



## Archetypes

An archetype is the model upon which something is based. It is the immutable set of laws that makes a thing, an event or a being conform to a basic pattern. These laws are unchanging, there may be variances but these are well within the margin of that archetype.

Archetypes are usually recognized by their yetziric image, although their origin lies in the world of emanations.

In Kabbalistic terms the archetype exists in Azilut, is created in Beriah, formulated in Yetzirah and manifests in Asiyah.

The Prime archetype is oneness. There is no duality in ALL in spite of the complexity within, because ALL is controlled & permeated by One.

In Tree terms the symbol of the crown through which flows the true will is the Penultimate Archetype.

The second archetype is the trinity composed of KETHER, CHOCHMAH, BINAH. This supernal Triad carries within it the manifest archetypal world for all universes. What develops on the out of the realm of Emanations is rooted in its unchangeableness. Below, the Beraitic, yetziric & Asiyatic worlds create, form & make their subarchetypes which are expressed in terms of their own force, form & consciousness. In the world of the human psyche the yetziric images archetypes are recognizable as expressions of the tree.

In the early religions of man, archetypes were defined by the various gods. In the Mediterranean area the gods became divided into greater & lesser deities. Some of the Graeco-Roman gods have been used by Kabbalists to define the cosmic principles embodied in the Tree. There are very clear images full of the qualities of Yetzirah & content of Beriah.

The use of archetypal imagery to convey principles has two characteristics firstly, that the Beraitic content never changes, and secondly, that the yetziric form is constantly modified to relate to a particular time & place.

A good example is ♀, She occurs in many cultures under many names but the essential archetypal force of beauty, love, harmony etc is always present. An Eli is early established as being Netzah on the Tree.

## Magical Archetypes.

When the Kabbalah was used in magic another set of Archetypes was placed on the Tree. These were expressions of the various sephirothic principles but in the language of pure Yetzirah. Magic operates in the world of forms, the magician calling on the sephira of that realm to aid him in his work. Such operations consist of creating forms and forces that will either draw him up into Beriah, or manifest below in Assiyah. In high magic the magician uses the Laws of human nature to build up a charged form (Yetzira) this is powerful enough to move Assiyah into order & form. To do this he has to know what (action) Laws to apply and how to evolve them. This requires a long apprenticeship, because to miscalculate the forces may cost you your life.

The Trained & Balanced magician is in fact evolving in his operation the Tree of his own psyche. This is aided by the magical images ascribed to each sephira. As archetypes their evolution connects him with the powers of Yetzirah, and if he has the will or discipline (to dare) they will operate through him.

In ancient Kabbalistic tradition various angels (Arch-angels) are associated with the sephiroth of Yetzirah and there may also be evolved if there is control over a personal Yetzira world: which few people have. To acquire this inner stability entails long & disciplined training under a teacher who knows what he is doing.

On the individual level the yetziratic world is the form & emanation energy of a person's psyche. If we wish to understand ourselves more, we must examine the archetypes common to all men & perceive what our own are. With this knowledge one can begin to have command, and in the watery world of Yetzirah this is a vital element in any true magical training.

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- from Soror Moonshree's ODL notes

