forth the Tree of Life. By the three names which are Netzach, Hod and Yesod. In the beginning and the end which are in the spirit of azoth. Amen.

In the Salt of Eternal wisdom, in the waters of regeneration and in the Ash whence the new earth springeth be all things accomplished by Elohim, Gabriel, Raphael and Oriel. Throughout the Ages unto the Ages. Amen. Let there be a firmament in the midst of the waters and let it divide the waters from the waters. The things which are above are like unto the things which are below and the things which are below are like unto the things which are above for the performance of the wonders of one thing. The Sun is its father, the Moon its mother. The wind has carried it in the belly thereof. It ascendeth from Earth to heaven and again it descendeth from Heaven to Earth in like manner.

I exorcise thee O creature of Water, by Him who hath created thee and gathered thee together into one place, that the dry land appeareth. That thou uncover all the deceits of the enemy and that thou cast out from thee all the impurities and uncleanness of the spirits fo the world of phantasm that they may harm us not.

By the virtue of God almighty who liveth and reigneth unto the Aeons. Amen.

THE INVOCATION OF SATURN

"O Mighty Star of Truth, that shines above the City of Pyramids.
Thou whose rays sustain the roots of the World Tree;
who art wrapped in a shroud of impenetrable dark.
Your face is veiled from the children of Earth,
but you have made their eyes to behold your wonders!

"Ancient of Ancients: Mother of Time; Scythe Bearer! Thou art
the cold light at the heart of the diamond! 'The Beast of the
Abyss' has lifted up his head to roar thy name, so that the 96
fold ray of thine emanation shall be rooted in the Palace of the
Goddess!

"Descend upon us, O mighty force, and protect us from the creatures
of darkness and of Evil!

"Shabbathai! Marah! Ancient Mother! Bearer of the Waters of
Purifying Salt! Throne of the World! Mantle of Truth!
The Winds of Eternity blow in thine honour, and the seeds of rebirth
are scattered thereby!

"Descend upon us,
O Mighty Force and preserve us from degeneration!
Appear unto us, O thou manifestor in matter of all those whose
dwelling place is in the invisible world! Lead us unto the Temple laid
over with Onyx, and show unto us the secrets of the sacred measures
so that we may rebuild the Temple!"

THE INVOCATION OF JUPITER

"O Father of the Gods! O thou circle of the stars above, whereof my genius is but the younger brother! Marvel beyond all imagining! O Soul of Eternity, before whom Time is ashamed! O Sapphire Stone of Heavens enchantment! O Angel of Mercy whose image is Love; before thee I have covered my head and my face, and humbly I invoke thy favour!

"Glory be unto thee, O thou lord of the Living! Your Splendour flows out unto the ends of the Earth: for you have given the Law unto Man! Your face is of amethystine blue, and your nemmys filled with the Eagle plume!

"Tzedek! Tzedek! Tzedek! Star of the Magi! Sphere of Expansion! Unto you we raise our arms, that we may be lifted up! For in you is eternal Mercy abundant, and the grace of the righteous is yours to bestow!

"Tzedek! Tzedek! Tzedek! Irresistible light, come down from the stars, unto the woodlands where the hazel tree grows! For there we may cut ourselves a staff, to make sure our footsteps towards thee.

"Lord of the Righteous! Lord of the Just! Descend upon us on the wings of the wind and of thy nectar give us suckle!

"Descend upon us now - for I have given the watchword 'OSIRIS' unto the Jackal and been borne aloft upon Eagle's wings.

"Tzedek! Tzedek! Tzedek! Thou art my shepherd. Thou art my Lord! Descend upon us now, and make sure in our hearts the

letters of thy Law!"

THE INVOCATION OF MARS

"O thou who are terrible in thy splendour; to whom it is given to wield the sword of five-fold flame! You have made us to fear thee! O champion of Fate that lighteneth and thundereth through the Ages, in thy chariot drawn by the Lion and the Ox. Stormbringer! Descend upon us and strike if it must be so!

"O Lord of the Just and Mistress of Splendour, make us to know thy Terrible splendour! Thou friend of Purgation and Enemy of Ruin! In thy name I have made my dwelling place in the boughs of the Olive tree of Peace! Thy flame have I fanned from the spark of the anvil, and thy sword I have claimed from the forge!

"By the power of thy word are our enemies cast down, and the powers of darkness destroyed. Your companions are the victorious and your joy is the joy of battle and strife - whose heroes await their reward in the pillar of the Just.

"Purifying Flame of enchantment! Charioteer of the East! Lord of Purgation and enemy of Ruin! I have washed in the washing place of the South! I have rested in the North under the Oak! I have made my dwelling place in the Olive tree of Peace. And there have I borne your standard aloft, and the Mighty Sceptre called "Giver of Breath".

Your flame have I fanned from the spark of the anvil, and your hammer and forge have I reclaimed from the forge. Your torch have I carried from Darom to Tzaphon and the light of your flame has touched Mizraach and Maarab! Of you is said; 'His voice is as the roaring of thunder, and the bellows of the furnace of the Soul are his lungs', and thy dominion and thy power are made steadfast by virtue of the iron rod of the King.

"O blood red fire of the heart of the ruby! Bearer of the Sword of Fivefold flame! Descend upon us O Lord of the Just and bathe us with the splendour of thy terrible beauty."

THE INVOCATION OF THE SUN

"Indwelling Sun of Myself! Thou Fire! O six-fold star!
Initiator. Compassed about with force and fire! Sun-Lion-Serpent
Hail! All Hail! Breath of my Soul! Breath of my God! ADONAI!
ABRAXAS! SABRIAM! These are thy names; begetter of all beings:
Soul of all Souls!

"High in the heavens you are fixed in the midst of the twelve great destinies of Man! On Earth you are Light itself! And the shadow of thine Oak is long upon the floor of the valley! Star-Serpent, you are extended upon Earth in LIFE, for you have wound yourself about the roots of the Oak, as ON surrounds AD. And the mystery of your sacrifice is revealed in the scream: AI! IHVH! EHEIEH!

"Innocent Babe! Seed most wise!
Inviolable Maid! Lord of the Skies!
O thou Angel of God, arise thou in me!
Stretch forth thine arm and devour me, devour me!
Revolve thou, and whirl, wheel of life; Everborn!
Lead me through the gateway of night to the dawn!
For thy virtue is strong - of the Crook and the Flail!
Lord of Spirit; of Light; of the Elements: Hail!

"Eternal One! O thou synthesis of duodecimal splendour:
Thou the All-seeing; Illuminator of the pathway of Wisdom!
O thou RA! AHATHOOR! TUM! KHEPRA! Descend upon us and
Illuminate the beauty of existence!"

THE INVOCATION OF VENUS

"Lucifer! Star of the morning! Arise! Arise, O thou flame of compassion, and cause us to bathe in the splendour of your emerald light! Upon our brow is set the nemyys of starlight; and we stand and behold as you bear the Goddess aloft in your arms!"

"From caverns deep and subterranean your song issues forth. Verrily upon the evening breeze through the twilight. Across moorland and the waters of lakes it drifts; calling us to evensong and worship. For your mysteries are contained in the sound of the tolling of the bells that call us to the Temple!

"To me! To me! Sings the Priestess in her rapture as, naked, she lies upon an emerald throne! Arise! Arise! O thou flame of the Nephesch, and cause us to bathe in the vision of the triumphing of Beauty!

"Lucifer! Nogah! Arise, arise o flame of the Nephesch and attune that which lies eternally within us to the Cosmic symphony without! Bringer of Light! O thou bearer of the standard of the Royal Art - the Rose and the Cross! I worship you with peals of laughter, for the stuff of lust is the substance of your joy!

"Upon Wings of Wonder you bear me in my pasions - above the Cornfields and the Maize. And your knowledge brings the fawn to the forest glade, and the Swan to the lake.

"Lucifer! Nogah! Lead me to the Temple steps and illuminate my offering!

"Lapis Excillit! Lucifer! Nogah!

"Smaragdine lustre of the emerald stone and flashing starlight!
Descend upon us and cause us to behold the beauty of thy ways,
and bless the aspirations of our hearts."

THE INVOCATION OF MERCURY

"Kokab! Kokab! Kokab! O thou whose light guides the ship of RA
as it ascends ever onwards towards the height of the heavens!
Reveal yourself unto me, and lead me forever towards the East!

"Kokab! Kokab! Kokab! O thou who art worshipped in the shade
of the Temples of Fire! From whose light the priests of Thoth
and Anubis shield themselves with the leaf of the mighty palm!
Reveal thyself unto us, and lead us ever onwards towards the
East!

"O orange skinned lord of learning; architect of destiny; in thy
name arise the sixty four champions of the eternal truth that is
contained in the heart of the Opal! Let them stand before me
now, as the primal light is refracted in the heart of the Opal,
so it takes root in the very Soul of Man!

"Kokab! Kokab! Kokab! Arise o thou jackal headed denizen of the
tomb, and write thou my name in the book of the living heart!

"Amongst the children of Earth you have caused us to wander, to
tell them the glad word of your coming forth unto the World! But
are you not with us even now, in our hearts and our deeds? Yea!
Ever was it so! Arise O thou jackal headed lord of the tomb, and
write thou our names in the book of the living heart!

"O orange skinned lord of learning: In thy light of amber, our shadows are cast behind us - like unto the lumbering ape: Unto the stars, you lift us up, but you will not let us forget our origins. O champion of truth, descend upon us and lead us ever onwards towards the East!"

Kokab! Kokab! Kokab! O champion of truth, reveal your self unto me and lead me forever onwards towards the East!

THE INVOCATION OF THE MOON

"The Moon waxes! The Moon waxes! The Moon Waxes!
And behold, a mist lies on the face of the waters. This is the veil of Night and of Time and herein are contained the mysteries of virtue!

"A virgin dances upon a lake of tears, where nenuphars pallor the glory of the sunset! But herein, is there no joy? Is there no ecstasy? Verily, the waters that are upon the Earth are moved by Her joy; and the heavens cry out with Her gladness! And the shifting reflections of the starlight in Her eyes are met in the minds of men!

"O lambent flame of twilight song, bend upon us and fill our minds!

"Behold, the Moon stands in Her fullness on the hilltop, and Maid and Wight lie entwined upon its slope. This is the first of the foothills where Diana and Priapus hold sway. For this is the place of the guardians of the ark of the mysteries of Silence!"

"A leopardess roams in a glade of lilies, tending to Her young and the little flowers. And the mysteries of Her generation are contained in the logarithmic spiralling of its limbs!

"The twenty-eight mansions of the Hermit are Her foundation, and Her blessing is manifest in the solitude of Spirit
And Her passion and her strength are met in the very souls of men!

"O lambent flame of twilight song, bend upon us and fill our minds!"
The Moon wanes! The Moon wanes! The Moon wanes! And behold, a stillness lies upon the face of the waters. For this is the design of fulfilment, and herein are contained the mysteries of Knowledge."

"A woman, old and wizened, sits upon an ivory throne; and the Knowledge of both sadness and joy is within Her mind and Her soul. But therein is there calm and equilibrium. The Scale of Adjustment and correction is given to Her, and Her power is contained in the wealth of power of the mighty sword with which She is girt!

"O lambent flame of twilight song, bend upon us and fill our minds!

"Lady of Night and of Eventide! First Guardian of the Higher Light! Mirror of Truth! Spouse of the Sun and Mistress of the Serpent Flame! Illuminator of tranquil pathways and healing streams!
KHEP-RA! Eternal Scarab!

"O lambent flame of twilight song, bend upon us and fill our minds!"

The Twelve Great Zodiacal Invocations

Aries

Aries! Champion of High Olympus! Defender of cities and the tranquillity of the pasture lands. The shepherds of Arcadia have nurtured thy shrines and the gladness of life's joy is thy gift.

Brother of Discord! Ally of the victorious! The sound of the roaring of thunder echoes the battle cry of the faithful in arms. You write upon the earth that which is dictated in the heavens. Lord of the joy that is battles own, strengthen us.

Thou art Knemu, ram of Tattu. Thou art Asar-Ba-Neb-Tattu and thy four heads show the uniting of Asar, Ra, Shu and Geb.

Giver of dauntless passion and youth, hear this call. Ally of Themis, hear this call. Lord of the joy that is battle's own, drive bitter cowardice from our heads and crush down the deceitful impulses from our souls.

AMEN.

Note:

Khnemu – “To join – to unite” (Egypt).

Khnem - “To build” (Egypt)

(Made first egg from which sprang the sun (Egyptian myth))

Tattu – Resurrection (Egyptian)

Taurus

Taurus! O Mer-Ur of the city of Anu; thou art Asar-Hapi of Het-Ka-Ptah!
Bull of God and Life of Ra! Thine is the steadfastness of the Earth and the evening star is upon thy brow!

Phoebus-Apollo! Champion of Knowledge! In thee are Heaven and Earth met together! Mighty Bull! The Ishim ride upon thy back and the wealth of the Earth is thy splendour!

O mighty King! Withdraw us from the passage of Time that we may witness Eternity. Bless us so that we may escape the fate of Cassandra and make sure our footsteps on the pathways of righteousness and truth.
AMEN

Note:

Asar-Hapi (Osiris and Apis joined together by the priests of Memphis)

*Phoebus-Apollo – The title of the Sun according to late classical period.
Cassandra – True in prophesy, but never heeded.*

Gemini

Amen and Ament! Thou who art the one god who didst form thyself into two gods! Divine twins, Shu! Tefnut! Earth and Sky! Hear this call!

Behold Asar lies in his tomb and Set doth reign unchecked! The pans of the balance are visible in the evening skies and Isis stands betwixt them in the glory of Eternity's Triumph. In her hands, the seeds of Hope and Faith! The redemption of mankind is hers to sow! O Angel of the power veiled in this form, lend unto us clear vision that we may discern the pathway forward.

As the Lover unites the inner world and outer worlds, so may we mediate our own understanding of Truth. O Angel of the power veiled in this form, make us steadfast in decision and wise in choice!

AMEN

Cancer

Oannes! Thou who came forth from the Etyrian sea! Thou who taught us to work the land; who taught us to count the mansions of the Moon against the canvas of the stars; to build the ziggurats where burn the beacons of everlasting flame!

O Angel of the power veiled in this form, come forth and inhabit our hearts and minds!

Resolver of conflict: ride out upon thy chariot! With thy progress, all that is false shall fall before thee. Thou art the Gate of Man, O worker of wonders! Love is thy gift and Free Will is thy strength of arms.

Show unto us the mystery of thy generation.

O Angel of the power veiled in this form, come forth and inhabit our hearts and minds! And make Love abundant in our hearts.

AMEN

Leo

Behold the face of the lion of God! The Glory of Creation! The guardian of the twenty two temple steps, whose shadow is the dweller upon the threshold! In his eyes shines the light of eternal flame and his mouth is filled with the jewels of the Earth!

And the roaring of his voice is seven fold in its wonder – each part meeting part in the sevenfold palace. In the might of the roaring of the Lion is formulated that Holy and formless fire Qadosh which darts and flashes through the depths of the Universe.

At the touch of the fire Qadosh the Earth melted into liquor, clear as water.

At the touch of the fire Qadosh the water smoked into a lucid air.

At the touch of the fire Qadosh the air ignited and became Fire.

At the touch of the fire Qadosh, the fire dissipated into Space.

At the touch of the fire Qadosh, the Space resolved itself into a profundity of Mind.

At the touch of the fire Qadosh, the Mind of the Father was broken up into the brilliance of our lord - The Sun.

At the touch of the fire Qadosh the brilliance of our lord was absorbed in the Naught of our lady of the body of the milk of the Stars.

Then only was the fire Qadosh extinguished, when the enterer was driven back from the threshold and the Lord of Silence was established upon the Lotus flower. These things were expanded into the rays of the Crown when the Lion lifted up his voice to roar!

O Angel of the power veiled in this form, at the touch of the choir Qadosh, transmute our earth to water, our water to air, our air to fire and our fire to spirit and cause our souls to become a mirror of

the living god and his works.

AMEN

Virgo

Hail thou great mother, that bearest the corn stalk; my body is the framework of the seven-fold palace and thou hast made thyself a bed of maize upon which to lie in the palace of the King.

Beneath thee art the seven pillars to uphold thee and thou hast revealed thyself at each apex in the form of the seven Hathors of each palace. Verrily thou art Mehurt *and* Hathor and of thy nectar has given us succour. The nourishment of all things in the seven palaces is in thy keeping and the virtue of healing is thine to bestow.

Thou hast made us to bathe in the waters of the river of life, for there shalt thou lead us to Eternity through death. Thou has made us to reap the five cubit high corn of the heavenly pastures for there shall we partake of the unleavened loaf! Thou hast made us to behold the fertility of the soft Earth, thy womb, for therein are contained the mysteries of thy generation. Yea – Of thy nectar hast thou given us succour.

Protect thy children, Earth Mother! Great Queen! For thy name was established upon Earth before Seb! Lead us betwixt the seven pillars towards Life and shroud us with thy love. O Angel of the power veiled in this form, show unto us the mystery of healing and true love.

AMEN

Libra

Hail O thou children of Orthrus, twin headed! Lion and Serpent, look with gladness upon us. Rhadamanthys hath lifted up his wan once more and the dog-days have drawn to a close.

Behold, the balance is set high in the heavens; for the Virgin is on my right hand and the Scorpion on my left. Maat, goddess of Judgement! Lady of the scales whereupon our hearts are weighed against our acts. O Angel of the power veiled in this form, show unto us the mystery of the cosmic balance as it swings to and fro and purge from us all that is not of the Divine.

AMEN

Scorpio

Hail Serquet! Thou mighty and terrible scorpion! In the midst of the summer heat didst thou arise to deliver thy mortal wound to the Sun-King.

Verily didst thou slay the child god, O servant of Set, but Ra lifted him up again. Readily didst thou lend thy venom to the slaying of the Moon Warrior Urion but, lo, was he raised up again in splendour.

Strike thee now, O serpent! O Scorpion! O Angel of Night! And strike swiftly that we may be lifted up purged of all malice and all evil. For in striking thou doth take unto thyself all of the Evil that is thine own. And in striking, open thou our eyes for surely they are closed.

Hail thou divine scorpion! Thy tail is lifted up even unto the heavens and thy sting is amongst the stars. Strike thou swiftly, O Angel of Darkness, that darkness may be purged from our souls. And lead us unto the avenues of redemption For we are the servants of the one god whose name is the God of the fifty Gates of Intelligence.

AMEN

Sagittarius

O thou Ullr of the North; Neith of Egypt; Artemis of Graco! Hail thou Centaur Chiron! Divine Archer! As a single ray of the sun thou didst loose forth thy shaft.

By the force of the Quesheth was thy power brought forth, and thy place is in the heavens on the Bifrost Bridge: O guardian of the portal! Thou Dweller upon the threshold.

Thy place is secured within the heavens O Lord. Thou art the teacher of heroes. Of Rama, of Arjuna, of Odysseus. Thou art the type of the divine archer and the powers of light. O Angel of the power veiled in this form, show unto us the glories of the ancient warriors, for we are the servants of the one god whose name is the God of Glory!

AMEN

Capricorn

Hail thou divine Lord of the Earth and the Waters! Goat-fish god; Dagon of Old. Behold, the energy of God is in thy limbs. Solitary are thy ways and the high and lofty places of the Earth are given to thee.

With joy you leap along the mountain ledges. With sureness of foot you leap from ledge to ledge, for your feet will never fail. O come forth from the seas, Lord of the earth! Lord of the Waters and partake of the pleasures of the ultimate mystery.

The virtue of determination is given unto thee and thou hast trampled the Mountain of Men to dust. O Goat-fish god, Lord of the Lonely Place. Thou art solitary in thy ways and the precipices of the mount of the gods are full with thy low moan.

Come forth! Come forth! O Lord of the Elder rays and partake of the pleasures of the ultimate mystery.
AMEN

Aquarius

Hail, thou divine water bearer! Hapi, source of the Nile and bringer of life giving floods! Behold! The southern fish dies upon the strand and thou didst revive him with the waters of life within thy pitcher.

The wells of the Earth are sacred unto thee and the fountain of eternal life of the gods is thine own. Thou didst deliver the golden apples unto the Aesir! Iduna is thy name in the Northlands.

The well of Mimir is thy dwelling place and thou hath the sight of the gods, for you are the keeper of the Eye of Odin. Even the darkest mysteries of the dead are visible to thee – though they hide their shades deep within Nid Hog's den.

O Angel of the power veiled in this form, show unto us the flame of ancient wisdom.
AMEN

Pisces

Behold the Divine Fish of Law and Liberty! Apollo and Aphrodite! Venus and Adonis! This one immovable. The other one, swimming and fluent. And they are chained, one to the other by virtue of a common bond of Love.

As Love binds law to liberty and liberty to law, so are we chained by a special bond to the Soul. O mighty arbiter of the divine grace of justice, lend unto us thy quill that we may write down our names in the Book of Life.

O mighty soul of all souls, lend unto us thy strength that we may affirm our bond to the mighty source of all. As the one fish may swim where he will, so long as the bond of love suffereth him, so allow our souls the benefit of all experience and all knowledge. O Mighty force of causation, lead us onto the path of Wisdom and Grace.

O Angel of the power veiled in this form, show unto us the mysteries of Life for we are the servants of Majesty and Love.
AMEN.

Shemhamphorash

The Magical System of the 72 Fold Name

1. The seventy two fold name of God, the Shemhamphorasch (Divided Name), is projected around the Zodiac in seventy two units - each composed of five degrees of the 360 Degree Zodiacal band.
2. The Hermetic Tradition ascribes three Aspects which compose the Soul of Man or Woman, these are: the Animal Soul, the Nephesch; the Personality -the Ruach & the Higher Soul or Neschamah
- 3 The primary task of initiates, according to students of the Qabalistic path of esoteric attainment, is known as the attainment of the Knowledge and Conversation of the Holy Guardian Angel.
4. The system of the seventy two fold Shemhamphorasch (pronounced *Shem-ham-f-or-ash*) reveals the Guardian Angels of each individual's 'three aspects of Being'.
5. In order to find which Angelic Form and Nature governs over the Physical well being of the Self, the individual's birth chart should be consulted and note should be taken of the position of the Moon, its degree and Zodiacal sign.
6. In order to find which Angelic Form and Nature governs over the Personality and its well being relating to the Self, the individual's birth chart should be consulted and note should be taken of the position of the planet Mercury, its degree and Zodiacal sign.
7. In order to find which Angelic Form and Nature governs over the Spiritual well being of the Self, the individual's birth chart should be consulted and note should be taken of the position of the Sun, its degree and Zodiacal sign.

8. These zodiacal positions should then be related to the charts which are presented in the following document in order to ascertain which Angels of the Shemhamphorasch govern these positions in the birth chart.

9. This knowledge will arm the individual as to which Angelic Guardian he should call upon should he consider any Aspect of his Animal, Moral or Spiritual Self in danger or imbalance. The Angels may be invoked by the use of the psalms (see charts following), however the operative should beware of the negative manifestation of the Angelic Nature which may occur in cases of thoughtless dabbling.

10. The powers of the Schemhamphorasch may also be employed in Talismanic Magic, and in this case should be bound by the Pentagram and dispersed by virtue of the Pentagon.

Upon ascertaining the zodiacal sign unto which a particular Angelic Power is ascribed, the planetary influence governing the Decan (first, second or third division of ten degrees) of the sign over which the Angel governs should be noted. In this way, the correct planetary and zodiacal invocations may be utilised in harmony in order to harness the Angelic influence.

Thus: the 1st Angel of the Shemhamphorash, 'Vahuviah' falls in the first degree of the Zodaical sign of **LEO** governed by the Decante ruled by the planetary influence of **SATURN**. In talismanic work related to this angel, both the invocations of Leo and Saturn would be combined.

Shemahamphorash

4 is the number of the letters of the name of IHVH

4 is also the number of the letters of the name ADNI, which is its representative and key. The latter name is bound with the former, and united thereto, thus I H N V D H A I, forming a name of eight letters. 8×3 (the number of the Supernal Triad) yields the 24 Thrones of Wisdom, the 24 thrones of the Elders of the Apocalypse, each of whom wears on his head a golden crown of 3 rays, each ray of which is a name, each name an absolute Idea and ruling power of the great name IHVH, (Tetragrammaton) - and the number 24 of the Thrones, multiplied by the 3 rays of the Crowns = 72, the name of GOD of 72 letters, which is thus mystically shown in the name IHVH as under; or as REVELATION says 'When the Living Creatures, the four Cherubim, the letters of the name give glory unto Him, etc, the 24 elders fall down before Him and cast their Crowns before the throne'. Consult REV. 4.9;10 - (i.e.; the Crowns, each of which bears three of the 72 names) and these 72 names are written on the leaves of the Tree of Life, which were for the healing of the nations.

These are also the 72 rungs of the ladder of Jacob, on which the Angels of God ascended and descended. It will presently be shown how the 72 Angelic Names are formed from the names of the Deity and also how their signification is to be found.

| REVOLUTION OF THE DIVINE NAME | ZODIACAL SIGN | DECANTE | No | ANGEL |
|-------------------------------|---------------|---------|----|---------|
| YOD OF YOD | LEO | SATURN | 1 | VHV-IH |
| | | | 2 | ILI-AL |
| HVIH | | JUPITER | 3 | SITh-AL |
| | | | 4 | OLM-IH |
| | | MARS | 5 | MASh-IH |
| | | | 6 | LLH-AL |
| HEH (Final) OF YOD | VIRGO | SUN | 7 | AKA-IH |
| | | | 8 | KHT-AL |
| HHVI | | VENUS | 9 | HZI-AL |
| | | | 10 | ALD-IH |
| | | MERCURY | 11 | LAN-IH |
| | | | 12 | HHO-IH |
| VAU OF YOD | LIBRA | MOON | 13 | IZL-AL |
| | | | 14 | MBH-AL |
| VHHH | | SATURN | 15 | HRI-AL |
| | | | 16 | HQM-IH |
| | | JUPITER | 17 | LAV-IH |
| | | | 18 | KLI-AL |
| VAU OF HEH | SCORPIO | MARS | 19 | LVV-IH |
| | | | 20 | PHL-IH |
| VHHI | | SUN | 21 | NLK-AL |
| | | | 22 | III-AL |
| | | VENUS | 23 | MLH-AL |
| | | | 24 | ChHV-AL |
| YOD OF HEH | SAGITTARIUS | | | |
| VIHH | | MERCURY | 25 | NTH-IH |
| | | | 26 | HAA-IH |
| | | MOON | 27 | IRT-AL |
| | | | 28 | ShAH-IH |
| | | SATURN | 29 | RII-AL |
| | | | 30 | AUM-AL |

| | | | | |
|-------------------------------|-----------|---------------|---------------|--------------------|
| HEH (FINAL) OF HEH | CAPRICORN | JUPITER 32 | 31 VShR-IH | LKB-AL |
| HHV | | MARS | 33 34 | IChV-IH LHCh-IH |
| | | SUN | 35 36 | KVQ-IH MND-AL |
| VAU OF VAU | AQUARIUS | VENUS | 37 38 | ANI-AL ChOM-IH |
| HIVH | | MERCURY | 39 40 | RHO-AL IIZ-AL |
| | | MOON | 41 42 | HHH-AL MIK-AL |
| HEH OF VAU | PISCES | SATURN | 43 44 | VVL-IH ILH-IH |
| HHIV | JUPITER | | 45 46 | SAL-IH ORI-AL |
| | MARS | | 47 48 | OShL-IH MIH-AL |
| YOD OF VAU | ARIES | MARS | 49 50 | VHV-AL DNI-AL |
| IHVH | | SUN | 51 52 | HChSh-IH OMM-IH |
| | | VENUS | 53 54 | NNA-IH NIT-AL |
| HEH (final) OF HEH (final) | TAURUS | MERCURY | 55 56 | MBH-IH PVI-AL |
| IHHV | | MOON | 57 58 | NMM-IH IIL-AL |
| | | SATURN | 59 60 | HRCh-AL MTzR-AL |

| | | | |
|-------------------------------|---------------|----------------|---------------------------------|
| VAU OF HEH (final) | GEMINI | JUPITER | 61VMB-AL 62 IHH-AL |
| IVHH | | MARS | 63 ONV-AL 64 MChI-AL |
| | | SUN | 65 DMB-IH 66 MNQ-AL |
| HEH OF HEH (final) | CANCER | VENUS | 67 ChBV-IH 68 AIO-AL |
| HVHI | | MERCURY | 69 RAH-AL 70 IBM-IH |
| | | MOON | 71 HII-AL 72 MVM-IH |

The 72 names of the Deity are thus obtained: the 19th, 20th and 21st verses of the 14th chapter of the Book of Exodus each contain 72 letters. These are the verses.

VERSE NINETEEN

(read italics as Hebrew; from right to left)

*- IN Ph L - KL HH - MIHL AH - KAL M - OS IV
- MH IR Ch AM - KL IV - LAR Sh I - HN Ch M
- DM O IV - MH IN Ph M - NN OH - DV MO - OS IV
MH IR Ch AM*

'And the Angel of Elohim which went before the camp of Israel, removed and went behind them, and the pillar of the cloud removed from before them and stood behind them.'

VERSE TWENTY

*- HN Ch M - NIB V - MIR Tz M - HN Ch M - BAB IV
- RIA V - K Sh HH V - NN OH - IH IV - LAR Sh I
HLIL H L K - HZ LA - HZ - BR QAL V - HLIL HTA*

'And it came between the camp of Egypt and the camp of Israel, and there was a cloud and a darkness, yet gave it Light by night, and the one came not near the other all night.'

VERSE TWENTY-ONE

*- KL V IV - MIH LO - NDITA - H Sh M - Th IV
- HZO - MID Q - Ch VR K - MIHTA - HVHI
- HBR Ch L - MIHTA - M Sh IV - HLIL - HL K
HIM H - VO Q B IV*

'And Moses stretched out his hand over the sea, and IHVH caused the sea to go back by a strong East wind all the night and made the sea dry land and the waters were divided.'

These three verses are now to be written at length, one above the other, the nineteenth from right to left, the twentieth from left to right, and the third from right to left; and as each contains 72 letters there will be 72 columns of three letters each. Then each column will be a word of three letters and there will be thus 72 names of three letters each, which are the Schemahemphorasch or 72 names of deity expounding the powers of the name IHVH (the Tetragrammaton).

From these, names of angels are formed by the addition, in some cases, of the name IH (Yod Heh) which signifies Mercy and Beneficence, and in others of the name AL (Aleph Lamed) which signifies Severity and Judgement. As it is said 'And my name is in Him...', etc.

These 72 Angels rule over the 72 quinary (divisions of 5 degrees) of the Zodiac and therefore each Decant (division of 10 degrees) of a Zodiacal sign has 2 quinary, and each sign has three decants which are allotted to the planets in their order as they descend on the Tree of Life. And this is the formation as given above: each Angelic Name contains five letters, and each name of Deity contains three.

The Shemhamphorash and the Merkabah

In order to grasp the full significance of the Angels of the Schemhamphorash as they relate to the Qabalistic image of Divine Cosmogony, one must refer to Revelation 4; verses 2, 3 and 4:

'After these things I immediately came to be in (the power of the) Spirit; and, look, a throne was in its position in Heaven, and there is one seated upon the throne. And the one seated is, in appearance like a jasper stone and a precious red coloured stone, and round about the throne (there is) a rainbow like an emerald in appearance.

'And round about the throne (there are) twenty four thrones, and upon these thrones (I saw) seated twenty four elders dressed in white outer garments, and upon their heads golden crowns.'

According to the Golden Dawn tradition, the Angels of the Shemhamphorash which take form in seventy two rays which emanate from the Crowns of the Elders of the Apocalypse, constitute the divine keys to the twelve Gates of the Holy City of the Heavenly Jerusalem.

The 'Throne in its position in Heaven' is the sacred Merkabah; the Divine Chariot of Ezekiel. The two 'precious stones' are the Cubic Stones which cannot be overturned; HAV-Rim and VHT-MIM; TOHV and BOHV.

The Merkabah itself is described in Revelation 21; 11, 12., where it is allegorically referred to as the 'Holy City Jerusalem':

'...Its radiance was like a most precious stone, as a jasper stone shining most crystal clear. It had a great and lofty wall and had twelve gates and at the gates twelve angels, and names were inscribed which are those of the twelve tribes of the Sons of Israel.'

To each of the Zodiacal signs six angels of the Shemhamphorash are attributed, (one for every five-degree portion of the sign). These Angelic powers combine to manifest in a cube, so that each sign represents a cubic gate. In this way these 72 powers of IHVH may be seen to manifest as the keys to the twelve gates of the Merkabah.

In the exercise known as 'Rising on the Planes' - a Qabalistic technique which involves familiarity with the modus operandi of Astral Projection - the astral form of the operator is projected into the higher strata of the Tree of Life until it makes contact with the realm of Macrocosmic powers. This is also known as Merkabah Vision or Merkabah Projection, and the Merkabah itself may only be accessed through one, or combinations, of the twelve gates of the Holy City.

Adopt working beyond the Veil of Paroketh (i.e., above Tiphareth) employ the Schemhamphorash in order to throw open the gates in much the same way as a computer operator will employ certain key words to gain access to his computer's memory. The Adept, though, is working strictly on the level of the mental and higher Astral Planes, and the Angelic Powers of the Shemhamphorash are invoked by the correct ritual or meditational employment of the Divine name IHVH in one of its twelve combinations.

The twelve permutations of the name IHVH may be found by consulting the above tables, where they are listed alongside each of the corresponding Zodiacal Gates. The Angelic Powers which maybe 'awakened' by the ritual employment of these 'Dignifications of the Tetragrammaton' are to be found listed in the right-hand column of these tables.

It is staid, in the twenty second chapter of the Apocalypse of St John: 'The Tree of Life, which bare twelve manner of fruits and yielded his fruit every month: And the leaves of the Tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it'.

The twelve manner of fruit yielded every month answer to the twelve signs of the Zodiac, and the twelve tribes of the sons of Jacob and also to the twelve apostles. The healing leaves referred to are the Schemhamphorash or Divided Name of Zaur

Anpin, the Microprosopus, the Christ, the Lamb of Elohim, whose throne is in the Tree, from which Throne issues the river of the Waters of life.

The following text is extrapolated from the Golden Dawn text relating to the Shemhamphorash: Side Lecture no 3, 4=7 Grade of Philosophus, Alpha and Omega Temple 1914 (Era Vulgaris).

'Now the twelve sons of Jacob go down into Egypt, that is, the Kingdom - Malkuth - which has been destroyed in the Fall and cut off from the Sephirothic Tree by the intersecting folds of the Great Dragon who then became its ruler, as shown in the Great Altar diagram of $4 = 7$. Behold I am again thee, Pharaoh, King of Egypt, the Great Dragon that beith in the midst of the Abyss. And the first of the sons of Jacob that goeth down is Joseph, whose two tribes Yphraim and Manasseh balance each other in Chesed and - that is to say that there first comes down into the desolated earth the combined powers of Mercy and Severity. Yphraim, or the Cherubic sign of the Ox, is the natural ruler of the earth in Malkuth, under the power of Heh (final) of the Holy Name - the Bride - Eve and the Queen.

'And the Schemhamphorasch, the 72, are found in the number of the family of Jacob's sons - 70 and Jacob and Joseph = 72.'

Names & Meanings of the Shemhamphorash

1st Angel

NAME: Vahuaih

SIGN: Leo

PLANET: Saturn

DEGREE: 0—5

MEANING: God the Exalter

PSALM 3:4: “And Thou, O Tetragrammaton, art a Shield about me, my Glory and He who lifteth up my head.”

2nd Angel

NAME: Yelauiel

SIGN: Leo

PLANET: Saturn

DEGREE: 5—10

MEANING: Strength

PSALM 22:20: “And Thou, O Tetragrammaton, be not far off, O my Strength, to help me make haste.”

3rd Angel

NAME: Satiel

SIGN: Leo

PLANET: Jupiter

DEGREE: 10—15

MEANING: Refuge, Fortress, Confidence

PSALM 9 1:2: “I will say unto Tetragrammaton, My refuge and fortress, my God, I will be confident in him.”

4th Angel

NAME: Nghelamiah

SIGN: Leo

PLANET: Jupiter

DEGREE: 15—20

MEANING: Concealed, saving

PSALM 6:5: “Return O Tetragrammaton, deliver my soul, save me because of Thy mercy.”

5th Angel

NAME: Mahasiah

SIGN: Leo

PLANET: Mars

DEGREE: 20—25

MEANING: Seeking safety from trouble.

PSALM 34:5: “I sought Tetragrammaton, and He answered me and out of all my fears He delivered me.”

6th Angel

NAME: Lelahel

SIGN: Leo

PLANET: Mars

DEGREE: 25—30

MEANING: Praiseworthy, declaring.

PSALM 9:12: “Sing Psalms unto Tetragrammaton Who inhabiteth, shew forth among the nations His deeds.”

7th Angel

NAME: Akaiah

SIGN: Virgo

PLANET: Sun

DEGREE: 0-5
MEANING: Long suffering
PSALM: 103:8: "Merciful and gracious is Tetragrammaton, long suffering and plentiful of Mercy."

8th Angel

NAME: Kehethel
SIGN: Virgo
PLANET: Sun
DEGREE: 5—10
MEANING: Adorable.
PSALM 95:6: "Come ye, we will bow down and bend before Tetragrammaton who hath made us."

9th Angel

NAME: Hazeyael
SIGN: Virgo
PLANET: Venus
DEGREE: 10—15
MEANING: Merciful
PSALM 25:6: "Remember Thy tender mercies, O Tetragrammaton, and Thy mercies, for from of old they were."

10th Angel

NAME: Eldiah
SIGN: Virgo
PLANET: Venus
DEGREE: 15—20
MEANING: Profitable
PSALM 33:22: "There shall be Thy mercy, O Tetragrammaton, upon us, as we have hoped in Thee."

11th Angel

NAME: Leviah
SIGN: Virgo
PLANET: Mercury
DEGREE: 20—25
MEANING: Meet to be exalted.
PSALM 18:47: "Liveth Tetragrammaton, and blessed by my Rock, and there shall arise the God of my salvation."

12th Angel

NAME: Hihaiiah
SIGN: Virgo
PLANET: Mercury
DEGREE: 25—30
MEANING: Refuge
PSALM 10:1: "Why O Tetragrammaton, wilt Thou stand afar, why wilt Thou hide Thyself at times of trouble?"

13th Angel

NAME: Iezalel
SIGN: Libra
PLANET: Moon
DEGREE: 0—5
MEANING: Rejoicing over all things.
PSALM 98:4 "Shout ye to Tetragrammaton, all the Earth, break ye forth, and shout for Joy, and sing Psalms."

14th Angel

NAME: Mebahael
SIGN: Libra
PLANET: Moon
DEGREE: 5—10
MEANING: Guardian and preserver.
PSALM 9:10: "And Tetragrammaton shall be a high place for the oppressed, a high place for seasons in distress."

15th Angel

NAME: Harayel

SIGN: Libra
PLANET: Saturn
DEGREE: 10—15
MEANING: Aid.
PSALM 94:22: “And Tetragrammaton is become unto me a refuge, and my God is the Aid of my Hope.”

16th Angel

NAME: Hoqamiah
SIGN: Libra
PLANET: Saturn
DEGREE: 15—20
MEANING: Raise up, praying day and night.
PSALM 88:2: “O Tetragrammaton, God of my Salvation in the day I have cried, and in the night before Thee.”

17th Angel

NAME: Laviah
SIGN: Libra
PLANET: Jupiter
DEGREE: 20—25
MEANING: Is Wonderful
PSALM 8:1: “O Tetragrammaton, our Lord, how excellent is Thy Name in all the Earth.”

18th Angel

NAME: Keliel
SIGN: Libra
PLANET: Jupiter
DEGREE: 25—30
MEANING: Worthy to be invoked. Just to me.
PSALM 25:24: “Judge me accordingly to Thy righteousness, Tetragrammaton, my God, and let them rejoice over me.”

19th Angel

NAME: Livoih
SIGN: Scorpio
PLANET: Mars
DEGREE: 0-5
MEANING: Hastening to hear.
PSALM 40:2: “Expecting, I expected Tetragrammaton, and He inclined unto me, and heard my cry.”

20th Angel

NAME: Pheheliah
SIGN: Scorpio
PLANET: Mars
DEGREE: 5—10
MEANING: Redeemer, liberator.
PSALM 120:1, 2:20 “In my distress I cried to Thee O Tetragrammaton, and He heard me.” & “Deliver my soul O Tetragrammaton, from lying lips, and from deceitful tongues.”

21st Angel

NAME: Nelakhel
SIGN: Scorpio
PLANET: Sun
DEGREE: 10—15
MEANING: Thou alone.
PSALM 31:15: “And in Thee I have confided, O Tetragrammaton, I have said Thou art my God.”

22nd Angel

NAME: Yeiael
SIGN: Scorpio
PLANET: Sun
DEGREE: 15—20
MEANING: Thy right hand.
PSALM 121:5: “Tetragrammaton Keepeth Thee. Tetragrammaton is Thy shadow upon Thy right hand.”

23rd Angel

NAME: Malahel

SIGN: Scorpio

PLANET: Venus

DEGREE: 20—25

MEANING: Turning away evil.

PSALM 121:8: "Tetragrammaton will keep thy going out andthy coming in from now until Ever."

24th Angel

NAME: Hahauiah

SIGN: Scorpio

PLANET: Venus

DEGREE: 25—30

MEANING: Goodness in Himself. Trust in Thy mercy.

PSALM 33:18: "From Tetragrammaton is a blessing upon those that fear Him, and those who trust in Him."

25th Angel

NAME: Nethhiah

SIGN: Sagittarius

PLANET: Mercury

DEGREE: 0—5

MEANING: Wide in extent, the enlarger, wonderful.

PSALM 9:1: "I will give thanks unto Tetragrammaton with all my heart, will tell of all Thy wondrous works."

26th Angel

NAME: Heeiah

SIGN: Sagittarius

PLANET: Mercury

DEGREE: 5—10

MEANING: Heaven in secret.

PSALM 119:145: "I have called with all my heart, answer me Tetragrammaton, I will preserve Thy statutes."

27th Angel

NAME: Irthel

SIGN: Sagittarius

PLANET: Moon

DEGREE: 10—15

MEANING: Deliver

PSALM 140:2: "Deliver me 0 Tetragrammaton, from the Evil Man, from the Man of violence preserve Thou me."

28th Angel

NAME: Sehaiah

SIGN: Sagittarius

PLANET: Moon

DEGREE: 15—20

MEANING: Taker away of Evils.

PSALM 71.12: "0 Tetragrammaton be not far from me, 0 my Tetragrammaton make haste for my help."

29th Angel

NAME: Rayayel

SIGN: Sagittarius

PLANET: Saturn

DEGREE: 20—25

MEANING: Expectation.

PSALM 54:4: "Behold, Elohim helpeth me, and Tetragrammaton is with them who uphold my soul."

30th Angel

NAME: Evamel

SIGN: Sagittarius

PLANET: Saturn

DEGREE: 25—30

MEANING: Patience.

PSALM 71:5: "For Thou art my Hope, 0 Tetragrammaton: 0 Adonai, my confidence from my Youth."

31st Angel

NAME: Lekabel

SIGN: Capricorn

PLANET: Jupiter

DEGREE: 0—5

MEANING: Teacher.

PSALM 71:16: "I will go in strength 0 Tetragrammaton; 0 Adonai, I will make mention of Thy righteousness even of Thine only."

32nd Angel

NAME: Vesheriah

SIGN: Capricorn

PLANET: Jupiter

DEGREE: 5—10

MEANING Upright.

PSALM 33:4: "For Upright is Tetragrammaton of the Word, and all His works are in Truth."

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33rd Angel

NAME: Yechuiah

SIGN: Capricorn

PLANET: Mars

DEGREE: 10—15

MEANING: Knower of all things.

PSALM 94:11: "Tetragrammaton knoweth the thoughts of man, that they are in vain."

34th Angel

NAME: Lehahaih

SIGN: Capricorn

PLANET: Mars

DEGREE: 15—20

MEANING: Clement, merciful.

PSALM 131:3: "Let Israel trust in Tetragrammaton, now and for ever."

35th Angel

NAME: Keveqiaiah

SIGN: Capricorn

PLANET: Sun

DEGREE: 20—25

MEANING: To be rejoiced in.

PSALM 116:1: "I have rejoiced because Tetragrammaton hath heard the voice of my supplication."

36th Angel

NAME: Mendiel

SIGN: Capricorn

PLANET: Sun

DEGREE: 25—30

MEANING: Honourable.

PSALM 26:8: "0 Tetragrammaton, I have loved the habitation of Thy house and the place of the abiding of Thine Honour."

37th Angel

NAME: Anaiel

SIGN: Aquarius

PLANET: Venus

DEGREE: 0-5

MEANING: Lord of Virtues.

PSALM 80:18: "0 Tetragrammaton Elohim Tzaboath, turn us and cause Thy Face to shine upon us, and we shall be saved."

38th Angel

NAME: Chaamiah

SIGN: Aquarius

PLANET: Venus

DEGREE: 5-10

MEANING: Hope of all the ends of the Earth.

PSALM 9 1:9: "Because Thou, O Tetragrammaton, art my refuge, Thou hast Thy refuge in the Most High."

39th Angel

NAME: Reheael

SIGN: Aquarius

PLANET: Mercury

DEGREE: 10-15

MEANING: Swift to condone.

PSALM 30:2: "Hear, O Tetragrammaton, and be gracious unto me Tetragrammaton, be Thou my Helper."

40th Angel

NAME: Yeizael

SIGN: Aquarius

PLANET: Mercury

DEGREE: 15—20

MEANING: Making joyful.

PSALM 88:14: "Why O Tetragrammaton, repelled Thou my soul, and hidest Thy face from me."

41st Angel

NAME: Kehihel

SIGN: Aquarius

PLANET: Moon

DEGREE: 20—25

MEANING: Triune.

PSALM 12:2: "O Tetragrammaton deliver my soul from a lip of lying, from a tongue of guile."

42nd Angel

NAME: Mikhael

SIGN: Aquarius

PLANET: Moon

DEGREE: 25—30

MEANING: Who is like unto Him.

PSALM 121:7: "Tetragrammaton shall keep thee from all Evil, He shall preserve thy soul."

43rd Angel

NAME: Vavaliah

SIGN: Pisces

PLANET: Saturn

DEGREE: 0—5

MEANING: King and Ruler.

PSALM 88:13: "And I, unto Thee, O Tetragrammaton, have cried, and in the morning my prayer shall come before Thee."

44th Angel

NAME: Ilhaiah

SIGN: Pisces

PLANET: Saturn

DEGREE: 5—10

MEANING: Abiding for ever.

PSALM 119:108: "Let the freewill Offerings of my mouth, please Thee, O Tetragrammaton, and teach me Thy Judgements."

45th Angel

NAME: Saelaih

SIGN: Pisces

PLANET: Jupiter

DEGREE: 10—15

MEANING: Mover of all things.

PSALM 94:18: "When I said, my foot hath been moved, Thy mercy, O Tetragrammaton, will uphold me."

46th Angel

NAME: Ngharaiel

SIGN: Pisces

PLANET: Jupiter

DEGREE: 15-20
MEANING: Revealer
PSALM 145:9: "Tetragrammaton is good unto every man, and His Mercies are over all His works."

47th Angel

NAME: Aslaiah
SIGN: Pisces
PLANET: Mars
DEGREE: 20—25
MEANING: Just Judge.
PSALM 92:5: "How Great have been Thy Works O Tetragrammaton, very deep have been Thy devices."

48th Angel

NAME: Mihel
SIGN: Pisces
PLANET: Mars
DEGREE: 25—30
MEANING: Sending Forth as a father.
PSALM 98:2: "Tetragrammaton hath made known His salvation, in the sight of the Nations hath He revealed His justice."

49th Angel

NAME: Uhauel
SIGN: Aries
PLANET: Mars
DEGREE: 0—5
MEANING: Great and Lofty.
PSALM 145:3: "Great is Tetragrammaton and greatly to be praised, nd unto His greatness there is not an end."

50th Angel

NAME: Deneyael
SIGN: Aries
PLANET: Mars
DEGREE: 5—10
MAANING: Merciful Judge
PSALM 145:8: "Merciful and gracious is Tetragrammaton, slow to anger and abounding in Mercy."

51st Angel

NAME: Kechasheiah
SIGN: Aries
PLANET: Sun
DEGREE: 10—15
MEANING: Secret and Impenetrable.
PSALM 104:31: "The Glory of Tetragrammaton shall endure for ever, etragrammatonshall rejoice in His works."

52nd Angel

NAME: Amamiah
SIGN: Aries
PLANET: Sun
DEGREE: 15—20
MEANING: Covered in darkness. PSALM 7:17: "I will give thanks unto Tetragrammaton according to His righteousness, and I will sing Psalms unto the Name of Tetragrammaton Most High."

53rd Angel

NAME: Nangel SIGN: Aries PLANET: Venus DEGREE: 20—25
MEANING: Caster down of the Proud.
PSALM 119:75: "I have known, O Tetragrammaton that righteous are Thy Judgements, and in faithfulness hast Thou humbled me."

54th Angel

NAME: Nithael

SIGN: Aries

PLANET: Venus

DEGREE: 25-30

MEANING: Celestial King.

PSALM 103:19: "Tetragrammaton hath established His Throne in Heaven, and His Kingdom ruleth over all."

55th Angel

NAME: Mibahaih

SIGN: Taurus

PLANET: Mercury

DEGREE: 0-5

MEANING: Eternal.

PSALM 102:12: "But Thou O Tetragrammaton, shall endure forever, and Thy memorial from generation to generation."

56th Angel

NAME: Puiael

SIGN: Taurus

PLANET: Mercury

DEGREE: 5—10

MEANING: Supporting all Things.

PSALM 145:14: "Tetragrammaton upholdeth all those who fall, and lifeth up all those who are down."

57th Angel

NAME: Nemamaiah

SIGN: Taurus

PLANET: Moon

DEGREE: 10—15

MEANING: Lovable.

PSALM 115:11: "Ye who fear Tetragrammaton, confide in Tetragrammaton, their Help and their Shield is He."

58th Angel

NAME: Yeileel

SIGN: Taurus

PLANET: Moon

DEGREE: 15—20

MEANING: Hearer of cries.

PSALM 6:3: "And my soul hath been greatly troubled, and Thou, Tetragrammaton, how long."

59th Angel

NAME: Herachael

SIGN: Taurus

PLANET: Saturn

DEGREE: 20—25

MEANING: Permeating all Things.

PSALM 113:3: "From the rising of the sun to the going down of the same, let the Name of Tetragrammaton be praised."

60th Angel

NAME: Metzrael

SIGN: Taurus

PLANET: Saturn

DEGREE: 25—30

MEANING: Raising up the oppressed.

PSALM 145:17: "Righteous is Tetragrammaton in all His Ways, and Holy in all His Works."

61st Angel

NAME: Vamibael

SIGN: Gemini

PLANET: Jupiter

DEGREE: 0—5

MEANING: The name which is over all.

PSALM 118:2: "Let the Name of Tetragrammaton be praised from this time forth and for evermore."

62nd Angel

NAME: lahahel
SIGN: Gemini
PLANET: Jupiter
DEGREE: 5-10
MEANING: Supreme Ens or essence.
PSALM 119:159: "See how I have loved Thy Precepts, O Tetragrammaton, in Thy Mercy keep me alive."

63rd Angel

NAME: Nghaneauel
SIGN: Gemini
PLANET: Mars
DEGREE: 10-15
MEANING: Rejoicing
PSALM 100:2: "Serve Tetragrammaton with Joy, enter those who fear Him, unto those who hope in His mercy."

64th Angel

NAME: Mochaiel
SIGN: Gemini
PLANET: Mars
DEGREE: 15-20
MEANING: Vivifying
PSALM 33:18: "Behold, the eyes of Tetragrammaton is unto those who fear Him, unto those who hope in His mercy."

65th Angel

NAME: Damabaiah
SIGN: Gemini
PLANET: Sun
DEGREE: 20-25
MEANING: Fountain of Wisdom.
PSALM 90:13: "Return O Tetragrammaton how long! and repent Thee concerning Thy servants."

66th Angel

NAME: Menqel
SIGN: Gemini
PLANET: Sun
DEGREE: 25-30
MEANING: Nourishing All.
PSALM 38:21: "Forsake me not O Tetragrammaton, my God be not Thou far from me."

67th Angel

NAME: Aiael
SIGN: Cancer
PLANET: Venus
DEGREE: 0-5
MEANING: Delights of the Sons of men.
PSALM 37:4: "Delight in Tetragrammaton, and He shall give the desire of thy heart."

68th Angel

NAME: Chabeoiah
SIGN: Cancer
PLANET: Venus
DEGREE: 5-10
MEANING: Most Liberal Giver.
PSALM 106:1: "O give thanks unto Tetragrammaton, for He is good, for His mercy endureth forever."

69th Angel

NAME: Rohael
SIGN: Cancer
PLANET: Mercury
DEGREE: 10-15
MEANING: Beholding all.

PSALM 16:5: "Tetragrammaton is the portion of my inheritance and my cup, Thou maintainest my lot."

70th Angel

NAME: Yebamaiah

SIGN: Cancer

PLANET: Mercury

DEGREE: 15-20

MEANING: Producing by His Word.

PASSAGE: Genesis 1:1:21 "In the Beginning Elohim created the substance of the heavens and the substance of the earth."

71st Angel

NAME: Heyaiel

SIGN: Cancer

PLANET : Moon

DEGREE: 20-25

MEANING: Lord of the Universe.

PSALM 108:30: "I will give thanks unto Tetragrammaton greatly with my mouth, and in the midst of many will I praise Him."

72nd Angel

NAME: Mevamah

SIGN: Cancer

PLANET: Moon

DEGREE: 25-30

MEANING: End of the Universe.

PSALM 116:7: "Turn unto thy rest, O my Soul, for Tetragrammaton rewardeth thee."

THE THIRTY-TWO PATHS OF WISDOM

Translated from the Hebrew Text of Joannes Stephanus Rittangelius, 1642: which is also to be found in the "Oedipus Aegyptiacus" of Athanasius Kircher, 1653.

The First Path is called the Admirable or the Hidden Intelligence (the Highest Crown): for it is the Light giving the power of comprehension of that First Principle which has nobeginning; and it is the Primal Glory, for no created being can attain to its essence.

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

The Third Path is the Sanctifying Intelligence, and is the foundation of Primordial wisdom, which is called the Creator of Faith, and its roots are AMN; and it is the parent of Faith, from which doth Faith emanate.

The Fourth Path is named the Cohesive or Receptacular Intelligence; and is so called because it contains all the holy powers, and from it emanate all the spiritual virtues with the most exalted essences: they emanate one from the other by the power of the Primordial Emanation. The Highest Crown.)

The Fifth Path is called the Radical Intelligence, because it resembles the Unity, uniting itself to the Binah, or Intelligence which emanates from the Primordial depths of Wisdom or Chokmah.

The Sixth Path is called the Mediating Intelligence, because in it are multiplied the influxes of the emanations, for it causes that influence to flow into all the reservoirs of the Blessings, with which these themselves are united.

The Seventh Path is the Occult Intelligence, because it is the Refulgent Splendour of all the Intellectual virtues which are perceived by the eyes of intellect, and by the contemplation of faith.

The Eighth Path is called the Absolute or Perfect Intelligence, because it is the means of the primordial, which has no root by which it can cleave, nor rest, except in the hidden places of *Gedulah*, Magnificence, from which emanates its own proper essence.

The Ninth Path is the Pure Intelligence, so called because it purifies the Numerations, it proves and corrects the designing of their representation, and disposes their unity with which they are combined without diminution or division.

The Tenth Path is the Resplendent Intelligence, because it is exalted above every head, and sits on the throne of *Binah* (the Intelligence spoken of in the Third Path). It illuminates the splendour of all the lights, and causes an influence to emanate from the Prince of countenances.

The Eleventh Path is the Scintillating Intelligence, because it is the essence of that curtain which is placed close to the order of the disposition, and this is a special dignity given to it that it may be able to stand before the Face of the Cause of Causes.

The Twelfth Path is the Intelligence of Transparency, because it is that species of Magnificence called Chazchazit, the place whence issues the vision of those seeing in apparitions. (That is the prophecies by seers in a vision.)

The Thirteenth Path is named the Uniting Intelligence, and is so called because it is itself the Essence of Glory. It is the Consummation of the Truth of individual spiritual things.

The Fourteenth Path is the Illuminating Intelligence and is so called because it is that *Chashmal* which is the founder of the concealed and fundamental ideas of holiness and of their stages of preparation.

The Fifteenth Path is the Constituting Intelligence, so called because it constitutes the substance of creation in pure darkness, and men have spoken of these contemplations; it is that darkness spoken of in Scripture, (*Job xxxviii*), "and thick darkness a swaddling band for it."

The Sixteenth Path is the Triumphal or Eternal Intelligence, so called because it is the pleasure of the Glory, beyond which is no other Glory like to it, and it is called also the Paradise prepared for the Righteous.

The Seventeenth Path is the Disposing Intelligence, which provides Faith to the Righteous, and they are clothed with the Holy Spirit by it, and it is called the Foundation of Excellence in the state of higher things.

The Eighteenth Path is called the Intelligence or House of Influence (by the greatness of whose abundance the influx of good things upon created beings is increased), and from its midst the arcana and hidden senses are drawn forth, which dwell in its shade and which cling to it, from the Cause of all causes.

The Nineteenth Path is the Intelligence of the Secret of all the activities of the spiritual beings, and is so called because of the influence diffused by it from the most high and exalted sublime glory.

The Twentieth Path is the Intelligence of Will, and is so called because it is the means of preparation of all and each created being, and by this intelligence the existence of the Primordial Wisdom becomes known.

The Twenty-first Path is the Intelligence of Conciliation and Reward, and is so called because it receives the divine influence which flows into it from its benediction upon all and each existence.

The Twenty-second Path is the Faithful Intelligence, and is so called because by it spiritual virtues are increased, and all dwellers on earth are nearly under its shadow.

The Twenty-third Path is the Stable Intelligence, and it is so called because it has the virtue of consistency among all numerations.

The Twenty-fourth Path is the Imaginative Intelligence, and it is so called because it gives a likeness to all the similitudes which are created in like manner similar to its harmonious elegancies.

The Twenty-fifth Path is the Intelligence of Probation, or Temptation, and is so called because it is the primary temptation, by which the Creator tries all righteous persons.

The Twenty-sixth Path is called the Renewing Intelligence, because the Holy God

renews by it all the changing things which are renewed by the creation of the world.

The Twenty-seventh Path is the Active or Exciting Intelligence, and it is so called because through it every existent being receives its spirit and motion.

The Twenty-eighth Path is called the Natural Intelligence; by it is completed and perfected the nature of all that exists beneath the Sun.

The Twenty-ninth Path is the Corporeal Intelligence, so called because it forms every body which is formed in all the worlds, and the reproduction of them.

The Thirtieth Path is the Collective Intelligence, and Astrologers deduce from it the Judgment of the Stars and celestial signs, and perfect their science, according to the rules of the motions of the stars.

The Thirty-first Path is the Perpetual Intelligence; but why is it so called? Because it regulates the motions of the Sun and Moon in their proper order, each in an orbit convenient for it.

The Thirty-second Path is the Administrative Intelligence, and it is so called because it directs and associates the motions of the seven planets, directing all of them in their own proper courses.

Appendices

The Ritual of the Pentagram

Qabalistic Supplement

The Lesser Ritual of the Pentagram

The Qabalistic Cross (opening)

Touching the forehead say At-eh.

Touching the breast say Malkuth.

Touching the right shoulder, say ve-Geburah.

Touching the left shoulder, say ve-Gedulah.

Clasping the hands upon the breast, say le-Olahm. Amen.

The Rite of the Pentagram

Turning to the East, make a pentagram (that of Earth - drawing first from top to bottom left point) with the Atheme (Dagger). say: IHVH (pronounced: "Yah-Ho-Vau-H").

Turning to the South, the same, but say ADNI (pronounced "Adonayh").

Turning to the West, the same, but say AHIH (pronounced "Eh-Hei-Yeh").

Turning to the North, the same, but say AGLA (pronounced "A-Geh-La").

Extending the arms in the form of a cross say:

"Before me Raphael"

"Behind me Gabriel"

"On my right hand Michael"

"On my left hand Oriel"

"For about me flames the Pentagram"

"And in the Column stands the six-rayed star!"

Repeat the "Qabalistic Cross" to close the rite.

An Introduction to the Study of the Kabbalah

By William Wynn Westcott

PREFACE

Students of literature, philosophy and religion who have any sympathy with the Occult Sciences may well pay some attention to the Kabbalah of the Hebrew Rabbis of olden times; for whatever faith may be held by the enquirer he will gain not only knowledge, but also will broaden his views of life and destiny, by comparing other forms of religion with the faith and doctrines in which he has been nurtured, or which he has adopted after reaching full age and powers of discretion.

Being fully persuaded of the good to be thus derived, I desire to call attention to the dogmas of the old Hebrew Kabbalah. I had the good fortune to be attracted to this somewhat recondite study, at an early period of life, and I have been able to spare a little time in subsequent years to collect some knowledge of this Hebrew religious philosophy; my information upon the subject has been enlarged by my membership of The Rosicrucian Society. Yet the Kabbalistic books are so numerous and so lengthy, and so many of them only to be studied in Rabbinic Hebrew and Chaldee that I feel to-day less confident of my knowledge of the Kabbalah than I did twenty years ago, when this essay was first published, after delivery in the form of lectures to a Society of Hermetic Students in 1888. Since that date a French translation of "The Zohar," by Jean de Pauly, and a work entitled "The Literature and History of the Kabbalah," by Arthur E. Waite, have been published, yet I think that this little treatise will be found of interest to those who have not sufficient leisure to master the more complete works on the Kabbalah.

The Old Testament has been of necessity referred to, but I have by intention made no references to the New Testament, or to the faith and doctrines taught by Jesus the Christ, as the Saviour of the world: if any desire to refer to the alleged reference in the Kabbalah to the Trinity, it will be found in the Zohar ii., 43, b.: and an English version of the same in "The Kabbalah," by C. D. Ginsburg.

WM. WYNN WESTCOTT, M.B., etc.

THE KABBALAH

It must be confessed that the origin of the Kabbalah is lost in the mists of antiquity; no one can demonstrate who was its author, or who were its earliest teachers. Considerable evidence may be adduced to show that its roots pass back to the Hebrew Rabbis who flourished at the time of the Second Temple about the year 515 B.C. Of its existence before that time I know of no proofs.

It has been suggested that the captivity of the Jews in Babylon led to the formation of this philosophy by the effect of Chaldean lore and dogma acting on Jewish tradition. No doubt in the earliest stages of its existence the teaching was entirely oral, hence the name QBLH from QBL to receive, and it became varied by the minds through which it filtered in its course; there is no proof that any part of it was written for centuries after. It has been kept curiously distinct both from the Exoteric Pentateuchal Mosaic books, and from the ever-growing Commentaries upon them, the Mishna and Gemara, which form the Talmud. This seems to have grown up in Hebrew theology without combining with the recondite doctrines of the Kabbalah. In a similar manner we see in India that the Upanishads, an Esoteric series of treatises, grew up alongside the Brahmanas and the Puranas, which are Exoteric instructions designed for the use of the masses of the people.

With regard to the oldest Kabbalistic books still extant, a controversy has raged among modern critics, who deny the asserted era of each work, and try to show that the assumed author is the only

person who could not have written each one in question. But these critics show the utmost divergence of opinion the moment it becomes necessary to fix on a date or an author; so much more easy is destructive criticism than the acquirement of real knowledge.

Let us make a short note of the chief of the old Kabalistic treatises.

The "Sepher Yetzirah" or "Book of Formation" is the oldest treatise; it is attributed by legend to Abraham the Patriarch: several editions of an English translation by myself have been published. This work explains a most curious philosophical scheme of Creation, drawing a parallel between the origin of the world, the sun, the planets, the elements, seasons, man and the twenty-two letters of the Hebrew alphabet; dividing them into a Triad, a Heptad and a Dodecad; three mother letters A, M, and Sh are referred to primeval Air, Water and Fire; seven double letters are referred to the planets and the sevenfold division of time, etc.: and the twelve simple letters are referred to the months, zodiacal signs and human organs. Modern criticism tends to the conclusion that the existing ancient versions were compiled about A.D. 200. The "Sepher Yetzirah" is mentioned in the Talmuds, both of Jerusalem and of Babylon; it was written in the Neo-Hebraic language, like the Mishna.

The "Zohar" or "Sohar" spelled in Hebrew ZHR or ZUHR "The Book of Splendour" or of "Light," is a collection of many separate treatises on the Deity, Angels, Souls and Cosmogony. Its authorship is ascribed to Rabbi Simon ben Jochai, who lived A.D. 160; he was persecuted and driven to live in a cave by Lucius Aurelius Verus, co-regent with the Emperor Marcus Aurelius Antoninus. Some considerable portion of the work may have been arranged by him from the oral traditions of his time: but other parts have certainly been added by other hands at intervals up to the time when it was first published as a whole by Rabbi Moses de Leon, of Guadalajara in Spain, circa 1290. From that time its history is known; printed Editions have been issued in Mantua, 1558, Cremona, 1560, and Lublin, 1623; these are the three famous Codices of "The Zohar" in the Hebrew language. For those who do not read Hebrew the only practical means of studying the Zohar are the partial translation into Latin of Baron Knorr von Rosenroth, published in 1684 under the title of "Kabbala Denudata"; and the English edition of three treatises,--"Siphra Dtzenioutha" or "Book of Concealed Mystery"; "Ha Idra Rabba," "Greater Assembly"; and "Ha Idra Suta," "Lesser Assembly," translated by S. L. MacGregor Mathers. These three books give a fair idea of the tone, style and material of the Zohar but they only include a partial view: other tracts in the Zohar are :--Hikaloth--The Palaces, Sithe Torah--Mysteries of the Law, Midrash ha Neelam--The secret commentary, Raja Mehemna--The faithful shepherd, Saba Demishpatim,--The discourse of the Aged--the prophet Elias, and Januka--The Young man; with Notes called Tosephta and Mathanithan.

In course of publication there is now a French translation of the complete Zohar, by Jean de Pauly: this is a most scholarly work.

Other famous Kabalistic treatises are :-- "The Commentary on the Ten Sephiroth," by Rabbi Azariel ben Menachem, 1200 A.D. ; "The Alphabet" of Rabbi Akiba; "The Gate of Heaven" ; the "Book of Enoch"; "Pardes Rimmonim, or Garden of Pomegranates"; "A treatise on the Emanations"; "Otz ha Chiim, or The Tree of Life" of Chajim Vital; "Rashith ha Galgulim, or Revolutions of Souls" of Isaac de Loria; and especially the writings of the famous Spanish Jew, Ibn Gebirol, who died A.D. 1070, and was also called Avicbron, his great works are "The fountain of life" and "The Crown of the Kingdom."

The teaching of the Kabbalah has been considered to be grouped into several schools, each of which was for a time famous. I may mention :--The School of Gerona, 1190 to 1210, of Rabbi Isaac the Blind, Rabbis Azariel and Ezra, and Moses Nachmanides. The School of Segovia of Rabbis Jacob, Abulafia (died 1305), Shem Tob (died 1332), and Isaac of Akko. The School of Rabbi Isaac ben Abraham Ibn Latif about 1390. The School of Abulafia (died 1292) and Joseph Gikatilla (died 1300); also the Schools of "Zoharists" of Rabbis Moses de Leon (died 1305), Menahem di Recanti (died 1350), Isaac Loria (died 1572) and Chajim Vital, who died in 1620. A very famous German Kabbalist was John Reuchlin or Capnio, and he wrote two great works, the "De Verbo Mirifico," and "De arte Cabalistica."

In the main there were two tendencies among the Kabalists: the one set devoted themselves entirely to the doctrinal and dogmatic branch: the other to the practical and wonder-working aspect.

The greatest of the wonder-working Rabbis were Isaac Loria, also called Ari; and Sabatai Zevi, who curiously enough became a Mahommedan. Both of these departments of Occult Rabbinic lore have their living representatives, chiefly scattered individuals; very rarely groups of initiates are found. In Central Europe, parts of Russia, Austria and Poland there are even now Jews, known as Wonder-working Rabbis, who can do strange things they attribute to the Kabbalah, and things very difficult to explain have been seen in England, at the hands of students of Kabbalistic rites and talismans.

The Rabbinic Commentaries, many series deep, overlaying each other, which now exist in connection with the old treatises form such a mass of Kabbalistic lore as to make it an almost impossible task to grasp them; probably no Christian nor Jew in this country can say what doctrines are not still laid up in some of the old manuscript works.

The Dogmatic or Theoretical Kabbalah indicates philosophical conceptions respecting the Deity, Angels and beings more spiritual than man; the human Soul and its several aspects or parts; concerning pre-existence and re-incarnation and the several worlds or planes of existence.

The Practical Kabbalah attempts a mystical and allegorical interpretation of the Old Testament, studying each phrase, word and letter; it teaches the connection between letters and numbers and the modes of their inter-relation; the principles of Gematria, Notaricon, and Temura; the formation and uses of the divine and angelic names as Amulets; the formation of Magic Squares; and a vast fund of allied curious lore, which subsequently formed the basis of Mediaeval Magic.

For those who do not wish to read any Kabbalistic work as a whole, but rather to glean a general view of this philosophy, there are now three standard works; two are in English; one by Dr. C. Ginsburg, 1865, a formal and concise résumé of the doctrines; the other, an excellent book, "The Doctrine and Literature of the Kabbalah," by Arthur E. Waite, 1902; and one in French by Adolph Franck, 1889, which is more discursive and gives fewer details.

Many points of the teaching of Indian systems of religious philosophy are not touched on by the Hebrew system, or are excluded by differences of a fundamental nature: such as the Cosmogony of other Worlds, unless the destroyed Worlds of Unbalanced Force refer to these; the inviolability of law, as Karma, is not a prominent feature; Reincarnation is taught, but the number of re-births is limited generally to three.

Some small part of the Kabbalistic doctrine is found in the Jewish Talmud, but in that collection of treatises there is some grossness that is absent from the true Kabbalah; such are the theories of the debasement of men into animal forms; and of men to be re-born as women, as a punishment for earthly sins in a previous life.

It must be remembered that many points of doctrine are limited to the teachings of but a few Rabbis; and that the differences between the earliest and latest doctrines on a given point are sometimes very great, as is shown by a comparison of the Books of the Rabbis of different eras and schools. Some of the Kabbalistic teaching has also never been printed nor published, and has been handed down even to this day from master to pupil only: there are some points not found in any Hebrew book, which I myself have taught in the Rosicrucian Society and in Hermetic Lodges. An attentive study of some of these old mystical Hebrew books discloses the existence of intentional "blinds," which appear to have been introduced to confine certain dogmas to certain students fitted to receive them, and to preserve them from promiscuous distribution and so from misuse by the ignorant or vicious.

Two or three centuries have now passed since any notable addition to the body of Kabbalistic doctrine has been made, but before that time a long succession of commentaries had been produced, all tending to illustrate or extend the philosophical scheme.

As already said, when the Kabbalah first took shape as a concrete whole and a philosophic system,

may remain for ever an unknown datum, but if we regard it, as I believe is correct, as the Esotericism of the religion of the Hebrews, the foundation dogmas are doubtless almost as old as the first promulgation of the main principles of the worship of Jehovah.

I cannot now attempt any glance at the contentions of some doubting scholars, who question whether the story of the Twelve Tribes is a historic fact, or whether there ever were a Moses, or even a King Solomon. It is sufficient for the present purpose that the Jewish nation had the Jehovistic theology and a system of priestly caste, and a coherent doctrine, at the time of the Second Temple when Cyrus, Sovereign of all Asia, 536 B.C., holding the Jews in captivity, permitted certain of them to return to Jerusalem for the express purpose of reestablishing the Hebrew mode of worship which had been forcibly interfered with by Nebuchadnezzar in 587 B.C.

After this return to Jerusalem it was that Ezra and Nehemiah, circa 450 B.C., edited and compiled the Old Testament of the Hebrews, or according to those who deny the Mosaic authorship and the Solomonic régime, it was then that they wrote the Pentateuch.

The renewed worship maintained until 320 B.C., when Jerusalem was captured by Ptolemy Soter, who, however, did not destroy the foundations of the Jewish religion; indeed his successor, Ptolemy Philadelphus, caused the Hebrew scriptures to be revised and translated into Greek by Seventy-two scholars, about 277 B.C.; this has been known for centuries as the Septuagint version of the Old Testament.

Further Jewish troubles followed, however, and Jerusalem was again taken and pillaged by Antiochus in 170 B.C. Then followed the long wars of the Maccabees; subsequently the Romans dominated Judea, then quarrelling with the Jews the city was taken by Pompey, and not long after was again plundered by the Roman general Crassus in 54 B.C. Yet the Jewish religion was preserved, and we find the religious feasts and festivals all in progress at the time of Jesus; yet once more in A.D. 70, was the Holy City taken, plundered and burnt, and that by Titus, who became Emperor of the Romans in A.D. 79.

Through all these vicissitudes, the Hebrew Old Testament survived, yet must almost unavoidably have had many alterations and additions made to its several treatises; the more Esoteric doctrines which were handed down along the line of the priestly caste, and not incorporated with the Torah offered to the people, may no doubt have been repeatedly varied by the influences of contending teachers.

Soon after this period was framed the first series of glosses and commentaries on the Old Testament books, which have come down to our times. Of these the earliest are the volume called the "Targum of Onkelos" on "The Law," written about A.D. 100, and that of Jonathan ben Uzziel on "The Prophets."

About A.D. 141 there first came into note the now famous treatise written by the Rabbis of Judah, called "Mishna," and this formed the basis of those vast compilations of Hebrew doctrine called the "Talmud," of which there are two extant forms, one compiled at Babylon—the most notable, and the other associated with Jerusalem. To the original "Mishna" the Rabbis added further commentaries named "Gemara." From this time the literature of Judaism grew apace, and there was a constant succession of notable Hebrew Rabbis who published religious treatises, until at least A.D. 1500. The two Talmuds were first printed at Venice in 1520 and 1523 respectively.

The Old Testament books were the guiding light through the ages of the Jews, but the learned Rabbis were not satisfied with them alone, and they supplemented them by two parallel series of works of literature; the one, Talmudic, being commentaries based upon Thirteen Rules of Argument delivered by Moses to illustrate the Old Testament, and supply material for teaching the populace; and the other a long series of treatises of a more abstruse character, designed to illustrate their Secret Doctrines and Esoteric views. The Sepher Yetzirah, and the Zohar or Book of Splendour represent the kernel of that oral instruction which the Rabbis of the olden times prided themselves upon possessing, and which they have even claimed as being "The Secret Knowledge" which God gave to Moses for the use of the priests themselves, in contradistinction to the Written Law intended

for the masses of the people.

One of the principal conceptions of the Kabbalah is that spiritual wisdom is attained by Thirty-two Paths, typified by the Ten numbers and the Twenty-two letters; these Ten again being symbols of the Divine Emanations, the Sephiroth, the Holy Voices chanting at the Crystal Sea, the Great Sea, the Mother Supernal, Binah; and of the Twenty-two occult forces of the Nature of the Universe symbolised by the Three primary Elements, the Seven Planets, and the Twelve Zodiacal influences of the heavens, which tincture human concerns through the path of our Sun in its annual course. I have given the names and definitions of the Thirty-two Paths at the end of my Edition of the "Sepher Yetzirah."

Now to show the close connection between the Kabbalah and orthodox Judaism, we find the Rabbis cataloguing the Books of the Old Testament into a series of Twenty-two (the letters) works to be read for the culture of spiritual life; this Twenty-two they obtained from the Thirty-nine books of the O.T. Canon, by collecting the twelve minor prophets into one treatise; Ruth they added to Judges; Ezra to Nehemiah; while the two books each of Samuel, Kings, and Chronicles, they called one each. The Canon of Thirty-nine works was fixed in the time of Ezra.

Returning to the books which illustrate the Kabbalah, whatever may be the authenticity of their alleged origins, it cannot be denied that those ancient volumes, Sepher Yetzirah and Zohar, contain a system of spiritual philosophy of clear design, deep intuition and far-reaching cosmologic suggestions; that are well worthy of the honour of receiving a special name and of founding a theological body of doctrine,--The Kabbalah.

The bulwark and main foundation of the public Hebrew religion has always been the Pentateuch, five treatises attributed to Moses, which proclaim the Laws of Jehovah given to his chosen people. The Old Testament beginning with these five books is further continued by historic books, by poetical teachings and by prophetic works, but many portions are marked by materialistic characteristics and a lack of spiritual rectitude which the books of a Great Religion might be expected to display, and they even offend our present standard of moral life.

The Mosaic Law, eminently valuable for many purposes to a small nation 3,000 years ago, and containing many regulations of a type showing great attention to sanitary matters, is yet marred by the application of penalties of gross cruelty and harsh treatment of erring mortals, which are hardly compatible with our modern views of what might have emanated from God the personal Creator of this Universe with its million worlds; and the almost entire absence of any reference to a life after death for human beings shows a materialism which needed a new Revelation by Jesus, whose life has earned the title of "Christ." Yet the orthodox of England hear this statement with incredulity, and if asked to show the passages in the Old Testament which insist on a life after death, or on a succession of lives for purposes of retribution, or the passages demonstrating the immortality of the soul, they could not produce them, and are content to refer you to the clergy, whose answer generally is, "If not plainly laid down, these dogmas are implied." But are they? If they are, how is it that notably clear passages can be quoted which show that important authors in the Old Testament make statements in direct opposition to these doctrines? And how is it, again, that a great author of modern times has said, "Prosperity was the blessing of the Old Testament for good works, but adversity that of the New"? This could only be true if there were no future life or lives, or no coming period of reward and punishment contemplated by the Old Testament doctrine.

But the comment is true and the Old Testament does teach that man is no more immortal than the beast, as witness Ecclesiastes, iii. 19 :--"For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea they have all one breath; so that man hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. . . . Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?" Who, indeed, except his own Ego, Soul or Higher Self.

But perhaps this book is from the pen of some obscure Jew, or half pagan Chaldee or Babylonian. Not at all: Jewish critics have all assigned it to Solomon, who was the King of the Jews at the time

of their heyday of glory; surely if the immortality of the soul were the essence of the Judaism of the people, Solomon could not have so grossly denied it.

Go back, however, to the narrative of Creation in Genesis, and the same story is found; the animals are made from the dust, man is made from the dust, and Eve is made from Adam, and each has breathed into the form, the "Nepesh Chiah,"--the breath of life, vitality; but there is no hint that Adam received a Ray of the Supernal Mind, which was to dwell there for a time, to gain experience, to receive retribution, and then enter another stage of progress, and achieve a final return to its Divine source. And yet the authors of these volumes, whoever they were, could hardly have been without the conception of the higher part of man, of his Spiritual Soul. The critical contention is that the Old Testament was deprived at some period of its religious philosophy, which was set apart for a privileged class; while the husk of strict law and tradition was alone offered for the acceptance of the people. The kernel of spiritual philosophy which is lacking in the Old Testament as a religious book may be the essential core of the Kabbalah; for these Kabbalistic dogmas are Hebraic, and they are spiritual, and they are sublime in their grandeur; and the Old Testament read by their light becomes a volume worthy of the acceptance of a nation. I speak of the essentials of the Kabbalah, the ancient substratum of the Kabbalah. I grant that in many extant treatises these primal truths have been obscured by generations of editors, by visionary and often crude additions, and by the vagaries of Oriental imagery; but the keynotes of a great spiritual Divine concealed Power, of its Emanations in manifestation, of its energising of human life, of the prolonged existence of human souls, and of the temporary state of corporeal existence, are fundamental doctrines there fully illustrated; and these are the points of contact between the Kabbalah of the Jew and the so-called Esotericism of the teachings of Buddha and of Hinduism.

It may be that the Catholic Church, from which the Protestant Church seceded, was from its origin in the possession of the Hebrew Rabbinic secret of the intentional Exoteric nature of the Bible, and of a priestly mode of understanding the Esoteric Kabbalah, as a key to the true explanations of the Jewish books, which being apparently histories are really largely allegorical. If this were granted, it would explain why the Catholic Church has for ages discouraged the laity from the study of the Old Testament books, and would lead us to think that Protestantism made a mistake in combining with the Reformation of a vicious priesthood the encouragement of the laity to read the Old Testament books.

I note that the literal interpretation of the Mosaic books and those of the Old Testament generally has repeatedly been used as a support for vicious Systems of conduct; a notable example of which was seen even a hundred years ago, when the clergy of Protestant nations almost unanimously supported the continuance of the Slave Trade from arguments derived from the laws of Jehovah as stated to have been compulsory upon the Jews.

The Freethinkers of that day were largely the champions of suffering and oppressed races, and for centuries the wisest of men, the greatest scientists have maintained, and ever won, struggle after struggle with the assumed infallibility of old Hebraic Testament literal instructions, assertions and narratives.

The Old Testament may indeed be, to some extent, the link which binds together thousands of Christians, for Jesus the Christ founded His doctrine upon a Jewish people, but the interminable list of Christian sects of to-day have almost all taken their rise from the assertion of a right of personal interpretation of the Bible, which might have remained debarred to the generality by the confession that the keys of interpretation were lost, or at least missing, and that without their assistance error of a vital character was inevitable.

The vast accumulation of varying interpretations of the Bible, although a folly, yet sinks into insignificance as an incident of importance, before the collateral truth that the followers of each of the hundreds of sects have arrogated to themselves, not only the right of personal interpretation, but the duty of condemning all others--as if the infallibility they claimed for the Bible could not fail to be reflected upon their personal propaganda, or the specialities of a chapel service. Religious intolerance has cursed every village of the land, and hardly a single sect has originated which has not only claimed the right to differ from others, and to criticise, but also to persecute and assign to

perdition all beyond its own narrow circle.

The Mystic, the Occultist and the Theosophist do indeed do good, or God, service, by illustrating the bases and origins of all faiths by the mutual illumination that is available. By tolerance and mutual esteem much good may arise, but by the internecine struggles of religionists, every faith is injured, and religion becomes a by-word meaning intolerance, strife and vainglory, and the mark and profession of an earnest sectarian is now that he is ever ready to condemn the efforts of others, in direct opposition to the precept of Jesus the Christ, Who said--"Judge not, that ye be not judged."

One sect of the Jews, the Caraites, successors of the Sadducees, throughout history rejected the Kabbalah, and it is necessary to say here that the Hebrew Rabbis of this country of the present day do not follow the practical Kabbalah, nor accept all the doctrines of the Dogmatic Kabbalah. On the other hand, many famous Christian authors have expressed great sympathy with the Doctrinal Kabbalah.

St. Jerome, who died in A.D. 420, in his "Letter to Marcella," gives us all the Kabbalistic Divine Names allotted to the Ten Sephiroth. Others were Raymond Lully, 1315; Pope Sixtus the Fourth, 1484; Pic de Mirandola, 1494; Johannes Reuchlin, 1522; H. Cornelius Agrippa, 1535; Jerome Cardan, 1576; Gulielmus Postellus, 1581; John Pistorius, 1608; Jacob Behmen, 1624; the notable English Rosicrucian, Robert Fludd, 1637; Henry More, 1687; the famous Jesuit Athanasius Kircher, 1680; and Knorr von Rosenroth, 1689. To these must be added Eliphaz Lévi and Edouard Schuré, two modern French writers on the Occult Sciences, and two English authors, Anna Kingsford and Edward Maitland. The notable German philosopher Spinoza, 1677, regarded the doctrines of the Kabbalah with great esteem.

THE PRACTICAL KABBALAH

Let us take the Practical Kabbalah before the Dogmatic; it may perhaps have preceded the Theoretical Philosophy because it was at first concerned with an intimate study of the Pentateuch; a research based upon the theory that every sentence, word and letter were given by Divine Inspiration and that no jot or tittle (the Yod the smallest Hebrew letter) must be neglected. The Rabbis counted every word and letter, and as their numbers were represented by their letters, they counted the numeration of all God names and titles, and all proper names, and the numeration of the phrases recording Divine commands.

The Hebrew letters and numbers were :

| | | |
|--------|---------|----|
| Aleph | A | 1 |
| Beth | B, V | 2 |
| Gimel | G, Gh | 3 |
| Daleth | D, Dh | 4 |
| Heh | H | 5 |
| Vau | O, U, V | 6 |
| Zayin | Z | 7 |
| Cheth | Ch | 8 |
| Teth | T | 9 |
| Yod | I, Y | 10 |
| Kaph | K, Kh | 20 |
| Lamed | L | 30 |
| Mem | M | 40 |
| Nun | N | 50 |
| Samekh | S | 60 |
| Ayin | Aa, Ngh | 70 |

| | | |
|--------|-------|-----|
| Pe | P | 80 |
| Tzaddi | Tz | 90 |
| Qoph | Q | 100 |
| Resh | R | 200 |
| Shin | Sh | 300 |
| Tau | T, Th | 400 |

There were also several final letters, final K, 500; final M, 600; final N, 700; final P, 800; and final Tz, 900. Note that the Divine Name Jah, JH, numbered 15, and so in common usage the number 15 was always represented by 9 and 6, ThV, Teth and Vau.

The Kabbalistic Rabbis granted the natural meaning of the words of the "Torah" or Law books of the Old Testament as a guide to a knowledge of proper conduct in life and as a proper reading for the Synagogue and home but they claimed that each verse and narrative, each law and incident, had also a deeper and concealed meaning of a Mystical character to be found by their calculations, conversions, and substitutions, according to their rules of Gematria, Notaricon, and Temura: the first name is of Greek origin, the second from the Latin, but the third was Hebrew and meant permutation, TMURH, from the root MUR,--changed.

The most famous Rabbi of the Seventeenth century named Menasseh ben Israel, compared the Books of Moses to the body of a man, the commentaries called Mishna to the soul, and the Kabbalah he called the Spirit of the soul: "ignorant people may study the first, the learned the second, but the wisest direct their contemplation to the third"; he called the Kabbalists,--divine theologians possessed of thirteen rules by which they are enabled to penetrate the mysteries with which the Scriptures abound.

Many Kabbalists claimed that their doctrines and methods were brought down from Heaven by Angels to primeval man, and they all believed that the First Four Books of the Pentateuch enshrined their peculiar doctrines as well as narrated histories and laid down laws.

The Zohar says:--If these books of the Torah contain only the tales of, and the words of Esau, Hagar, Laban and Balaam, why are they called--The Perfect Law, The Law of Truth, The True Witness of God?--there must be a hidden meaning. "Woe be to the man who says that The Law (Torah) contains only common sayings and tales: if this were true we might even in our time compose a book of doctrine which would be more respected. No, every word has a sublime sense, and is a heavenly mystery. The Law resembles an angel: to come down on earth a spiritual angel must put on a garment to be known or understood here, so the Law must have clothed itself in a garment of words as a body for men to receive; but the wise look within the garments."

At some periods both the ordinary Jew and even Christian Fathers have made a somewhat similar declaration of a literal and a mystical meaning of scripture. The Talmud in book "Sanhedrin" remarks that Manasseh King of Israel asked whether Moses could not relate something of more value than tales of Timnah a concubine, and Rachel with her mandrakes, and he is answered that there is a concealed meaning in these narrations.

The Christian Father Origen (A.D. 253), in his "Homilies," wrote that everybody should regard these stories, the making of the world in six days, and the planting of trees by God,--as figures of speech under which a recondite sense is concealed. Origen granted a Three-fold meaning,--somatic, psychic, and pneumatic; or the body of scripture, its soul and its spirit.

Nicholas de Lyra who died in 1340 accepted four modes of interpretation; literal, allegoric, moral, and anagogic or mystical.

In this he nearly follows the scheme of the Zohar ii. 99: in which paragraph there is a parable comparing the Sacred Law to a woman in love who reveals herself to her friend and beloved: first by signs, ramaz; then by whispered words, derush; then by converse with her face veiled, hagadah; and at last she reveals her features and tells all her love, this is sod, association in secret, a

mystery.

The late Dr. Anna Kingsford and Edward Maitland were notable Kabalists who always insisted on the concealed meanings underlying the ordinary sense of the old Hebrew writings; and the late H. P. Blavatsky used to declare that the truly ancient texts of ancient religions were susceptible of explanations on seven planes of thought.

The Kabalists discovered deep meanings in each Hebrew letter, common and finals, and found secrets in large letters, misplaced letters and in words spelled in unusual manners. At different times they represented God by an Aleph, A; or by a Yod, I; or by a Shin; or by a Point; or by a Point within a circle; or even by a Triangle; and by a Decad of ten yods.

GEMATRIA was a mode of interpretation by which a name or word having a certain numerical value was deemed to have a relation with some other words having the same number; thus certain numbers became representative of several ideas, and were considered to be interpretative one of the other. For example, Messiah spelled, MSHlCh, numbered 358, and so does the phrase IBA SHlLH, Shiloh shall come; and so this passage in Genesis 49 V. 10, was considered to be a prophesy of the Messiah: note that Nachash, NChSh, the Serpent of Moses, is also 358. The letter Shin, Sh, 300, became an emblem of divinity by corresponding with Ruach Elohim, RUCH ALHIM, the Spirit of the Living God.

NOTARICON, or abbreviation, is of two forms; one word is formed from the initial and final letters of one or more words; or the letters of one name are taken as the initials or finals of the words of a sentence. For example, in Deut. 30 V. 12, Moses asks, Who shall go up for us to Heaven? The initial letters of the original words MI IOLH LNV HShMILH, form the word MILH, mylah, which word means circumcision, and the final letters are IHVH, the name Jehovah: hence it was suggested that circumcision was a feature of the way to God in heaven.

Amen, AMN is from the initials of Adonai melekh namen. "The Lord and faithful king"; and the famous Rabbinic word of power used for talismans AGLA is formed of the initials of the words "Ateh gibur leolam Adonai," "The Lord ever powerful," or Tu potens in saeculum Dominine.

TEMURA is a more complex procedure and has led to an immense variety of curious modes of divination: the letters of a word are transposed according to certain rules and with many limitations: or again, the letters of a word are replaced by other letters as arranged by a definite scheme, often shown in a diagram. For example, a common form was to write one half of the alphabet over the other in reverse order, and so the first letter A was replaced by the last T, and B by Shin, and so on. On this plan the word Sheshak of Jeremiah 25 v. 26, is said to mean Babel: this permutation was known as ATBSh, atbash. On this principle we find twenty-one other possible forms named in order Albat, Abgat, Agdat: the complete set was called "The combinations of Tziruph." Other forms were rational, right, averse and irregular, obtained from a square of 22 spaces in each direction, that is of 484 secondary squares, and then putting a letter in each square in order up and down, and then reading across or diagonally, etc. Of this type is the so-called "Kabalah of Nine Chambers" of the Mark Masons.

A further development of the numerical arts was shown by the modes of Contraction and Extension; thus Jehovah, IHVH 26, was extended to IVD-HA-VV-HA, and so 10, 5, 6, 5 or 26 became 20, 6, 12, 6 or 44. By extension Zain, Z.7, became 1, 2, 3, 4, 5, 6 and 7 or 28; or 28 was regarded as 2 and 8 or 10. The Tetragrammaton, Jehovah 26 was also at times regarded as 2 and 6 or 8: so El Shaddai, God Almighty, AL ShDI, 1, 30, 300, 4, 10, was 345 and then 12 and then 3, a Trinity. A quaint conceit was that of the change of the spelling of the names of Abraham and Sara: at first Abram ABRM and Sarai ShRI, became ABRHM and ShRH: they were 100 and 90 years old and were sterile: now H, Heh, was deemed of a fertile type, and so the letter H was added to ABRAM, and the Yod I, converted into an H of the name Sarai.

In the very old "Sepher Yetzirah" is found the allocation of letters to the planets; from this origin arose a system of designing talismans written on parchment or engraved on brass or gems: as each planet had a letter and a number, in regard to each was allotted a Magic Square of lesser squares;

thus for Jupiter 4 was the number and Daleth the letter, and the Magic Square of Jupiter had 16 smaller squares within it; in each a number 1 to 16, and so each line added up to 34 and the total of numbers was 136.

Every Talisman duly formed bore at least one God name to sanctify it: notable names were IH, Jah; ALH, Eloah; then IHVH; then the notable 42 lettered Name, which was really composed of others,--Aheie asher aheie (I am that I am) Jah, Jehuiah, AI, Elohim, Jehovah, Tzabaoth, AI Chai and Adonai.

The Shemhamphorash, or Separated Name, was a famous Word of Power; it was formed of Three times 72 letters: the words of three verses, 19, 20 and 21 of Exodus XIV. were taken: the separated letters of verse 19 were written down, then the letters of verse 20 in reverse order, then those of verse 21 in direct order: this gave 72 Names read from above down, each of 3 letters: to each was added either AL or IH, and so were formed the names of the 72 Angels of the Ladder of Jacob which led from earth to heaven: these names were often placed on the obverse and reverse of medals or rolls of parchment to form 36 Talismans.

According to some Kabalists both King David and King Solomon were able to work wonders with Kabalistic Magical Arts: The Pentagram was called the Seal of Solomon, and the Hexagram was called the Shield of David; to the points of the former were assigned the Spirit and Four Elements, while to those of the latter were ascribed the Planets. The treatise called "The Clavicules of King Solomon" is of course a mediaeval fraud.

The Hebrew letters are also associated with the Twenty-two Trumps of the Tarot pack of cards; these cards have been much used for purposes of divination. The Gipsies of Southern Europe use these cards for Fortune-telling. The French author Court de Gebelin (1773-1782) declared that these Trump cards as mystical emblems were derived from the magic of Ancient Egypt. Occult Science allots each card to a Number, a Letter and a natural object or force,-the Planets, Zodiacal signs, elements, etc. "The Sanctum Regnum of the Tarot Trumps" edited by myself can be consulted.

Dr. Encausse of Paris, who writes under the pseudonym of "Papus," has also a work relating to the Tarots and gives a Kabalistic attribution of the Trump cards which Rosicrucians consider to be erroneous.

So far as is known to me the practice of Kabalah as a Magical Art is now almost restricted to Russian and Polish Rabbis, and to a few students of occultism in this country, some of whom constantly wear a Kabalistic talisman although they are Christians.

THE DOGMATIC KABALAH

"The great doctrines of the Theoretical Kabalah," says Ginsburg, "are mainly designed to solve the problems of (a) the nature of the Supreme Being, (b) the creation of the Universe and of our world, (c) the creation of angels and man, (d) the destiny of the world and of men, and (e) the import of the revealed law."

The Kabalah confirms the following Old Testament declarations: the Unity of God, His incorporeal form (Deut. chap. iv., v. 15.); eternity, immutability, perfection and goodness; the origin of the world at God's will, the government of the Universe, and the creation of man after the image of God. It seeks to explain by Emanations the transition from the Infinite to the finite, the multitude of forms from a unity; the production of matter from spiritual intelligence; and the relations existing between Creator and creature. In this theosophy,--ex nihil nihilo fit; spirit and matter are the opposite poles of one existence: and as nothing comes from nothing, so nothing is annihilated.

The following seven Kabalistic ideals are of the greatest interest to students of the origin and

destiny of the world and mankind.

(1) That God, the Holy One, the Supreme Incomprehensible One, the AIN SUPh, the Greek apeiros, (Zohar iii. 283) was not the direct Creator of the World; but that all things have proceeded from the Primordial Source in successive Emanations, each one less excellent than the preceding, so that the universe is 'God Manifested,' and the last and remotest production is matter, a privation of perfection.

(2) That all we perceive or know of, is formed on the Sephirotic type.

(3) That human souls were pre-existent in an upper world before the origin of this present world.

(4) That human souls before incarnation dwell now in an Upper Hall, or Treasury where the decision is made as to what earth body each soul or ego shall enter.

(5) That every soul after earth life or lives must at length be so purified as to be re-absorbed into the Infinite God.

(6) That one human life is seldom sufficient; that two earth lives are necessary for almost all to pass; and that if failure result in the second life, a third life is passed linked with a stronger soul who draws the sinner upward into purity: this is a form of the scheme of Re-incarnation, Transmigration of souls, or Metempsychosis.

(7) That when all the pre-existent Souls who have been incarnated here have arrived at perfection, the Evil Angels are also to be raised, and all lives will be merged into The Deity by the Kiss of Love from the Mouth of the Holy One, and the Manifested Universe shall be no more, until again vivified by the Divine FIAT.

It has been suggested by some learned authors that these Kabalistic ideas resemble those of the Alexandrian philosophy and of the Gnostics, embodying notions derived from the Pythagoreans, the Platonists and from Indian Brahmanism and Buddhism.

Let us more fully consider the conceptions of the Divinity. Isaac Myer writes :--God may be regarded from four points of view; as the Eternal One, or AIN SUP, Ain Suph; as AHIH, Aheie, I am; as IHVH, Who was, is and will be; and as ALHIM, Elohim, God in Nature, called Adonai or Lord.

In the English Old Testament the word IHVH is translated Lord, and Elohim by God: Boutell calls Jah a contraction of Jehovah.

The Jehovah of the Old Testament,--as a tribal Deity of personal characteristics, demonstrating His power and glory to a chosen people; oppressing other nations to do them service, and choosing as His special envoys and representatives men whom our civilisation would have condemned as not high enough for Spiritual power, is not represented in the Hebrew Secret Doctrine.

The Kabbalah, indeed, is full of Jehovah, IHVH, the Divine Four-Lettered Name, the Tetragrammaton, but it is as the Name of a group of Divine Conceptions, of Emanations from a central Spiritual Light whose presence alone is postulated; from Absolute God there is a series of Emanations extending downward to reach Jehovah, Who is the Divine One of Binah, the Supernal Mother; other stages of Emanation lead to The Elohim, the group of Holy Spiritual attributes, associated with the Sixth Sephira, the Sun of Tiphareth.

After another manner, Jehovah is the group of the Emanations from the Deific source, called the Ten Sephiroth, "The Voices from Heaven." These Ten Sephiroth, of which the First is a condensation of the Supernal Glory from the Ain Suph Aour, the Boundless Light, appear as a Rainbow of the Divinity in a First World, or highest plane above human conception, that of Atziluth; by successive reflections, diminishing in brightness, a plane is reached which is conceivable by man, as of the purity of his highest spiritual vision. The grouping of the Ten Divine Qualities, upon

this plane, into a Divine Tetrad, is symbolised by Yod Heh Vau Heh, the Tetragrammaton, the Kabalistic Jehovah, not the Yahveh of the exoteric books, but the original of that God, whose reflections of a nation's patron is formulated in the Old Testament: it is "The Ineffable Name," never pronounced, its true sound is lost, and the Jew replaces it by Adonai, ADNI; it is unpronounceable because its real vowels are unknown; it ceased to be spoken before the vowel points were introduced. (Note:--there are no extant Hebrew works with vowel points earlier than the tenth century.--A. E. WAITE.)

We find that the Kabbalah contemplates a period when Chaos existed, a period of repose and absence of manifestation, when the Negative reigned supreme: this is the Pralaya of the Hindoos. From passivity there proceeded action by Emanations, and Manifested Deity arose. From Ain, repose, the Negative, proceeded Ain Suph, the No-Bound, the Limitless, the Omnipresence of the Unknowable; still condensing into manifestation through Emanation, there appears the Ain Suph Aur, "The Boundless Light," which coalescing on a point appears as Kether, the Crown of Manifestation. Thence follow the Sephiroth, the Holy Voices, upon the Highest World; they concentrate into a divine conception, a stage of Spiritual existence which man attempts to grasp, and by defining, to limit, bound and describe, and so creates for his worship a Divine personality, his God; and the Jew named Him, --Jehovah.

By gradual stages of development, each farther from the source, there arise the powers and forces which have received the names of Archangels, Angels, Planetary Spirits, and the guardians of man; still farther from God, we obtain the human Souls, which are as Sparks of Light, struck off from the insupportable Light of Divinity, which have been formulated into Egoity to pass through a long series of changes and experiences by which they make the circuit of a Universe; they endure every stage of existence, of separation from the Divine fountain, to be at last once more indrawn to the Godhead, The Father, whence they emerged upon a pilgrimage; they follow a regular succession of evolution and involution, even as the Divine passes ever along in successive periods of outbreathing and inbreathing, of Manifestation and of Repose.

Of Divine Repose, or Chaos, the human intellect can form no conception, and only the highly spiritual man can conceive any of the sublime and exalted stages of Manifestation. To the worldly man such notions are but dreams, and any attempt to formulate them leads only to suspicions of one's sanity. To the metaphysician these ideals supply a theme of intense interest; to the theosophist they supply an illustration drawn from a foreign source of the Spiritual traditions of a long-past age, which lead one to accept the suggestion that these Spiritual conceptions are supplied from time to time by a Great Mind of another stage of existence from our own. Perhaps they are remnants of the faiths and wisdom of a long-vanished era, which had seen the life-history of races more spiritual than our own and more open to converse with the Holy Ones of higher Spiritual planes. Spiritual wisdom can only be attained by the man, or earthly being who becomes able to reach up to the sphere above; a Spiritual Being above us cannot reach down and help those who do not so purify themselves that they may be fit to rise up to the higher planes of existence.

The chief difficulty of the beginner as a student of the Kabbalah, is to conquer the impressions of the reality and materiality of so-called matter. The Kabbalah teaches that one must entirely relinquish the apparent knowledge of matter as an entity apart from Spirit. The assertion that matter exists, and is an entity entirely different from Spirit, and that Spirit--the God of Spirits--created it, must be denied, and the notion must be torn out by the roots before progress can be made. If matter exists, it is something, and must have come from something; but Spirit is not a thing, and creative Spirit, the highest Spiritual conception, could not make matter, the lowest thing, out of nothing: hence it is not made, and hence there is no matter. All is Spirit and conception. Ex nihilo nihil fit. All that does exist can only have come from Spirit, from Divine Essence. That Being should arise from non-being is impossible. That matter should create itself is absurd; matter cannot proceed from Spirit; the two words mean that the two ideas are entirely apart; then matter cannot exist. Hence it follows that what we call matter is but an aspect, a conception, an illusion, a mode of motion, a delusion of our physical senses.

Apart from the Kabbalah, the same truth has been recognised by a few exceptional Christians and Philosophers. What is commonly known as the "Ideal Theory" was promulgated 140 years ago by

Berkeley, Bishop of Cloyne in Ireland; it is nearly identical with the Kabalistic doctrine of all things being but Emanations from a Divine source, and matter but an aspect. Other philosophers have discussed the same theory in the controversy of Nominalism versus Realism: does anything exist except in name? Is there any substratum below the name of anything? Need we postulate any such basis? All is Spirit,--says the Kabalah,--and this is eternal, uncreated; intellectual and sentient on our plane; inhering are life and motion; It is self-existing, with successive waves of action and passivity. This Spirit is the true Deity, or Infinite Being, the "Ain Suph," the Cause of all causes, and of all effects. All emanates from "That," and is in "That." The Universe is an immanent offspring of the Divine, which is manifested in a million forms of differentiation. The Universe is yet distinct from God, even as an effect is distinct from a cause; yet it is not apart from Deity, it is not a transient effect, it is immanent in the Cause. It is God made manifest to Man. Matter is our conception alone; it represents the aspect of the lowest manifestation of Spirit, or Spirit is the highest manifestation of matter. Spirit is the only substance. "Matter," says a Kabalist, "is the mere residuum of emanation, but little above non-entity." The Hindoo philosopher called matter a Maya, a delusion.

As already remarked the Supreme Being of the Kabalah is found to be demonstrated in more than one aspect. At one time the Inconceivable Eternal Power proceeding by successive Emanations into a more and more humanly conceivable existence, formulating His attributes into conceptions of Wisdom, Beauty, Power, Mercy and Governance; exhibiting these attributes first in a supernal universality beyond the ken of all spirits, angels and men, the First Word of Atziluth; then formulating a reflection of the same exalted essences on the plane of the Pure Spirits also inconceivable to man, the Second Word of Briah. Again is the reflection repeated, and the Divine Essence in its group of exalted attributes is cognisable to the Angelic Powers, the Third or Yetziratic World; and then finally the Divine abstractions of the Sacred Ten Sephiroth are by a last Emanation still more restricted and condensed than the latter, and are rendered conceivable by the Human intellect; for man exists in the Fourth World of Assiah in the shadow of the Tenth Sephira--the Malkuth, or Kingdom of the World of Shells or material objects. Small wonder then at the slightness of the ideal man can form of the Divine.

At other times we find the metaphysical abstract laid aside, and all the wealth of Oriental imagery lavished on the description of God; imagery although grouped and clustered around the emblem of an exalted humanity, yet so inflated, so extravagantly magnified, that the Heavenly man is lost sight of in the grandeur and tenuity of the word painting of the Divine portrait. Divine anthropomorphism it may be, but an anthropomorphism so tenuous by means of its grandeur, that the human elements affording the bases of the analogy quite disappear in the Heavenly Man of their divine reveries.

Permit me to afford to you an example of one sublime, deific dream:--

"In this conformation He is known; He is the Eternal of the Eternal ones; the Ancient of the Ancient ones; the Concealed of the Concealed ones; in His symbols He is knowable although He is unknowable. White are His garments, and His appearance is as a Face, vast and terrible in its vastness. Upon a throne of flaming brilliance is He seated, so that he may direct its flashing Rays. Into many thousand worlds the brightness of His face is extended, and from the Light of this brightness the just shall receive worlds of joy and reward in the existence to come. Within His skull exist daily a thousand myriads of worlds; all draw their existence from Him, and by Him are upheld. From that Head distilleth a Dew, and from that Dew which floweth down upon the worlds, are the dead raised up in the lives and on the worlds to come."

The God of the Kabalah is "Infinite Existence": He cannot be defined as the "Assemblage of Lives," nor is he truly the "totality of his attributes." Yet without deeming all lives to be of Him, and His attributes to be universal, He cannot be known by man. He existed before He caused the Emanations of H is essence to be demonstrated, He was before all that exists is, before all lives on our plane, or the plane above, or the World of pure Spirits, or the Inconceivable existence; but then He resembled nothing we can conceive, and was Ain Suph, and in the highest abstraction Ain, alone, Negative Existence. Yet before the manifest became demonstrated, all existence was in him; the Known pre-existed in the Unknown, Who is the "Ancient of Days."

But it is not this dream-like aspect of poetic phantasy exhibited in the Kabalah that I can further

bring to your notice. Let us return to the Philosophic view of the attributes of Deity, which is the keynote of the whole of the doctrine.

The primary human conception of God is then the Passive state of Negative Existence AIN--not active; from this the mind of man passes to conceive of AIN SUPh, of God as the Boundless, the Unlimited, Undifferentiated, Illimitable One; and the third stage is AIN SUPh AUR--Boundless Light, Universal Light--"Let there be Light" was formulated, and "There was Light." The Passive has put on Activity; the Conscious God has awaked. Let us now endeavour to conceive of the concentration of this effulgence, let us formulate a gathering together of the rays of this illumination into a Crown of glorified radiance, and we recognise KTR, Kether, the Crown, the First Sephira, First Emanation of Incomprehensible Deity, the first conceivable attribute of immanent manifested Godhead: also named ADM OILAH, Adam Oilah, The Heavenly Man, and Autik Yomin, The Ancient of days. The devout Rabbi bows his head and adores the sublime conception. He is represented in the Hebrew Old Testament by the Divine Name AHIH, Aheieh, "I am " (Exodus iii. v. 4).

The conscious God having arisen in His energy, there follow immediately two further Emanations, the Trio shining in the symbol of a radiant triangle. ChKMH, Chokmah, Wisdom, The King, with the Divine Name IH, Jah is the Second Sephira; BINH, Binah, Understanding, The Queen, and the Divine Name IHVH Jehovah is the Third Sephira,--the Supernal Triad" is demonstrated.

Then follow GDULH, Gedulah, also called CHSD, Chesed, Mercy, with the Divine Name AL, El; and its contrast GBURH, Geburah, Severity, also called Pachad, Fear, with the Divine Name ALH, Eloah; and the reflected triangle is completed by the Sixth Sephira, the Sun, named TPART, Tiphareth, or Beauty, with the name ALHIM Elohim; considered as a triangle of reflection with the apex below. The third triangle may be considered as a second reflection with the apex below; it is formed of the seventh, eighth, and ninth Sephiroth; NTzCh, Netzach, Firmness or Victory, with the name Jehovah Sabaoth; HUD, Hod or Hud, Splendour, with the name Elohim Sabaoth; and ISUD, Yesod, Foundation, with the name AL ChAI, El Chai.

Finally, all these ideals are resumed in a single form, the Tenth Sephira, MLKUT, Malkuth, the Shekinah, the Kingdom, also sometimes called Tzedek, Righteousness. The whole Decad form "Adam Kadmon," "The Archetypal Man," and the wondrous OTz CHIM, "Tree of Life." In the ancient figures of Adam Kadmon we see Kether, the Crown, over the forehead; Chokmah and Binah are the two halves of the thinking brain; Gedulah and Geburah are the organs of action, the right and left upper limbs; Tiphareth is the heart and the vital organs of the chest; Netzach and Hud are the lower limbs right and left; Jesod refers to the digestive and reproductive organs and abdomen; and lastly Malkuth is compared to the feet as a basis or foundation of man upon this earth or lowest plane: see the plate of The Adam Kadmon, Archetypal Man, or The First Adam.

These Triads were looked upon as formed of a Principle of Union and a male and female potency, and thus a Balance, MTQLA, Methuquela, exists.

Almost as old as the Kabbalistic doctrine of the Sephiroth, the Intelligences, or Emanations, are the peculiar forms in which they were represented in diagrams which resume all Kabbalistic ideas, and are emblems of these views on every subject. Every Deific conception can be thus demonstrated, and also the constitution of the Angelic Hosts, the principles of Man's Nature, the group of Planetary Bodies, the Metallic elements, the Zigzag flash of the Lightning and the composition of the sacred Tetragrammaton, the Mystical Jehovah, IHVH, Yod, Heh, Vau, Heh, numbering 26. See Plates I., II., III., IV., V., and VI. This Decad of Deific Emanations is to be conceived as first formulated on the Divine First plane of Atziluth, which is entirely beyond our ken; to be reproduced on the Second plane of pure Spirit, Briah; to exist in the same Decad form in the world of Yetzirah, the Third or Formative plane; and finally to be sufficiently condensed as to be cognizable by the human intellect on the Fourth plane of Assiah, on which we seem to exist. From our point of view we may regard the "Tree of Life" as a type of many divine processes and forms of manifestation, but these are symbols we use to classify our ideals, and we must not debase the divine Emanations by asserting these views of the Sephiroth are real, but only as conceivable by humanity.

For example, the Kabbalah demonstrates the grouping of the Ten Sephiroth into Three Pillars; the

Pillar of Mercy, the Pillar of Severity, and the Pillar of Mildness between them: these may also be associated with the Three Mother Letters, A, M, Sh; Aleph, Mem and Shin. Then again by two horizontal lines we may form three groups and consider these Sephiroth to become types of the Three divisions of Man's Nature, the Intellectual, Moral, and Sensuous (neglecting Malkuth, the material body), thus connecting the Kabbalah with Mental and Moral Philosophy and Ethics. By three lines again we consider the Sephiroth to be divisible into Four Planes., upon each of which I have already said you must conceive the whole Ten Sephiroth to be immanent. By a series of Six lines we group them into Seven planes referable to the worlds of the Seven Planetary powers, thus connecting the Kabbalah with Astrology. (W. Gorn Old has recently published a volume called "Kabalistic Astrology.")

To each Sephira were allotted in Briah an especial Archangel, and in Yetzirah an army of Angels; these connect the Kabbalah with Talismanic Magic. There is also a close relation between the old Kabbalistic theology and Alchymy; each Sephira of Assiah becomes the allegoric emblem of one of the metals: and there is a special Rabbinic volume named "Asch Metzareph" entirely concerned with Alchymy; its name in English meaning is "Cleansing Fires." (My English translation can be obtained.) A. E. Waite in his work on the Kabbalah states that Rabbi Azariel ben Menachem in his "Commentary on the Sephiroth" allots a particular colour to each one, but these do not agree with the colours given in the Zohar, where we find Kether called colourless, Tiphareth purple, and Malkuth sapphire-blue.

These Ten Sephiroth are thought of as being connected together by "Paths," Twenty-two in number, shown on the Diagram; they are numbered by means of the letters of the Hebrew Alphabet, each of which being equally a letter and a number. The 22 Trumps of the pack of Tarot cards (Tarocchi) are also related to these Paths. The 22 Paths, added to the 10 Sephiroth form the famous "Thirty-two Ways" by which Wisdom descends by successive stages upon Man, and may enable him to mount to the Source of Wisdom by passing successively upward through these 32 Paths. This process of mental Abstraction was the Rabbinic form of what the Hindoo knows as Yoga, or the Union of the human with the Divine, by contemplation and absorption of the mind in a mystical reverie.

Frequently quoted Kabbalistic words are: Arikh Anpin, Makroprosopos, the Vast Countenance which is a title of Kether the Crown, Deity Supreme; Zaur Anpin, Mikroprosopos, the Lesser Countenance is the Central Sun, Tiphereth, a conception that has something in common with that of the Christian Christ, the Son of God. (The former was represented by a face in profile, the latter by the full face. M. Mathers). Binah is the Supernal Mother, Aima. Malkuth is the Inferior Mother, the Bride of the Mikroprosopos. Daath or Knowledge is the union of Chokmah and Binah, of wisdom and understanding. Merkabah was the Chariot Throne of God of the vision of Ezekiel mentioned in his chapters i. and x.; it rested on wheels and was carried by Four Cherubim, the Sacred Animal Forms, which resembled the Man, Lion, Bull and Eagle, which were related to the Four quarters of the World, and to Four types of humanity.

The Four Letters Yod, Hé, Vau, Hé, or as we say IHVH, of the name we call Jehovah, are allotted and distributed by the Kabbalistic doctrine among the Sephiroth in a peculiar manner, forming the mysterious conception of the Tetragrammaton, that awful name of Divine Majesty which might never be uttered by the common people, and whose true pronunciation has been for many centuries confessedly lost to the Jews and has never been known to the Christians. (See diagram.)

The views of the Kabbalists on Cosmogony are not easy to explain, but as before said the Supreme Boundless God, the "Ain Suph" was not the direct Creator of the World, nor was the world made out of nothing.

The highest Trinity of "The Crown, King and Queen" having arisen by Divine Emanation, its powers descended and expanded into the Seven Lower Sephiroth, and produced the Universe in their own image, a decad of forces, as a whole constituting the ADM QDMUN Adam Quadmun, or Adam Kadmon, the Primordial or Archetypal Man; the world produced is the existing Universe of which we have cognizance. The universe is called the "Garment of God": this lower world is a copy of the Divine World, everything here has its prototype above. (Zohar ii. 20.)

Some Kabalistic treatises speak of earlier worlds created before the conjunction of the Divine King and Queen; these perished in the void; these lost worlds are referred to in Genesis 36, v. 31-40, as "The Kings of Edom who reigned before Israel," they are said to have perished one after the other; these worlds were convulsed and were no more known.

Having considered the Divine Emanations, and the origin of the Universe, I must refer to the spiritual beings of the Four Worlds. In the First purest and highest World of Atziluth there dwell only the Primary Ten Sephiroth of the Adam Oilah or Archetype, perfect and immutable.

In the Second World of Briah reside the Archangels headed by "Metatron" related to Kether, in solemn grandeur; He is the garment of Al Shaddai, the visible manifestation of God; the Number of both is 314 (Zohar iii. 231a). The word Metatron meant "The Great Teacher." It has a curious resemblance to the Greek words met thrōnon, beside or beneath the throne of God; but this derivation is fanciful. He rules the other Archangels of the Universe, who govern in their courses all the heavenly bodies, and the evolutions of the dwellers on them: He is, according to the Kabalists, the efficient God of our Earth,—the Greek Demiourgos. The other Arch-Angels are according to Macgregor Mathers, Ratziel, Tzaphkiel, Tzadquiel, Kamael, Michael, Haniel, Raphael, Gabriel, and Sandalphon.

In the Third World of Yetzirah are the Ten hosts of Angelic beings, a separate class for each Sephira; they are intelligent incorporeal beings, clothed in a garment of light, and are set over the several heavenly bodies, the planets, over the elemental forces, and over seasons, times, etc.; they are the officers of the great Arch-Angels. The Hosts of Angels of the Sephiroth are Chaioth ha kodesh, Auphanim, Arelim, Chashmalim, Seraphim, Melakim, Elohim, Beni Elohim, Cherubim, and tently the Ishim who are the Beatified Souls of men and women.

The Fourth World of Assiah is filled with the lowest beings, the Evil Demons, Kliphoth or Qliphoth, the cortices or shells, and with all so-called material objects, and to this world belong men, the Egos or Souls imprisoned in earthly human bodies. This world also has its ten grades, each one more far from the higher forces and forms, each one more dark and impure. First come THU, Tohu, the Formless; and BHU, Bohu, the Void, thirdly ChShK, the Darkness, of the early universe, and from these our world was developed and now exists; then come seven hells, whose dwellers are evil beings representing all human sins; their rulers are Samael or Satan the angel of death, and Lilith, the Asheth Zenunim, the Woman of whoredom, and this pair of demons are also called "The Beast," see Zohar ii. 255; Samael had also an incommunicable name, which was IHVH reversed; for Demon est Deus inversus.

The whole universe only became complete with the creation of Man, called the Microcosm, the Earthly Adam; a copy of "The Archetypal Man" after another manner; he has principles and faculties and forms comparable to all the Sephiroth and Worlds, although his material body dwells on the Assiatic plane.

From God, the Angels and the World, let us pass to consider more fully what the Kabbalah teaches about Man, the human Soul or Ego.

It has already been explained that the Doctrine of Emanation postulates successive stages of the manifestation of the Supreme Spirit, which may be regarded as existing on separate planes. Now the Ten Sephiroth condense their energy into a formulated Four-parted group of Three Spiritual planes, and a plane of so-called Objectivity, or of Matter. These Ten Sephiroth, and the planes, each contribute an essence which in their totality, in ever-varying proportion, constitutes Man. At his origin there was formulated what the scientists might call "Archetypal Man," and what the Kabalists named Adam Kadmon, ADM QDMUN. Primeval Man, the Greek protogonos. Successive stages of beings of this type pass along the ages through a descending scale, offering the individual every variety of experience, and then along an ascending scale of re-development until human perfection is attained, and ultimate reunion with the Divine is the result of the purified Soul having completed its pilgrimage.

Before we consider Man in his present state we must note the views of the Kabbalah upon Man in his

primal state.

Man was the final Word of Creation, he was a résumé of all forms, and so transcended the angels in his faculties. The first man had no fleshy body, no material envelope: Adam and Eve were clothed only in ethereal forms, and were not subject to appetites or passions, they dwelled in Light in the GN OIdN, Garden of Aidin, of Eden, of pleasant peace (Zohar ii. 229b). The man and the woman before their descent to this world were as one,--androgynous; at incarnation they were separated into sexes. The first human pair broke the first commandment, they sinned and were doomed to a complete descent into matter; the Lord God made them "coats of skin," He gave them material bodies, and with these came the need of food, and the passions required to bring forth a succession of earthly bodies.

Yet man is still the copy of God on earth; his form is related to the Tetragrammaton of Jehovah IHVH, for in a diagram, Yod is as the head, Heh the arms, Vau the body, and the final Heh the lower limbs: (see Zohar ii. 42a). The first pair were tempted by Samael, the allegorical Personality of the lower tendencies, which give the craving to experience earth life and take a part in its continuous changes of force and form. They did what they knew would imperil their purely psychic existence, they sank fully into material forms, they took on the grossness of Malkuth, and so were separated from the Sephirothic Tree, from the Higher Potencies, which have no taint of matter. All matter is ever changing its form, and so their bodies must be changed; their bodies died, and so must the bodies of all incarnated Egos; at death the personality passes away to a rest, and then to a further experience of life, or to a sphere of punishment, or to a realm of bliss.

In their earthly forms they brought forth bodies like their own, and God sent down other souls to dwell in them, to experience earth life, its sins and sufferings; and to pass a probation by which they also might fall, but yet may rise to regain a share of man's lost estate and finally to rise up through the Sephiroth to a reunion with the Divine Essence.

Remember that the Sephirothic Crown was First, then came Chokmah, a masculine Potency, and then Binah, a feminine one; from their union arose the created universe of angels, men and earth: but 'as above so below,' so we have in Genesis a Man formed, then succeeds a Woman, and from them all others.

In the " Commentary on the Creation of Genesis," still allegorical like Genesis itself, it is stated :-- "There is in Heaven a treasury called GUP, Guph, and all the Souls which were created in the beginning, and hereafter to come into this world, The Holy One placed therein: out of this treasury The Holy One furnishes children in the womb with Souls."

A further commentary in symbolic language narrates how The Holy One perceiving a child's body to be in formation, sends for a suitable Ego to inhabit it.

"The Holy One, blessed be He, beckons to an Angel who is set over the disembodied souls, and says to him, 'Bring me such a soul': and this is being always done since the world began; the soul appears before the Holy One and worships in His presence, to whom the Eternal One says :-- 'Betake thyself to this form.' Instantly the soul excuses himself, saying, 'Oh Governor of the World, I am satisfied with the world in which I have been so long: if it please Thee, do not force me into this foul body, for I am a Spirit.' The Holy One, blessed be He, answers: 'The world I am about to send thee into is needed for thee, it is to pass down through it that I formed thee from myself.' And so the soul is forced to incarnate and sink into the world where matter will imprison him, where he must suffer, but where he may overcome and from whence he must rise again. The Zohar adds the statement: "and whatever the man learns and displays on earth life, he knew before his incarnation."

This is a parallel doctrine to the Buddhist scheme of Re-incarnation with Karma as God--eternal law, relentlessly compelling the individual Ego to a new earth life.

Christian Ginsburg states that a "Transmigration of Souls" was the belief of the Pharisees in the time of Josephus; and this dogma was held by many Jews up to the ninth century of our era. The

Caraites have accepted it ever since the seventh century. St. Jerome says it was a doctrine of the early Christian Church taught only to a select few believers, and Origen was of opinion that without transmigration, the incidents of the struggle between Esau and Jacob before birth, Genesis 25, v. 22, and the reference to Jeremiah in the mother's womb could not be explained, Jer. i. 5.

The Kabbalah then teaches that the Egos have come out from the Spirit Fountain, suffer incarnation again and again until experience and perfection have been attained, and ultimately rejoin the Divine Source: Zohar i. 145, 168; ii. 97.

Now what is it that dwells for a time in this "Coat of Skin," as Genesis in chapter 3, v. 21, calls it, this so-called material body? It is a Divine Spark, composed of several elements derived from the symbolic Four Parts of Jehovah, and from Three Worlds, and these are seated in the Fourth World of Effects, the Material Universe. Now it is no doubt true that in the several Kabbalistic schools, the numbers and names of these Essences vary, but the basal idea remains the same: just in a similar way the principles of Man's constitution, as stated in different Hindoo books, also vary, but the root idea is the same in them all.

The Human Principles may be stated as Three in a fourth--the body; or as Five, recognising Astral form and material body; or as Seven, subdividing the divine principle; or as Ten, comparable to the Sephiroth. To explain these fully would take a long essay and would require many Hebrew abstruse words, a difficulty to those who are unused to them: two systems will suffice as an illustration.

From Yod, the Je of Jehovah, comes the highest over-shadowing of the Divine, comparable to the Ātmā of the Indian philosophies. From Hé, the ho of Jehovah, comes Neshamah, the Buddhi of the Hindoos, the spiritual soul. From Vau, the v of Jehovah, comes Ruach, the Manas of the Hindoos, Intellect and Mind. From the final Hé, the ah of Jehovah, is derived Nephesh, the Kāma of the Hindoos, the appetites and passions. These are all implanted in the Astral shell, which moulds the physical body, the instrument which acts upon material objects.

The Human Soul is again conceived of as distributed through several distinct forms of conscious manifestation related to the "Ten Sephiroth": the several Kabbalistic treatises give several groupings, which are all relevant one to the other, the most usual one being a triple division, into Nephesh, the passions referred to Malkuth; Ruach, the Mind, Reason, and Intellect referred to the group of Six Sephiroth lying around the Sun of Tiphereth; and Neshamah, the spiritual aspirations associated with the Supernal Triangle of the Queen, King and Crown.

These Human principles function upon Four Worlds,--Divine, Moral, Intellectual and Emotional respectively: and either of these essences may dominate a man, and they do, in fact, exist in constantly varying proportions. The highest principle overshadows the others, and the central ones may reach up to the higher; or by neglect of opportunities, or by vicious actions, may fall lower and lower, so as to approximate to the seeming matter of the body. As the Neshamah draws one to Spiritual excellence, so the Nephesh leads down to physical enjoyment.

In another form of symbolism the Kabbalist tells us a man has two companions, or guides; one on the right, Yetzer ha Tob, to good acts, he is from the higher Sephiroth; and one on the left, Yetzer ha Ra, encouraging the appetites and passions, temptations to evil, is an agent of Samael and of The Beast. Man is in a very unfortunate position according to the Zohar 95 b, for it is there said that the Evil Angel joins him at birth, but the Good Angel only at the age of 13 years.

As to Death, as we have already learned, the man's Ego or Soul, unless the life has been superexcellent, has to be re-born in another form, but at death, as all religions agree, great changes occur. According to the Kabbalah, the visible material body, the Guph, decays, and the Animal aspect of the soul, the Nephesh, only gradually fades away from it: the Ruach, the Human aspect, passes away from the Assiatic plane, and the Neshamah, the spiritual soul, returns to the Treasury of Heaven, to the Gan Oidin, or of Paradise, perfected to a Spiritual world beyond the plain of re-births. The "Sepher jareh chattaim" says that a man is judged in the same hour in which he dies; for the Shekinah, a Presence of the Divine One, comes near him, with three Angels, of whom the chief is Dumah, the Angel of Silence: if the soul is condemned, Dumah takes it to Gai-Hinnom, or hell, for

a period of punishment before the next incarnation; if approved, the Soul passes to an Oidin or Heaven. In the end of the present manifestation of the Universe, all souls will have become perfected by suffering, have been blessed in Paradise, and will be in reunion with the God from Whom they came forth.

The Kabalistic theory of man's constitution, origin and destiny is very different from the modern Christian view, but differs from the Indian schemes more in manner of presentation than in principle, and these two may be fitly studied side by side and each will illuminate the other. There is, indeed, no sharp line of cleavage between the Western mystic doctrines, the Kabalism of the Middle Ages related to the Egyptian Hermeticism, and the Indian Esoteric Theosophy. They differ in language nomenclature, and in the imagery employed in the effort to represent spiritual ideas to mankind; but there is no sufficient reason for any condemnation of either school by any other. The world of intellectual culture is wide enough for both to exist side by side, and the mere fact that they are philosophic Systems in any way comprehensible to men is evidence that either can be composed of pure and unveiled truth, for we are still only able to see as in a glass darkly, and must make much further progress before we can hope to see God face to face and know Him as He is.

We must be content to progress, as students have ever done, by stages of development; in each grade the primal truths are re-stated in a different form; they are revealed or re-veiled in language and symbolism suitable to the learner's own mental condition; hence the need of a teacher, of a guide who has traversed the path, and who can recognise by personal communion the stage which each pupil has attained. There is no royal or easy path to high attainment in Mysticism. Unworn effort, combined with purity of life, is of vital importance. The human intellect can only appreciate and assimilate that which the mind's eye can at any time perceive. The process cannot be forced. Mystic lore cannot be stolen. If any learner did appropriate the knowledge of a Grade beyond him it would be to him but folly, disappointment and darkness.

Students have often been offered a doctrine, or assertion, or explanation, which their intellect has rejected as absurd, or as sheer superstition; which same dogma they have later in life assimilated with every feeling of esteem. Occultism in this resembles Freemasonry; we are either admitted to the hidden knowledge, or we are not; and if we are not admitted, we never believe any secret of its ritual even if it be offered to us. The secrets of Occultism are like Freemasonry; in truth they are to some extent the secrets that Freemasonry has lost. They are of their very nature inviolable; for they can only be attained by personal progress; they might be plainly told to the outsider, and not be understood by him. For if anyone has been able to divine and to grasp such a secret, he will not tell it even to his dearest friend; for the simple reason that if his friend is unable to divine it for himself, its communication in mere words would not confer the hidden knowledge upon him.

The whole Kabalistic theories are of a nature similar to the secrets of Freemasonry; there was much doctrine that was never written nor printed: these works often describe imagery which seems folly, and contain doctrines that at first seem absurd; yet they enshrine the highly spiritual teachings which I have shortly outlined. The mere reading of these volumes is of little avail; the spiritual eye needs to be opened to see spiritual things; and the great Kabalists of old did not cast pearls of wisdom before the ignorant or the vicious, nor suffer the unclean to enter the Temple of Wisdom. The serious student must make strenuous efforts to attain to the higher life of the True Occultism, then perchance in a distant future, a record of temptations avoided, and of a life of self-sacrifice may serve as Signs and Pass Words to secure admission to the Palace of the Great King.