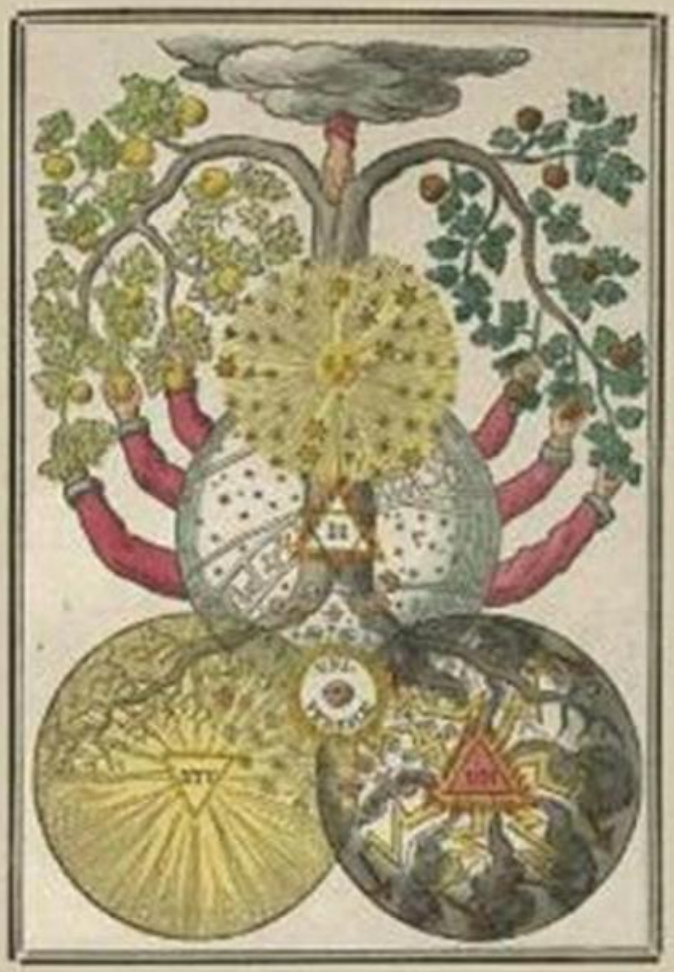
The Ladder of Lights

(or Qabalah Renovata)



by

William G. Gray

The
LADDER *of* LIGHTS

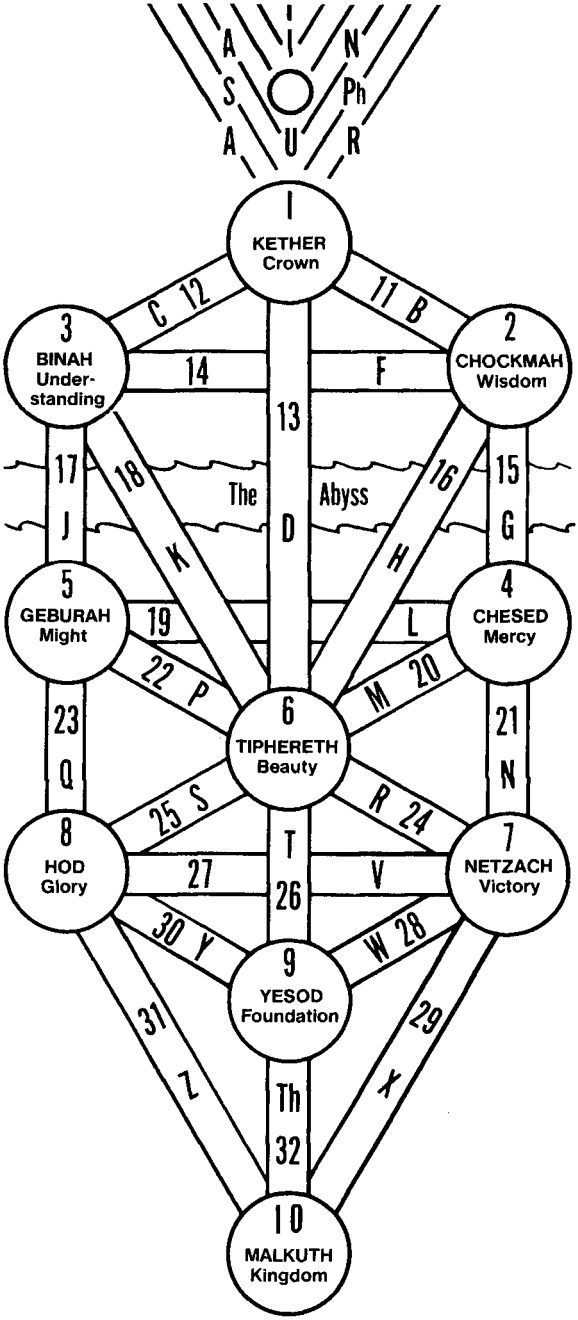
(or Qabalah Renovate)

by

WILLIAM G. GRAY

A Step by Step Guide to the
Tree of Life and the
Four Worlds of the Qabatists

A
HELIOS BOOK
1975



The Tree of Life

© William G. Gray, 1968

Published by Helios Book Service Ltd
Publishers & Booksellers
8 The Square, Toddington, Nr. Cheltenham, Glos.

Printed in Great Britain by
Morrison & Gibb Ltd., London and Edinburgh

Contents

		Page
Chapter One	The Pattern of Things	7
Chapter Two	The Sephirotic Ladder	15
Chapter Three	Sephirah Malkuth, The Kingdom, 10	27
Chapter Four	Sephirah Yesod, The Foundation, 9	42
Chapter Five	Sephirah Hod, Splendour, Renown, 8	59
Chapter Six	Sephirah Netzach, Victory, Achievement, 7	76
Chapter Seven	Sephirah Tiphereth, Beauty, Harmony, 6	94
Chapter Eight	Sephirah Geburah, Strength, Justice, Severity, Fear, 5	115
Chapter Mine	Sephirah Chesed, Mercy, Compassion, 4	132
Chapter Ten	The Abyss, and the "Sephirah" Daath	150
Chapter Eleven	Sephirah Binah, Understanding, 3	163
Chapter Twelve	Sephirah Chockmah, Wisdom, 2	180
Chapter Thirteen	Sephirah Kether, The Crown, The Summit, 1	201
Chapter Fourteen	Ain Soph Aur— The Three Negative Veils	222

Chapter One

THE PATTERN OF THINGS

We live in patterns because we have to. They are inescapable. The Cosmos is a pattern. So are we. There are patterns of Spirit, Soul, Mind, and Body extending through all states of existence. We can find them readily enough anywhere. Our human bodies are a Magic Maze of patterns throughout their cellular structure. We have only to look at our own fingertips to observe our individual patterning. Insofar as the pattern of anything may be called a symbol, each of us are living Symbols forming part of the Great Design we can only think of as Divine Life.

The basic facts are simple enough. We live between two worlds or states of existence. The Outerworld of ordinary mundane living, and the mysterious Innerworld of thoughts, feelings, and subjective activities which we vaguely classify as "spiritual". Both worlds are real in relation to ourselves, and the energies operating through them are transmutable and interchangeable from one to another. The patterns formed by such exchanges are those by which we live. We can alter ourselves by altering our life-patterns and vice versa. We and they are interdependent.

If it were possible to find or formulate what might be described as the Perfect Pattern and follow it faithfully, then we should be Perfect People. This has been the aim of every religion and philosophy, Creed, Code, or System. Looking at our past history and present situation as humans, it seems evident that we have either failed to find or to follow any such thing. Nevertheless, this has not been for want of attempts made in that direction. So many attempts have been made so often by such different means, that confusion occurs among them all, and for an individual to make any selective choice for himself is mostly a matter of instinct or inclination.

It was and is the Ideal of every Spiritual System to find this

Perfect Pattern and use it for the development and upliftment of such souls who might fit themselves into its framework. An intelligent human applying this Design to himself must surely be on the way to his own perfection. This was the purpose of Occult Initiation, in which aspirants were supplied with a Symbolic Plan for their progression through the worlds of Spirit, Soul, Mind and Body which form our whole state of Being.

The sublimity of this Concept is such that we can scarcely appreciate it at a first glance. It is like trying to sum up the whole of human language into a single word. In fact it is symbolised by the mythical Lost Word, which is said to explain everything, contain everything, and once spoken obviates the need for any further speech. In line with this is the idea of expressing all mathematics by one single and simple equation which would solve every possible problem. One thought which comprises all thinking; the Cause of all causation.

If we consider some of the principal Systems among us, we shall see that they have all produced some kind of a Master pattern which must have been effective to some degree or they could not have affected so many people for so long a time. Perhaps the most universal was the ancient Solar, or circled Cross, held in common by nearly all faiths in one form or another. Christianity began under its aegis, the Calvary Cross being a later adaptation. Buddhists show it as the Wheel of Life, and it remains today as a major Symbol of most Mystery Schools. As a universal Symbol, it is scarcely to be surpassed.

The Hebrew faith ultimately adopted the Hexagram, or Shield of David as a Master-Glyph, and the profundity of its design is capable of indefinite interpretation. Later came the highly sophisticated development of the Quarternity and Sex-tuplicity as the Ten Emanations of the One, arranged in the pattern known as the Tree of Life. Few minds could, or yet can, work with this Glyph on account of its complications, so it remained almost the exclusive property of the Qabalistic School. Orthodox Rabbinism declared it heretical. However, it became the sign of a developing and Westernising mind and soul, growing away from the static Oriental outlook and culture, and such it remains today.

The Symbol of the Tree of Life is neither static nor dead.

It is a growing, flexible, and adaptable Life-Pattern capable of indefinite extensions throughout Life Itself in all states and existences. This means not merely cellular organic life, but the whole of Being, manifested in all possible aspects. Since there cannot be more, the Tree presents no less. It is no rigid accumulation of defunct dogma and meaningless symbology for an advancing humanity, for it presents an ever richer field of faith in widening dimensions of spirit. Before all else it *lives,* and must be lived.

The so called Qabalah, or "received teaching" is the outcome of beliefs, experiences, and developments of souls who have "trodden the Paths" by arranging their lives according to the patterns produced by means of the Tree. It is not a hard and fast rule of thumb mysticism, but a Way of Life and Living within a Pattern which constantly and consciously aims at its own perfection.

As we grow the Tree grows. It bears a different variety of fruit in the twentieth century than it did in the fourteenth, but it still fulfils its function of producing sustenance for the insatiable human soul in search of its own meaning. What is more, its fruits are literally inexhaustible, since they continually renew themselves with fresh supplies of Inner energies. The harder we pluck the Tree, the more plentifully comes its amazing fruit.

After initial contacts with the Tree of Life and the Qabalah, it is only natural that we should ask ourselves whether to continue our investigations, or stop wasting time on what seems a medieval rubbish heap in some abandoned Ghetto. Such a question can only be answered by the querant himself. No amount of reading will solve it. All we can read are the opinions and theories of others, which may or may not be helpful. Each Qabalist must formulate the Tree according to his own life within its pattern. Those unable to do this cannot be Qabalists.

The Tree provides the means of receiving Innerworld contacts with types of consciousness normally inaccessible to the ordinary human mind. It is from and through these sources that the "Teaching" comes. Nor is this an automatic process, but the result of hard and painstaking work in all worlds. Qabalism is not for the lazy, the ineffectual, or the indifferent

occultist. It offers a living-pattern which must be experienced, not merely looked at.

Such an experience is only possible if we "work the Paths" through the Four Worlds. In Atziluth, the World of Origins, we work with Contemplation. In Briah, the Creative World, we use Meditation, while in Yetzirah, the Formative World, what is sometimes called Ritual Magic applies. Finally in Assiah, the World of Expression, we must act in terms of earth life. Thus do we weave the Qabalistic Pattern of Life as the Tree teaches us.

Since the essential meaning of the Qabalah is contained in the Tree of Life, it is to the Tree that we must turn for all information. The Tree is to the Qabalist what the Cross is (or should be) to a Christian, or the Wheel to a Buddhist. Unless there is a good understanding of the Tree and how it works, there is no more point in attempting Qabalism than entering a cycle race without being able to ride one.

So much has been written about the Tree and the Qabalah during the last century that it is strange so little has been explained. The whole subject presents itself as a fascinating confusion. Original writers translated Hebrew scripts faithfully with all their "in-group" allusions and heavily veiled meanings within meanings within meanings. Ordinary minds accustomed to thinking in straight lines, struggled with these hopelessly, often making muddles worse than they were. Subsequent writers simply took in previously published literary washing and rehashed it to small purpose. Only a bare minimum of authors even attempted to present the Qabalah in a sensible intelligent light. To some extent there is a reason for this.

This reason is very simple. The Qabalistic Tree and its associations may be likened to a well-designed crossword puzzle with its clues. The entire meaning and value of the puzzle lies with the mental exercise involved in its construction and solution. In solving it, a mind must be used to some considerable extent, which naturally improves and develops the mind power of the thinker. By presenting the Tree as a Qabalistic puzzle of mental and spiritual magnitude, an opportunity is afforded for genuine progress of mind and spirit to whomsoever has the wits and endurance to attempt its solution. Consequently the written and published Qabalah

must be considered as the clues to the enigma and not its answers except on some of the broad issues. The real solution must be worked out individually, for it lies in the souls of those who seek it and nowhere else.

The major clue or Key to the Qabalah being the Tree, we must bring the main force of our enquiry thereto and keep going until at least the outlines of a pattern emerge. This should provide us with a mass of material from which blanks can be filled in as necessity arises.

Firstly what is the Tree? It is a symbolic representation of the relationships believed to exist between the most abstract Divinity and the most concrete humanity. A sort of family Tree linking God and Man together with Angels and other Beings as a complete conscious creation. Since it is a Symbol, we must gain some knowledge of the meaning, construction, and applications of Symbols, or the Tree will be nothing more than lines and dots on paper.

A Symbol is the embodiment of an idea so that it can be dealt with by differing conscious entities, or even between different conscious levels of the same Entity. Thus a Symbol is a means of exchange much like coinage or any mutually acceptable currency. Symbolism may be considered as the currency of consciousness. After all, the very words on this page are groups of symbols arranged so as to convey meaning from one mind to another.

The Tree-Symbol is in itself an alphabet of symbols from whence a spiritual language can be constructed which should be intelligible between Beings in different states of existence. In old fashioned terms, Gods, Angels, and Men are given a common language. In modern parlance the normal consciousness is enabled to communicate directly with the sub and super consciousness by means of inter-relative symbology. To make the Tree fully articulate is the work of every Qabalist, because once an intelligent contact has been established by its means between our human selves and the Great Consciousness of which we are infinitesimal units, then we shall make really useful progress along the lines of the Perfect Pattern.

In order to make the Tree speak so that we can make sense of it, we must first attach translatable meanings into its framework, and the only way this can be done is by meditational and practical work with the Tree. Each Sephirah and

Path must be linked to ideas which lead an exploring consciousness from one dimension of experience to another. Such concepts must be mutually acceptable to Intelligences on both sides of the Veil dividing the Inner and Outer Worlds. Once we can think, feel, and live with these ideas, we shall literally be learning the language of the Angels.

The primary task of course is grasping and handling the basic concepts of the Ten Sephiroth and their relationship with each other. Anyone can learn these parrot fashion in a very short while, but they will have no *real* meaning until they have become integral parts of a living-pattern. This cannot be accomplished without systematic Contemplation, Meditation, Prayer, and Practice. Put together, these four essentials spell one word—WORK.

To speak the language of the Tree we must be able to utter its sounds, (the Sephiroth) form and pronounce its letters, (the Paths) then express ourselves with its words, which are Sephiroth-Path combinations. This is done by a similar method of application to a child learning its native tongue. Eventually we shall discover the style and grammar of the Tree, which brings an ability to arrange its concepts in accordance with types of consciousness unreachable on ordinary human levels.

The method is to work within limits so as to approach the Limitless. Our Tree-thinking is limited by the relationship of the Sephiroth to each other between the Right and Left hand Pillars, but the upward extension through Kether into the unlimited AIN SOPH AUR is Infinite. In that sense Kether is like the bow of a ship, stationary of itself in relation to the whole vessel, but constantly reaching new waters of the Eternal Ocean. Otherwise we can think of the Tree like a conduit, the walls of which are the Pillars, but the flow of force passing through them is infinite because incessant. All such notions give us ideas to work with.

In order to handle Sephirotic groupings as single concepts, they have been joined by what are called Paths or channels. The positions and nomenclature attached to these Paths are a major cause of disagreement among Qabalists. There are few if any serious divergences about the Sephiroth themselves, but the paths have become more of a battleground for dissentient occultists, rather than peaceful promenades in search of knowledge. Each different School takes an assortment of

numerals, letters, Zodiacal signs, and Tarot Trumps and assigns these conflicting symbols to whichever Paths they consider most likely. Then they declare their own doctrine of infallibility and defy all unbelievers.

The original Qabalists made no such hard and fast attributions beyond associating a pair of Sephiroth with each letter of the Hebrew Alphabet so that they could commune with the Tree in their own tongue. Most of the Tarot and other attributions to Paths have been made subsequently by those who found this convenient to themselves though not necessarily helpful to anyone else. The facts of Path attribution are simple enough.

If we take any two Sephirotic Concepts and bring them into contact with each other through ourselves, there will be a reactive result in our consciousness, or experience, which will express our own evaluation of such a meeting. Suppose we took Geburah and Chesed, Severity and Mercy, and held them in our consciousness together or alternately. Many results arise immediately. We think of balance, of restraint, of commonsense, reward and punishment, judgement, control, and a whole chain of associations. Instead of meandering endlessly along these lines, we bring ourselves firmly back to the Geburah-Chesed Path, and realise that in being conscious of this as a whole, we include every single possible connection throughout consciousness itself. We are using one Sephirotic combination as a Master-Symbol to contact and contain all that appertains thereto.

The only reason that 22 Paths were allotted to the Tree was that the Hebrew Alphabet had that number of letters. Differing Schools attribute the letters in various ways, and all claim to get results. Any letter-association will bring some kind of results, but only to those accepting it. A serious snag to the Hebrew attributions for Western occultists is that it only communicates in Hebrew. To non Hebrew speaking scholars this a major drawback.

It was mainly to overcome this language difficulty that purely ideographic symbols such as the Tarot and Zodiac were attached to the Paths. The theory of this was sound, but the practice proved weak, since so few agreed which card fitted where. It is theoretically possible to associate the entire path structure with the English language. Otherwise it might

prove best to clear the paths of all present associations and start again with pure symbols having clear links with the Sephiroth concerned which none could dispute or find impossible to use. This may well be some Magnum Opus for future Qabalists.

The Tree of Life works in relation to consciousness just like a computer. Data is fed in, stored in associative banks, and then fed out on demand. The difference between the Tree and a computer, however, is a machine can only produce its own built-in programme. The Tree operates through the intelligent consciousness of living beings, whether embodied in this world or not. It acts as a sort of Universal Exchange throughout the entire chain of consciousness sharing its scheme, and the extent of this is incalculable.

There is more to the Tree than a thinking-pattern It is first and foremost a Living-Pattern. If we were able to arrange our lives, thoughts, and feelings according to its design, we should undoubtedly be the better for so doing. To even commence this process, it is essential to explore the Tree itself and realise its possibilities. Granted, this has been done many times before, though usually in a perfunctory way. This time it is intended to investigate the Tree carefully, step by step, in an upward direction from our ordinary human world until we get to the top.

Usually the Tree is described from top to bottom in the order of the Sephiroth. Since we are human mortals, we shall probably learn more by ascending the Tree as if we were climbing from Earth to Heaven. We have already fallen to Earth, so let us pick ourselves up and start climbing back to paradise—if we can !

Every boy knows that Trees are climbed from branch to branch upwards, getting a firm grip on the next branch before the immediate one is released. The Tree of Life **is** no exception to this rule. Its branches are its Paths and Sephirotic Attributes. Each must be grasped by getting a firm understanding of what is is and what it does.

The Hebrew nomenclature, consisting of God-Names, Archangels, Angels, and Planetary potencies can be learned rapidly enough, but is is no use leaving knowledge there. Unless they become realities for the Qabalist, the Names are worthless, and the only way to "make them come true" is to work with them in continual meditation and practice. Unless we known for certain what these mysterious "Names of Power" signify, and how they link up with each other to form a perfect Pattern, they cannot be used to any effect. Our task herefrom is to find and follow that pattern through its entire course.

It may be as well to remind ourselves rapidly of the Sephirotic Order. 0. AIN SOPH Nothing ; 1. KETHER, Crown or Summit ; 2, CHOCKMAH, Wisdom ; 3, BINAH, Understanding; 4, CHESED, Mercy; 5, GEBURAH, Severity; 6, TIPHERETH, Beauty, Harmony; 7, NETZACH. Victory; 8, HOD, Splendour; 9, YESOD, Foundation; 10, MALKUTH, Kingdom; 11, DAATH. Experience. These Emanations or Principles by which Divinity and Humanity conjoin, operate from Nothing to Material Manifestation through four Worlds, or stages.

These so-called Worlds are confusing to students, but they are really nothing more than arbitrary divisions between Nothingness and the material universe around us. Out of Nothing, Everything comes. Whatever Power or Principle **is** responsible for such a production we call "GOD" by some name or another. So much is common to all Faiths. The

Qabalist postulates four stages of this continuous process. Origination, Creation, Formation, Expression. These are the Four Worlds called Atziluth, Briah, Yetzirah, and Assiah.

In Atziluth, the World of Archetypes, all originates, or begins to be Something. At that point it is simply typified in the broadest possible sense such as; "This was Nothing, it will now be cellular life."

In Briah, Creation takes place. This defines the type of Existence into its definite category like; "This was cellular life, it will now become part of a human being."

In Yetzirah, Formation occurs and the previous processes are focused to still finer points by clearly defining the nature of the product. "This was cellular life matter forming human bodies. It will now be formed into the tip of a left little finger belonging to such and such a human being, etc., etc."

In Assiah, or the material world we live in, the first three processes are projected into earthly actualities. When they have served their purpose, they are reabsorbed by death or dissolution and returned back to Nothing before being re-originated.

It does not follow that everything Originated must complete this entire cycle. An Origination may only get as far as the next stage (Creation) before being returned for reasons best known to its Originator. This is an important consideration. Only a limited amount of what the Originator thinks into existence ever manifests in our material lives. Otherwise we should have been destroyed long ago.

The Qabalah has reasonably postulated a four-stage process of manifestation down to human level. This is all the work of One Eternal Being, but such a Being must have as many Aspects as there are types of manifestation. In the Qabalah the principle Aspects are Ten, classifiable as the Sephiroth. Since each Sephirah is projected through the Four Worlds there will be some particular sub-aspect of the Eternal One undertaking each part of the process. These, the Qabalah terms as follows.

In ATZILUTH, the Originator is seen as a direct God-Aspect.

In BRIAH, the Creator is termed an Archangel.

In YETZIRAH, the Formators are called Angels.

In ASSIAH, the Expressors are named Planetary Powers.

All is God. It is only a question of which part of God does what.

The Qabalah shows the Eternal One as the Entire Consciousness of Existence limiting Itself to suit every contingency of Creation. If an Original Intention is to produce butterflies, then the Butterfly Archetype comes into being and the whats, hows, wheres, whens and whiches, are the responsiblity of specific Creators, Formators and Expressors. Reversing this process, the further we go Inwardly away from our material world, the nearer we approach the Divine Energy responsible for producing us. It is a good analogy to visualise our connection with Divinity as being INWARDS through the Worlds, and UPWARDS via the Sephiroth. The converse is the case, of course, as Creation materialises.

If we can mentally construct a picture of the Tree as a three dimensional set of apartments, each Sephirah having four rooms, one for each World, with humans occupying the front rooms under Planetary aspects, Angels operating in the rooms behind those, Archangels doing their work behind them, and finally an Aspect of God controlling each section in the back rooms, we shall have an inaccurate but graphic illustration to work with. At least it is practical and produces valid results, so we may as well use it.

In the first World (ASSIAH) facing us, it is not very difficult to imagine the various planetary types of being. We have good ideas of Lunar, Solar, Martial, Jovian, Venusian, Mercurial, and Saturnine sorts of people. Therefore we shall take these for granted and deal with the much lesser known Angelic, Archangelic, and Divine Tree-Attributes.

An amazing amount has been written by theologians and others concerning the nature and particulars of Angels, which is rather remarkable considering how rarely humans ever make conscious contact with them. How much of what is written might be true or otherwise is anyone's guess, but at least we can form some ideas out of available material.

The Hebrew word for Angel is MALACH, and signifies a messenger or agent sent for some specific purpose. All writers agree that angels are specialised workers geared for some particular function and none other. We may call them Divine Robots with a built-in Intelligence concerned with their functional purpose and nothing else. They may appear to

a human clairvoyant in humanoid form, but not necessarily so, unless to fulfil some definite task where this would be essential. To this extent they are mechanistic and do not evolve, even though their patterns may change. A motor-car does not evolve, yet its form and type continues to alter with the consciousness of its designers. God-consciousness evolves, and everything it produces changes as well, though basic Origins remain stable.

We must get out of the bad habit of seeing Angels and Archangels as fairy-like winged creatures created entirely for the good of mankind. They are units of specialised energy with an inherent awareness which enables them to accomplish or at least attempt the Original Intent behind them. Angels are more like guided missiles that bodiless babies with wings!

So far as we are concerned, Angels are either good or bad depending on their effects on ourselves. If we encountered the blast of a Destroying Angel, our survivors would scarcely consider it a "good'' one, yet such beings are strictly necessary in Cosmic ecology. As humans, we have no control over Angels at all, and yet they are subject to Divine Will. Only if the Divine Will operates through us in the Aspect controlling its particular category, does any Angel obey instructions coming from human level. Therefore, the closer we can bring ourselves to Divinity, the more perfectly will the angelic agents perform their purpose.

Angels operate in the Formative World, which means they manipulate manifestations just behind the range of physical matter. It has been said that an angelic being is created with every human to act as a link between that person and Divinity. This humanoid Guardian Angel is meant to be a sort of Innerworld personal companion relaying Divine energies and intelligence to individual humans, and so it became a magical aim to seek "Knowledge of and Conversation with the Holy Guardian Angel". Although Angels are as sexless as machines, these Guardians were reputed to have the opposite sex to their human charges in appearance and character.

Legend says that Angels are productions of the Mind of God through the Archangels, and may be de-created via that Archangel also. As Angels are concerned with Form, so Archangels are concerned with Force. To make a bodily analogy, Angels may be compared with specific muscles, Archangels with the

nerve centres activating those muscles, and the God Aspect as the type of consciousness used by the over-ruling individual whose body and mind is being used.

Archangels work in the Creative World of Briah, one stage behind Formation. They have a much wider field of operation than Angels and are individualised Spirits with a considerable degree of self-determination, though limited as to function. Like executives on earth, they are not concerned with the details carried out by their underlings the Angels, but with the broader aspects of the Plan which come under their direct control. From our point of view, Archangels are concerned with Mankind, rather than individual men. Their activities affect whole nations and human groupings.

The creative work of Archangels consists of accepting an Origination from some particular God-Aspect, and bringing this to a point where it will be ready to pass on to the Angels for further processing by Formation. The horrible but useful analogy of a factory belt-system springs to the mind here, except that Divinely inspired work is carried out with love and devotion through all its stages. In this case the God-Aspect is like a manufacturer of some specific type of article. He has an idea for some new product of that sort, and simply passes this over as a whole to the executive team of Archangels who take the idea and create something with it. There may be reasons why the idea is impractical and cannot be taken further, in which case they scrap it. Once they have modified the original intention into something which can be handled by the production team of Angels, it is passed over to them. Now the Angels have to take the created idea and formulate it. There may be further snags and many modifications are by no means all intended to materialise, we see only a mere fraction of them around us in the physical world.

While Angels seem to be expendable and replaceable beings, the Archangels are evidently permanent placements in the Divine Scheme. Using the body analogy again, Angels may be considered as regenerative tissue, but Archangels are integral to the whole frame like major ganglia or even bones. Alter them, and the entire corpus is immediately affected. So in the Body of God, Archangels cannot be de-created without affecting the entire Expression of Existence, for such is the Divine Corpus. In the ancient myth of the Rebellious

Archangel, he was not destroyed, but given another function, as "Tempter" or tester of humanity. His job became one of trying out the products of the Divine factory. If they survived his handling, they were worthy to be used in the Divine Scheme, but if they broke down irreparably, then they had to be completely scrapped and go back to the melting pot to make fresh material. The so-called Devil's task is just that, and we are the work he tests.

One thing we must remember when considering Angelic Beings, is that whatever their nature may or may not be, they are control points in the adaptation of Power, on an unimaginable scale, to different units of creation. They are responsible for adapting energies within the safety limits of everything and everyone. If we, for example, were not provided with a built-in means of holding our body temperature within fairly fine limits, we would soon burn up or freeze to death. In order for Existence to continue in Formation at all, Angelic operations must take place to keep those forms existing as they should. Angels on the whole, work to establish an harmonious interchange of energies between all differentiated types of being.

A classic example of this co-ordination is the concept of the Four Archangels of the Quarters, which forms the basis of all magical rites. Different Systems give them different names or attributes, but they are fundamentally the same. The Qabalah adopts Raphael in the East for Air, Mikal in the South as Fire, Gabriel in the West as Water, and Auriel in the North for Earth. These are visualised and dealt with as mighty humanoid Beings simply because this is our easiest way to put ourselves in personal relationships with them, and so they are clothed with our ideas of majesty, power, beauty and super-intelligence to which we give a Name so that we may invoke, or make conscious contact with these Beings.

These Four Archangels are quite real Entities as vehicles of Divine Consciousness operating in those four ways. We shall see the picture in a better light if we consider merely the physical side of their natures.

The task of Archangel Raphael is to direct the balance of the earth's atmosphere. If its oxygen content failed we should die. Gales and tempests if unchecked would wreck the earth's surface. If poisonous gases remained unneutralised, life would

suffer accordingly. In addition nowadays there is the added problem of Strontium 90 and man-made pollutions. Everything to do with maintaining our atmosphere in the best possible condition comes under the dominion of the Intelligence we name Raphael, and this includes psychic as well as physical states.

From the South, the Intelligence we call Mikal directs the power of Fire in all ways, physical or otherwise. By itself, Fire-Energy would soon destroy the world as we know it. The problems of atomic blasts and Cosmic radiation come under the Mikal influence together with all Solar rays. If neither light nor heat existed, we should cease to live. Bringing the power of Fire into proper contact with everything is Mikal's appointed responsibility.

Unless water were intelligently directed from the West by Gabriel we should disappear from the face of a flooded or deserted earth. If the sea did not produce life-forms, we would never have appeared on earth at all. Both in our bodies and throughout nature, the element of water must be kept in correct balance lest we drown or evaporate. The bulk of our bodies is water anyway. Now we are busy poisoning the waters with radioactive waste and chemical destructors of life and so giving a most unwanted job to poor Gabriel.

The Archangel of the North, Auriel, is the Intelligence needed to maintain the fertility of earth, and the formation of minerals therein, including coal and oil. Whether above or below ground, the fruits of the earth are Auriel's concern, together with the chemical balance of the soil. What with highly poisonous sprays and other man made toxins affecting the earth, Auriel must be a worried Being. In addition to this, we have underground atomic tests to consider. Into Auriel's province come seismic disturbances, volcanic eruptions and the like. One good unbalance of earth-energy would certainly destroy a fair percentage of humanity.

Mankind has gained considerable knowledge and skill in dealing with the elements, and it is through the Archangelic Intelligences this knowledge has been acquired. The mind of man reaches out into the unknown along some particular line, and the Divine Mind links up with it via the type of Angelic consciousness specialising in such matters. It may take centuries to teach humanity the least thing, but sooner or later

we learn our lesson. We think we are clever to have done it all ourselves, but unless our human consciousness were linked with more knowledgeable Beings than we are, we should learn nothing at all. This is a most important consideration.

During Man's evolution, he has been steadily gaining wisdom. Where from? Why does human knowledge increase? The ignorant cannot learn from the unwise. The pupil must seek a Master with greater knowledge than himself. This is obvious. Could Mankind have taught itself its present knowledge during the centuries of its earth-existence? The answer is NO. The constantly increasing "extra" wisdom and intelligence gained by mankind during its experience on earth comes through "outside sources" to itself. These may link through the human genes or otherwise, but they are "spiritual" in nature. The Qabalah catalogues them as Archangels and Angels, and such names are as valid as any.

By naming and visualising these Intelligences as personified Archangels we are able to appreciate them and their effects in and around ourselves. That is why most rites of Magic commence with the invocation of these Powers aligned with the Quarters while we stand in the centre of a circle which theoretically embraces everywhere. We make ourselves the central point around which the Wheel of Life should revolve perfectly on the axis of God above and Man below as its pivots. By setting up this basic pattern of Ritual, we hope to bring it about in actuality. The names of the Rulers of the Quarters vary with different Systems, but if we are working within the Qabalistic framework then we must use the Archangelic titles.

The fact that they have other attributions does not affect their functions as Rulers. Mikal is a destroyer of Evil, Gabriel a messenger, and Raphael a healer and teacher while Auriel is an illuminator among other things. One main distinction among the Heavenly Hierarchy is that Archangels may have many different functions (though all in their own category), while ordinary Angels have but a single specific function apiece.

Behind the Archangels are the God-Aspects, one to each Sephirah, but of course there is only One Supreme Spirit. The process of the Aspects emerging from the Single Source

is beautifully shown by the AIN SOPH AUR concept. This is usually displayed on pictographys of the Tree as being only associated with Kether, but it concerns each Sephirah individually. The best way to visualise it, is to consider the Absolute Nothing of AIN as producing the Total Light (Fiat Lux) of AIN SOPH, which then becomes the Limitless Light of AIN SOPH AUR, as the differentiated Spectrum, one colour to each Sephirah.

These Rays identify Qabalistically with the God-Aspects of the Archetypal or Originative Worlds. They operate by originating specific categories of Existence, and that fulfils their function. According to Qabalistic teaching, every type of existence is classifiable somewhere among the Ten Sephiroth, and we shall consider this later. On the Tree of Life the God Aspects fall into three broad divisions through the Pillars. The three Aspects on the Black Pillar are reckoned as Negative Feminine, those on the White Pillar as Positive Masculine, and the central three as Neutral. All nine combine together in focusing upon the tenth Malkuth.

The God-Aspects of Atziluth, therefore, are the first definable limitations we may conceive the Supreme Spirit as imposing on Itself in order to manifest as other than Itself. They are the points where Everything becomes a series of Somethings. They deal with types of consciousness far beyond anything that we can imagine, but each imposes its own limits within which it works for its specific purpose. The general picture is one of Infinite Light focusing itself right down to the finest mini-microcosmic particle of existence. We can sum it up as follows.

First, Absolute Nothing out of which emerges a state of Limitlessness, whence comes Infinite Light, then the ten variations of Light, or Emanations, forming the Sephiroth. These Aspects limit themselves again into Archangels, which once more limit down to Angels, and still further through Mankind, animals, minerals, etc., etc., to an infinity of sub-divisions which all amount to One Totality. Limitation increases in direct proportion to manifestation. It may be noticed that there are seven stages of change involved.

0	Nothing	AIN
1	Limitlessness	AIN SOPH
2	Limitless Light	AIN SOPH AUR
3	Specialised Lights	ARIM
4	God-Aspects	ATZILUTH
5	Archangels	BRIAH
6	Angels	YETZIRAH
7	Material Manifestation	ASSIAH

Such is Qabalistic presentation of The Eternal One coming into Being.

To put this in terms of the Tree, we may quote the "Qabalists Creed," which goes up or down the Tree from one Sephirah to another, including the AIN SOPH AUR.

Descending (Spirit to Matter)	**Ascending (Matter to Spirit)**
In the ULTIMATE	In MATERIAL EXPRESSION
UNMANIFEST	I BELIEVE
My BOUNDLESS BEING	With REASON
Becomes ILLUMINATION, as	And DEVOTION
The ONE TRUE LIGHT	In the BEAUTY
Of WISDOM,	of CONTROLLED
UNDERSTANDING all	Abounding LOVE
With LOVE outpoured	Whose UNDERSTANDING
In full CONTROL	WISDOM is the
As perfect BEAUTY	ONLY LIGHT
Whose ACHIEVEMENT	ILLUMINATING
Is a BRILLIANCE	BOUNDLESS BEING in
Finding its FOUNDATION	the ULTIMATE
In MATERIAL EXPRESSION	UNMANIFEST

This is the Pattern of Life recognised by the Qabalist through the Tree. It can be seen all ways and from any angle for it is universally applicable. Taken in ordinary psychological terms the same pattern reveals itself in different material.

Here we must take the Tree as an arrangement between the normal waking consciousness shown at Malkuth, and the most recondite original Ego emerging from Non-being at Kether. Starting from Malkuth, we find it is divided from Yesod by the Inferior Abyss. This represents the sleep-state and the barrier between Outer and Inner awareness. It may also be considered as the conductive filter through which impulses reach a person from their deepest levels of being.

Next we have Yesod as the "Dream-consciousness", that strange Astral hotch-potch which is the clearing-house for

ingoing and outgoing awareness as these currents of consciousness adapt to each other by symbols. Here is the razor-edge between sanity and madness typified by the Sword-Bridge. This is the seat of "automatic consciousness" and a frequent trouble maker through malfunction. Sex, and reproductive drives come from this point.

Behind Yesod comes Hod, seat of Rationality. This relates cause with effect and controls purely intellectual faculties. Equating with this on the opposite side of the Tree is Netzach, Emotions and Desire. Above these dual motivators is Tiphereth, the "Better Self" seeking to balance everything for the best. Here is what used to be called "conscience" or a sense of right and wrong. It is also the limit of a human being as a personality.

Now we come to the "higher" side of the microcosmic unit. We are approaching primary forces concerned with the human race as a whole rather than individual members of it. Here is Geburah, the will to live expressed as self-preservation at all costs. Without this defence mechanism, the human species would not have survived. We find its counterpart at Chesed, the need for subsistence and security, which includes feeding, growing, and intaking at all levels. The laws of life say; "BE. FEED. FIGHT. MATE." In that order.

After this comes the Great Abyss or Gulf between Life and Death. Only the three Supernal Sephiroth are able to work across it. Binah is Intuitive Understanding and linkage with vast fields of consciousness inaccessible to the normal mind. It carries knowledge of past incarnations and in one sense it is race-memory and genetic information.

Chockmah—Wisdom, is a positive directing consciousness which is the result of individual and racial evolution. It knows in the light of experience what should be done, and tries to guide life accordingly. Its voice is seldom heard clearly by human ears.

Kether of course is the essential "I", and immortal principle of life. We may consider it as the Cause, the next eight Sephiroth as the Means, and the final Malkuth as the Effect, which makes up the psychology of humanity.

We may continue approaching the Tree of Life by any conceivable method and obtain results every time. It can be aptly compared to the grain of mustard seed said to contain

the entire Kingdom of Heaven. If one thinks of the Tree as a sort of dehydrated, superconcentrated, and ultra-potentised capsulation of consciousness, we get some idea of its possibilities. In such a Force-Form presentation, it can be analogically taken as a pill or planted as a seed in a human being like a compressed Cosmos. There it will grow and evolve on all levels of being until both Tree and individual share the same Perfect Pattern. In fact the first task of any aspiring Qabalist is to plant the Tree-seed deep within the Garden of the Soul. This is done differently in each of the Four Worlds.

In ASSIAH (Physical World) the Tree is planted and cultivated by the senses. Its design is seen with the eye and its colours appreciated. Wherever we see those colours we should think of the Sephiroth concerned. We can smell the perfumes of the Tree, and touch its form-attributions. Our ears should be trained to classify sounds and speech appropriately. All this can be worked into ritual practices.

In YETZIRAH (Mental World) there is an enormous field of work to be done with the Tree. We can study its philosophy, perceive and solve its problems, consider its pattern-possibilities, and learn one by one the lessons presented to an intelligent pupil by its ordered arrangements. There are no known ends to its mental stimuli or the answers arrived at.

In BRIAH (Soul World) the Tree is approached on the ethical and moral level as a code of conduct and standards embodying the highest principles to be found by a seeking soul. Here we learn the laws of living in harmony and balanced relationship with all Being and beings.

In ATZILUTH (Spirit World), the Tree takes on the aspects of the Living God. Here we approach the Tree with worship, devotion, prayer, and sheer joy of contact with extensions of the Supreme Spirit.

It must be emphasised heavily, however, that the Tree, wonderful as it may be, is a means and not an end. It is not in itself an object for worship or some idol for superstitious reverence. The tree is a means, a method, a map, and a mechanism, for assisting the attainment of the single objective common to all Creeds, Systems, Mysteries, and Religions, namely the Mystical Union of Humanity and Divinity in the Great AT-ONE-MENT.

With this Eternal End in view, let us commence climbing the Qabalistic Tree of Life.

Chapter Three

SEPHIRAH MALKUTH, THE KINGDOM, 10.

ASSIAH, or World of Expression: Man. Elements.

Here we are in the everyday world of this earth. The appointed Divine Agent is Man whose task is to gain mastery over the so-called Elemental Spirits and evolve beyond the necessity of inhabiting bodies made from cellular material. These "coats of skin" we acquired at our "Fall" have served their purpose in housing us as intelligent beings to quite a considerable extent, but they have their limits.

Wonderful as they are, our bodies in this world fall very short of perfection as we know to our cost. Ultimately we must learn the secret of living in vehicles constructed from far finer materials more adaptable for the expression of the Real Selves at present struggling behind the masses of meat we manoeuvre around this earth. They will do their job for some time to come, but their inevitable end in this world is predictably in sight. To gain true immortality, mankind must live by other means than flesh and blood.

This is the first hard lesson we have to learn at the foot of the Tree. In Christian Mythology, those at the foot of another Tree saw Man on a Cross and felt assured they might achieve immortality through such a sacrifice. The Qabalist also sees Man as the Microcosm on the Tree of Life, and feels that his own immortality is inseparable from the principles of its symbology.

Modern physics indicates that the matter from which our bodies are constructed amounts to one thing—Energy. All is Energy, and we with our world are nothing more than energy-patterns. No Qabalist would quarrel with this, since such a teaching was understood long before present day science. As humans we are the outcome of Innerworld activity, and we in turn feed back energies into the Unknown. So the Cycle of Creation continues.

Chemists have analysed the structure of our bodies into its classifiable elements. The philosophical and symbolic Elements of the Qabalist are termed Fire, Water, Air, and Earth. These are certainly not the material and tangible manifestations commonly known as such. In some occult writings they have been qualified as the "Air of the Wise", "Water of the Wise," etc. The Occult Elements are Force manifestations of behaviours which resemble in some way the normal Air, Fire, Water, and Earth of nature. For that reason actual material specimens of these "Elements" are often used ritualistically as symbols for their Innerworld Realities.

These Four Elements of Magic are really broad categories of energy behind our material existence, producing effects according to their own specific natures. Essential Air will cause "airy" effects whether in body, mind, soul or spirit, and the other elements do the same in their fashion. We know what is meant by an "Airy," "Fiery," "Watery," or an "Earthy" person. We are mixtures of all these as any Astrologer can explain, and whatever is capable of expression in our world is composed by the activity of these Four Forces.

The old philosophers considered the "Elements of the Wise" to be pure qualities, and defined them as such by the following triplicities ;

FIRE was Bright, Fine, and Mobile.

WATER was Dark, Coarse, and Mobile.

AIR was Dark, Fine and Mobile.

EARTH was Dark, Coarse, and Static.

These are not bad general descriptions, though scarcely helpful as positive identifications of the Magical Elements. The only way to describe them is to say they are the Four Elements of Existence throughout every category and conscious channel thereof. To get the picture more clearly we shall have to think about the Creation Myth in magical terms.

In the beginning (says the Myth) there was Nothing, (AIN) which held Everything (AIN SOPH) as a kind of homogenous Wholeness of complete Undifferentiation. With this went the Spirit of God (AIN SOPH AUR) Limitless Light. Then occurred the Primal Impulse of Manifestation,

termed by Qabalists the Creative Word, and considered to be the initial rhythm of Existence. This impulse or shock split Undifferentiation from centre to circumference in Four, and each segment so to speak, took on a frequency of its own which determined all that would ever proceed from it. In magical parlance, God has uttered His own Name, and self-determination began by Unity becoming Dual then Quarternal. From combinations between these Four Forces, all else sprang, and the Four Worlds begin at Kether, Atziluth being Fire, Briah Water, Yetzirah Air, and Assiah Earth.

The Elements of the Wise, therefore, are the Four Primary distinctions behind manifestation of every type. The digits 1, 2, 3, 4, if added together make 10, and this produces the Sephirotic Scheme. Naturally its productions are combinations of the original Four Elements, but such must exist in a state of purity at some point, so that these combinations may continue to be made, and all does not revert to Undifferentiation again. Immediately behind our state of matter, these pure conditions of energy are called "Elemental Spirits".

They have been depicted or visualised in many ways, but they are essentially the forces behind physical forces, having no minds or souls of their own any more than electricity or gravity, yet operating according to their inherent natures like any power in action, taking the path of least resistance as energies normally do. An important consideration arises here. Since the Elementals are behind physical forces, they can be influenced by other than purely physical means.

This is where Magic comes into the picture. By reaching and directing Elementals on and in their own state of being, corresponding changes can be made to take place on the physical levels they affect. This is scarcely so dramatic as it sounds. We do this in all the mechanisms we have ever made, and the Four Elements are successfully invoked every time a decent cup of tea is brewed. Nevertheless if we had never been able to reach the Elements in their purely spiritual state, we should never have discovered how to make tea or do anything else by their means. Spiritual contact precedes physical outcome.

In the well-known "Comte de Gabalis", a fairy tale is told of how mortals must marry Elemental Spirits in order to

reach perfection. The meaning behind this myth is we must eventually learn how to utilise elemental forces on non-physical levels so that we may exist as living beings independently of our present earth. This will be the "New Heaven and Earth" we must inhabit when we are unable to occupy physical bodies any longer. We make it ourselves with the help of Angels by means of our own minds and souls. It can be a Heaven, but it may also be a Hell. Everything depends on the makers. Reality and Relativity are the same.

We may think of Elemental Spirits, therefore, as pure units of energy having the characteristics of one particular Element. They carry out their functions under the control of what we call Angels, who apply the necessary guidance to ensure continuance of Cosmos throughout Creation. This is where we perceive indications of Intelligent Consciousness operating on units of Existence, and if we can discover means of linking our consciousness into the Scheme of Things at this point, it will obviously be to our advantage.

It was for this very reason so many of the old Magical and Qabalistic rituals and practices were concerned with Angels and Elementals. The idea was to interpose human intentions between Causes and Effects, so that the latter became altered in favour of the intervener. This is not as impossible as might be supposed, but happens to be almost prohibitively difficult. To some extent we do it all the time in minor ways, but to directly affect some material outcome by ritual means is no light task.

Our control over the Elements is symbolised in Magic by the Rod for Fire, Cup for Water, Sword for Air, and Shield for Earth. These may seem confusing until we realise that they are stylised representations of much older and cruder means. The Rod was the Spear, which in primitive times was only an ash-pole with sharpened end hardened in a fire. Poles controlled bonfires at a safe distance or carried blazing bundles of faggots to kindle fresh fire. To handle fire, man reached for a stick or rod. The Cup of course, was the hollow of the hand, or a drinking horn by which water was carried from one place to another. It later became a cooking pot or cauldron. The connection of a Sword with Air happened to be that originally the Sword was an Arrow. This airborne missile was carried by the Air-Spirits according to primitive man. It

is uncertain at what date the later developed weapon of the Sword took over the magical significance of the arrow. The Shield for Earth was a Spade or digging tool in the first place. This naturally controlled Earth. Probably it and the arrow were changed into a Sword and Shield from snobbish reasons, since the arrow and spade were peasant equipment, while the Sword and Shield had noble connections.

Man knew instinctively that his whole future on earth and beyond was tied up with the Four Essential Elements, and so he made every effort he could think of to contact them everywhere possible. He recognised them bodily as light and heat, fluids, flesh and bones, and gases or vapours. Standing on the seashore on a sunny day, he could feel them around and in him while invoking;

"Thou Sun! Thou Sky! Thou Earth! Thou Sea!
"I am the living centre of thy Circled Cross.
"Live equally in me!"

From the Four Elements, the attention is led to the Angelic Order in direct control of them. We now arrive at: —

YETZIRAH, or World of Formation: Angels, the KERUBIM.

These Angels are described as a composite of Ox, Lion, Eagle and Man. They are the Elements themselves on a higher level, being the Fixed Signs of Taurus, Leo, Scorpio, and Aquarius. The Kerubim have direct control of Elemental behaviour, and their qualities are reputed to be Strength and Patience with the Ox, Courage and Nobility with the Lion, Swiftness and Aspiration with the Eagle, and Intelligence and Devotion with the Man. To control the Elements and influence the Kerubim, we must develop those qualities in ourselves. If we attempt to handle such potencies without the ability to control and govern them, then we run the risk of destruction by their means.

The Kerubim are a near-material equivalent of the CHIOTH ha KADOSH, the Holy Living Creatures, of Kether. We must remember that Malkuth and Kether are; "Like unto each other after different fashions." The Malkuth of any Tree is the Kether of a different one, and so ad-infinitum. This somewhat bewildering dictum simply means that everything starts where something else leaves off. The

end of one life is but the beginning of another, every point of a circle being its simultaneous start and finish. The fruits of a Tree produce the seed of another one, and so Life goes on eternally. Hence we shall find a great deal of similarity between Malkuth and Kether. After all, it was said that God made Man in his own image.

Kerubim are also depicted as guarding the gates of the original earthly Paradise after the expulsion of Mankind. The groundplan of Paradise will be remembered as a Circled Cross. To regain Paradise, Man must master the Elements and deal with the Kerubim whose fiery swords bar the entrance. It was primitive man's ability to use the element of Fire that set him above all other fleshly creatures. No animal can handle fire except Man, so it is scarcely surprising he regarded Fire as a Divine Element. Angels are supposed traditionally to be formed out of pure Fire. Now we have the most dangerous fire of all to handle, in the form of atomic energy. How far the Kerubim can help us deal with it remains to be seen.

Wherever we see physical phenomena occurring, we are viewing the work of Kerubim. The Elementals in their pure state are mindless energies operating blindly. It is the Kerubim that bring them under the control of natural laws and keep them working in reasonable cyclic limits. Suppose for instance, we imagine a world energised by Elementals alone. What if a tap turned on released fire instead of water which blew itself out with a hurricane and finally became running sand. It would be a mad, fantastic, impossible state of affairs without the direct control of the Kerubim. They are the immediate vehicles of Divine Consciousness affecting material phenomena.

We are so accustomed to everyday miracles of material life in this world, we have lost nearly all our sense of wonder and amazement that leads us to look behind everything for an Intelligent causation, like a kitten feeling behind a mirror for the other pussy. Like the kitten again, we have encountered nothing in our own shape behind the glass of appearances, and so we have lost interest in the immaterial, preferring to chase our own tails instead. The loss is entirely our own. What we thought of as reality, was only a reflection.

The old sages said ; "All is Illusion except That." Modern

sages say; "Only energy is real. All else is the appearance of its patterns." The Qabalist sees a series of dissolving views and disappearing veils. He knows the reality of each is only that of his own attention to the picture. It may suit his purpose to remain within the framework of any particular picture for a time, or he may push forward or backward along whichever Path he happens to be following. Once the design of the Tree is firmly in his mind, he is in the position of a visitor to a town armed with a street map, and can move about with a minimum of trouble.

In dealing with the Kerubim, the Qabalist expects to meet the immediate Divine agents behind matter arranging its behaviour in strict accordance with ordained principles. Kerubim break no natural laws, because they have no ability for doing so. Any so-called "supernatural" phenomena only happens by interventions from different levels than the Kerubim. They do not respond directly in any way to human feelings or emotions. Shown as fixed Signs, they only obey fixed laws which have nothing to do with human sentiments, however lofty. No Initiated Qabalist would dare claim any ability to suspend or abrogate the least law of Nature, even though ways may be known of using such laws, that are not in common practice.

It must not be supposed that all Angels of the same order have the same degree of power, or a single Angelic unit can accomplish the work of an entire grouping. The Kerubim are a specific type of Divine agent, but their abilities vary from one end to the other of their particular field. To remove a worm-cast from a lawn it is not necessary to use a bulldozer. Each angelic task has a proportionate Angel allotted for the job, neither greater nor lesser than necessary. Not only a Kerub with a flaming Sword is needed to keep mankind away from Paradise, but another is called for with an atomic blast to prevent mankind from hurling himself into Hell for ever. With both Heaven and Hell forbidden him, man might build himself a tolerable habitation between the two Kerubim.

A Kerub is but another form of the Winged-Sphinx concept, typifying controlled powers of nature. In early times Man's only sources of power were of animal origin. The Kerub's beating wings were air-power, its treading hooves

earth-power. It must be remembered that the Ox also drew water for the irrigation systems, so this would be included here. The human head and arms provided intelligence and skill, while the lion's paws were the marks of an infallible hunter. The whole concept is one of energy in action rather than in repose. Wherever Kerubim are mentioned, they are always doing something. Theirs is an active, not a passive life. Even if they seemed quiescent, they were on guard-duty.

A well-known example of representative Kerubim (though they may have been Sphinxes) was the "Mercy-Seat" over the Ark of the Covenant. This was a "Presence Point" something on the principle of a Monstrance in modern churches, around which the Presence of the Deity was supposed to condense, as it were, to a point of physical manifestation. There was said to be a visible glow around this "Mercy-Seat" when the God of Israel was present as a personally conscious Entity. It is very probable such a glow did in fact manifest, though it would have been due to static electricity which builds up very powerful charges in desert country.

The "Mercy-Seat" was guarded by two large golden Kerubs, with outstretched wings, facing each other. Viewed sideways, each Kerub would follow the rough outline of a Swastika, the two of course being in opposing rotation to each other. Here was a magnificent Glyph of Divine Energy manifesting behind matter, and through physical principles. Any modern engineering apprentice can appreciate the dynamic laws symbolised by the Angels of the Ark. They outlined Potential Power (Divine Prescence in the Shekinah) becoming Kinetic Energy through the agency of the Kerubim, and that is precisely their function in the Formative World of Yetzirah in Malkuth.

Pure Elemental energies are supplied to the Kerubim, and they have to formate these as necessary. The same fire-energy sets a match aflame or bursts a bomb. Differing types of Kerubim arrange each act not as prime movers, but as obedient agents to the laws governing the whole train of events. Now we must leave them to get on with their work and meet their Archangel Overlord in:—

BRIAH, or World of Creation: Archangel SANDALPHON.

Sandalphon is reputed to be another form of METATRON, the Archangel of the Presence encountered in Kether at the top of the Tree. Here again we have the identities of Kether and Malkuth conjoined. The simplest way to understand this is to think of the Archangel as Sandalphon in relation to the Kether of the Tree formed above that point, and as the Metatron of any Tree formed below it. Sandalphon as a fruit, Metatron as a seed.

Both names, Sandalphon and Metatron are not Hebrew at all, but of Greek derivation, which suggests a latish attribution of these names or a suppression of previous Hebrew ones. There are several significances to Sandalphon's name, all of which throw light on his nature. It may come from two Pahlavi nouns meaning "Lord of the extent of Height", or from "synadelphos"—co-brother. On the other hand, it may simply mean ; "the sound of sandals." Sandalphon was reputed to be an enormously tall Angel, standing behind the Divine chariot, where he bound crowns for his Maker.

Here we have a picture of an Angelic Being with his feet on earth and his head in the highest heaven. As an Angel of Malkuth-Kether, he can scarcely do otherwise. In his Kether-personality he is concerned with governing the CHIOTH ha QODESH, but in his Sandalphon form, the Kerubim are his charge, and we shall so consider him here.

The sound of sandalled feet is a very useful Symbol for the earthly functions of this Archangel. We alert ourselves immediately on hearing an approach of footsteps. The wrong-doer for fear of discovery, the anxious hopefully, everyone for, his own reason. We may think of Sandalphon as "The Approacher", for that is what he amounts to.

We do not visualise this particular Archangel because he is so far above us at Malkuth, that we never see his face. We feel him, because whatever reason we may have at any moment for needing him, he responds to accordingly. If we are guilty of anything, he may answer through our conscience ; if unhappy, he may be a comforting thought. There is nothing more reassuring when we send out calls for help than to hear running feet approaching in answer, and this is an imaginative link by which we may invoke Sandalphon's aid.

With Sandalphon, we get a similar feeling to that of a small child standing close to a very tall parent. The parent seems a great distance away, and the child tends to think of the powerful legs and firm hand as separate entities with an existence of their own apart from the parent. In much the same way we tend to think of events and phenomena in this world as if they had no connection with their causative Inner Realities. The instructed Qabalist learns to look inward past Angels, behind those Archangels, and behind those again—the apparent barriers of material limits, and see behind them God. The most ordinary everyday things are direct links with Divinity. When we strike a match or light a ritual lamp, we should recognise the Element of Fire, under the control of the Kerubim, in the care of Sandalphon, dedicated to Mikal; and presenting a Divine Aspect. The Qabalist finds God everywhere and in everything once he knows how to look.

It will be noticed that Sandalphon has become more personalised to us than the hosts of the Kerubim. As we penetrate the Worlds, we personalise the indwelling Intelligences to an increasing extent. There is a tradition that ordinary Angels do not have names, being simply one of a species or order. Only Archangels or leaders of Angelic types have individual names. It might be thought that the further away we get from this material world the less individualised Intelligences would be, but we are really getting closer to our own Reality of Being, and so we tend to identify our conceptions of Divinity with our own individuality as a unit of existence.

The world of Sandalphon, however, is not one of temporal and spatial conditions like ours, nor must we think of him as a lonely Being all by himself in some special dimension waiting for incoming Cosmic calls before setting forth again on weary feet. Sandalphon is a coordinator, medium, middleman, or agent, as a *Type* of Archangel. There may be untold Archangel Sandalphon units in being, yet only one species. After all, there are millions of men and women in our world, yet there are only two sorts of human, male and female. Sandalphon exists as often as necessary wherever needed to fulfil his function.

In the Creative World, Sandalphon's job is to sort out

material Originations so they can be handled by Kerubim. He is rather in the position of a secondary executive who has received instructions to put some project into operation and commands every facility for doing so. As a sort of Departmental Head, he does not manufacture materials with his own hands so to speak, but deals with them in terms of his own consciousness. Craftsmen may process matter with their hands, but Designers pre-process it with their minds. Modern occultism describes this by the somewhat coy word "mediation". Sandalphon is a Mediator, creating conditions through which Originations can extend themselves.

It may be said by sceptics that Archangels simply do not exist at all, and we are deceiving ourselves by personalising the powers of nature much as a child personalises the spirit of generosity at Winter Solstice as Father Christmas. This is to misunderstand the occult truth that whatsoever the mind can experience or conceive actually exists in some dimension or other. Our minds do not originate anything, they simply pick up what already exists in higher and differing types of consciousness to ours. It all depends what types of Inner-world Intelligence we are in contact with. Looking at ourselves in a very critical light, what do we amount to as humans, except lumps of personalised cellular tissue? If meat can be personalised, how much more a type of consciousness operating independently of so-called solid matter?

We may think of Sandalphon as an Intelligence very much concerned with this world's affairs and the behaviour of its constituent parts, including ourselves as material beings. Nevertheless he is under constraint to carry out orders reaching him from the immediate God-Aspect behind matter. Archangels do not have free-will, even though they have all possible alternative courses of action within their particular sphere of activity. Now we must part from Sandalphon and consider the God-Aspect from whence he and our immediate world of physical material Originated.

ATZILUTH, World of Origins: God-Aspect ADONAI MALAKH.

This God-Aspect is the "Lord King." Again we find a link with Kether the Crown. This time it is the Kingdom and its Ruler. A common Hebrew title of the Deity is "Faithful

King", and throughout all scripture the word "Lord", ADNI is generally adopted as a means of addressing the Almighty. It signifies an Ail-Powerful One, ruling by sheer strength. Another title for the God-Aspect of Malkuth is ADONAI ha ARETZ, Lord of the Land, or territory.

The earth was regarded poetically as the footstool of God, and the sign of a Supreme Overlord was placing his foot on subservient underlings. Even today, a token gesture of submission is made by kissing the foot of a crucifix or the toe of a Pope. The old ceremony of Washing the Feet indicates human admission of a Divinity in other humans. In Malkuth, at the foot of the Tree of Life, we encounter the Maker of Matter as the Sovereign Lord thereof.

Somehow, somewhere, there has to be a point at which matter as such begins to be what it is. This point the Qabalist calls Adonai Malakh, and respects it accordingly. The ADNI Tetragram is the Symbol for whatever Intelligence orders the Four Categories of physical being to emerge from Nothing. Really this amounts to four variations of the One Original Energy. We must not think of Adonai Malakh, Sandalphon, the Kerubim, and the Elementals as four disconnected types of Being, but as parts of a Whole Being. It is highly important when we work with the Tree that we should always deal with its details as related to each other within a Complete Concept.

It is much as if the God-Aspect of Adonai Malakh said in effect; "I will originate matter out of Myself, for I AM THAT. In expressing it, I express Myself. This is My Body." Let us take any kind of matter we choose and follow it inside itself until Nothing Else exists, and there we shall find God as Adonai Malakh. It is the most obvious place to start looking. Hence the meditational exercises that begin with concentrating on some very simple piece of matter such as a small wooden ball, and continue to "look inside" the object until contact is made with the Indweller.

This God-in-Matter is sacramentally symbolised by the Sacred Meal or Holy Communion. It postulates correctly that the Body of God is wherever He chooses to be, and under whatever form He expresses Himself. In olden times the sacramental body was meat and blood, then mankind accepted bread and wine as more suitable vehicles, and until

less material media are acceptable as contact-symbols actual food and drink are likely to remain in use. The link is so hallowed by time and custom among so many Faiths, that only an entirely new Divine Dispensation would be able to break it in favour of another method.

When we invoke Adonai Malakh, we are invoking a Principle of Power rather than an actual personage in our sense of the word. Nevertheless the working rule of substituting a known Symbol for an unknown potency applies. Hence our Sephirotic Magical Images, which are nothing more or less than agreed visualisations among Qabalists for making mental contacts with the God-Aspects of the Tree. In spite of the "Lord King" God-Name, the Magical Image of Malkuth is none other than Nature Herself disguised as the Bride of Microprosopus or Man. She is pictured as a crowned Queen-Bride. We can feminise the Divine Aspect of Malkuth to ADONATH MALAKH "Lady Queen" if we like.

We cannot compromise with Nature. We must either rule her or be ruled by her. Mate or minion, we shall be one or the other. This is the challenge of Malkuth to Mankind, and we shall not rise higher on the Tree until we have met and dealt with it. Here we have a Crown to win, or our lives to lose. The Symbol of a Queen-Bride indicates that Man is meant to be a co-Ruler with Nature over matter, and share the Kingdom of the Faithful King.

When we consider the God-Aspect of Adonai Malakh, we align ourselves with the Power directly producing the physical material and its patterns from whence our mortal bodies are made. This God-Aspect is not concerned with our morals, habits, or anything at all except the supply and disposition of matter, yet it is our starting point from which we commence our Innerworld journey. It is a bad mistake to despise or belittle our physical universe as "mere matter". The medieval Church with its morbid castigations of the "sins of the flesh" put a warp into human minds that is scarcely straightened yet. Associations of human bodies and their functions with evil, sin, iniquity, and impurity have caused endless harm, suffering and confusion. Such ideas form no part of Qabalism, which does not assume any Divine manifestation to be evil.

So far as the Qabalah is concerned, the "ills of the flesh"

are due to Man's imperfect usage of matter, and the consequences of natural laws being broken or upset. So-called "Original Sin", is our inheritance of our ancestors' wrongdoings. Neither more nor less. Of course we suffer for what our predecessors did Or neglected to do. It cannot be otherwise. Conversely we benefit by their good work. That is human life, because we are evolving beings. We are not punished for our sins, but by them. This makes all the difference.

Adonai Malakh, the Lord King who stands behind our world originates no form of evil whatever. The pure energies brought into being at that point are subject to the laws of their own existence and none other. Concepts of Good and Evil were never made by God at all, but by Man. The Edenic Myth of the Tree of Knowledge tells that story. In Divine action there is Cause and Effect, Balance and Unbalance, Power and Purpose. If we, as humans, learn how to live in harmony with the laws controlling Creation, then we shall prosper. Otherwise we perish. It is as basic as that. Our chief difficulty has been discovering those laws through trial and error and correcting our course accordingly.

At the foot of the Tree of Life, we must pay the price demanded for the fruit of our previous Tree of Knowledge. It must be remembered that this was not the Tree of all Knowledge, but only a Knowledge of Good and Evil. In other words Man set himself up as an arbiter of Right and Wrong, blaming God for his own mistakes. This was in fact the worst thing Man did, and indeed it *was* the Original Sin, because sin had no existence till Man invented it. So Man "Fell", though a fall in any direction is obviously a rise in another one. Our "Fall from Heaven" marked the beginning of our rise through evolution.

Before we can rise from branch to branch of the Tree of Life, we must disencumber ourselves of whatever might hold us back. This means altering a great many ideas and starting with a fresh and inquisitive mind, ready to look at Life from entirely new angles. Until we can find God all around us, even in the dirt beneath our fingernails, we shall waste our time peering at the stars. Adonai Malakh, the Indwelling Divine Principle of material manifestation is our closest and most immediate contact with God. Modern physics is only

just opening the door to this Temple hidden within the Atomic Universe.

In approaching Adonai Malakh by means of meditation, the "banishing" method is probably the most effective. This can be done with an ordinary coin. First we consider it as a man-made artifact, then we "banish" this concept and think of it purely as metal, which reduces it to the Elemental stage. Next we cease our metallic ideas and see an electro-chemical structure arranged by the Kerubim. Behind this in turn we visualise the molecular pattern presided over by Sandalphon, and finally we go into the realm of inter-atomic relationships where Adonai Malakh governs. Thus does an instructed Qabalist use ordinary matter as a lens through which God appears.

The concept of Divine rulership operating directly in this world was an arcane teaching sadly misunderstood by literal interpreters. It led to sectarian beliefs in Messianism and Theocracy that are with us still. The Qabalist is before all else a subject of the Divine King, but looks for the Coming of the King through the manifesting of mankind, and not by some supernatural appearance from the skies. There is no secret as to the whereabouts of this mysterious Kingdom. It is literally and indeed WITHIN US, as we have been told so often that we ignore a truth so vast we cannot grasp it.

As we climb the Tree throughout the Universe in our imaginations, we must also climb the Microcosmic Tree within ourselves at the same time. The journey is one and the same. Now we have reached the next branch.

Chapter Four

SEPHIRAH YESOD, THE FOUNDATION, 9

ASSIAH, World of Expression: The Moon.

Here, we are a stage away from Matter occupying Space, and are taking Time into consideration. In olden days, the Moon was Man's first Cosmic clock long before the Solar cycles were appreciated, and everything was calculated in Lunar periods. Growth, fertility, seasons, and all the periodic phenomena of life became associated with Lunar phases. The waxing Moon increased the unseen tides of vitality, and the waning Moon diminished them.

The Moon and Magic have been inseparable from very ancient times, and there are endless spells and customs connected with the Lunar influence on humanity. Some of these are still current in practical Qabalism, but the important philosophical principle concerned is that the Moon is the reflector of the Sun. No one can look directly at the Sun without risking blindness, but the Moon can be seen clearly enough. Thus it symbolises a quality of Divine mercy, in adapting the overpowering Light of Truth into more diffuse and softer rays, which our human natures can comfortably bear.

In the Qabalah, this Light is the mysterious Shekinah, or Indwelling Light indicating the Presence of God. It was represented as being over the Ark of the Covenant like a glowing cloud. This may in fact have been radioactive material, or more practically a lamp such as burns constantly before the Tabernacle of a Christian church. Sometimes the light shone brightly, showing that the Indwelling One was very much there, and there were times when it was barely perceptible, indicating Divine attention was principally directed elsewhere. This seemed to point out that although Divine Consciousness might be omnipresent, it varied in degree for reasons best known to Itself.

The word "Shekinah" means "to settle down and rest", or to dwell somewhere. It was supposed to be the "dwelling place" of Divine Glory, and we may consider in a sense that the Moon is a "dwelling place" for the Sun's light. Where also, is a better resting place on the Tree to be found than at Yesod, the Foundation ? Everything rests on its foundation, and so first we have the material expression of the Tree at Malkuth, then dug out of Malkuth so to speak, the Foundation on which the Tree-structure rests at Yesod. Since it is likely our Moon was originally dug out of our earth as it were, it is a very suitable Yesodic attribute.

Long ago, the Sun and Moon were regarded as the Eyes of Heaven, and so depicted. There was no escape from the pitiless Sun as the Eye of Day, but the Eye of Night gradually closed. During the dark of the Moon, primitive man considered Heaven had turned a blind eye to human wickedness, so that was the time chosen to work evil deeds with some impunity. Lack of light also made escape easier for raiders. Ultimately this resulted in "good" people with honest motives meeting together at Full Moon when light was best for travelling and Heaven might watch over them, while "bad" people met at dark of Moon when they were least observed by God or vigilant sentinels. To this day it is considered best to work "White Magic" with the rising and Full Moon, leaving the Waning and Dark Moon for "Black" practitioners.

There are certainly psychic tides coinciding with Moon-cycles that affect growth and fertility. Seeds that germinate during a waxing moon get a fair head-start over others, and ideas initiated in this fertile period appear to make better progress than might otherwise be. It has certainly proved most practical in occult matters to use the waxing Moon for ritualistic, and the waning Moon for meditational methods, while the Dark period is best for recreation and rest from active occultism. Once this rhythmic cycle is adapted as part of the base-plan for Occult living, it begins to show good steady results over a year or so of working.

Many were the old tricks used in "Drawing down the Moon" as a magical practice. Its reflection was caught on the surface of liquid, either in a cup or a natural pool, and this dancing image in the rippling fluid (sometimes blood), was crooned to, danced around, invoked, and cajoled in every

possible way for every kind of reason. Sometimes this was termed "Singing down the Moon", on account of the incessant chanting involved. There is little doubt however, that such hypno-techniques would release genuine psychical energies, though not on any exalted levels.

The major meaning of the Moon to a Qabalist is that of a Mirror, revealing a two-way pattern of life in Divine or Human terms depending which side of the glass is seen. We must never make the mistake of taking these Moon-images of Yesod literally. Like the uncertain shape of things seen by moonlight, Yesodic matters are revealed as allegories, allusions, euphemisms, or anything reflecting their actual realities. This is the way we must interpret information coming from Yesod.

What we meet with at Yesod is not untruth so much as truth adapted to our abilities of understanding. We do not lie to a child when we invent some means of putting abstractions into their terms of reference. We give them a reflection of truth to be going on with, so that one day it should lead them to the reality it represented. Yet such reflective myths and symbols are the foundation on which the Inner Life is built, and that is the significance of Yesod. Its apparent fables are a genuine basis for all our faith and beliefs leading us to eventual truth. We start building the whole Temple of the Mysteries out of them.

Now this point is of very considerable importance to every occultist, so we may as well consider it briefly. A critical non-occultist may feel justified in thinking or saying; "I've no patience with occult rubbish. It's nothing but a lot of silly old fairy-tales, meaningless scrawls, and amateur theatricals added to the contents of an inferior junk-shop. Only lunatics would bother with it." Lunatics. Those affected by the Moon. A very penetrating observation, far nearer the target than its aimer might imagine. The Moon-Myths of the long ago were, and still are, the foundation for the whole of modern and future science. Without magical myths the mind of Man would never have risen the least distance higher than its lowest level —if in fact Man would ever have developed a mind at all.

Genuine modern psychologists know well enough the vital value of symbolism in early childhood. It is from the first Symbols encountered during a lifetime that human individuals

build the foundational structure of their whole future lives. Serious illness may result from damage or inadequacy to a human at this part of its psychic anatomy, for on it is based the entire superstructure of the personality. What a child has become during the first formative period, it is likely to remain in principle for the rest of its incarnation. That is how important Symbols and Myths are.

The only danger from Symbols is their misuse, and an inability or refusal to progress with them through their natural stages of development. *Symbols are for growing up with.* They and we should grow together so that their magic comes true. They are not ends but means. Yet with no means we reach no ends. The message of the Moon-cycles should be obvious here.

A Qabalist who simply remains a junk-collector, whether of Semiticisms or of an impressive magical armoury of costume accessories will make no progress whatsoever. Yet firmly and purposefully using those Symbols as Keys to unlock the hidden doors of the Kingdom within himself, the whole of Inner Space lies before him, and its inhabitants become his friends—and enemies! The only value of any Symbol is the use to which it is put.

At Yesod on Moon levels, the Qabalist will find all the Symbolic material out of which to make his own Foundations. Provided this is seen in its proper Light reflectively, the value is incalculable, but if seen deceptively, a lot of temporary harm and delay may occur. This is why moonbeams are sometimes depicted as a Bridge connecting a traveller with an objective Castle. Yesod is indeed a Bridge between the Qabalistic wayfarer and the rest of the Way. Just as the symbology commencing at the top of the Tree builds downwards, so does the Symbol-storehouse at Yesod contain the bricks for building upwards.

Probably the main lesson the Moon has to teach is that a Sun exists. Even if we never saw the Sun, and lived in perpetual Night, we could deduce the Sun from our Moon. Light is not for looking *at,* but *with.* This makes all the difference. Symbols are not for looking at but with, and this must be learned at Yesod, that strange stockpile of conglomerated consciousness which used to be called the Astral Plane. Out of its apparent confusion and deception we have to construct the symbol-pattern of our own foundations on which will be

built our Stairway to the Stars. This is the real purpose of all the myths, legends, practices, rituals, costume and customs of what we call Magic, whether Qabalistic or otherwise. If not used for this purpose then they are pointless.

Just as the physical Moon will be used as Man's jumping off place in his race for other planets before he destroys this one, so Yesod is the jumping off point in our journey to the other Sephiroth. Unless we build our launching platform here, we shall never reach HOD, let alone AIN SOPH AUR. This is shown by the symbolism of Qesheth, the Bow and Arrow, said to be stretched across the Tree at this point. The arrow (or missile) was fired or launched from Yesod, and aimed anywhere in the Tree, though ideally at Kether and beyond. A nice instance of a Symbol preceding its expression as a material manifestation.

Therefore we can continue our considerations of Angels, Archangels, God-Aspects, or any other Symbolic means of dealing with Existence, in the light of a perfectly clear conscience, once we see them as essential structures of consciousness out of which the realities of our Inner Universe are indestructibly made. We must begin, like a child, to accept them on fairytale grounds, which we must not abandon, but develop along their own lines so that they will lead us toward their essential truth. This is "becoming as a little child" which is the prerequisite to entering the Kingdom of Heaven within us. We are never told to *remain* as a child, but simply to use a childhood faculty to obtain adult results.

The Moon of Yesod has sufficient fascination to engross the attention of students for a lifetime, but we must learn to keep our studies within ordered phases like the Moon itself, and change from one subject to another in regular time. This will produce much better results than dwelling on any topic for too long, or skimping necessary matters. Moon-rhythm applies to fertility of ideas as well as other kinds, and if we apply it to studies it will work very well. Taking the four phases in order, it means working with increasing effort until a maximum is reached, then easing off to minimum, and finally going into a rest period before commencing again. It is essential to incorporate this Moon-rhythm into Magical methods if we expect to get any results with them.

Exercises in using the four-phase Moon-rhythm are very

easily devised and well worth the trouble. Every practical Qabalist can work them while treading a Magic Circle. They fit in everywhere with the basic Qabalistic Quarternity, and correspond with the Letters of the Name. To be initiated in Yesod, the Aspirant must make himself master of such methods to some practicable degree. Those in doubt should ask the Moon. The answers are there to be found. Now we must meet the Angels of Yesod in:—

YETZIRAH, World of Formation: Angel Order, the AISHIM.

The Aishim are known as the "Souls of Fire". Sometimes they have been incorrectly attributed to Malkuth by writers who keep propagating an early error. One authority suggested that the Aishim are the souls of justified men, since "Aish" can mean a "proper" man in the sense of being an upright strong and intelligent person. Our word "gentleman" is an appropriate translation. Human souls and angels however are very different potencies and not interchangeable with each other, so whatever the nature of the Aishim, they are certainly not our "dear departed" ancestors.

The male connotation with the Aishim stems from the early concept of a Moon God rather than a Goddess, but we must always be careful in accepting sex-polarities on the Tree which are capable of being read either way according to requirements. Actually the implication carried by the word "Aish" is a proper man worthy of begetting a family in the sense we should say of someone; "He is a real *Man."*

These Angels of Yesod are directly concerned with principles of fertility and fecundation behind the life-forms on this planet. Not only are they active agents of germination and gestation for plant and animal life, but also for mental and spiritual births on deeper Inner levels. As Formators, they are responsible for shaping up energies intended to be expressed in terms of what we call "life", and guiding them through their proper channels of birth. We might almost describe them as pre-birth nursery attendants who form the child in a womb or a plant coming through a seed.

The work of the Aishim begins after energy intended to result in life has been originated by the God Aspect, and

creatively classified through the Archangel. From that point on, the Aishim carry on forming the individualising life as nearly in accordance with its original specifications as may be possible. We must not forget that the Tree is a two-way affair, and for the Aishim our deaths are only "births in reverse", so they also have their function to fulfil in the transfer of our life forces away from physical manifestation.

Aishim are represented as fiery beings, but not in a burning or destructive sense at all. Theirs is a reflective, almost protective light associated with the direct phenomena of birth and death. One is tempted to compare it with nursery nightlights and candles around a bier, lights with which souls enter and leave this world. Light and life have always gone hand in hand, and the radiant energies of both are connected in the closest way. We usually think of the Sun as a main source of Light, which is true, but unless its force was cut down to our size by absorption and re-radiation, we and our planet would be so much silicon dust. It is the Moon-principle of adaptation that makes our earthly human lives possible, and the Aishim are the Angelic adaptors of Light energy to life in our conditions.

Our bodies are actually alight while we live. The rays given off are below our scale of vision in the infra-red spectrum, but nevertheless we emit light which can be measured and photographed on sensitive plates. It is a borrowed light from the Great Source of Life, just as the Moon borrows light from the Sun. As we know, our life-light must be kept within comparatively small limits of temperature or we shall die. The balance of our Inner illumination is a fine one too, or we shall become insane. The Aishim of Yesod must exercise considerable control over the light within life so that it stays within reasonable bounds.

Intrinsic secrets of life are bound up with the frequencies and intensities of what may be called life-rays manipulated by the Aishim. In their colour combinations and tempero-spatial sequences are contained the base patterns of all life-forms. If we knew these and could apply them, we should not actually create life, but we could direct its manifestations. By doing this in our bodies we could produce health or disease at will by altering the behaviour of our bodily organic life, the summation of which we express as our earth-persons. Perhaps

the day will come when a pre-prepared living pattern can be selected like a computer strip and fed into a human being so that they will live in accordance with it. In effect this is how the programmed Tree-Pattern works, and why its colour connections are of value.

Rhythmic and controlled use of adapted light is the task of the Aishim in relation to life. This of course means light combined with darkness in order to produce effects of differentiation. Here we are back to our Moon-cycles again which demonstrate this action. In fact a whole human life is a Moon-cycle. We are born like a new moon, come to maturity and maximum like the full moon, then decline or wane to a point of disappearance into the darkness of death for a while before the whole cycle re-commences. Try as we will, we cannot escape the Lunar influence on life as we know it on earth, therefore we may as well harmonise with it.

There is a great deal of practical research to be done in connection with life-light patterning, and the working field here is very rich for the Qabalist with an interest in biology or bio-chemistry. Would-be healers might be well advised to investigate this point, since life and health are interdependencies. The Aishim themselves should prove valuable instructors, for they are reflective intelligences operating the etheric biorhythms on earth.

As Angels, the Aishim are not concerned with actual determination of sex-potentiality (which comes from a much higher level), but they are directly connected with the sex function itself. Most people take the reproduction of species for granted, but wonderful as the process may be in physical terms, it is much more wonderful on Innerworld levels. Why should sexual union result in another being like themselves, and not in some fantastic monster or another species altogether ? There is, of course, a built-in control to ensure against this, and the responsibility for maintaining life-forms within tolerated limits devolves on the Aishim. As we now know, radioactivity upsets their work very seriously since they are not constructed to deal with more than a certain amount on life-levels. Presented with more than a fair share of radioactive light to reflect, the images constructed by the Aishim are naturally distorted and imperfect, resulting in what we call "mutations".

If we make an analogy of the life-process with a televised picture it will give us an idea of where the Aishim fit in. The original picture in the studio we may imagine as being the Divine intention behind life. This is sent out into Space and Time as pure electro-magnetic energy which reaches the aerial and the live receiving set. This impulse releases locally controlled forces in the set which arrange themselves into electrical patterns. If the set were a human being it would be generating life-energy. The electrical patterns made in the set are finally projected spatially and temporally on to a sensitive screen where they cause a pattern of illumination corresponding with their own formation. In terms of life, the Aishim are the control-factors of the last reflecting process making the difference between patterned energies and the actual appearance of those energies as living creatures on the screen of our "Worldarama". Abolish the Aishim, and we still exist, but as invisible and intangible beings. They reflect our forms with their magic Moon-mirror as accurately as they can.

This brings us to the point that just as a televised image falls far short of the studio reality, so does life on earth fall short of the Innerworld reality behind it. We are indeed "shadows, reflections, and images" in relation to the Divine originals we are supposed to represent. Psychically we live in a world illuminated by moonlight rather than sunlight. Our externalities deceive each other as to our internal actualities. We frighten ourselves with the moonshine bogies of our distorted shadows, and until we learn how to interpret them properly we live like children in a night-lit nursery. Better the nightlight than the utter darkness, but alarming are the flickering shapes of uncertainty the nightlight reveals.

As illuminators the Aishim are strictly limited, and we would be very wise not to take their revelations at face value. Life is not yet perfect on earth, being still in a process of perfection it may never reach here. It is a Bridge for us that we must cross, and we have a long way to go beyond. We must not accept the picture in the mirror or on the screen as the reality, but as a valuable pointer towards such reality, much as a driver relies on a mirror for information about otherwise invisible vehicles. The Aishim will help us if we know how to deal with them, but no one will ever learn the

mysteries of life from its externalities. To find truth we must plunge into its bottomless well. Behind the surfaces of life presented by the Aishim, we find their overlord in:—

BRIAH, World of Creation: Archangel GABRIEL.

Gabriel means the "Strong One of God", and it may be difficult to recognise his precise function from garbled Christian descriptions. He is generally thought of as the Divine Messenger bearing a trumpet, and he is the Archangel of the Annunciation and the Resurrection.

The "trumpet" is Gabriel's secret. Originally this was no beautiful metal trumpet. It was the Horn of Fertility in full phallic glory, and Gabriel was the Divine Agent of Fecundation. This was his Strength, which is a euphemism for virility, the sheer power to reproduce and originate life. A Horn was and is a symbol of the male sex-organ, and in olden times an actual horn was used for artificial insemination which was a most closely guarded secret by initiates knowing the process. A Horn is also a Cup or Chalice, and it can be used either to speak through or listen with. All functions of Gabriel.

The Horn became a major symbol in the Mysteries at an early date. It could be used to simulate the Voices of the Gods during the Rites, or the Voices of the Gods might be listened to through the Horn speaking in rushing winds, roaring waters, crackling fires, or rumbling earth. The interpretation of these sounds was a matter of individual guidance with the help of the Divine Messenger Gabriel whose Symbol was being used. The sacred drink was partaken of in the Horn Cup which has now become a silver Chalice. Altogether the Horn was and is essential in all Mystery working.

Gabriel is thus the Angel of the Annunciation, informing Mary the Virgin of her pregnancy. This mystery should not be difficult to penetrate by the use of a little imagination. It will be remembered that Mary claimed not to have "known" man which was true enough in her belief. For those interested in solving the problem, attention is drawn to the apocryphal story of Joseph's "Rod" that "blossomed overnight". The Incarnation of a God was not an unknown event in ancient times, rare though it might be. A valuable

clue is provided by the sacred Order of Melkizedek (King of Righteousness) ruler of Salem (Peace). These Priest-Kings had to be "without father, without mother, without descent." In other words they had to incarnate outside of normal generative laws, and leave no descendants. They were unique beings. Only in one way can such conditions be fulfilled, and at that period of history it was known to very few initiates. Divine Kings were scarce, since they had to die for their people and were brought up with this knowledge. Before their birth Gabriel's methods brought them into Incarnation, and after their death it was Gabriel who supervised their Resurrection.

This Myth-Pattern shows the working of life through birth, death, and reincarnation periods of a Lunar Cycle in Spiritual dimensions. Hence Gabriel is the Lunar Archangel of Life. The ridiculous picture of Gabriel hooting over yawning graves erupting their awakened occupants at the Last Day is best laughed into nothing. Gabriel personifies the Creative power of Life which is indeed a resurrection from Death. Gabriel's Trumpet waking us from the dead is neither more nor less than the human organ of generation recalling us to bodily life. Our bodies do resurrect in fact, if they undergo the process of decomposition or cremation. Every single atom is put back into circulation with Nature, and new bodies made from them. Gabriel has his appointed task in this chain of circumstances, since he is Doorkeeper between Life and Death.

Gabriel is also known as the Divine Messenger or Bearer of the Word. His horn then becomes a speaking trumpet through which he broadcasts or relays messages between Gods and men. He is thus a vital link in the chain of intelligence extending from Divine to human consciousness. According to Muslim tradition it was Gabriel who dictated the Koran to Mohammed. Nevertheless, in the framework of the Qabalah, Gabriel's concern with humanity is limited to the creative impulses behind life, and the information or intelligence he is likely to bring us would be connected with those Yesodic matters. He directs the reproductive instinct, and so is truly the Announcer of a life to come.

As one of the Four Great Archangels, Gabriel's station in a Lodge is at the West. Here he aligns with the Waters of

Life, the Lunar Tides, the Cup of Love, and the important Bringer of Rains. Anciently rain was likened to the seed of Skyfather falling on Earthmother so as to inseminate her and bring life out of her dark womb. We can visualise these attributes of Gabriel in any way we please, or sum them all up as a Grail-Symbol. The more powerfully we can bring them to life for our Innerworld existence, the more valuable they will be in our magical workings.

One of Gabriel's tasks appointed by God was to destroy the children of the mysterious "Watchers" who were themselves supposed to be Sons of Satan. Here we have a traditional battle between forces of Life and Death, with Life victorious, Action overcoming Inertia. Gabriel was only instructed to destroy these antibiotic agencies on earth, and not in their own sphere of Saturn. Perhaps we have an indication here of some early earth conditions inimical to life which had to be overcome before cellular existence was possible. This probably was the condensation of the earth's atmosphere, resulting in water, the element of Gabriel, which diluted surface radioactivity to a biologically safe level. These so-called "Watchers" were overcome by the "Good" Angels, and bound up under the earth where they could not harm anyone. Are we now releasing them from their radioactive entombment, and if so, can Gabriel or any other Archangel save the earth again ? Who knows ?

There is a nice little play on the name of Gabriel's Horn (QRN) which may also mean a beam or streak of light, and "horn", (cornu) of course descends to us as "corn", having the different significance of the staple cereal. Light, Life, and Sustenance are all bound together in the one Symbol, though be it noticed the Light is a reflected beam showing its Lunar connection. The Horn was a very old sign of dignity and majesty, and to "exalt the Horn" meant to rise not merely in sex-prowess, but in social position or authority. The phallic emblem of a Ram's Horn (Aries the First Sign) on a staff, indicated rank by its height; the taller the staff, the more important a functionary. To this day we see the survival of this in a Bishop's Crozier, which was not a mere crook, but a curled ram's horn attached to a staff of office in pre-Christian days. The Sign of Gabriel in fact. It meant: "I have power over your lives." So a High Priest had in olden times!

Although it may be thought that Gabriel as an officially sexless being is displaying a preponderance of masculine emblems, this is not so to an instructed (or initiated) mind. The Horn is really dual, since its outside represents the male, but its inside the female, because this was the Cup or Womb. Everything depends on which way up the Horn was shown. Point up—male. Point down—female. Therefore its fertility symbolism proves valid enough. There is a faint relic of this with us now in the sign of a glass or drinking vessel turned upside down being an unspoken challenge to fight anyone, thus making a sex battle for male domination. Gabriel fights for both sexes impartially so long as they are willing to reproduce each other according to his time-table.

It is a pity somehow, that generations of artists and commentators have prettied up Gabriel's public image till its significance became hidden behind an hypocritical veil of prurience. Stripped of vitality, virility, and sheer reproductive power, of what use is Gabriel on the Tree of Life ? Once we accept him as the patron of the living in human bodies, and the kindly Spirit who consoles the dead with the thought; "Never mind, I can always get you another body if you want one on earth again," then we have made a real friend who will never fail us in need. He is not the supreme arbiter of life however, and so we must penetrate the last world which is:—

ATZILUTH, World of Origins: God-Aspect SHADDAI el CHAIIM.

The composite term "Shaddai" signifies "Powerful Overlord" and with "Chai" (Life) means Supreme Lord of Life and Lives. Here "Life" is to be understood not as some kind of spiritual existence only, but specifically as reproductive life in general, with the accent on mankind in particular. We must remember that Yesod aligns with the genitals both Macro and Micro-cosmically.

Once again we are up against our unfortunate legacy of mental misdirection (typical of Yesod) concerning sexual matters, due to our ancestors' attitudes and dealings with the subject. Part of this was due to sheer ignorance of biology, and part to misplaced reverence and superstitious worship of a power they rightly considered Divine. The appalling mess of

shames, guilts, fantasies, and tragic misunderstandings concerning sex that we have inherited has spoiled countless lives—and deaths. One main task for present and immediately future generations is the complete clarification of sexual matters, and a rearrangement of them in the best possible way for our well-being. This is indicated fairly plainly on the Tree.

Biological propagation of species is certainly not Man's highest ability. Bugs, fleas, and every sort of pest can and do breed at alarming rates, just as the rankest weeds grow fastest. If there were no control over breeding rates by species of life destroying each other, this planet would be a madder world than it is. Man's worst sexual sin is his uncontrolled and indiscriminate use of it, carelessly, indifferently, and worst of all—unlovingly. This lack of control is responsible for more sexual evils than most other factors.

Originally Man was meant to be seasonally sexual like other living species, and not indulge in procreation as a social pastime, or personal whim. When the Gods moved him, he was supposed to breed, and not on his own responsibility alone. Man's "sin" lay in abrogating the sex urge to himself, and using it for his own amusement in and out of season alike regardless of consequences and indifferent to results. He became utterly irresponsible in his use of an essentially Divine faculty, because he had usurped the function of a God before he acquired the Wisdom and experience of one. As a result, Man resorted to killing off his own species in an automatic attempt to reduce a surplus population, then illogically implored the very God he had blasphemed for fertility to replace his murdered kindred. Stupidly, blindly, and insanely, Mankind abused the Power of Life. We are still paying the price for such presumption, and until we are able to handle a God-power in a God-like way, we shall continue to suffer consequences.

This indiscriminate and uncontrolled breeding certainly was a main factor in Man's downfall. Such is hinted at in Genesis by the unsuitable alliances between the "Sons of Gods" and "daughters of men". The human species on earth were meant to follow a reproductive rhythm subject to Lunar tides and seasons so that they mated according to the laws of Divine Life Force. In his attempt to be a God, Man broke these laws in all directions. Instead of following the Lunar pattern of

life, Man tried the Solar pattern long before he was ready for it, and so Icarus fell from Heaven (like Lucifer) with badly burned wings.

With Shaddai el Chaiim at Yesod, we have the God-Aspect which is concerned with Life as a continuance out of Itself, using the Lunar principle of reflection to work the process. The male and female partners of a mating pair should reflect each other in such a way that together they make a complete identity. The plus values of one should fill the minus values of the other so that the total is a perfect number, and only pairs able to match up within certain limits should breed at all. Only by means of finding one's own reflection in the magic mirror of someone else can true mating result. A rare incident indeed.

In the Tree-pattern, Yesod receives the Light of Tiphereth (the Sun) and reflects it back to Malkuth (the Earth). This is the reflective Light-pattern of Life. We read in scripture that Man was made after God's "Image", indicating that we are reflections of a Divine Archetype. If we follow the Light-beam down the Middle Pillar of the Tree, we shall notice the AIN SOPH AUR light of the Absolute condenses to one light of Being (AHIH) at Kether, projects to the light of Knowing (Eloah va DAATh) at Tiphereth, which shines as the reflected Light of Life (Shaddai el CHAIIM) at Yesod to the final stage of matter at Malkuth. Being and Knowing are thus reflected as Living, while we are on earth. This is important to remember.

The sequence of human breeding should have been that we reflected rays of the Divine Life-Light in ourselves towards matching members of the opposite sex, and when this was brightest (like the Full Moon) we mated. Resulting children would have been the most perfect possible reflections of the Divine-in-us, and they in their turn would carry on the creative cycle. What should have been and what is, are two entirely different events for humanity, and to say the least, very distorted images of the Original Intention. Primitive Man instinctively held breeding-sessions at Full Moon, but the Lunar Life-Light is subject to cycles operating in the Inner-world which is on quite a different Time-scale. A true Yesodic full reflection may occur many times, once only, or never in the life of a human individual.

Little or none of this however, applies to mankind in his earth-world today. Terrified of his own destructive capabilities through atomic power, Man is chaotically breeding himself into the biggest bomb he ever made. Unless population-control can be made effective by social science, major disasters to the human race are inevitable. The Lord of Lives is an indestructible potency, but human living-entities are not. Earth life is by no means the only means of living in Existence, and if it becomes intolerable beyond its specified limits, then it can be eliminated as well as it was commenced. Nothing emerges through the Gates of Life that has not the seed of its own death implanted in it.

Shaddai el Chaiim is indeed the Life-Power without whom we should not be in this world at all. His actions are reflex, and so are ours. Our whole lives operate on reflex principles, because we reflect ourselves to ourselves both inwardly and outwardly. Our experience of anything is not the thing itself, but our own reactions to it. Our reflections become our realities. This is the actual Magic Moon-Mirror in which we live as mortals. We are what we think ourselves to be—allowing for time lag. In fact we may express the formula of Yesod as;

$$\frac{\text{Being x Knowing}}{\text{Time}} = \text{LIFE}$$

It should be understood of course that Shaddai el Chaiim is not, nor was ever intended to be, a purely masculine potency. In fact "ShD" signifies the breasts or nipple of a female. On the Tree of Life, the masculine polarity is with the White Pillar, and the feminine qualities are with the Black one, while combined qualities are found on the Middle Pillar. Nevertheless both masculine and feminine potencies can be interchanged with each other for specific reasons. Life is Life, expressible through both sexes, and Shaddai el Chaiim is to be thought of as the Divine Originating Point. Just as the Originator at the top of the Tree says; "Let there be Light!" so the same Originator says at Yesod ; "Let there be Life!" We can visualise if we like, the Original Light-energy impinging on the reflector of Yesod and being broken up and polarised into both sexes and every single type of reproductive

life there is. Where and when matter is irradiated by these rays, an individual creature of some kind is born in response.

Although the traditional Magical Image of Yesod is a naked male displaying the standing sign of his virility, there is no reason why the female equivalent of a Virgin awaiting impregnation should not be used. The power of Yesod is essentially that of causing life. This does not start with a pregnant female, but with a pregnable one seeking the seed of a potent male. Hence the association of such images with Yesod, which is not parental, but pre-parental.

The more we attempt to penetrate the secrets of Life, the deeper we become lost in its Mystery. However we consider or personify Shaddai el Chaiim, we must recognise in some way the Divine Source which is directly behind our lives. The Tree of Life itself provides a symbol of generation here, if we think of the Middle Pillar as the central dividing line of a fertilised ovum which later becomes the spine, the branches of the Tree as the main nerve trunks developing from the central system, and finally the coiled Serpent as the coiled seminal vessels. The striking of the Serpent is of course the contact of sperm with the ovum which is sometimes called the Bite of Life. This and the Lightening Flash are the same thing seen from different angles.

At Malkuth, we were so much matter. Here at Yesod, by the power of Shaddai el Chaiim we become living matter. As we climb the Tree still higher, we shall acquire more and more qualities. It is not enough to live in a material body. We must think and feel in it as well. So we use the Sephirotic Ladder and ascend to:—

Chapter Five

SEPHIRAH HOD, SPLENDOUR, RENOWN, 8

ASSIAH, World of Expression: Hermes-Mercury.

The living matter resulting from Malkuth and Yesod will not get very far in life by itself with no form of intelligence attached to it. Therefore it learns by a process of reaction to its internal and external experiences, how to preserve and improve its life and the conditions thereof. This is where the instructing influence of Hermes comes in, and why such an attribution has been made to Hod on its Assiatic level. Mercury is the symbol of adaptability, and the very first thing a living creature learns is the hardest rule of all; "Adapt—or die!"

We start adapting ourselves from the moment of our conception, and if we lose this ability we lose our lives with it. Without the constant use of Mercurial qualities we have little hope of survival in a world like our present one. In bygone times adaptive necessity was a great deal more marked than today, but it has shifted mainly to the mental and spiritual, rather than the material plane.

Mercury is well known as the patron of "cunning", and this is indeed a primal element for self-preservation which we should acquire at Hod. "Low" cunning has resulted in many of its exponents arriving at "high" places in human society. On higher levels of course, this becomes skill, cultivated intelligence, initiative, caution, ambition, and anything to do with the enhancement of life through self-presentation and improvement. It was exactly this ability that enabled the human race to survive the terrible dangers from natural disasters, monsters, and other living-hazards in the early stages of earth-life. Without the adaptability and quick wittedness coming from Hod, we should never have stayed on this planet. Such instincts still keep us alive in the modern jungle amid the monsters we have made ourselves to replace the ones we killed so long ago.

Mercury stands for travel, commerce, the theatre, profit-making, and education in a wide sense. It gives rapidity of thought linked with speech, enabling us to keep a monkey-grip on the Tree of Life and outwit our slower and duller enemies. The early monsters perished on account of their feeble wits. Only adaptable animals are allowed continuance of life here. "Learn—and learn *fast*!" is the law.

On higher levels however, the Hermetic influence gives us incentive to seek knowledge for its own sake and to pass helpful information to other souls. Once a unit or group of humanity secures its own self-safety, it can afford to assist others along similar lines. This is the commencement of the Hermetic Path on the Tree, which brings Initiation through instruction. Brains above brawn is a good Hermetic axiom, for Hermes signifies mind over matter. Whatever brings purely physical power under the control of intelligence is an Hermetic attribute. The subtle, ruling the strong. That is the essence of Hermeticism. Nowadays we simply call it psychology, or the sagacious scoring over the stupid. Methods of accomplishing this were taught in the ancient Hermetic Initiations, and still form part of the Hermetic tradition.

We are still in the realm of rhythm with Mercury. Up one moment and down the next. A Mercurial temperament is too well known to need description. It is appropriate to Hod with its significance of Splendour, Renown, Praise and Honour. Mercury-Hermes is typically showy and flamboyant as to externals, though secretive and even misleading in itself. There is small regard for literal truth here if this does not serve expediency. Like the schoolboy, Hermes might define a lie as; "An abomination in the sight of God—but a very present help in trouble." We must not forget Hermes as the special patron of tricksters and travellers. Not that untruth is a necessity in any Hermetic sense—far from it—but inventiveness is accounted a principal virtue.

In the Olympian Pantheon, Hermes' honoured function was the Messenger of the Gods. Today we tend to think of messengers as somewhat unimportant beings, but originally it was an exceptionally high and valued position. A messenger was sacrosanct as a Bearer of Intelligence. His badge of office was a staff with fluttering ribbons. These became in time the serpents of the Caduceus, and survive today as

the Flag of Truce. In Celtic practice a Druid official was empowered to raise a ceremonial staff between combatants in the middle of a battle, and such was the respect for his authority, that fighting ceased while a discussion took place. The impersonal "hot line" would be a modern equivalent. We are back to the Caduceus with twisted electrical wires taking the serpents' place. Hermes is doing his best for us.

At Hod we have reached a point where mind meets matter and brings the Divine Message so far into manifestation. Looking up the Tree, the ascendant should realise here that there is more in, to, and behind things, than appears on the surface. Instead of accepting the images of Yesod at face value, the aspirant should be seeking their deeper meaning, and looking for guidance on the Way of Inner Illumination. Seekers ruled by intellect will take the Hermetic Path, those amenable to emotions the Orphic Path, and those capable of sheer devotion, the middle Mystic Path, the hardest of all. Here, we are concerned with the Hermetic outlook and insight.

Besides being a Messenger, Hermes was the patron of all secret dealings, acted as Guide of the dead to the Otherworld, was a good-luck bringer, and a God of roadways. All these items fit in with the Hermetic Tradition. Hermes Trismegistus was the Thrice-Great instructor of the Secret Wisdom by which initiates of Occult science obtained a good head-start over everyone else and kept this advantage as long as they continued their studies. A sort of metaphysical one-up-manship so to speak. All part of the Glory obtainable at Hod.

An essential attribute of Hod is wit and humour stemming from an intellectual origin. Quick, flashing witticisms needing intelligence to appreciate. Puns and puzzles are typical. Cryptograms and Ciphers tie in here too, as challenges to an enquiring mind. The Magical attributes of Hod are the written words of any occult text, and all Rites and Rituals come under the care of Hermes, who is supposed to teach their methods and use. This applies especially to "Temple" working as distinct from open-air or less formal operations. Dramatic rituals employing pageantry, such as Masonic workings in a closed Lodge, are of the Hermetic type.

The Hermetic Path of Initiation commencing at Hod is for those attempting to climb the Tree with their minds rather

than otherwise. We can roughly equate the first four Sephiroth with the occult anatomy of a human being as follows; Malkuth to the Body, Hod to the Mind, Netzach to the Soul, and Yesod to Spirit. Once the Spirit of Life animates Matter, Mind and Soul develop left and right as the horizontal arm of the Circled Cross.

This picture is rather interesting, because it shows the sequence of human evolution. First, the action of Spirit on Matter producing Life, then an expansion through dimensions of experience resulting in Mind (thinking), and Soul (feeling). Mind and Soul together may be considered as the two Pillars between which Man on the Tree of Life is trained to become immortal in his own right.

Perhaps it is for this reason that the Magical Image of Hod is an Hermaphrodite, the compromise of Hermes (Hod), and Aphrodite (Netzach). We have reached the stage on the Tree now when we have to think in pairs. Mind and Soul are really the opposite ends of the same stick, the value of each being its enhancement of the other. If we think of the Sephiroth on the Black and White Pillars as being complements of each other, forming three complete units by their combined dyads, we shall be making a practical approach to the problem of the Pillars. Here we are at the negative pole of the Hod-Netzach combination which has a feminine potency.

To a superficial enquirer, this feminine polarity associated with a Sephirah having a Hermes attribution may strike an apparently false note, especially since Venus is attributed to the Netzach end of the combine, which is masculine. Anyone may be forgiven who fancies they have been accidentally or intentionally transposed. This is not so. No living being in this world is 100% male or female. The sex of the body should be dominant in every person, but unless an opposite polarity existed in them, they would be unthinkable creatures. We might as well try and visualise a stick with only one end, or a sheet of paper having only one side. Neither can exist without the other as an expressed entity. It is a question of both or nothing. Male and female potencies can only exist by themselves as pure Principles on the other side of the Abyss. Even so, such a separation is for the purpose of re-combination at another point. At Hod,

therefore, we have the picture of the female potentials behind a male (Hermes) presentation, which of course is reversed at Netzach.

It was largely this insistence on feminine attributions within the structure of Divinity Itself that made Qabalism an heretical doctrine to Orthodox Jewry, much as Gnosticism was abhorrent to Christians for the same reason. The Qabalah and the Tree is full of sex-symbolism because Life as we known it is inseparable from sex in one form or another. Bodily sex is transcendable, but spiritual sex remains right up to the Absolute. Hence the conception of Gods and Goddesses in the human mind, which, at its inception at Hod on the Tree, has the Male-Female idea firmly implanted in it by Hermes. This is the message he brings to Mankind. "Look for the Woman in the Man, and the Man in the Woman, and you will find the truth of both."

It is actually this dual nature of humanity that results in mind and soul. In each individual the two potentials seek each other, and the search brings with it an experience which develops the whole being. A male, looking for the female in himself discovers soul. A female seeking the male in her, meets with mind. This is simply a basis. With developed and evolved individuals the process is far more complex and interchangeable.

In the Assiah world of Hod, then, we have the overall concept of mind evolving as the result of both sexes in one person seeking each other and extending this search through the complementing potential of other individuals and sources of energy. The force-flow of the power circuit at this point of the Tree is Female to Male or Negative to Positive. This circuit is completed of course, at Netzach, where the flow is returned in a Positive-Negative manner, so completing the cycle of energy. An analogy of two ordinary electrical cells connected in series with each other will illustrate this quite neatly. There are many such circuits to be found on the Tree.

Leaving Hermes with his uplifted Staff of Life around which are twined a pair of copulating vipers to guard the mundane expressions of Hod, we will now meet the Angels designated to this Sephirah in

YETZIRAH, World of Formation: Angels, the BENI-ELOHIM.

Forming the intelligence we expect to find at Hod, are the much disputed Beni-Elohim, Children of the Gods and Goddesses. The literal translation of "Sons of God(s)" is suspect on account of the mixed feminine plurality. It is always as well to remember that the Semitic conception of God came from a fusing of Eloh and Yah, feminine and masculine God-Aspects, with Yah as the outward victor. The Qabalah kept the Feminine Aspects going as a more or less underground movement among the Orthodox ranks, and has maintained the traditions of what Rabbinic Jewry would term Paganism. This is probably why the Qabalah forms such a natural meeting ground for occultists grounded in Hebrew or Christian orthodoxy who are seeking Inner-world extensions not accessible to their own limited Faiths.

The Beni-Elohim are referred to in Genesis as the "Sons of God" who took daughters of men for wives who: "bore children to them, the same became mighty men which were of old, men of renown." This term; "anshe shem" has been said to mean; "men of Name", because they used Holy Names for magical purposes, which was considered legitimate by some, and blasphemously presumptuous by others.

Some modern scholars take the "Beni-Elohim" to mean actual humans who were the sons of chieftains and nobility who made the mistake of marrying beneath them with inferior racial stock, thus laying the foundations of a mongrelised humanity which has led to so much trouble, through miscegenation. A few extreme opinions see the Beni-Elohim as superior beings from other planets who landed here by flying saucers many millennia ago, and implanted their own seed of evolving perfection into the sub-human inhabitants of this earth. None of these beings could possibly be described as Angelic, since Angels cannot breed, and because we are dealing with the Angels of Hod here, we will take the term "Beni-Elohim" to signify intelligences of an angelic nature concerned with Hodic matters.

It is quite obvious that although Divine Potencies may be polarised into energies which in human terms would be male or female, such Beings cannot have "children" in our sense of the word. They can and do have reactive effects on each

other which produce resultant potencies, much as two sounds produce an harmonic, or two colours form a third. So much is common natural law. The outcome of polarised (or sexed) Divine Energies combining with each other may fairly be described euphemistically as a "Child of the Gods" just as an outcome of dual human energies on, say, mental levels might be described as a "brain-child".

If we consider the Beni-Elohim to be energy-units of polarised Divine Consciousness reaching out toward mankind in order to form human intelligence through a returning power-circuit of opposite polarity, then we shall begin to understand their function. They are, as it were, scaled-down Divine thought-forms to a degree where they are able to make direct contact with the growing mind of man. In practical terms, they are our first awareness of Divinity attempting to draw us beyond our material humanity. This is the sense of the "Son of God" who came for the salvation (evolution) of the human race, and without whom men are naught but mere mortals. The "Beni-Elohim" are the Children of God, insofar as they are the "God-awareness" in every child of Man.

There is quite a legend about the angels in contact with Man at an early stage of development. Some of them were supposed to have "fallen" from original Divine Grace like Man himself, and these celestial freebooters came to earth and set up on their own accounts. There were some two hundred of them, and they landed on the top of Mount Hermon. (From HEREM, "Oath," possibly linking with Hermes.) Ufologists will undoubtedly make something of this one!

Having agreed on the terms of their contract, the Angels descended the mountain, mingled with mankind and married among them. They occupied the rest of their time by teaching magic and elementary science. Their leader was named Semjaza who taught enchantments and herbalism, though Armaros taught how to resolve such enchantments. Azazel was an instructor in metalwork, armaments, and the use of antimony for cosmetics. Baraquijal was an astrologer, Kokabel an astronomer, Ezekiel a meteorologist, while Shemsiel and Sariel taught Solar and Lunar behaviour respectively.

It might be supposed that with such a teaching Faculty,

Mankind would have made enormous progress on earth. The legend goes on to say that Man went so far he over-reached himself considerably, becoming so wicked and corrupt that the Flood was sent to cleanse the earth. The Angelic team were rounded up by the Four Great Archangels, and presumably sent back to home base in disgrace over their-extra-curricular activities. It is interesting to note at this point that the Archangels names amount to Godliness (Mikal), Healing (Raphael), Strength (Gabriel), and Light of Grace (Auriel). These were evidently the qualities lacking in Man at that time.

The moral of this early piece of Science Fiction is obvious enough. Mind without Soul is a terrible danger to Humanity. In this technological age we cannot be reminded of that fact too often. An old teaching says Satan came from the Order of the Beni-Elohim, and it is certainly true that overweening pride, and temptations of self-glorification appear to meet mankind from the Beni-Elohim level of the Tree. When Man first realises his own Inner possibilities of being "like unto the Gods", this may, and often does, have a most unbalancing effect. Little humans "playing God" are involved with a dangerous game as we discover to our cost.

Once we are committed to the Tree, however, we cannot turn back. The moment our faces are lifted from the mire of earth-origins, we must keep them uplifted to the Heavens. The Beni-Elohim have whispered the magic words in our ears " . . . thou shalt be like unto the Gods—immortal!" and we have no more rest until we reach that unknown goal. The reflected glory of it, displayed at Hod may dazzle and even blind us for the time being when first we emerge from the gentle light of Yesod, but having realised this greater Light we are irresistibly urged toward it. Many are the tragic mistakes we make on the way, but sooner or later we must learn how to handle the new powers and responsibilities we shall gain. It is not the fault of the Beni-Elohim if we mistake their messages. They cannot correct our errors. We must do this ourselves. It is all part of our becoming—what we must become.

Without the Beni-Elohim, we should scarcely have the wits to make further progress at all, but we must not fall into the fatal error of believing Mind and Mentality to be everything,

or imagine that sheer brains will get us anywhere by themselves. To attempt a purely intellectual type of development would be like extending Hod in a horizontal direction from the Tree on its own, which soon results in hopeless unbalance. The attributes of Mind and Soul have been expressly made to equal and opposite Sephiroth on a level with each other so as to show the necessity for dual development at this stage. Neither are rated above or below the other, both appearing as a complete partnership.

The Beni-Elohim are immediate formers of our minds insofar as they provide a constant Inner stimulus that drives us in search of knowledge. If we can hold their energies sensibly instead of "getting a rush of God to the head," they will lead us toward the truths we seek. They are also the Angels indicated by that doubtful phrase in the Lord's Prayer, "Lead us not into temptation", which is immediately balanced by the "Deliver us from evil" clause. The sense of this has always suffered through translation, and if it is phrased; "Lead us not into temptation without deliverance from evil," the meaning becomes clear enough.

We need temptation. Without it we should get nowhere. The constant stimuli applied to us are utterly necessary for the formation of human character in the cause of Divine development. It is reactions to these that build up the Inner-world of everyone. Each single stimulus and reaction, no matter how slight, is a test we must take and survive. All is experience to be undergone while we tread the Path. Each successfully surmounted step is another rung on the Ladder of Light. The Beni Elohim provide us with such means, but the risks attached in the course of nature are our own. So we are quite justified in praying we shall not meet with essential trials unless we come through them without ill effects. We need never fear the Beni-Elohim ; our only cause for alarm is ourselves.

Leaving the Beni-Elohim to carry on with their work, we arrive at:—

BRIAH, World of Creation: Archangel RAPHAEL.

Some systems place Mikal here as a healing Being, but this is erroneous, since Mikal is obviously a Solar Archangel, and thus to be properly placed at Tiphereth. Raphael has

always been associated with healing, teaching, and is the special patron of travellers, being often depicted with a traveller's hat, staff, and water gourd. These symbols are Christianised versions of the Hermetic Caduceus, Petasus, and the vial of healing ointment. Raphael was appointed specifically to heal the wounds of mankind (not every kind of sickness) and to present the prayers of the saints. He is set over the spirits of men.

Raphael was also the Angel associated with Tobias. His work as one of the Great Four was the overcoming of the wicked Angel Azazel (who it may be remembered was an armament tycoon and encourager of loose women!), and he bound Azazel securely until Mankind was stupid enough to release the prisoner and appoint him Director of Munitions. Raphael means the Healing of God, and war wounds come specially into his province.

In the personification of Raphael we can trace the beginnings of conscience in an humanity developing a sense of wrong and right. We may call it commonsense if we like. To heal hurts is a compensatory act arising from a conviction that hurts should not have happened and ought to be both corrected and prevented. This applies on all levels, physically, mentally, and spiritually. Raphael is a compensator. He gives the inborn sense of knowing when things are going too far in any direction so that they may be brought to balance again. If we are carried away too much by the Beni-Elohim, we can always appeal to Raphael for help.

This process is evident throughout our bodies in the wonderful way we react to injuries. It is impossible to consider the amazing activities of our body cells and bio-chemical reactions without having at least a vague impression of some intelligent consciousness directing operations. If Qabalists like to personify this particular type of consciousness by itself as a faculty of Raphael, why should they not? It should be noted that Raphael is a hurt-healer and not a general physician. We may distinguish between him and Mikal if we think of Raphael as healing injuries, and Mikal healing diseases. Both specialists in their own fields.

If we hurt others, or are hurt ourselves in mind or soul, Raphael's task is to ease the suffering by straightening matters out, applying whatever balm may be necessary to wounded

feelings. The sound mind in the sound body might well be a Raphaelic motto, and all forms of mental healing would certainly come under his patronage. In cases of insanity and mental illness, Raphael is the Archangel to invoke.

The attribution of Raphael to the East with the Sword and the Element of Air is simple to understand once we remember the Sword was an Arrow. This not only inflicts the wounds Raphael must heal, but also typifies our swiftly darting thoughts directed wherever the bow of our will sends them. It is as if the Originator of Life knew well enough we could never rise on its Ladder without constantly hurting ourselves, and so the Archangel Raphael was appointed to teach us how to cure our injuries. The Law of recompense in action.

In the Hermetic Tradition, Raphael is also Patron of travellers along the Inner Way, and Guide of the Dead as well. The staff he bears is the Middle Pillar or the Horizontal Balance, depending which way it is presented. Its message is simply; "Keep upright and stay level." Mental stability in fact. His flask holds the Waters of Wisdom and Wit which should prevent us getting too dry and dusty, while his broad-brimmed hat is meant as a shield against sunstroke or bedazzlement by more light than we can comfortably bear. There are messages in all those Symbols, and they should be carefully examined. They are there to stimulate our minds if we are willing to use them.

As an Hermetic Teacher, Raphael instructs us how to make use of our minds in the service of our Spirits. We see Mind as an instrument and a means, rather than an end in itself. We learn to be masters of Mind, instead of being pushed helplessly around by every mental impulse we encounter from a stronger source than ourselves. In the hard Hermetic School we find out how to handle "mind-stuff" as any craftsman learns how to utilise the raw material of his trade. At the same time we discover how Mind fits in with the Pattern of Perfection so we neither over- nor under-estimate its limits and value to God and Man alike. At the back of the very minds we are cultivating, runs the old haunting text; "What profits a man to gain a world for the loss of his soul ?"

It has been said that everyone makes mistakes, but only fools go on making the same ones. Wise people profit by mistakes and learn from them. It is the Raphael impulse in us

that makes us learn from the injuries we inflict on ourselves. This is curing our wounds on a level of wisdom. Most of us learn best in a painful way because it brings things home to us in a personal manner. Children learn the elementary lessons of life in this fashion, and we are still very much Cosmic children. In our forgotten nursery days we ran, fell, bruised ourselves, cried with pain and hurt feelings, were anointed and comforted by adults (one hopes) then sent off to run elsewhere. We did not fall so readily next time. So Raphael deals with us.

In point of fact it is not our bodies that feel hurt at all, but our minds. An unconscious person feels no pain from physical injuries, and even under prolonged torture there comes a point where mind and body disassociate from each other, and physical pain ceases its meaning. A highly trained mind can refuse to accept pain-messages from the brain and so frees the soul from suffering. This is not so uncommon as might be supposed, since any chronic invalid develops the ability to at least some small extent. They call it, "learning to live with the disability." The Hermetic student goes a step further and learns how to live *by* the disability or even beyond it altogether. Thus an ability of mind arises from a disability of body. In healing lies learning. That is Raphael's message to Man.

It is not that we must be hurt in order to learn anything, but until we develop enough intelligence to avoid injuring ourselves in all ways, we shall continue suffering. The Glory of Hod is our successful achievement of this state of mind, and Raphael will help us find it if we ask him. Creative use of thought is his speciality. With that art we may adapt ourselves to any circumstances, and then discover how to adapt circumstances to ourselves. That is Hermeticism at its height. We need not fear being hurt while Raphael remains to heal.

To discover something of mentality at its deepest level nearest to ourselves as earth-beings, we shall have to penetrate to the World beyond Raphael at Hod and arrive at:—

ATZILUTH, World of Origins: God-Aspect ELOHIM SABAOTH.

This is usually translated "God of Hosts", but we are up against the much disputed word "Elohim" again, and the old

divergence between the Elohists and Yahvists. The Qabalah arranges the problem neatly enough by prefixing the God-Names on the Black Pillar with the feminine Eloh, and those of the White Pillar with Yah. The Middle Pillar Names are combined values. Even in the Qabalah however, the patristic influence became very strong, and original balanced ideas of Male-Female interdependence were eventually biased over-much to the Masculine side. This is a point to be well remembered by modem researchers and practitioners. If we stand firm with the Middle Pillar and balance from that, we shall correct discrepancies as we go along.

In order to preserve Feminine validities of God-Concepts, the Qabalists were forced to become an "Underground Movement", since they were considered blasphemers and outragers of God by Jew, Christian, and Muslim alike. It is quite untrue to describe Qabalism as a Patriarchal practice or belief. Essentially it transcends sexual limitations of Divinity, but accepts both polarities as the ultimates of the Divine working-field in Created Expression of Itself. In the visual Symbol of the Tree, the field of Divine Force extends to male maximum potency on the White Pillar limit, female maximum potency on the Black Pillar, Humanity and Earth below, but God-wards—above—there are no limits at all through AIN SOPH AUR. Here at HOD, therefore, we encounter the first God-Aspect on our upward journey which has reached the full extent of Feminine potential, from which we can only be reflected upwards, downwards, or sideways to masculine potency.

Elohim Sabaoth is the Feminine Divine power in every single created individual. The Negative charge in each atom so to speak. Here we see Divinity as an infinite multitude of separate lives which are yet integral entities of the One Life. "Male-Female made He them" means simply that we are indeed all male-female beings with both potencies in each of us. Unbalance in either direction brings us trouble with a capital "T", but such is human nature that we go on learning the hardest way of all—beating our heads against the limits of sexual polarity which even God does not exceed in Expression.

When we think that Elohim Sabaoth is associated with the Glory of God at Hod, we shall find how naturally appropriate

this is. Splendour, healing, curiosity, inventiveness, and most of the Hermetic associations are feminine attributes, and the true Glory of Man is that humanity attempts to rise above itself in a Divine direction. It is the feminine instinct in the human race that keeps any form of religion going, for while the male "falls" and exteriorises toward Matter, female energy "rises" and internalises toward Spirit. In the Genesis Myth it was Man who fell, and the seed of Woman that brought Redemption. On this level of the Tree, we should think of Woman as Man's Glory, while Man is Woman's Victory. Hod and Netzach explain each other, for Netzach is Male externalising as Woman, while Hod is Female externalising as Man. Both combine at Yesod to produce Human Earth-life, or at Tiphereth to produce the Human Heaven-life.

We can think of this interdependency of the Male and Female Principles quite easily by using the mental device of an imaginary hollow rubber ball, white on its outside, and black on its inside. By the simple process of turning it inside out we have altered its appearance in relation to its externalities, but nothing else whatever has been changed. The question of polarity is one of relativity alone.

It might be helpful also to recall the story of Hermaphrodite. This being was the legendary child of Hermes and Aphrodite who commenced as a male. He was educated by the Naiads, or female water-spirits, and when fully grown, travelled everywhere impelled by insatiable curiosity. Eventually he bathed in a fountain whose Nymph Salmakis became so attached to him, that she persuaded the Gods to join them together in one body, and they became a single Male-Female forever. This allegory illustrates the position at Hod rather neatly. "Woman seeks man" sums it up.

The story of Pandora's famous box lines up well here too. As a rule it is loosely assumed that she opened the box herself and let out all the troubles, but in fact the original tale is not so. She was the first mortal woman made from clay by Zeus, given every possible quality by all the Gods, and conducted by Hermes to Prometheus (first-thought) as a wife. She bore the magic box with her dowry in it. Prometheus had enough divinity in him to detect a Divine deceit, so he passed the lady on to his brother Epimetheus (after-thought) who married her, and opened her box, thus releasing the

horrors, but finding the consolation of Hope as their only remaining chance of regaining true happiness. Not Woman, but Man opened the box.

This is a useful picture of what happens at Hod. Humanity in search of Divine gifts through the means of Mind (curiosity), automatically releases the troubles that accompany such a process, but while there is Hope (healing) we can never be entirely overcome, and may be assured of eventual attainment. For all his cunning, Prometheus was sent to his punishment from whence he was delivered by Hercules some thirty years later, which indicate the thirty-two Paths of the Tree. Epimetheus on the other hand was turned into a monkey, so presumably he had to climb the Tree the hard way. A very well thought out illustration of human origins and evolution.

The presumptuous Prometheus (who thought he could reach Heaven without Woman), was thrown into torments from which he could not save himself and had to be released by sheer Divine Power. Epimetheus on the other hand is like ourselves, starting at the bottom of the Tree with an ability to climb it. The Divine Gifts implanted in mortal Femininity are a Dowry for us to commence the ascent with. Perhaps the moral here is; "Second thoughts (Epimetheus) are best." Man's first inklings of his inherent Divinity lead to so much trouble through exuberant egoism, that only his second realisation of his human status helps him climb the Tree from its base.

It is from Hod and Netzach that the ideas of "soul-mating" come. This much abused doctrine means that the more highly individualised and developed a soul becomes, the less chances there are of matching it with another having exactly complementary qualities. Ordinary, run-of-the-mill, mass produced, herd-level humanity seldom has mating difficulties, since they are so similar to each other they fit together within limits of tolerance. Souls who advance or retire behind the wave-crest of average mortals do so at their own risk. The further they go from the so-called "norm", the fewer of their type will they find to mate with. Yet unless such souls existed, humanity would never rise or fall above its own flat surface, and so would succumb to sheer inertia. It is the ups and downs

of life that make it interesting and hold our attention on the business of living.

ELOHIM SABAOTH being the Divine Female Principle in us all, looks for an equivalent mate through humanity in YAWEH SABAOTH at Netzach. This happens on all levels of life. Each must find through others what completes themselves, and this applies both individually and collectively. If ever such occurred as a fact in this world, it would be the end of humanity, and a happy ending too, but such an event is utterly unforeseeable within any significant time for us here and now. Nevertheless, in striving for such a collective goal individual attainments do happen, which brings this ideal achievement nearer to the rest of us.

The description "SABAOTH" is strictly interpreted as "Hosts" in the sense of armies or combative groups, and here rises the "battle of the sexes" as a concept of an eternal struggle for sex supremacy. On the surface it might appear that the forces of Hod and Netzach were in opposition to each other, but the actual exertion of energy is concerned with maintaining the impetus of polarised potential rather than neutralising two extremities.

This means when positive and negative types of energy encounter each other, there is a resultant force-effect tending to diminish the original energies by its own amount. If this went on indefinitely without replenishment from the first force-supply, energies would simply cease altogether. In human terms, Man and Woman would cancel each other out leaving no remainder. Cynical temptations aside, the race must go on for the time being at least. So there is a "battle" (energy exchange) between Male and Female which in physical terms is the sex act. A resulting child proclaims the victor by its own sex, and continues the "conflict" when it is old enough. This is the "war" which is waged by the sexes on earth.

Hod and Netzach show plainly enough in combination with Yesod the Glory and Victory behind sexual reproduction. They maintain continuity of polarised power between Male and Female on every life-level. Naturally this is not exactly a tranquil process, but it should never be in any sense a hostile one. Enmity of whatsoever kind between the sexes, is entirely wrong. The ideal status should be one of balanced partnership. Two as one. There must be no question of "superiority" but

simply suitability. ELOHIM SABAOTH and YAWEH SABAOTH are the God-Aspects originating the pattern we must follow to obtain perfect results. All of us in Earth and Existence are involved with each other in this Scheme. The better we can develop our intelligence with the help of the ELOHIM SABAOTH God-Aspect in us, the better we shall participate in the Plan for Perfection.

Since Hod cannot be properly understood without Netzach, we shall travel along the level Path connecting the two Sephiroth and arrive at:—

Chapter Six

SEPHIRAH NETZACH, VICTORY, ACHIEVEMENT.

ASSIAH, World of Expression: Venus-Aphrodite.

Intellect without emotion is a frightening prospect, and here at Netzach Feeling balances Thinking. Aphrodite brings not only sex-love on physical levels, but the warmth and beauty of emotive love everywhere. Parental love for children, fondness for animals, gardening. Life-love of all kinds is Aphroditic. Pity and sympathy, affection and tenderness meet us at this point of the Sephirotic Scheme.

Singing, dancing, music and the ballet are associated with the Orphic Path proceeding through Netzach. All the arts connected with expressive joy are attached here, for what gives greater joy than Victory in the true sense of its meaning ? This is not a retrogressive and childish delight in the downfall of some opposing factor, which is merely incidental, but the sheer sense of freedom for energies to be applied in better affairs than struggling with immediate difficulties. Who can describe the soul-deepening experience of Achievement ? Some would liken it to a sex-climax, others to reaching the top of a mountain, others again to mastering a skill or writing a book. In basic terms it is an emotional reaction to the result of input energies over encountered resistance. We apply Power to a Path, overcome the natural resistance met with, and the subsequent result is Victory.

At the base of the Tree, our motives for ascending its Ladder of Evolution are very far from being either pure or noble. The elementary cunning of Hod is well matched by the greedy desire of Netzach. As we climb away from our primitive promptings we shall become spiritualised after the fashion of the Gods we follow. We become what we believe in. The concept of Divine Love manifesting through sexual channels in the form of Victory at Netzach leads us from the worst to the best of our human sex-expressions. Perhaps it is our greatest human victory altogether. To be complete rulers

of such vital power in ourselves and direct it as we will is a major aim of Initiation. "Love under Will is the whole of the Law" happens to be a correct teaching, whether Aleister Crowley quoted it or not.

The sheer power of Living Energy utilised by mankind through various sexual outlets is almost incalculable. To love and be loved is a primary need of humanity that must be fulfilled on all levels. We cannot complete ourselves without love-exchanges from other than our own entities. No one can fill themselves from self-love alone. We can never be more than we are, unless we love and are loved by other humans and the Gods Themselves. Love is to the soul what food is to the body, and who can live without either ? Just what sort of people are we without Love ? Who dares imagine such a terrible vision ?

Our normal human way of contacting Divine Love is through each other. We are all media of this indispensable Power which deals with itself through us. As yet we are obviously very imperfect vehicles, but since we are far from the peak of our evolutionary perfection, there is no present need for despair. Where there is scope, there is hope. It is certainly an awesome thought however, that each one of us on Earth is a representative of the Divine Entity, who will be experienced by other humans as we present It to them. Small wonder such a strong belief in Devils sprang up, or indifference to all religions resulted. If we encounter Gods through fellow-mortals, what sort of impressions are we likely to receive ? On the other hand what picture of Divinity do we present ourselves ? Not a thought for comfort or complacency!

For such reasons perhaps, many Mystics have chosen the incredibly hard way of Direct Approach to Divinity, cutting off contacts from other humans except maybe a very few dedicated to the same ideals. These Solitaries and Contemplatives either obtain the prize of their pursuit or pay the price of their failure. They make an all-or-nothing throw with their dice of destiny. Some succeed, many fail. None should even attempt such an effort without very fully weighing up the pros and cons against their own capabilities. To ignore Venus is to make a presumptuous assertion of self-sufficiency that may be more fictional than factual.

For the vast majority of us, the experience of Venus is not

only necessary, but provides us with the means of making our lives on earth worth living. Venus brings not only sexual love, but love between families, friends, groups, though alas not yet—nations. Homes, gardens, comforts of all kinds, and anything that reaches us through sensual satisfactions are Venusian attributes, for these are all trophies of minor victories scored over the odds against living. Puritans may disapprove of loveliness in any form, but without it they would not be here themselves to frown on the foolishness of those who bring Puritans to life.

Our senses, emotions, and feelings developed through the Venusian influence of Netzach are the beginnings of a human soul. They are neither to be despised nor dishonoured. Perhaps the momentary touch of a flower petal can bring a soul nearer Divinity than a two hour sermon. Venus has lessons to teach like Hermes, but she speaks to the heart rather than the head. We learn through the ecstasies and excruciations of emotions until we discover the secret of steering a middle course between both. Pain and pleasure are the Pillars of Venus through which we must make our Middle Way. The Path of Love.

Venus is attributed to the base of the White Male Pillar for the opposite reason that Hermes appears on the Female Pillar. Netzach displays Man seeking Woman, and indicates the feminine quota of an ideal male. Without this, a purely male human would be an insensitive, brutal, and ruthlessly aggressive creature at worst, or a dispassionate, cold-blooded self-aggrandising intellectual at best. It would depend on whether the male concerned was favoured by brawn or brains. In either case there would be no place for such a monstrosity in the Tree-plan for Perfection. If humanity is to have a sentient soul at all, it must arise from the feminising male potency at Netzach.

Esoterically, Soul is no more immortal than Mind. Spirit is the Immortal Principle in mankind, though it is through Mind and Soul that Man rises to Immortality in Spirit. Only by Love can a Soul exist and develop. Love at all levels. Feeling in all forms. The Operation of Venus is far more than a purely physical function. Souls are born from it as much as bodies. The orthodox Christian notion that sex should only be used for necessary propagation of the human race is a sad

misunderstanding based on a genuine attempt to safeguard the sanctity of sexual action between evolving souls.

Nothing uplifts or degrades the soul like sex-based stimuli. Man is moved to a greater degree by sexual impulses than even Freud supposed. On a primary physical level it is simply a reproductive act common to all forms of life resulting in propagation of species and the side-effects thereof. On Innerworld psychical levels, sex-energies and their distributive patterns can literally make or break a human soul, in addition to repercussive results on human bodies. The more highly developed a soul is, the greater the effects of sexual energy-exchanges. Venus creates or kills, and when we encounter her delightful dangers at Netzach, it is indeed a case of "Death or Victory." If we lose the battle we come back to rebirth, but if we should win, then our souls gain immortality without descending to matter, and we shall have advanced beyond the necessity of taking a mortal body to live in.

All the Mystery cults and religions were well aware of this, and much concerned with finding methods of successfully coping with such spiritual situations. The whole problem was and is, one of using sex-energies on Inner levels so as to produce the most beneficent results among human souls, especially such souls that are in the delicate state of developing through the Mysteries themselves. These had to be safeguarded and instructed by initiating them into sex-techniques which were found to have the best effects through body, mind and soul alike. Naturally such became jealously guarded secrets of the culti, though debased forms of them were fairly widely known or practised subsequently. The Tantric Indian System is full of them.

Such dealings with sex were very far from being merely primitive types of birth-control with no higher aim than an immediate satisfaction of physical lust. The whole secret lay in the Innerworld handling of energies by Mind and Soul. Only trained individuals could or can accomplish this with any degree of success, and penalties of failure can be observed in any severe case of psycho-physical breakdown. From an occult point of view, such failures are all the worse because effects can extend from one life to another.

Various physical techniques were experimented with by the Old Religions and Mysteries. Temple prostitution of both

sexes was widely practised with very uncertain success. An interesting point arises here as to the institution of "celibate" priest. Today, this only means a dedicated bachelor, but originally it meant a "dog-priest" (Kelb—"dog") who was a practising homosexual. Many were the sex-systems tried out with widely varying results throughout the Mysteries. We find traces of them in the early Christian Agape, and the later attempts by the Trouveres, to consummate sex-relations between males and females along non-physical lines. Such was the ideal. Whether it was ever achieved completely is a matter of opinion.

The balance of sex energies through spiritual channels remains a major problem in the Mysteries today. There has certainly been no final Victory in the Field of Venus, despite very uneasy periods of truce and temporisation. Neither Church nor Lodge has a satisfactory solution to offer, and ultimately it remains for individual Initiates or Groups to find their own answers. The Qabalah neither moralises nor pontificates on the subject beyond showing Paths of balance and the Male-Female relationships needed to maintain them. Interpretations of method remain for the Schools and Students to discover. One thing is certain, that until we are victorious at Netzach we can climb the Tree no higher. It may be as well to remember we are supposed to be fighting *with* Venus and not against her. Our chief opponent is our own unloveliness.

The planet Venus was called by the Greeks Phosphorus, and by the Latins Lucifer, both of which mean "Lightbearer". The Hebrews termed it "Nogah" (the Shiner) or Helel ben Shahar, "Son of the Dawn", because Venus shines brightly in the sky at morning. All these beautiful names became euphemisms for the Rebellious Angel who fell from Heaven and whose subsequent mission (authorised by Highest Divinity) was to test (or tempt) Mankind. The three prongs of his trident represent Greed, Self, and Sex. Almost every human would be caught by at least one point of this infernal fork. To escape them all, we should have to arrive at a state of superhumanity placing us far beyond their reach. This can only be done by learning the secret from Hermes and Aphrodite. Hermes will show us how to outwit her wiles, and she will show us how to outlove his ambitious cunning. Again the answer lies in the Middle Way between extremities.

To control Venus, the secret of her Zona, or girdle, had to be known. It was tied with a special knot, and its pattern hid the secret. Once this was mastered, Love came under control of Will, for the knot could be fastened or unfastened according to the Initiate's intention. There is an untold wealth of Occult Lore hidden in the ancient "knot-language", which conveyed intelligent messages before men could read or write alphabets. Research in this would be amply repaid, since knotted cords enter all Occult Systems in some way or other. It was anciently believed that to tie a knot in a consecrated cord could cause sterility. This remains with us today in the vulgar phrase : "Get knotted !" i.e. "Be useless as a man and powerless to bother me" Over-fertile males are sometimes teasingly advised by their comrades to "tie a knot in it." This is jokingly assumed to be a reference to their generative organ, but originally it meant to tie up the Girdle of Venus in order to lessen lust. Tied knots kept power controlled in its own circuit, while open knots released it to flow freely elsewhere.

The Symbol of the Girdle and Knot is a major Key in understanding both Venus and Netzach. Those interested in the problem might do worse than play meditatively with a convenient length of cord for a while. Results brought through from the subconscious mind are quite intriguing. The study and practice of "Magical Knots" is a fascinating one deserving a treatise of its own.

At the end of our considerations on the Assiatic angle of Netzach, we are left with the conclusions that wonderful and indispensable as sexual Love may be, it must be brought within our control if we are to benefit through it. The Knot on Venus's Girdle is a slip-knot. Round our feet the noose halts and trips us. Round our necks it strangles and kills us. Round our waists it supports and saves us from falling in the Abyss. The Middle Way is best again. Venus's Girdle teaches that Love must be bridled if it is to be guided for our good. Ways and means of doing this are matters for argument and experiment, but the necessity for the Girdle itself is obvious.

To tie the Girdle round one's waist at the commencement of any Ceremony means; "I place myself under control within the circle of Laws governing this Operation, etc." This is precisely what we must learn to do at Netzach if we are to gain the Victory of Venus. Perhaps we shall get a deeper

understanding of the matter if we enter the Netzach-world behind Assiah, which of course is:—

YETZIRAH, World of Formation : Angel Order, ELOHIM.

Here we are back to the word Elohim again with its dubious significance. Since it can be read as "Gods and Goddesses", a compromise may be reached by considering it to mean "Divine Ones." They amount to Divine contacts with every individual soul.

What is a God or Goddess ? So far as the question dare be answered, they are results, in terms of consciousness, between a human soul and the Unknown Higher One or Ones with Whom or Which we are related. Energy-streams from such sources are directed at us, and we have to translate them into appreciable terms of reference in order to deal with them. Suppose a certain type of what may be called Divine Energy affects us to a degree of conscious awareness, yet needs objectivity so that we know what we are aware of. The nearest association group capable of responding to the initial energy happens to be our "motherhood" chain of reactive consciousness. In such a case we shall finish up with the product of a "Mother-God" concept in some way or another. Put another way, we receive an input from a Divine Source, and this stimulates whatever in our minds and souls will respond best to its nature. We can only know the Divine by means of what is in ourselves.

A wit once wrote; "God created Man in His own image—and Man was so pleased with the results that he returned the compliment." Our anthropomorphic Gods and Goddesses are both human projections to a higher level and Divine projections to a lower one, the result of such an impact on meeting each other being what we may term a "God". These "Gods" are very real constructions formed mutually by Humanity and Divinity as points of common conscious contact, and they are certainly to be treated with the respect they deserve. To understand their natures and functions better, we must consider briefly their origins and developments.

Suppose we were trying to establish and improve communication with a species of being so remote from our own that they were totally unable to grasp our existence or relationship with them. We may imagine perhaps that we are trying

to make intelligent contact with our own blood-cells. All we could do, would be to use symbol-units from their field of being which had something in common with ours and attempt to construct an intelligible language out of these. At first, such symbols would be very basic and primitive. but as time went on and developments of evolution took place, communication would improve and become more sophisticated and facile. Exactly this problem exists between the Greater Consciousness and our own.

Our evolution on earth has presented just such a picture. Early Man formed God-concepts out of things he knew or feared. Elements, animals, trees, birds and all the rest. From these we evolved to anthropomorphic Beings, and then to concepts of pure Essences, Spirits, and Energies, "Gods" in their own rights like the others before them. All the "Gods" have validity in their particular role. Each may be considered as a single letter of a Divine Alphabet from which the Ineffable Name may be spelt by those who know the right sequence and arrangement. We have the same "Gods" with us now as always. They have not changed essentially, though we have altered our formalised concepts of them, and certainly have not nearly reached the verities of their nature. Every so often we experience what is now called a "major break-through" and we are shortly due for another. It was a "break-through" to arrive at a humanised God with all Divine attributes in the Christ-Concept. That was Divinity made human. The next Concept will be Man made Divine.

This brings us to the function of the Elohim. Their job is to provide the means and contacts in us out of which our "Gods" arise. Just as our beings and bodies must be made from specific materials, our God-Concepts must be formed through the Elohim, so they may be considered as the God-material in ourselves. Here we should distinguish between a God and an Ideal. Both are vehicles of a Higher Consciousness than ours, but whereas an Ideal belongs to the realms of Intellect and Mind, a "God" operates with Feeling and Soul. Hence the attribution of "Gods" to Netzach.

No humans, either individually or collectively can ever be greater than their own Gods and Ideals. The Gods of any people are those peoples personified souls and we may know the one by the other. Time is the dividing factor. Humans

reaching ahead of themselves into the Unknown, encounter the Gods they seek in the form of what they are seeking for. Later in time (sometimes not much later) the seekers will catch up with those particular Gods, and eventually evolve beyond them, as for instance most advanced modern people have grown far ahead of the old crude types of God such as the Goat-God, Thunder-God, and so forth. The greatest advance made by Man was the concept of an All-inclusive, Supreme, Timeless, Formless, and Universal Spirit who manifests through every channel, Path, or "God" according to its specific nature. The Limitless operating within limits. Even today, such a concept of Divine Being is beyond quite a large section of the human race.

The advantage of the Universal Spirit God-concept is that it opens us up to a range of unlimited development and progression. Its disadvantage is that its very abstraction makes it virtually impossible for an average human mind to deal with, or a soul to experience. A God is to be experienced, felt, moved by, with, and in, so that we are affected by the nature of the God concerned. Two factors move man, thinking and feeling. Ideals move our minds, but only Gods move our souls. We must be in a state of empathy with them so that effects take place throughout our sentient souls and we undergo an actual experience of that particular God. Such a relationship is a personal one in the most intimate sense and unless it can be established and maintained between God and human, they will be lost to each other. The Elohim are appointed to keep God-contact with humanity as far as possible.

Many metaphysical Systems have attempted to bridge the Abyss between the terrifyingly remote Infinite Spirit and Its human end-product by some kind of graduation. With the Christian Trinity it is a case of an indefinite Holy Spirit condensing into a Patriarchal All-Parent and emanating a Man-God who established earth-contact. The very presence of a Christian Church on earth shows such a Concept to be practical as a mass-media. The Qabalistic System provides ten God-Concepts as regular steps on the Ladder (or Tree-branches) each of which affords both an ideal and a God to which we may react, developing our Minds and Souls in the process. If we cannot react to a God then we cannot

evolve along such a Path. For this reason it was said; "Love thy God with all thy heart and soul."

Each God-Concept on the Tree is evocative of specific reactions in approaching humans. The sum total of such energies balanced with each other according to the Tree-sequence results in a perfecting being. An initiated Qabalist learns how to use the Concepts properly, and establish a close personal relationship with them all while still retaining an overall impersonal control. The Elohim build up the bodies of the Gods in us so that they are small enough to reach a human soul, yet large enough to contact all Creation. A truly amazing piece of interdimensional construction. Every possible emotive reaction can be produced from the Gods on the Tree, singly and in combination with each other. It is noticeable through Scriptures how readers are adjured to "love", "fear", "adore", and otherwise react to their God. All emotional responses. Even Demons have been postulated as targets for hatred, though these form no part of the Tree. Gods and Emotions go together.

By forming an emotional pattern in God-terms,-the Tree of Life sustains and uplifts the human soul towards its ultimate Immortality. The Qabalist knows where to look for what he needs. If he lacks love in his nature, Netzach supplies it, if Wisdom be wanting, Chockmah must be approached and so on. There is a specific God-network on the Tree of Life to cover every conceivable contingency. We have only to work them out and apply them. They will even teach us how to do this if we bother to ask seriously.

We survive by Spirit and Matter, but we evolve through Mind and Soul. Inspired by our Ideals, we grow into our Gods, for they are what we must become. They are real, incredibly potent Energies, evoking reflective responses in us which will eventually lead us to conscious life in states of being far beyond our present comprehension or means of motivated contact. The God-Images we make use of have less resemblance to their Realities than the blips on a radar screen look like the actualities they indicate. Nevertheless both radar screen and God-Image alike help us deal with Truth according to our capability of contacting it. In a metaphysical sense, an image of a God is a scientific instrument like its physical resemblance, the radar screen. This is very literally true, and

the construction of operative God-Images is a technique of some Magical importance, needing adept work of highest skill combined from both sides of the Veil.

Once the Elohim have effectively built up an auto-reactive chain of God-Images by which we are able to move in spiritual dimensions, we should make reasonable progress with our Tree climbing. Man and his Gods are a mutual necessity in the Perfect Plan. In early times men knew well enough their need of Gods. Then man discovered that although existence as such is possible without any formalised Gods, they are essential for evolutionary development beyond mechanistic limits. It remains to find Gods appropriate to human souls as they are today. Whatever they may be like, their counterparts will infallibly be found on the Tree of Life, so we may as well continue our God-search there. Penetrating the Sephirah Netzach still deeper we come to:—

BRIAH, World of Creation: Archangel HAMIEL, PHANAEL, or AURIEL.

Sometimes this Archangel has been written Hanael which means nothing but "I, the God". As one of the Great Four however, this Being is no less than Auriel the Light of God, with alternative titles of Hamiel, Grace of God, and Phanael, the Face (appearance) of God. The combined meaning of these Names is summed up in the ancient blessing;"The Lord make his face to shine upon thee and be gracious unto thee."

As the Light (perception) and Face (the perceived), of God, Auriel provides us with an ability to make God-Images by the help of the Elohim. By means of Auriel we become aware of Gods. This is strictly a faculty of soul as distinct from an ability of mind. We know Gods by feeling them. No amount of purely intellectual conjecture will bring us into intimate God-contact. Love is the surest cement for sealing Humanity and Divinity together. Aided by the Light of Grace directed by Auriel, we can see Divinity everywhere, even in the stones beneath our feet, one reason why Auriel is attributed to Earth, which is a "face" or appearance of Divine manifestation.

According to legend, Auriel (in his Phanael aspect) was the Angel who wrestled with Jacob and changed his name to "Israel" (Prince of God). During this encounter Jacob

received the mystical maiming that made him into the Lame King. Some read a castration significance into this, but such is a doubtful interpretation, since ritual laming was even in those days an old established custom among herding tribes. Its origin was most probably to lame a valuable breeding male beast (the herd "king") so it could not wander away any great distance from its owner. Another point was that if the animal was adequately fed and did not waste energy in running around, it had all the more inclination to breed. The ancients reasoned that what worked with an animal should work with a man, so some tribes deliberately lamed their "King-breeder", whose principle function then became one of fertilising selected females so as to produce the best possible tribal stock. Israel certainly obeyed the command to be fertile.

Applied to Netzach this analogy fits very well. Auriel directs energies away from the athletic to the artistic field, and turns exuberance into exhilaration. We are "lamed", or limited in one direction so that our potencies may be applied elsewhere. Victory is achieved by sacrifice and life emerges from death. Auriel is the creative Angel of Netzach, and consequently the patron of all arts arising from the feelings of a soul. Here we are on the Orphic Path, and we may soar to heavens of happiness or swoop to hells of sorrow with equal speed of alternation. Both experiences extend the soul through Inner dimensions of its own reality.

As the Archangel of the Face (Appearance) of God, Auriel is responsible for our perceptions of Divinity in even the most ordinary ways. It is all very well for isolated Mystics to have blinding visions of spiritual heights unreachable by common mortals, but Divinity should be closer to us than that. The light of Auriel brings Divinity to the very doorsteps of our hearts by the magic of love. It is to be hoped most of us experience the wonder of "falling in love" at least once in a lifetime, when the Indwelling Divine Principle of an ordinary human becomes aware of its counterpart in another mortal. This is also possible in connection with other than human individuals. Something of such a nature may take place between human and Divine principles in natural or artificial factors.

It may be that under favourable circumstances of emotion

and environment, a culminating rapport is made between the soul of a human, and Divine Spirit manifesting through material or emotive levels. Perhaps the combined factors might be an exceptionally beautiful sunset in ideal surroundings with just the right music. Whatever the externals are Outer and Inner Divinities meet with a surge of power that must be experienced to be appreciated. No words can describe this happening. Everything suddenly "comes alive" with startling clarity accompanied by a sense of "rightness" and an actual knowledge of Divine Presence such as cannot possibly be told by any human means. We have literally fallen in love with a God-manifestation, and touched Heaven while we are on Earth.

Experiences of such a nature are essential for the growth and development of human souls, for they make Divinity a real and integral part of their nature. We can talk and think of Gods and metaphysical values for lifetimes getting no nearer their reality. A single flash from Auriel will put us closer to God in an instant than centuries of our muddling speculations. Once that Light touches us we no longer guess, we *know,* yet we shall never be able to explain our knowledge any more than we can explain colour to a blind person. Nothing but love works such a miracle, and this indeed is the secret of Netzach.

It will be appreciated that these love-experiences are matters of degree. They may be intense to a point almost beyond bearing, or so gentle and constant that their effect is scarcely perceptible. It is all a question of the stimuli-pattern applied to a soul and the reactive ability of the soul itself. There is nothing to be gained by exposing a soul to a stimulus it is unable to handle without injuring itself. Soul-damage is harder to repair than injury to physical tissue, and its effects are more contagious than infectious diseases of the body. The stimuli-patterns necessary for maintaining a healthy soul are the Keys of the Mysteries and form the basics of most religions.

Both Churches and Mystery Schools are very much concerned with setting up artificial patterns of stimuli calculated to place the participants in direct contact with Divinity, and so evolve their souls into what they should become. This is the entire reason for ritual, which utilises every single known soul-stimulus, making patterns of these as a framework of

experience in which the soul can operate. Given a balanced combination of Hermetic and Orphic ritualism, any soul will be provided with a field of action in which it can work its own good or ill. Mystery Schools try to grade their rites according to the type of souls involved, so that each soul operates in its own best field. Churches, on the other hand, seek to offer rites having the greatest appeal for average souls, with minimal harm to them, even if maximum good is equally unobtainable. Both Systems have their successes and failures, for the human soul is very far from its peak of perfection.

Auriel is the Archangel of Light who shows us God through love, yet Love is represented as blind, and it has been said; "No man hath looked upon the Face of God (Phanael) and lived." This simply indicates that Divinity and Love is not to be seen, but felt and become. Sight implies objectivity and a sense of difference between the seer and the seen. God is thus not to be looked at, but loved and entered into union with. Loved and Lover must become one. So Auriel indicates. It has been aptly said; "Love makes the world go round", and this might very well be Auriel's motto, since he is the Archangel of Earth and its fertility. When we invoke him, we should think of him as the bearer of Divine love reaching us through even the most mundane media, and certainly by means of all the stimuli available in our churches, temples, lodges, or natural surroundings whereby we intentionally approach Divinity.

With the feeling of God-hood in itself, a soul can climb the Tree of Life, otherwise there will be little point in making the effort, and according to the Light of God (Auriel) in us, so shall we proceed. The Light motif is found everywhere throughout the Tree with all varieties of meaning, for not only is it a Tree of Life, but also of Light, from which it begins and ends. Qabalistic Mysteries are essentially those of Light, which also signifies Truth. The mysterious breastplates of the High Priest were called Urim (Lights) and Thummim (Truths) so that the interdependence of those two essential Principles might be given its proper significance, and show that Light reveals Truth. Many are the speculations as to the use of those magical stones. All indications are that natural or artificial light was passed through the Urim so that it illuminated the Thummim in such a manner that oracular interpretations were

made possible. The Urim was most probably a primitive lens capable of projecting a beam of light across a temple, and the message it conveyed to a conscious mind arrived subjectively by auto-hypnosis. Both Urim and Thummim were certainly an optical device of some kind to which the priests attached religious significance.

Leaving Auriel to shine gracefully in the Creative World of the Gods, we go behind his back so to speak, and arrive at:—

ATZILUTH, World of Origins: God-Aspect IHVH SABAOTH

Yaweh Sabaoth is usually translated Lord God of Hosts, but here it signifies the Male-Positive Divine element of every living soul. Just as at Hod we found the Female-seeking-Male potency, so at Netzach we have the Male-seeks-Female principle. In fact the Magical Image is a beautiful naked female which symbolises well enough a truly male ambition.

Man on earth is a naturally polygamous creature, and has sufficient seed in a single male to populate the whole planet if every seed bred a body. Thus, one man is a miniature Lord of Hosts in himself, though none of those hosts could appear physically without an equivalent host of females to bear the single seeds. Between Hod and Netzach therefore, we have the picture of the One producing Many, and the Many held within the One. The Divine Host of human hosts.

At this point of the Tree we encounter the Living God as distinct from the Doing God or the Being God. Life is an outcome of Existence and Being which is assigned to the top of the Tree. In descent, this divides **or** polarises at Tiphereth into the hosts of lives at Netzach and Hod which re-impact on each other at Yesod and express themselves earthwardly in Malkuth. Since we are ascending the Tree however, the God-Aspect of Netzach presents the Positive portion of the Life-cycle which might be called the Eternal Male Soul.

An objection may be raised here that homosexuality makes a denial of such Principles, but this is not so. Male and Female potencies seek love-expressions between themselves on soul levels whether their bodies are of one polarity or another. The human body is bi-sexual to some degree, but not enough to be readily adapted to either polarity. The human soul, however, is capable of polarity change if pressures are applied with the intention of producing such an effect, which results in a soul-

body combination of diametrically opposed polarities. Homosexual relations may then occur with other individuals in an attempt to re-polarise, though these are commonly ineffective since the wrong combinations are sought.

A female-soul male-body individual for example, usually seeks a male-souled male-bodied mate, and the male-soul female-body types attach themselves to an all-feminine being. Were they to match soul and body potencies on their own planes, there would be more reasonable results. If the female-souled man and the male-souled woman combined, the balance would work out well enough. Trouble only arises when bodies and souls do not harmonise with each others polarities. Bodily sex relations are straightforwardly functional, but to a developing human being sex is very much a soul-affair, and soul-sex becomes even more important than body-sex. This is what makes inharmonious sex-relationships between souls such a tragedy of human suffering through unbalanced potentials.

Yahweh Sabaoth must not only be considered as the Male Divine Aspect of human life, but of all life as a regenerative phenomenon. The peak Positive potential of Divine reproductive power, which made mankind in its own image—Male and Female—and is thus the Ideal Image of both. Yahweh Sabaoth is the Male God-type of every life form, be it human or otherwise, and is the extremity of masculinity that can exist for any living being.

Here we shall have to reconsider any preconceived ideas about the typical male as a potent brute with little in his nature beyond fighting and fornication. Such may be man less a soul, but Yahweh Sabaoth is the Soul of Man which produces a very different being than an uncivilised aggressor. We have been accustomed to vaguely associating Soul with woman and Mind with man, but the Tree of Life puts these associations the other way around. It is a question of potential rather than actual sex, because humans of either sex must develop both mind and soul as they evolve. Nevertheless if we look quickly back over human history as a whole, we shall find that over the broad average it is only recently that female minds and male souls have made much mass-development. Individual instances stand out at all periods of time, but Yahweh and Elohim Sabaoth are concerned with entire

humanity whatever this may amount to in actual numbers.

Again and again the Tree teaches us that unbalanced progress leads to trouble, and this is true of soul minus mind. The proper way to climb the Tree is by its trunk or Middle Pillar, extending our grasp equally along its limbs towards the Black and White Pillars of limitation. We are shown this plainly enough by the titles of Hod and Netzach, Glory and Victory. One without the other would be unthinkable by those who originally chose such attributes to designate Mind and Soul. Winning a soul is surely the finest victory mankind will ever know, yet the glory of mental achievement must go with it, or there will be little meaning to the advance gained.

Yahweh Sabaoth may therefore be regarded as the Divine impulse which enlightens us so that we develop our souls by means of our God-concepts with all our hearts and feelings. This is the Path of pain or pleasure. Mystics tell us rightly enough we must eventually rise beyond reach of both, but the fact remains that until we learn to live with them we shall not be able to live without them. Emotional experience is an essential part of human progress out of which a soul emerges strong enough to surmount all emotions and use them properly for its own expansion. The Tree teaches us to control the growth of both mind and soul with one another, yet to shun contact with neither. There is no place in Qabalism for grim ascetics who would exclude themselves from ordinary human feelings or deny the senses they were born with. Love, laughter, affection, and every emotive expression that extends the soul through its own dimensions is included in Netzach on the Tree of Life, and the Yahweh Sabaoth in each of us sends us forth in search of these necessities.

It is the Divine Spark in us (which belongs entirely to the Supreme Spirit), that makes us *what* we are, but it is the minds and souls we gain by our efforts that make us ***who*** we are. We really do create ourselves out of the basic materials we are supplied with or can obtain on our own account. These come from every source available on the Tree of Life and through every living soul we encounter during our incarnations. Individual souls rise beyond need of further embodiment, but the mass of humanity remaining on earth prove by their very presence here how far short we fall of perfection. Nevertheless perfection is essentially an individual

business. Each one of us is responsible to the Yahweh Sabaoth in ourselves for what we do with our souls, and as we become more like the Image of God after which we were designed, so will the God of Hosts, both human and heavenly, become that much more manifest among and in us all.

By the meeting of Mind and Soul from Hod and Netzach at the Middle Pillar, the two energies either turn upward or downward. Since we are climbing the Tree, let them merge and increase in power so they will carry us up the Ladder a stage further. This perfect combination of qualities will take us as far as any human being may develop and still retain an essentially human nature. We have reached the balancing point of the whole Tree-structure at last.

Chapter Seven

SEPHIRAH TIPHERETH, BEAUTY, HARMONY, 6.

ASSIAH, World of Expression: The Sun.

When meditating freely on a correctly proportioned and coloured Tree of Life it is normally Tiphereth which draws the attention and holds it captive. Tiphereth is to the Tree what the Sun is to the Solar System, the vital centre and heart. Its Name, Beauty, signifies the beauty arising from the natural harmony of things with each other as parts of a whole together. It is the power point around which Cosmos is constructed, and if Tiphereth were removed from the Tree, Chaos would supervene. Everything may emanate through Kether, but it is Tiphereth that holds everything in significant relationship each with other.

The immediate lesson we learn from Tiphereth is that unless our own lives are properly centred around an adequate point we shall lose ourselves in chaos also. Without an Inner Sun illuminating us we break up and dissolve into disorder. For each of us this Sun is our raison d'etre, no matter what we call it. The more perfectly we build our beings around it, the better for ourselves and everyone. Under any name, this true centre in us is our God Within, Highest Self, or Point of Perfection. It is certainly the best and utmost we can ever be as evolved human beings. The Qabalistic Operation of the Sun is concerned firstly with finding this Divine Indwelling Principle, and secondly with relating the rest of oneself to It in accordance with the Tree Pattern.

Mankind instinctively worships Sunwise in one way or another. The ancient symbol of the Solar Cross is the base-plan of most Mystery Faiths. A circle round a fire whether of humans, stones, or both, was man's first attempt at making a social cosmos, and Lodges, Churches, and Temples still use such a principle of construction in some form. Either literally or figuratively, Light is identified with human progression toward an ultimate state of perfection. We describe ourselves

as the Children of Light as distinct from those of Darkness, and associate Light with Life and goodness. While it is not literally true that darkness per se is synonymous with evil, an absence of Light does permit the growth or perpetration of much that can be harmful to healthy and happy living. On the other hand too much Light may be even more life-destroying. Balance is needed with Light as with everything, and this is what Tiphereth means. The right Light for right Living.

Tiphereth is the vital point on the Tree where Light and Life interchange energies. In the Creation Myth Light came first and Life followed. With the Tree of Life, the original Light of Kether shines directly down the Middle Pillar and becomes the Life-Light of Tiphereth. Going still further down the Tree, Life becomes lives, as we have seen through the remaining Sephiroth. Ascending the Tree we transcend Tiphereth, and become conscious existences of energy beyond need of embodiment. Such a condition of being, however, is not likely to overtake the average human for a most indefinite period.

Our lives in the Solar System are limited by the life of the Sun itself. When it finally explodes we all share its extinction. Microcosmically the life of every human being depends on their "vital spark" which is the Sun within themselves. This is bodily expressed in the innumerable nuclei of the atoms from which our bodies are constructed. We can feel it for ourselves in the natural heat of our own flesh controlled by a process just as marvellous as that which keeps the Sun and its planets in a condition of balance with each other. The cessation of either Light-Life means both darkness and death for one or all individuals.

The physical Sun however, is insufficient for our deeper needs by itself. It must be backed by mental and spiritual equivalents, the so called "Sun behind the Sun". Unless we are energised by this "Inner Light" we are no more than other life-forms on this or any other planet. Such is the Sun to which Tiphereth draws our attention on the Tree of Life, and this is the Light in us that we must find and follow. It is impossible to overestimate the importance of this task in both theoretical and practical Qabalism.

It does not need much imagination to see that the whole

Tree is put together around Tiphereth. Each Sephirah except Malkuth is directly connected by a Path to Tiphereth. We have only to project the design into circular form instead of on parallel Pillars, and there is the central Sun and its Planetary satellites. By taking Kether as a central point, Chockmah as the Zodiac perimeter and Malkuth as the point of observation which forms the opposite pivot, the remaining Sephirah group around the Sun of Tiphereth quite naturally. Some interesting combinations can be made with this design, even though it does not include Neptune, Uranus or Pluto in the planetary scheme. Above all, it demonstrates the vital function of Tiphereth.

Life on any level is impossible without a nucleus. This is why so much early Qabalistic training is devoted to exercises which mentally construct the Tree and Sephiroth around the practitioner's person, with Tiphereth radiating to all points from the heart. In addition to this of course is the Creative Compass with the central Sun again held in the heart. Once" these parameters of Inner Dimensions are established, the Initiate becomes able to function with the consciousness they contain. Again and again it must be hammered home throughout occult training that the Magnum Opus of all Initiates, is the creation of their own Cosmoi, and this can only be constructed by following the Universal Pattern.

The elementary instructions are simple enough. First to seek the Divine Light at the centre of our living beings. Then to relate all our externals to It in the balanced plan as indicated by the Tree of Wheel of Life. That is the whole and entire essence of Qabalism. The relationship of Tiphereth to the rest of the Tree will supply all the answers to sincere seekers willing to spend time and effort on the work.

Like the Sun, Tiphereth is the Point around which the whole power of the System pivots. The pure energy of Light and Life emerges from Tiphereth and after being processed through Hod, Netzach and Yesod, passes into manifestation in Malkuth. To this extent we may think of the Tree from top to bottom in four general stages.

The Three Supernals as the PRINCIPLE
Chesed Geburah as the POLARITY
Tiphereth Hod } of BEING
Netzach Yesod as the POWER
Malkuth as the PRACTICE

The power behind the phenomenon of Light is incalculable, for it is radiant energy from what might be termed the Universal Nucleus, and so is the One Power from whence all lesser and typified forces derive. We are only beginning to touch the fringes of this power on material levels. Ultimately we shall derive all the motive power this world needs directly from its Solar source, via converter-satellites, though it will be a long time before it is discovered how to make these safe. Otherwise the earth will be encircled by potential nuclear bombs of a power to make the present ones seem like popguns.

Any schoolboy can concentrate sunlight through a lens so it will set fire to combustibles. It takes a skilled scientific operator to work a laser beam capable of boring a hole through steel. Both share the common principles of being light beams intensified and concentrated so as to localise and project power. They are what might be called compressed light. An average amount of light providing normal illumination for a large area is brought all together so to speak in one minute space. The result is an increase of intensity which produces a given effect in a correspondingly shortened time and limited field. For example, instead of gently lighting and heating a fair sized area of earth for several hours, the same quantity of light if efficiently focused would burn a small deep hole into most solids in a matter of moments. It is all a matter of control and application. Precisely the same laws apply to Inner Light on mental and spiritual levels.

Such a concentration of spiritual solar energy may produce an equivalently disastrous effect to its physical counterpart. The Golden Rule of Light is that it must be guided by Law under Love. In other words the Power must be subservient to the purpose of the Plan and never used indiscriminately. This is shown clearly enough by the place of Tiphereth at the centre of the Tree. True it releases energy between itself and the other Sephiroth, but at the same time they act as controlling or limiting factors which keep this energy proportionately balanced in its action. The peripheral Sephiroth are as necessary to Tiphereth as planets to Sun, or rim to gyroscope. Thus balance and harmony which is synonymous with Beauty is maintained.

Enthusiastic students of the Occult would be well advised to

approach their Inner Light with at least the same caution they would observe in dealing with the Sun, or in exposing themselves to radiation. We are not in a state when we can bear this without adequate filters. To be bodily blinded is bad enough, but to be spiritually blinded or burned is even worse, and the effect lasts more than one lifetime. It is only safe to seek as much Light as we need to illuminate our Path between the Pillars as we progress along it. The entire Key here is BALANCE. We must obtain sufficient Light to provide power to keep us dynamically balanced like a rotor on its pivots, but any excess liable to cause violent deviations from course, erratic behaviour, or other calamities is to be avoided. Once balance is lost, we are lost with it. Tiphereth teaches us this unmistakably.

This vital balance is kept in the same way physical balance is maintained, by equalising extremities in relation to a common centre. The problem of what to equalise with which is solved by the Tree Pattern itself. All the complements of equilibrium are clearly shown. Every possible aspect and facet of life is classifiable with some point of the Sephirotic range. To know the counterpoise of anything, we have only to ascertain its Tree-position and, using Tiphereth as a reference point, find the equilibrating factor. Suppose for example a state of plus unbalance arises at Geburah (Severity). This can be compensated by increasing the value of Chesed (Mercy), or decreasing the Geburic overplus by channelling it via Binah (Understanding) and Hod (Splendour, etc.).

Correction of unbalance is not always so straightforward as this in practice, owing to the wide variety of factors involved, and the fact that unbalance is a continually altering state. The Plan of the Tree however, shows it to be that of a self-correcting System with built-in auto-compensation channels. These are the "Paths", and that is their real purpose. It may be as well to consider this briefly here.

Once we can clear away the pointless confusion of alphabetical and other "attributes" cluttering up the Paths of the Tree, their use becomes more evident. In the first place they were only numbered with Hebrew letter-tags for the sake of reference and identification as for instance we number the pages of a book. All the mystic muddle of tentative Tarot and other unnecessary attributions came from conclusions of those

who either failed to grasp, or deliberately sought to obscure, the significance of the Paths. They are simply the circuit-routes for the energies arising from or through the Sephiroth concerned. The only purpose for their numbers is to indicate the type and location of the energy in question. The real importance of the Paths is their *function* and *nature.* If accurate symbology can be found for this, well and good. Otherwise the issue becomes hopelessly confused.

It will be noticed there are two main Path-circuits. The first is that of Power distributed internally to the Sephiroth via Tiphereth, and the second is an energy-exchange pattern between the Sephiroth themselves. This is a very important consideration as we try to understand the purpose and function of Tiphereth on and in the Tree. The Origin of power comes from the Unknown behind Kether of course, but its centre and practical point in the Tree Scheme is Tiphereth. In old parlance Kether was called the Greater Countenance, and Tiphereth the Lesser. This was to indicate their identity of function on different levels.

To get an idea illustrating in some degree the workings of this, make or imagine the Sephiroth, less Kether and Malkuth, in a circle round Tiphereth. Then let a spindle be pushed through the centre so that it projects equally each side. This makes a spinning-top. The applied force from the fingers is the energy coming from the top of the spindle at Kether, the whole thing spins on the bottom pivot of Malkuth, but the centrifugal force keeping it going is based on Tiphereth providing the balance for the whole. The Paths now become the stress-lines relating the entire miniature Universe to its internal and external status. Power is projected to the circumference from the centre, but that circumference must still be balanced in relationship to itself and the ground. Unbalance endangers the motion (or life) of everything. By automatically exchanging energies with each other via the stress-equalising Paths, the Sephiroth maintain their Cosmos perfectly poised around Tiphereth.

This is the sort of Cosmos the Qabalist is expected to create and keep going as a means of his own existence. It is done by applying the Tree of Life Plan to himself by every known means (and many that it will teach him) until his whole Inner World works according to the Tree Pattern. Once the

arrangement begins to function it will build in its own automation, like the physical body does with its functions. If the Pattern of the Tree is impressed deeply enough on basic levels of consciousness and being, it will produce its own results in the shape of a perfecting human soul, correcting its own unbalance as it progresses.

To the Qabalist, all so-called "sins", "evils", "wrongs", etc., are matters of unbalance. So is disease. Good is seen as a condition of Balanced Harmony, and Evil as Unbalanced Inharmony. The moral and ethical angles are another affair altogether. To alter an undesirable state of human affairs, the Qabalist immediately considers the question of balance rather than blame. Such an ideal condition is only brought about by proper distribution of energies via the Paths, and Tiphereth is the reference point of Poise and Power.

The connection between Tiphereth and the Sun is thus a very close one, and the Solar Symbol is indeed the significant one for this Sephirah. Unless the general principles of this matter are grasped, there is little hope of understanding the rest of the Tree-workings. The Tree must not be thought of as a design on paper, but a living, moving, dynamic Cosmos in its own right. It is as real as the Universe and alive as the cell, nerve, and circulatory systems of our own bodies. The Tree means more to a Qabalist than his bodily arrangements, because it is the system of his soul, and the field in which his spirit moves and lives. Such is its essential reality.

From the Sun aspect of Tiphereth, we must move on to the Angelic World immediately connected. This is :—

YETZIRAH, World of Formation: Angel Order, MALAKIM.

The word "Malakim" literally means Kings, Rulers, Masters, or Controllers. It carries the significance of those who have authority to govern their own sphere or "kingdom". Perhaps a more modern term for them would be Nuclear adaptors, for that is their function.

We have to remember Angels are Formators operating in their own fields of differentiated Existence. The work of the Malakim is to provide and maintain conditions for centralisation. In atomic or cellular states this is the nucleus, but in non-physical terms a centre may be anything from a principle

to a person. At all events it is like the Sun, a Point of Poise around which an association of other points or planets federate together.

On a Macrocosmic scale, the Malakim help to keep entire Solar Systems and Galaxies related with each other. On a Microcosmic scale they hold the smallest tip of an insect's antenna in being. If they fail (or we fail them) in keeping our bodies balanced in all parts, then we become diseased or die. Should such control fail in our minds we become insane. If this calamity occurs in our souls we become vicious or evil depending on the degree of unbalance.

It is not that the Malakim hold any form of organised existence in a static condition. All is in a constant state of change around them. Their job is to provide points of balance for the action of change itself so that a minimum of disharmony occurs. They do not prevent what we might think of as disintegration and death, but they build the process into one of simultaneous regeneration by finding focal points in new fields of existence for whatever has served its purpose elsewhere. Our word "death" with its sense of cessation would mean nothing at all to the Malakim. For them there is no cessation but only continuance in the Eternal Dance of Life. Nothing stops, things just alter. So do people in all their states of being.

Like people also, ideas keep altering. Here again the Malakim are responsible for the formation of mental centres around which thought-systems associate dynamically. In the ancient Mithraic Mysteries they were called Lords of the Pivot, and this is indeed a good description. If the centre was sound enough, the peripheral arrangement would continue its cyclic progression for a good period with good results. Once the centre became unsound the circumference broke up. This is why Systems and religions need a strongly sound central Point if they are to stay in existence. Such is a God-concept for a whole Faith, or a Saint-concept for a cult, or a Hero-concept for a nation. The Malakim help build these up and keep them going, but they are subject to change with time as all else. Whatsoever is formed fades out and becomes re-formed. Forms are but temporary vehicles of fundamentals.

It is for this very reason that the Sephiroth of the Tree have been named as they are. All are unchangeable Fundamentals

of Existence as related in terms comprehensible to humanity. Therefore they will stay together at least as long as living consciousness exists, and if that ceases so do we. The Malakim, like ourselves, have the whole Sephirotic System of Fundamentals to draw from when setting up their centres of action, and we would do well to learn their methods if we can.

We must remember the Malakim themselves are not actual centres or nuclei, but the formation such nuclei take. Mechanically they could be both the pivot and the bearing in which it runs. Mentally they might be the main idea formation and its immediate relationship to externals. Spiritually they could be the impact-pattern of an emotion or feeling around which a cycle of human consciousness occurs. They are not, so to speak, the mainspring of its power, but they are the shape, size, and type of spring which relates it to the mechanism it works. If this is right, then all goes smoothly, otherwise results are useless.

Every unit of Creation, no matter what its nature, has its own centralisation while being also in peripheral relationship with its externals. We cannot know the extent of these dimensions of existence, but we can appreciate the function of the Malakim in adjusting the outside of one specific type of existence to the inside of another so an energy exchange between the two may take place. It might be for example that some particular thought called for a number of various things on material levels in order to establish itself as a nucleus. The Malakim would not actually provide those things, but would concern themselves with forming power-contacts between the things and the thoughts. Each Angel to its own function.

The incalculable value of the Malakim to human beings of course, is their assistance in maintaining balance between Inner and Outer life. Most human ills are traceable one way or another to some kind of inharmony or antagonism between the Self and its expression on differing levels. Providing the humans concerned are willing to be harmonised, the Malakim can supply means of relating the components of a situation with each other insofar as this is practical. It must be understood that Angels are not, nor ever were, miracle workers. They operate along perfectly natural laws, and they neither can nor do work impossibilities. Therefore if the factors of any

unbalanced condition cannot be related harmoniously with each other by any immediate or simple means, the Malakim will have to abandon existing nuclear patterns and reform others. Such a process may be painful to the souls involved. A simple example of this is the repairing of bodily tissue after it has been injured or diseased.

In healing, whether physical or spiritual, the Malakim are absolutely essential. They do not initiate the healing impulse, but they make its progress possible by making power-paths between the point of rebalance and the disturbed condition. Unless they function properly, complete healing is out of the question. In cases where they are able to re-establish a harmony pattern throughout a whole organism on all its levels simultaneously, a "miraculous" healing is said to have taken place. Such a miracle is not in the healing, but in the short circuiting of time as reckoned by human consciousness.

Healing itself is a perfectly natural process of nuclear and peripheral re-alignment throughout an entire condition of unbalance. In the case of a human being this includes spiritual, mental, and cellular structure. The three states are really one, like the beginning, middle and end of anything. Disease manifests as disharmony, which may be corrected by rebalancing the energy circuits of the organism as a whole, or this may not be possible owing to completely missing components through destruction or deterioration past the point of restoration. No spiritual healing for instance will normalise a moron or regrow a missing limb. To rebalance such conditions, the organisms concerned would have to be disestablished by the death process and rebuilt from spiritual levels again.

For so-called "miraculous" healing to occur, an immediate rebalancing of energies on basic spiritual levels of the living organism must take place. Once this happens, results through mental and physical levels follow almost automatically. Such a complete alteration of a soul so briefly is an exceptionally rare happening, however, needing a tremendous impact of power to accomplish, besides calling for minimal risk of damaging the whole organism through shock. It is more usual for a safer if slower process to be used. The Malakim, operating in a natural way, can then adjust nuclear alignments between spiritual and physical expressions of energy.

Sometimes this process appears in the consciousness of the

individual. It was Carl Jung who noticed that when healing was established on psychic levels, the patient almost invariably began to have visions or experiences of the Circled Cross Solar pattern, or Mandala. Such a happening seemed almost a sine qua non of healing. It was, of course, the application of Solar balance to the unconscious part of the patient which began their healing process in the first place. This is the working principle of what used to be called magical, and is now termed "paranormal" healing. Reverse its action and disintegration takes place. The Solar Cross is the key to the whole operation.

The Malakim are indeed the agents with which Tiphereth relates itself to the other Sephiroth, but they are not its power source. They do not direct, but they are directed. Their whole purpose and practice is summed up in the personification of their Archangel encountered in the next World to them:

BRIAH, World of Creation: Archangel MICHAEL or MIKAL.

Michael should need no introduction to Western esotericists. His name means "the Perfect of God" or "He that is like God". Leader of the Heavenly hosts, Prince of Light, Vanquisher of Darkness, his titles are many along the same lines. He is usually seen as an armoured Being in the act of subdueing the Enemy of the Evil One. His weapon is not the sword but the Spear.

Some (though few) Qabalists place Raphael in the Solar position, but this is a bad error. Michael is obviously Solar in nature. The mistake arose through Raphael's function as healer. However it is only the wounds of humanity that Raphael heals. Michael is the healer of diseases, and the Point of Solar balance that initiates healing is his province. He makes evil serve good, or in other words restores lost balance.

The magical instrument of Michael is undoubtedly the Rod (or Spear). There are a number of reasons for this. The early fire-hardened staves of primitive people were the first spears. They handled fire by carrying or controlling it with the ends of rods. A staff was the sign of authority, and Michael rules Heaven. Originally the staff had one end cleft and one end pointed. The cleft end has sometimes been elaborated into

horns or a cloven hoof, but its first purpose was simply a notch for the throwing-stick to engage with. Carried point up, the staff meant hostility, but point down friendship. Michael's spear is pointing downward in peace to the human observer but upward to the prone Enemy beneath his feet. A rod stuck in the ground was man's first sundial-gnomon, and a spear stuck in the earth meant both peace and purpose. Most certainly the Rod is Michael's.

The story of the War in Heaven with Michael's victory over Sammael (Venom of God) is too well known to quote. It may be as well to remember however, that Sammael's punishment was Mankind. Most casual commentators assume the task of the Wicked (or Disobedient) One was to torment Man. It seems to be forgotten that conversely the "sorrows of Satan" are caused by none other than ourselves. Legend said that many of the Angels complained to, and reproached God with the Creation of Man. It is even written that: "God repented that he made Man". All Heaven split on this single point, was Man worthwhile or not. Michael thought Man might amount to something in time, and Sammael considered Man the big gest mistake God ever made. They are still sorting out their difference.

By and large, Michael is the cohesive Solar Power holding Creation together, and Sammael is the disruptive Solar Force that takes things apart. Hence Sammael is also the Angel of Death. Both are necessary in the entire Scheme of things, but we naturally see Michael as a guarantee of life. He conquers death just as light puts out darkness. So we make him our friend as Sammael is an enemy. Not very correct perhaps, but entirely understandable.

It seems significant that Michael is sufficiently powerful in his own right to have maintained himself almost unchanged from one human faith to another through the ages. Whatever we call him, the Good Angel of Light emerges triumphantly through every change of human concepts. That in itself is a most significant victory over Darkness. Nothing has ever extinguished Michael as the guardian of Goodness seen by the mind of Man. No matter how highly we esteem other Angels, their brightness fades beside Michael's radiant brilliance as a Solar Being. Light cannot be denied or ignored

and Michael rules the Southern point of maximum Light in any magical circle.

As a compromise between Christianity and paganism, Michael became the patron of the ancient places of hill-top worship. Most of the old churches built over pagan hill sanctuaries were dedicated to Michael. A hill or mountain top is a place of maximum light since it is first illuminated by the sun in the morning and remains light after the valleys have darkened in the evening. So Michael reigns there. A few ancient churches built a small chapel over their roofs or porches called Michael's lofts because first and last lights came there. Michael is inextinguishable. Even his feast day comes at Autumn Equinox when his protection is sought for the rapidly darkening days ahead until Winter Solstice.

We may associate Michael with three "P's". Protection, Perfection, and Power. Such are his attributes. His function is to create conditions through which power can be applied for the perfection of Life and the evolution of the soul. In times gone by, he was always considered the Great Intercessor for humanity. He speaks for himself in the apocryphal "Apocalypse of Paul" and says : "I am he that stands in the presence of God always. As the Lord liveth, before whose face I stand, I cease not for one day nor one night to pray continually for the race of men, and I indeed pray for them that are upon earth. I say that if any man doeth even but a little good I will strive for him and protect him until he escape the judgement of torment." Who could promise more ? On some old carvings, Michael is depicted as fighting the Evil One for possession of some human soul who crouches in the Scales of Judgment. Even after death he fought for the benefit of mankind. Nor is Michael in the habit of losing a conflict.

Michael is the acknowledged Grand Master in the Mysteries of Light, and is not to be confused with the Solar Logos whose vice regent Michael is. Various Systems have different names or titles for Michael, but he assumes them all with perfect grace for he is indeed the personification of perfection. Some schools of thought see Michael and Lucifer as opponents on the chequered field of light and dark squares, with the world and humanity as a kind of football between them.

Until now, Lucifer would seem to have scored an impressive number of goals even though the ultimate victory is assured to Michael. A cynic might be forgiven for wondering why Lucifer bothers to go on playing.

The Dualist School think of Michael and Lucifer (or Christ and Satan) as twin brothers who strive with each other for dominion in the Kingdom of their Father, Who (like Uranus after castration), seems to remain a benevolent neutral. Whatever the interpretation of these Myths, no one will deny that the human soul has its light and dark side. History alone shows this plainly enough. An orthodox Christian sees Evil as a positive Force directed by the Devil in person, the objective being to destroy the human race and establish the Kingdom of Hell instead (Regression to Chaos). The Qabalist sees Evil as conditions of unbalance more or less serious. He admits the existence of bodied and disembodied beings who will deliberately cause such conditions for their own ends, but he knows that even these Beings could not risk total destruction without causing their own extinction with it. Thus, there is an automatic limit on evil, horrible enough though this may be. It is nowhere suggested that the Wicked Angels sought to destroy themselves. Beyond a certain point of pressure, Unbalance explodes itself like the Atom Bomb.

The Qabalist concept of Good as perfect and harmonious Balance however, does not have such limits. Once balance can be achieved and maintained, there is no reason why it cannot be extended indefinitely, providing such extensions take place within the limits of its own laws. This is Michael's task in our Universe. His Spear becomes the upright Pillar of the Scales of Judgment, and on its point our fate is balanced. If he can tip the pan in our favour, he most certainly will.

There can be no such thing as Balance at all however, unless there is a co-existence of forces to offset it. These are necessary and fundamental. In Myth, this is pointed out by the expectations of the loose demons being chained or confined to the Pit after the final triumph of Good over Evil. There is no reference to their total abolition but only to their confinement, or control. Nothing but their uncontrolled activities ever made them dangerous to Man in the first place. We are constantly faced with tales of Angels "binding" devils, and the whole story is one of mastering various energies and

making them work to good purpose. Michael is the Master of such methods.

Developing Qabalists would be well advised to allow a generous time allotment for meditation on Michael when laying out a work-programme. Michael is an entirely dependable Inner Plane contact, and responds very readily to conscious calls from humanity. His effect is stimulatingly beneficial. To understand him further, we must seek the Divine Source of his Power coming from :—

ATZILUTH, World of Origins: God Aspect ELOAH va DAATH.

This God-Name carries many shades of meaning since it has both Male-Female value. Being of Middle Pillar potency it is the point between both polarities, and cannot belong to one more than the other. Hence the Name. "Daath" is Knowledge in the sense of comprehension rather than the distinctly different meanings of wisdom or understanding. Perhaps the most reasonable translation of Eloah va Daath might be "The Omniscient One".

Again we have the concept of central control. The Divine One here is All-Knowing, because of being situated at the centre of everything. Cosmos and order depend on this principle, and the whole of Tiphereth is concerned with it. As we know when spinning a top, the nearer the centre the less the amount (but not degree) of movement. Theoretically, the absolute centre of rotary or cyclic movement is quite still. It may seem odd that infinite motion can arise through and around complete immobility, but that is the secret of Eloah va Daath. It is Stillness in the midst of Motion, and Silence in the Sound.

Surely enough that is the secret of Comprehension or knowledge, simply to stay still and relate all mobile factors to that single point. Cosmoi are put together this way, so it should prove equally valuable in the affairs of humanity. Once again we meet the maxim ; "Be still and Know. I AM GOD." Stillness and Knowledge together provide the Keys of Eloah va Daath.

On the Tree of Life, Eloah va Daath is the point from which our soul-principles arise. We can see the descent of Life rapidly via the Middle Pillar and its Sword Symbol.

Spirit from the Breathing One of Kether, Soul from the Comprehending One of Tiphereth, and Body from the Living One of Yesod. All project into Malkuth, where Mind, Soul and Body come together. We emerge as souls from Eloah va Daath in search of Knowledge and Experience, and return to it with the accumulation of a lifetime's consciousness. All this material becomes transmuted into pure energies which initiate new living-motives for fresh lives.

We may think of Eloah va Daath as a kind of central Life-consciousness Exchange. Every single entity is constantly feeding in energy-impulses from its own experiences, and receiving in return more energies from the central supply which is shared by all the others. So does individual and collective Life combine with Itself. The implications of this are incredible. Each life-impulse that ever existed is forever part and parcel of every life that ever will exist. Eloah va Daath is One Life in which or whom all lives come together, and the source of their common consciousness as living beings.

The Magical Images of Tiphereth explain the process. They are triple. A child, a Priest-King, and a sacrificed God. The Child indicates Tiphereth to be our point of birth as individual humans, the Priest-King is the Ruler-Mediator of life, and the sacrificed God shows we must lay down our separated lives if we are to achieve union with God. We descend the Tree with the Child, live with the Priest-King, and finally ascend past Tiphereth via the ultimate sacrifice to ourselves. We see here the Mystery of the Incarnation and Excarnation in the meeting point between Divinity and Humanity.

In our microcosmic lives, Eloah va Daath is our centralised self-consciousness making us what we are. It is the God-in-us that Knows. Not our Divine Spark, but the Light kindled by that Spark. Our intellects from Hod and emotions from Netzach combine in Tiphereth as Reasoned Rulership, for it is the poise between both polarities. To govern ourselves properly, we must rule ourselves from our central Tipheretic Point, becoming miniature All-Knowing Ones in our own small Systems. It is certain that many lives will be needed to accomplish this poise, and those lives will be taken from all degrees of life. If it takes millenia of microscopic life to evolve a Man, how many human lives evolve a God ?

With Eloah va Daath we begin and end our humanity. Above it we become Entities, and below it Personalities. It is the starting point of sex as we speak of males or females, as individual developing souls. In Eloah va Daath they emerge on the way down and combine on the way up, and it is the point where they may change polarity. Souls usually stay the same sex during their evolving lives, but as their self-determination increases in scope, they may alter from one sex to another in search of experience. Ultimately both sexes must balance themselves in each and every individual, and if ever we reach this point of perfection we shall pass beyond Tiphereth in the Macrocosmic sense.

As the All-Knowing One, Eloah va Daath is sometimes called nowadays the "Universal Mind". Whatever we think or know by experience not only originates from but passes back to Eloah va Daath. It is the Mind behind our Mind as it were. All minds in one. Through it, we have access to each others minds and consciousness whether these are incarnate or not. Every possible combination of thought exists in Eloah va Daath. It literally knows all there is that we can know. Not only is our past there, but our future too, in the sense that everything from which our future may be made is waiting in Eloah va Daath for us to evoke it. The use or misuse of it depends on us.

This is where so-called "Keys" come in. They are neither more nor less than symbol-patterns which link up with entire chains of consciousness throughout the computer-banks of Eloah va Daath. When we read of an occult practitioner "making use of the Keys", it means nothing more mysterious than mentally evoking a "Key-Symbol" and applying it to the Mind behind so that it "unlocks" an entire series of consciousness connections. We all use "Keys" in some way. Occult Keys are those normally kept within various groups of minds for their own private use, as say, a person might have their own front door key for personal and family use only. Most of these Keys are fairly widely known to-day in any case. The Tree-Symbol is a major Key. So is the Circled Cross. The Tarots are a whole collection of Keys, both major and minor. Magical Images and God-Aspects are also major Keys.

If correct meditational or magical methods are used with

Key-Symbols, they will indeed open gates or channels leading to Inner Dimensions of consciousness. Somewhere through Eloah va Daath, which connects with all other Sephiroth but Malkuth, is the answer to all problems and the sum of all Knowledge. It has well been said "Knowledge is Power", for this is exactly what Tiphereth demonstrates. The Keys to Knowledge are simply the Symbols linking objective consciousness with its inexhaustible supply in the One Mind accessible to all.

We associate St. Peter with the "Keys to the Kingdom of Heaven." In other words he was taught how to use Symbolic formulae for making contact with the Innerworld generally termed "Heaven". It does not follow that those identical Keys would work for every single person. Although there are a large number of general Keys available to any one taking the trouble to use them, everyone must make their own particular Keys for themselves in order to reach "the place that is prepared for you". It is just such a Key that is expressed by the Magic Pantacle of a person or Lodge, which provides a means for that individual or Group to enter their "prepared place" in their "Heaven". Working out the pattern of these particular Keys is a major affair. The "Locks" between the Worlds cannot be forced except in ways causing great harm on both sides, and Keys to fit them have to be made by those on both sides of the Gates. These can either be opened from the inside, or instructions are given for making Keys to those on the outside so they may enter for themselves. This is why the Office of Doorkeeper was once such an honoured one in the Mystery Lodges, being at the same time the humblest and the highest in the Lodge. Peter the humble was made Peter the Head, though once the Mystery was lost to its followers the Church failed its spiritual mission.

Just as the Tree itself is a major Key, Tiphereth is a principal Key to the Tree. As the Divine Aspect of Tiphereth, Eloah va Daath is the central Principle and Power which provides an Identity, meaning, and purpose behind the Sephirotic arrangement. It answers the natural questions "What is the Tree all about, and what is it for?" Eloah va Daath replies; "Knowledge and Experience." Then it proceeds to show the best way of living in balance with all around itself. Knowledge is always the purpose behind Initiation into

any of the Mysteries, and Self-Knowledge or Auto-Gnosis, was and is the aim of the Mysteries today. This does not mean some elaborate form of self-study by an introspective schizophrenic. It means the ability to Know out of and by oneself. That the self in fact is consciously linked with the Great Self of Eloah va Daath from whence Knowledge comes. That is knowing oneself in the sense of the axiom. It was a typically Grecian sophism to carve, "Man Know Thyself" over the gateway to the Temple of the Mysteries where anyone could read it. Casual readers naturally believed that the real wonders were deep in the secret recesses of the Temple, whereas the arcane secret was in fact the axiom. All the Temple rituals did was awake the participants' consciousness to what had been previously missed. Outside the Temple was openly displayed *what* to Know, but inside, the initiates were taught *how* to Know. So it is with the Qabalistic Tree. The outer Sephiroth are the Whats, and the inner Tiphereth is the How, of the Qabalistic Mystery.

Eloah va Daath shows us a principal secret of the "Gods and their operation. Besides being themselves, they are their own attributes throughout conscious life. The "Great Mother" for instance is the mother-instinct in every mother who ever has or will live. The Strong Severe One is the courage and indomitability in man necessary to fight for survival and protect weaker beings. The Cunning One is the "native wit" and ability to learn that we must acquire in this world. These powers are real, and they are the Gods in us. To deny the Gods is to deny ourselves. When we pray to some particular God or Goddess we put ourselves in touch with those especial attributes throughout all human and conscious life whether embodied or not. Each Divine Being is the epitome of everything they stand for. As individual humans we may not amount to much, but as Children of the Gods we have every possible power to back us up if we keep in clear contact with them.

The Qabalah has its Ten Divine Aspects which are also of necessity Ten Human Aspects. The outer Pillars show the extremities and the Middle Pillar the supremities of Divine and Human life. The concept of a God of Gods in Whom all other Aspects are combined is clearly shown in Principle at Kether and in Practice at Tiphereth. This does not mean that

one supremity invalidates every extremity, and that we need not approach other than the One God. True, the One Deity must invariably be approached, but the method and purpose of approaching is decided via the Aspect concerned. This "working through Paths" is the Qabalist's way of dealing with Divine energy, and the Paths are shown plainly enough for all to follow.

No prayer, thought, or practice directed towards Divinity is idle, fruitless, or in any way something to do with outmoded superstitions of the past. In dealing with the Gods we are dealing with our own powers from deepest levels of our beings, and those energies are completely and utterly authentic. The only questions that arise relate to methods of contact and practical systems of handling the powers concerned. These we must learn in the best possible way, namely by seeking the guidance of the Intelligence most likely to tell us. Qabalistically this is Eloah va Daath,

In finally leaving the Sephirah Tiphereth to climb the Tree-Ladder, we immediately encounter the curtain-veil called Paroketh, which means nothing more than a partition-screen. It has the same significance as the curtains in the Temple, which were to remind the worshippers they were passing from one Court to another, and must therefore pause and adjust their minds and souls to suit the conditions on the other side of the curtain. A curtain-veil ensures separation while at the same time allowing penetration, and this is the function of Paroketh. Our attitude to the Tree must alter at this point. We are leaving people and personalities behind, and going on to deal with Powers and Principles. In a sense it is like having been concerned with an actual piece of electronic equipment such as a radio, and then passing from it to its circuit diagram and theoretical layout. The same thing on different levels. To carry this analogy one more step, if we crossed the Abyss, it would be like leaving the circuit diagram to deal with the pure mathematics which made it possible in the first place. Everything is a matter of adjustment.

An old name given to Tiphereth was Kav haEmtzai, the "Middle Line", and it was said that both good and evil inclinations have a single root in Tiphereth. This is certainly borne out by any study we make of the Sephirah. Above it past Paraketh good and evil have no meaning as we consider

them while we are mortal, and we must not think of the powers and principles above Tiphereth as being essentially good or bad in themselves, whatever we may call their remote effects upon us.

For these reasons alone, we should never omit Paraketh in our meditational ascent of the Tree-Ladder. It provides us with an opportunity for pausing to make a complete adjustment of ourselves to the different conditions we expect to find beyond it. Just as we should pause outside the door of a sacred or important edifice to prepare our consciousness for what awaits us within, so Paraketh presents us with such an occasion on the Tree, and we shall be the losers if we neglect it. Having acknowledged Paraketh and its hidden Guardians, we may now pass through it and encounter the next Sephirah.

Chapter Eight

SEPHIRAH GEBURAH, STRENGTH, JUSTICE, SEVERITY, FEAR, 5.

ASSIAH, World of Expression: Mars.

Although we have passed personal limits, our present human consciousness still personalises the various Powers of Creation in order to comprehend them. Providing we realise the necessity of this so that we may handle such concepts, there is no reason why we should not. Even then, we are apt to get apprehensive impressions of Geburah (pronounced more like "Gevurah") when we are faced with Retributive Justice, Severity, Strength, and Fear, all at the same time.

Once and finally however, let it be made perfectly plain that no trace whatsoever of either malice or evil is connected with Geburah. In old Astrology Mars was usually spoken of **as** a "malefic" planet, but this is only because its effects were drastic and painful when they became necessary. Terrible as it may seem, wars become inevitable when mankind stubbornly refuses to learn by any other means. Nothing compels Mankind into wars and their evils but Man himself. No God insists on such measures without alternatives. It is man, and none other, who drives himself to any extremity of destruction. Mars is not the beginner, but the ender of wars, through their explosive powers. On one occasion the Duke of Wellington was twitted on his "nasty trade" as a soldier by a very charming lady. In his normal gruff way, Wellington replied: "Nothing of the sort marm. Soldiers don't start wars. Politicians do. Soldiers finish them." This explains the function of Geburah very well indeed. It **is** the corrector of unbalance by Martian methods and stringent means, without which the Tree could not continue in existence.

We must think of Geburah and Chesed behind the Sun of Tiphereth as being polarisations of Solar Power for either blasting or blessing. We may call them Might and Mercy, and by themselves they are the balancing points of the two external Pillars, each indispensable to the other, like Vishnu

and Siva the Preserver and Terminator of Life. The one builds and the other breaks in an endless circle of Cosmic analysis and catalysis. If life simply went on pouring out of itself incessantly on this planet, we should rapidly become a festering putrescence like some vast fungus; alive, but indescribably horrible. Only the constant clearing away of effete matter and outworn living structures keeps the balance of nature. The action of Geburah in ourselves as a purgator ensures good health of body mind and, soul, by preventing stagnation and clearing the way for new vitality.

The exact and precise balance between Geburah and Chesed is of literally vital importance. The abundance of Chesed must be curbed by the economy of Geburah all the time. We can watch this law working at any point of nature, and we should never under any circumstances imagine Geburah to be inimical or unfriendly to us, even though its influence may seem harsh or uncompromising. Without it, we could not continue living. Geburah is a destructor but not an annihilator. It takes things and people to pieces only that they may be re-created along better lines.

Mars is represented as being with brawn rather than brains. This is an indication that war as we know it, is for the solution of problems by people too stupid to solve them any other way. No one could possibly claim that warfare is the natural outcome of unbalance arising among people possessing true Wisdom and Understanding. Yet if Wisdom should fail to maintain harmony, nothing but Mars can administer the powerful shock needed to regain lost balance. The further a spinning wheel topples, the greater the energy necessary to restore its poise.

We have seen this happen interminably throughout our history. We go on stupidly breeding without means of supporting those lives, and wars, plagues and famines, are the only way of rebalancing. We continue with equal stupidity to foster conditions of spiritual poverty and chaos, and disruption happens among religions. The same is true on mental and social levels. Stresses grow to extensions where nothing but drastic re-adjustment is possible. The identical factors of stupidity, indolence, and confusion are always present. Mars of Geburah is the one and only force able to extricate us from these otherwise hopeless entanglements. It depends

when and how the force is applied as to how serious results may be. Strictly speaking, Geburah and Chesed should be in cyclic relationship with each other in order to maintain balance together. The whole question is one of proportion. The longer one is allowed to act without the control of the other, the more unbearable the outcome gets from a human viewpoint. To understand this, we may look at the purely physical level of good things in the way of foods and nourishments fed into the body by the influence of Chesed. Unless this intake was controlled by the eliminatory counter-action of Geburah we should rapidly become ill and die from surfeit. The inverse of all this is true if Geburah were uncontrolled.

The sword of Mars is also a surgeon's scalpel, cutting out corruption, providing it is used as such while this is still possible. If Mars cannot succeed as a surgeon, then he becomes a slayer, and in each case his mission is that of Saviour. As a soldier, he has an invaluable lesson of discipline to teach us, so the symbol of the Scourge is applied to Geburah, both metaphorically and literally. Unless we apply discipline to ourselves in some way, we shall utterly fail to handle Geburic power safely, and suffer the consequences, which may be unthinkably terrible.

The natural question arising about Geburah and Mars, is why should such an attribute be made to the Black, Feminine Pillar? Some commentators have interpreted this as a nasty piece of patristic influence by bearded Rabbinim, (forgetting that Qabalism is a heresy to such teachers) or some similar misogynistic transposition. Not so. Geburah is properly placed. Who is the economist of the sexes, man or woman? Man's seed is wildly prodigal, while woman matures only one or two of their vast numbers. Man may be more muscular, but woman survives where man dies. The misleading attribute is Mars, the Warrior-God, a presumably all-male God-concept. The other Geburic attributes are certainly feminine.

Mars in Hebrew is MADIM, coming from the root MAD, Force or Might, carrying the sense of power in an energetic rapid way. This is very positively Geburic, regardless of sex. Now let us wonder just how male Mars (or Ares) actually was. He is supposed to be the son of Zeus and Hera, together with his twin-sister Eris (Trouble). There is, however, a legend

to the effect that he and his sister were parthenogenic products, born of a contact made between their Goddess-Mother and a flower of the field on earth. Scarcely a very warlike origin. He is in fact the balancing complement of the attribution of Venus to the Male Pillar, being the masculine factor in basic femininity. In the Hindu Pantheon this is the Destructress Aspect of Kali. The esoteric nature of Mars is actually feminine behind a male mask. Over the centuries, Mars has become more and more of a masculine concept, especially since the days of Rome. Originally however, it was not the War-God who typified destructive (or catabolic) Solar energy, but the War-Goddess, or the negative polarity of Creative power.

If we think of Geburah and Chesed as the Negative-Positive complements of the same energy-cycle, their working is plain enough. Once the mental blocks to accepting Mars as a Negative-Female Principle are removed, understanding of the Tree workings at this point becomes much clearer. We have unfortunately been wrongly conditioned to thinking of Negative energy as in some way inferior to Positive, and we are apt to use the word negative to mean impotent, insipid, or otherwise of less value than something positive. The actual case is rather the reverse. A common or garden electric cell illustrates this nicely.

The direction of current-flow from an electric cell is from negative to positive outside the cell, and it is the disintegration of the negative electrode that provides the whole supply of energy. Here we see Mars-Geburah in action, breaking up matter in order to turn it into converted power. Such is the true function of Mars. It is indeed the break-up (or explosion) of accumulated mass that releases energy to accomplish a different purpose. This can be peaceably, as with an atomic reactor, or violently as with the Bomb. It all depends how we want it.

Chesed brings things together and Geburah takes them apart, all for the same reason—Life. They must work reciprocally or not at all. It is Chesed that grows and ripens the fruit of the Tree, but it is Geburah that breaks it up for nourishment of other lives, and to provide for new seed growth. We must get away from thinking of Mars purely in connection with wars involving human torment and suffering.

Such are only extensions of the relatively minor wars going on continuously in nature. Death only takes place to increase Life. Chesed may be the accelerator of Life-energy, but it is Geburah that applies the most necessary brake. Extension to Infinity can only be controlled by contraction to the same degree. If we treat Geburah and Chesed as the apex points of triangles with their bases in the opposite Pillars, and Tiphereth as centre, we shall make an interesting Glyph, which will certainly repay the trouble by providing material for meditation.

Mars is not only a soldier or Warrior-Goddess, but typifies qualities of courage, obedience to orders, discipline, and the like. To make the most of Martial influence, it is best applied in the nursery rather than to a whole nation. A minute amount of Geburic force at the commencement of unbalancing, will avoid a disastrous quantity being needed to correct an otherwise uncontrollable affair. "Spare the Rod and spoil the child" has literal truth in it, though we need not interpret it with any degree of unkindness. Cruelty and brutality are quite foreign to the concept of Geburah and have no place there at all. Such things belong in the realm of human behaviour and not Divine Decree. The irascible revengeful Yahweh is a misconcept of minds that issued their own hates and dislikes in the Divine Name. To some extent faulty translation of terms is to blame. The word Pachad meant literally "fear", but its deep significance was to be cautious.

The well-known text: "The fear of the Lord is the beginning of Wisdom" does not therefore signify a frightened human cowering before God. It means simply the acquiring of caution by experience so that future ills may be avoided. That is certainly primitive wisdom. Why should we doubt the wisdom of such fear, when all humans today live beneath the fear of the Bomb? Fear of the Lord only indicates a normal respect for energies capable of disintegrating our life-forms. Pachad also signified trembling or palpitating. This is a physical concomitant of a psychical impact deep enough to affect the whole nervous system. It is a common accompaniment of a state of ecstatic or mystical experience, and is described by mystics as a strange type of awe akin to fear that precedes some major Divine manifestation. We often read "and they were afraid", in connection with Divine

appearances or supernormal happenings. The sensation of this peculiar quasi-fear was a definite symptom that something paraphysical was about to occur.

Such is the "fear" indicated by Geburah, very different in meaning from its average modern interpretation. We might even compare it with "apprehension", signifying a cautious pre-contacting of approaching energies in terms of powers or people. The only "fear" we need use in connection with Geburah is wise caution. That is indeed the beginning of Wisdom.

The Mars presentation of Geburah should be a warning to us that we must keep ourselves disciplined by good judgement, remaining sharp and alert to correct unbalance in ourselves as it arises. If we could only fight and win little wars as they occur in ourselves, we should never be forced to endure the horrors of global warfare. Far from being an enemy, Mars ought to be our best friend, since we should be fighting on the same side against a common foe.

Once we get used to the notion of seeing the Martial figure of Geburah as a Warrior-Goddess defending her children from dangers they insist on meeting, yet allowing them to hurt themselves because they will learn no other way, we shall make more sense of Mars at this point of the Tree. Under no circumstances must we associate such human failings as rage, irritability, or the like with the Geburic spirit. These may be our reactions to its influence, but they arise in us and not from Geburah. Our faulty handling of Geburic power is to blame, and we must learn the hard way from Geburah how to improve our techniques.

Geburah's Martial expression is not meant to indicate any form of Divine Wrath directed against the human race, for this does not exist as such at all. It does show the action of retributive karma in the sense that being burnt is a retribution for putting our fingers in a fire. There is no punishment factor involved whatever as some chastising act of an outraged Divinity. Correction of unbalance by expeditious means is the only motive attributable to Geburic Mars. If we are hurt in or by this process, it may console us to know that solace will eventually reach us via the other Sephiroth, because this must inevitably continue where Geburah left off.

Mars only fights to the point of exhaustion, even though this may be close to that of extinction.

Struggle is an intrinsic part of conscious existence, and Mars surely indicates this in Geburah. It is unlikely that we shall climb the Tree of Life without struggle and effort constantly exerted to keep us going. This takes power and energy which Geburah offers with the caution that we need wisdom to use it properly. If we condition ourselves to think of Geburah in this light, it will provide us with power from the equivalents of the infra-red end of the spiritual spectrum. Chesed typifies the ultra violet end. Going up the Tree we encounter Tiphereth before Geburah, which should teach us to gain knowledge and experience before we handle the dangerous and deadly energies so necessary to our further evolution. Right before Might as it were.

We cannot do without Geburah, and any attempt to inhibit its action will only make things far worse ultimately. So long as its energies are correctly channelled and proceeding at safe rates, they are entirely vital to us, and we shall be seriously ill on all levels of our being if their functions are hindered. The very antibodies in our blood are Geburic in nature, and we should not live long without them. Geburah is not coloured the good red of a pure bloodstream for nothing, and our health is very much bound up with its functioning on the right frequency of the solar and spiritual spectrum. On purely bodily levels, Geburah is connected with blood, and Chesed with nerves. Their attributed colours of red and blue can be used in healing techniques.

Therefore the correct approach to the Martial side of Geburah is that of a comrade-in-arms. If any sense of antagonism toward Geburah is felt, then something is wrong, and this must be discovered and rebalanced before we shall get any good from Geburah. It will help us to make better progress if we investigate Geburah more deeply in the next state of its being which is:

YETZIRAH, World of Formation: Angel Order, SERAPHIM.

The Seraphs have been described as "Fiery Serpents", presumably because this is how they appeared to clairvoyant sight. We can best think of them as the fissionable power of

fire such as the burning of flame or scorching by the sun. The root SRP means to burn by fire, and a Seraph was placed as a guard before the gates of Paradise after Adam's exile.

The task of the Seraphim is to bring the principle of Heat to bear wherever they are directed in Creation. Solar energy may be generally divided into Heat and Light. The Seraphim in Geburah work the heat aspect, and their opposite numbers in Chesed operate the Light. Both principles are actually inseparable, but can of course be considered individually, because of their varying effects.

Although Seraphim have destroying powers, they must not be thought of as purely destructive beings. There is always the question of degree in application of their energies. The ideal in applying any energy is that exactly sufficient should be used to accomplish an intended purpose. Neither more nor less. As Formators of Fire-energy, the Seraphim are responsible for the production of its effects in action, not only literally but metaphorically on the planes of mind and soul also. They can define the limits of burning zeal or a heated argument.

On these Inner levels, the Seraphim act in a most valuable way by burning out of us the accumulations of useless mental and spiritual rubbish we tend to carry about with us. The difficulty is to make their action selective so that they will only work upon material due for destruction. If the material were physical, we could localise it in one place such as a hearth, where it might be dealt with at one time. On Inner Dimensions we cannot exactly do this. Since we are unable to localise spatially, we must isolate the tares from our spiritual grain, first by identifying them consciously, and then withdrawing our attachment to them in such a way that we may invoke a Seraph to burn them without injuring us. We should remember that Inwardly our unwanted attachments have as much, if not more reality, than physical objects in the Outerworld. Therefore we may reasonably treat them by equivalent methods.

Old rituals in which representations of demons signifying our worst aspects were consigned to a bonfire were dramatic appeals to the Seraphim to exercise their cleansing flames. We could do much the same today by writing out our faults on paper and burning it. They are indeed the Lords of purga-

torial Fire. They do not punish—they purify, and if we have failed to correct our faults by other means, the Seraphim will not let us into Paradise without using their fiery swords on us. Our only hope of avoiding pain during this experience is to relinquish our hold on what the Seraphim burn. This is what is meant by true "detachment". Simply letting go of what is useless to ourselves and others.

Throughout Inner Dimensions our emotional and conscious energies build up a very real world of our own. Some of this is good, some bad, and a lot indifferent. It all has genuine existence whether we live in mortal bodies or not. Unless we eliminate what is undesirable we shall not make very much progress. This is where the Seraphim enter with fiery swords and clear a path ahead for us if we cannot do it for ourselves. The destruction of spiritual rubbish in us is the Purgatory we must undergo before reaching Paradise. It will take place inevitably, but we are under no obligation to suffer, once we learn how to withdraw from the event. Eternal Hell is for those who prefer to remain there eternally.

If we have indeed emerged properly from Tiphereth completely free from traces of past personalities, then the Seraphim cannot hurt us at all, since we shall exist as purified spirits able both to endure and enjoy the Seraphic type of energy. Just as a fish breathes water, we will be enabled to live in an atmosphere of Inner radiance which is the natural element of the Seraphim. If we encountered this in its pure state while we are mortal, it would destroy us as if we had fallen into a blast furnace. Unless the Seraphim modified their energies when directing them our way it would be the worse for us.

Yet we have no more reason to be frightened by the Seraphim any more than by the electricity or gas in our house, or the atomic reactor a few miles away. They are controlled powers, and unless we discover the terrible secret of breaking through that control, the Seraphim will do us no irreparable damage. They are Angels, not demons. If we are tempted to ask the difference between the two, we shall get the strange answer that there is none whatsoever, except the factors of control. Angels work under the direction of a Divinity concerned with the construction and maintenance of Cosmos in which we evolve as souls during the same process.

Demons, (who are exactly the same species of Angel), are those that are not completely at the disposal of the Cosmo-Creator, and constitute the so-called random-factor of pattern-breaking energies. All alike, of course, are bound within the Ultimate Control of the Great Unknown One, in Whom all exists.

Concepts of demons as nasty horned and hooved creatures are quite foreign to the Qabalah. In fact the word demon was not even used until the Middle Ages, and then only as a convenient way of distinguishing between the Angels of Light and those of Darkness. When the rebellious (or uncontrollable) Angels were excluded from Heaven, one is led to wonder why they were not destroyed by a presumably Almighty God. Even when Heavenly Angels were sent to earth with the mission of saving it from those that were ruining it, they were still unable to destroy the rebels, and had to be satisfied with confining them. Endless and pointless theological arguments have arisen around this legend. The esoteric content of it which few care to face, is that the Creative Deity was not in fact Omnipotent, but in a state of Evolution even as we are. The energies (or Angels) with which Cosmos came into being, were and are emanations coming from the same Supreme Source as our Creator. Once the Supreme One brought Itself into Manifestation. It automatically limited its own powers within that state of Existence, and therefore could not entirely control the energies of Its Original condition.

There is nothing really very strange in this. We do much the same thing when we are born, limiting our capabilities to those of a baby. As we grow older we control one function after another until we are properly evolved. So with the Being we call "God", on an infinitely greater scale. Since our welfare and that of the Deity is one and the same, we too must learn how to control angels in our own fashion, and this will only be possible when we identify our wills with the Divine Will. Hence the prayer for the Heavenly Will to be done in Earth.

Seraphim, therefore, are Angels of Fire amenable to Divine control proceeding from the same Conscious Intention which produced us, and so they are on our side. We must hope, pray, and work that they will remain so, and the best way

to guarantee this is to keep our own Geburic energies controlled.

All the functions of the Seraphim are better understood in the character of their Overlord whom we meet with in the next Inner level of Existence which is:

BRIAH, World of Creation: Archangel KHAMAEL.

The name of this Archangel is usually taken to mean "The Burner of God", and it can signify this literally, or mean one who burns with affection and zeal. There are also various hidden attributes. The root KHAB means to feel pain, to suffer, to sadden, and to make war. All Geburic experiences of those unable to bear its power. An old Qabalistic alignment with Geburah on Archangel level was Satan, whose name literally means "Excrement" but this is probably a side attribution to indicate the hellish nature of uncontrolled fire-force.

With Khamael is associated Justice and Severity, and he is linked with the dreaded Sammael, the Destroying Angel of Death whose task is to erase imperfections from the Divine Drawing-board. In no sense are these Archangels wicked or evil. They have an essential task to perform in the economy of Existence, and we can easily watch their work throughout Nature, though their spiritual activities are more difficult to follow.

There is indeed a Being or Power we may consider as Khamael or Sammael who provides resistance to pure Divine energy, because without resistance there can be no reaction. Matter has two main electrical qualities, resistance and conduction. If we see Geburah as Resistance, and Chesed as Conduction to the Power from the Middle Pillar, we shall have some useful ideas to think about. Resistance to an electric current is the factor that makes the wire become hot enough to cook our dinners and warm the house. If resistance decreased sufficiently the wire would burn out altogether and set the house on fire. From this, we learn how necessary is Divine control of its own Energy. Khamael is the built-in resistance that modifies Divine Power in such a way that it can safely be used further down the Tree of Life.

We have met the Tempter-Aspect of this Being at Hod on the black Pillar, and we now meet its Destroyer complement

at Geburah. We shall encounter it in a different way at Binah. Man is so often tempted to think himself qualified to handle God-powers before he is ready for them, and in consequence he meets destruction. The old notion of a compelling Devil making an otherwise good person do something against his will is simply a cowardly way of shifting responsibility to the nearest Bogey-man, like a naughty child. As for the supposition that mortal man was able to put the Omnipotent One into such a bad temper that earthquakes and plagues occurred on earth, such is not only an idiotic conceit, but a stupid insult to both human and Divine intelligence. The Qabalah deals in no such ideas.

It is true we encounter suffering, deaths, strifes, and all sorts of afflictions during our evolution. These were never deliberately "sent by God to try us" in any malevolent sense. The fact remains that so long as we are unable or unwilling to learn from these bitter experiences we shall be faced with them. Fear is truly the commencement of the wisdom leading us away from the occasions of fear. If the Atom Bomb can teach us that much, it will be our salvation. We know the alternative, and Khamael is quite capable of supplying it.

Sometimes Khamael is called: "The Right Hand of God", and this of course is the sword-hand of Justice—not Vengeance. Justice is only concerned with the restoration of lost balance and harmony throughout the Tree, and the motive of Justice is Necessity. It returns energy in relative terms to the nature of its output. This is why the sublime concept of returning good for ill arose. If humanity became sufficiently Godlike to transmute the nature of returning forces from themselves, then the whole world and future of the human race might be altered for the better. No mere mortal can do this, but Divinity acting through humanity may accomplish it one way or another.

This means that the power of Khamael must never be invoked beyond the exact degree of necessity, when it must be alternated with the balancing power from Chesed, its natural complement. Returning good for ill does not mean passive permission of deleterious activity. Khamael must deal with this until a point of balance is reached, but not beyond that mark. It would be a corresponding mistake to overcompensate any ill with too much good, and Chesed must

exercise the same care not to unbalance what Khamael has set right. In actuality neither power should be used without the other, which is why the Sword and Rod are held in the right and left hands. The Sword compels that which refuses the direction of the Rod.

There is a beautiful symbology of this in the familiar I.H.S. sign. The I is the Middle Pillar; the H is the Black and White Pillars joined at their point of Sephirotic balance, which is Geburah-Chesed, Might and Mercy; while the S is the Serpent Path of Wisdom through Initiation. Altogether it is a clever Jesuit Pantacle. The significance of " In Hoc Signo, (Vincit)" or "Iesu Homines Salvator" is a neat cover-up. No initiated Qabalist could possibly mistake its meaning.

Khamael sums up the activities of the Seraphim, and should be seen as a higher form of Mars, operating on spiritual levels. Nothing can pass further up the Tree unless purified by the power Khamael directs. Even though Tiphereth may eliminate human personality, there are still imperfections Geburah must eliminate. Nothing capable of destroying anything must pass the point controlled by Khamael. This Archangel does truly wage war to end war.

Looking at the Tree-Pattern here, we can appreciate the legend of the Sammael—Michael struggle, and the dualist concept of Jesus and Lucifer being twin souls, one saving and the other destroying the world. Chesed and Geburah in action. There is a tradition that when Lucifer, the most beautiful Archangel in Heaven fell from thence, his beauty changed to the colour of molten iron. In other words Light became Heat. Our planet changed from luminescent gas to an explosive fiery mass of matter, and life could not commence until its surface cooled sufficiently for the Light of the Sun to work its magic. Lucifer is imprisoned in the centre of our planet as Heat, and still has enough power to blow it apart. Nevertheless if the heat at the earth's core completely cooled we should perish anyway, so we had better make the most of our remaining time here.

Khamael is governor of all that is associated with burning, and so may be invoked to help us control our destructive tendencies beyond the necessity for their use. Without Khamael there would be no limit to the effects of disintegration by fire. We must always remember that Khamael reigns

in the world of Creation, and so uses Geburic power constructively, destroying nothing without need. Now we go to the final World of Geburah in order to learn how Khamael is directed. This is:

ATZILUTH, World of Origins: God-Aspect ELOHIM GIBOR.

Elohim Gibor is usually translated "God of Battles", but this is not entirely correct. It was indeed the Aspect of God invoked before battles because the name signified "All-conquering Strength," or the God that survived and won battles rather than encouraged them. Elohim Gibor carries the sense of being exalted above others, heroic, mighty, and overpowering. The nearest English equivalent would be simply: "Almighty God". Since it is on the Black Pillar, it should be feminised to read "Giborah", or: "Mistress of Kingdoms".

It is not generally known that some of the older Semites admitted a Goddess of War and Love. She was ANAT, or ANATHA, who was said also to be the wife of YAHWE, though one of her odd titles was: "The Compassionate Virgin". Like Wellington's soldiers, she did not make wars, but fought and finished them. Again we have the Gerubic distinction of not being the cause but the cure of unbalance. Eloh Giborah, to name the Divine Aspect properly, uses the disease as its own remedy.

The essence of Eloh Giborah is Judgement through expediency, setting the end above the means, and aiming at results rather than method. The principle is rather like blowing a fuse to save a major fire, or sacrificing something in the interests of a greater cause where no other practical means is available. Like the sword, Eloh Giborah strikes swiftly and surely at the heart of trouble, using shock tactics to accomplish an aim. This does not invariably mean explosive use of energies. Slow heat is also necessary to produce different results, and this too is a Geburic attribute.

The accepted Magical Image of Geburah is a stern Warrior-God, but this covers the more ancient concept of the Goddess who devours Her children. This is evident in Nature everywhere, especially among fish and insects, where lesser lives feed greater ones. On a much more evolved scale our lives

feed that of the Divine Ones on spiritual levels, and here we meet the Mother who "eats" us in order to give us fresh birth in different, and one hopes better ways. Chesed over-produces with lavish prodigality, and Geburah eliminates all that is not necessary for the maintenance of balance through Tiphereth. So the cycles of Creation continue.

Eloh Giborah is Nature "red in tooth and claw", as one species of life preys upon another for the sake of remaining alive. There is no cruelty in this, simply an absence of mercy. Survival of the strongest not merely in body, but in soul and spirit. Although the weaker beings are apparently eaten by stronger ones, their souls combine together in the strong one and provide this very strength itself. Such is the mystery of Geburah. That which is unable to survive by itself, becomes absorbed or "eaten" by another being capable of holding others of similar or varying species, and they all survive successfully as what is now called a "Gestalt".

This happens all the time in our world. We are "eaten" by national politics, religions, and commercial companies. Who is strong enough or rich enough to subsist entirely by themselves? Even the wealthiest and most despotic human alive is "eaten" into the very concern supplying them with power. This is why old hermits attempted to achieve the height of spiritual wealth by living alone on the few eatables their gardens produced and keeping contact with none but Otherworld beings. This too was impracticable, and they failed because they had no one to eat but themselves—an unpalatable dish!

In the ancient (and modern) Rite of Communion, Man feeds symbolically on his God. This will not work unless the God also devours the Man. It must be reciprocal or not at all. The symbol is that of the Serpent devouring itself. One Life feeding another end of Itself. Eloh Giborah, as the Devouring Mother, continues the process of life where Tiphereth leaves off, and brings those souls who have ascended the Tree so far, another stage nearer Divinity. How many humans make a God? Perhaps all of us who ever were or will be.

The Initiation of Eloh Giborah may be the most terrible we shall ever undergo, but it will give us the essential strength for self-limitation without which we cannot stay in being.

Until we are able to apply such measures to ourselves, we are unfitted to be trusted with the abundance of Chesed. This is our real Armageddon or last battle, which is only the completion of the original War in Heaven that starts and ends with Eloh Giborah. When we win it, we shall be able to work safely within the necessary limits for Life in the state of perfection we now think of as Paradise. Before we become a "Deus ex machina" in our own rights, we must learn how to control and stop the machine from going off its course.

In general terms, while we descend the Tree toward mortal manifestation as humans, we have the processes of the various Sephiroth applied to us by Divine influence. Ascending the Tree however, we learn the application of those processes for ourselves on our way God-wards. We enter the Sephiroth upwards as Aspirants, and emerge as Initiates. Eloh Giborah teaches us prudence born of poverty before we are allowed to be prodigal with the plenty of Chesed, which is as things should be. The harder a lesson is learned the less likely is it to be forgotten.

Eloh Giborah is the limit to which the outpouring of merciful, generous Chesed can possibly go, and unless such a limit was imposed, Creation would choke itself into static solidity. The term "Omnipotent" should strictly be only applied to the Great Unmanifest One. Manifestation is only possible by the means of Limitation, and this includes the energy-extents of Divine Power in practice. Unless the Infinite One worked within finite limits we should not exist. When I AM NOT became I AM, an inverse limitation took place wherein Doing became subservient to Being. The formula can be shown in principle so:

I AM NOT	I CAN
I AM	I CANNOT

The whole of this of course depends on which side of the line the factors I WILL and I WILL NOT are placed. In order to be or do anything we must equally not be or not do other things. This is Eloh Giborah in action.

We can think of it all as the master sculptor spoke of his greatest creation when it became admired by spectators who praised his work. He said rightly enough; "It was in the stone all the time. I simply chipped away the bits it didn't need." That is just what Geburah does with the mass from

whence we are made—eliminate everything between us and perfection. No other power can do the same for us.

Once we begin to understand the great necessity and nature of Eloh Giborah we shall welcome our contacts with it on the delicate scales of Justice before its cumulative energy mounts to a point turning into a terrible tide of retribution. If we could only learn how to become self-correcting and limiting beings, Geburah and its associations would do nothing except help us. The whole secret of successful dealings with Eloh Giborah is to make these contacts on deep enough levels so that their effects manifest from thence outwardly.

All the problems of Karma are tied up here. We only receive apparent rewards and punishments because we have not progressed past the points of such effects, either individually or collectively, If the original cause in ourselves were eliminated, there could be no effect. Only Eloh Giborah can do this and alter our natures accordingly. To accomplish it without destroying the whole human race forever is a formidable task, but eventually it must result in success or failure. There will be no half measures.

They that emerge triumphantly from Geburah with the blessing of Eloh Giborah upon them will be adepts of self-discipline and auto-correctors of unbalance. Health, harmony, and happiness becomes theirs of right because all causes of opposite conditions have been burned out by Geburic fires. It may seem strange that the way to Heaven lies through Hell, but it is a commonplace Pathway.

Having encountered and survived Geburah, we should be in a state of mind to approach its balancing and complementary Sephirah.

Chapter Nine

SEPHIRAH CHESED, MERCY COMPASSION, 4.

ASSIAH, World of Expression: Jupiter.

Here we reach a stage of magnanimity and beneficence. Chesed means not only Mercy and Compassion, but goodwill, loving kindness, and all that is associated with a Divine outpouring of unstinted providence. The planetary connection is obviously Jupiter.

Although Chesed (pronounced nearly as Hesed) is the fourth Sephirah, it is the first one on our side of the Abyss, and we may regard it as the fount from whence our blessings flow. Descending the Tree, the position of Chesed shows us that the Divine One manifested as Mercy before Severity became a necessity, and as we ascend the Tree we learn that we cannot expect fully to enter the Mercy of Providence before Divine Justice has dealt with us. Nevertheless it assures us no matter how severe our tests and trials, Mercy and Beneficence awaits us ultimately. Geburah is the stick and Chesed the carrot providing the oldest incentives for doing anything.

Most humans are anxious to contact genial generous Jupiter dealing out his largesse with unrestricted munificence. Only the truly wise see the dangers of eternal affluence, and discover the secret of how to handle its overwhelming powers. Motive and objective provide the clues. We are becoming aware of this problem on material levels in this world today. Our technology and economics are giving us undreamed of wealth in terms of commodities and opportunities. What for? What will most of mankind do with their new luxuries of leisure and facilities? Wander aimlessly around the world in their nice shiny cars? Sit and watch television? Gamble? Die of no more serious disease than boredom, probably the most deadly of all maladies? We have survived the experience of Geburah during two global wars, but shall we come safely through the equally challenging test of Chesed? If humanity

fails to meet this properly, a reversion to Geburah with even more terrible trials will be the outcome.

It is a true saying that only an abstemious person is fit to be in charge of a wine cellar. The principle of this signifies that an ability to control power is essential before the power is actually acquired. Hence we gain Chesed via Geburah as we climb the Tree. From the Divine viewpoint, Chesed has been expressed as an outcome of both Wisdom and Understanding on Supernal levels, and is therefore governed by those Principles. Theoretically we are not yet able to use Supernal Principles on their own plane of being, and so we seek the Godlike faculty of Mercy to qualify us for such a purpose. That should be our motivation for contacting Jupiter and Chesed, Wisdom and Understanding, so that we may link directly with the Divine at the Crown and Summit of our Creation at Kether. Such is the sole motive recognised by the Qabalah for seeking for seeking Chesed.

Descending the Tree, Chesed portrays the exuberance of Divine Youth. The shadowy Abyss has been crossed from the womblike conditions of the Three Supernals, and Being has burst forth as Doing. An empty Universe awaits occupation by the Living One, and necessitous limitation has not yet been applied by Geburah. This is God-going-forth at the beginning of Divine Life, and as mortals we can scarcely grasp what this means. Perhaps if we remember how this same power touched us so briefly during our own youth, the memory may be more than we can bear.

Going up the Tree, Chesed is the compassion of age resulting from experience. Tolerance and kindliness coming out of knowledge and goodwill. Chesed, it must be remembered, is on the edge of the Abyss, and it is here that souls meet on their way back and forth from the Supernals. The enthusiasm of the young mixed with the experience of the old brings happiness to both in the Chesedic spirit of Compassion. Age and youth are similar states of soul in different dimensions.

At its central point of the White Pillar, Chesed is a typical masculine outpouring of energy regardless of outcome. Geburah conserves that energy by applying its restrictions, but the flood of force comes from Chesed in the first instance. The Magical Image of a benevolent King is a Jupiterian

concept associated with Olympian laughter and well-being, surrounded by an atmosphere of unrestricted benevolence. Jupiter was called astrologically the Greater Benefic, but modern researchers have found this description rather inaccurate. Jupiter is only a benefic to those who can rise above his overwhelming benefits. Otherwise his blessings may cause confusion and prove no lasting gain. It should be carefully noted that the position of Mercy among the Sephiroth is between Understanding and Justice, both these attributes being entirely necessary towards it. On the White Pillar of Mercy, its extremities are Wisdom above and Victory below. From all sides Chesed is counterbalanced, like the other Sephiroth, with the proper paths for its power.

The Semetic word for Jupiter is Tzedek, which means lightness, prosperity and happiness as a result of right conduct, integrity and goodness, so there should be little doubt of such attributions to Chesed. Again and again in the Qabalah we are faced with the admonition that if we are ever to enjoy true happiness we must free ourselves from faults and states of imperfect balance. Chesed displays both the original condition of abundance in Paradise before the Fall, and the ultimate state of perfection expected when the righteous emerge from the final testing of humanity by Geburic fires and rejoin Chesed before crossing the Abyss. By "righteous" should be understood those who live in a Right-hand or deosil manner, following the Path of Light leading up the Tree to Limitless Light at the apex. The expression "Right-Hand Path" in Qabalism must not be associated with either Pillar exclusively, for they are both Right or Left depending upon which way is being faced. It simply means the Way of Light as against the Way of Darkness, or anti-sunwise. Nothing more.

Modem knowledge shows us that the Jupiterian side of Nature forms a storehouse holding everything we could possibly want in this world once we learn the secret of asking for it. There seems no physical reason why all our material wishes should not be gratified, if indeed this would continue to make us happy. Jupiter no longer smiles on the few, but is embracing multitudes with new affluence. This alone is not enough. Material wealth is scarcely a fair compensation for spiritual poverty, and we will not live

happily in full homes while our hearts are empty. Jupiter must provide more than fat profits before he becomes a genuine benefactor, and the Mercy of Chesed must extend through the entire human soul.

Being the Fourth Sephirah, Chesed is Qabalistically seen as the summation of the preceding Supernals, holding all their qualities in itself. Ascending the Tree it is the seventh stage upwards, and embodies the completed experiences of the rest. When this point is reached, Man should have accumulated sufficient within himself to outpour his surplus energies for the benefit of less advanced beings. In a way, it is rather like making a fortune during a lifetime, and then disposing of it charitably before crossing the Abyss of Death beyond which such currency has no value. The Jupiterian side of Chesed operates analogically to this. We cannot take its actual benefits across the Abyss with us, but we can take the beneficial experience they gave us in passing them on.

The greatest and most genuine benefit Jupiter can possibly give us on this earth, is to fulfil our material necessities so that our minds and souls will be set free to seek nobler aims than drudging for a bare livelihood. Released from physical poverty, humans should go in search of spiritual wealth, but so many fail in this and fall victims of their own senseless greed for more and more material possessions. Chesed's method of maintaining balance is by supplying deficiencies. If we think of Chesed adding to the lighter pan of the Divine Scales, while Geburah subtracts from the heavier one, we shall not be far off the mark.

Just as Geburah should only operate to the extent of requirements, so must Chesed follow suit. Once any living being has reached the Chesedic state of sufficiency, there should be no attempt made to stockpile more than a safety margin of surplus. This is highly important to both human and Divine economy. In purely material terms it means that once someone attains a reasonable balance for their own standards of life, their continued efforts ought to supply others with means of achieving at least some part of this for themselves. The Jupiterian wealth of Chesed is to be given away by those who gain more of it than suffices their needs. Not squandered, but applied intelligently.

This is the meaning of the text; "To him that hath shall be given, etc." Non-gainers cannot be givers, and only those who reach Chesed in some form or another can possibly be in a position to benefit their fellow-beings. All energy is motivated exchange between extremities, and both giving and gaining are dependent on each other. No sooner do we gain Chesed than we must give its benefits away as we get them in order to keep the force-flow going, proceeding along its appointed channels or Paths at its proper rate. If we attempt to hoard Chesedic wealth it will only choke us. The best value we can buy with it to take beyond the Great Abyss is the effect of a well-spent life, because life itself is the capital and currency of Chesed.

Coming down the Tree, Chesed is the inheritance we commence life with, which derives from previous existences. On our way back, the sum of our living is returned to Chesed for re-issue. It is the Trustee of us all, working on rather similar lines to a Bank with both individual and joint accounts by which we make deposits and withdrawals. The "interest" is what other beings have made of our contributions, and this formed the basis of the theory behind so-called "Indulgences", that misused and misunderstood doctrine of the orthodox Christian Church.

The substance of the "Indulgence" teaching is briefly as follows. Each soul is in need of just so much in order to maintain its correct evolutionary rate of progress toward Divinity. (In Christian terminology, to "merit Salvation"). Many, or perhaps most souls, fall below this rate. Some, however, are capable of greatly surpassing it, and produce an excess of what may be termed spiritual capital to their own requirements. In fact this does happen, and such an overplus really does go to help those in need by acting as what we may term a "good influence". A truly great soul may leave a legacy behind on earth lasting long after their body is dust. Where the Church went wrong was in its "takeover bid" to sequestrate all spiritual capital for its own purposes. The most it could actually do was to provide psychic linkage with such sources of Inner wealth, and these were not in the least exclusive.

At Chesed we can make these contacts with all the good humanity has ever done, and the good Divinity intends us

to do, but it will avail us nothing if we cannot adapt ourselves thereto. There is no use having what we cannot hold. Hence our progress through the other Sephiroth first. To keep fully balanced at this stage of the Tree, we need both Chesed and Geburah like Alice with her bottles of "Eat Me" and "Drink Me". By judicious use of both, we keep our proper size in relation to our living-state.

Chesed has been called the "Sphere of the Saints" or Justified Ones, because it is the level on which greatly advanced souls remain this side of the Abyss out of Mercy and Compassion for the rest of us so far behind them. From thence they act as living links or mediators of Divine Power descending in our general direction, and it has been said their influence has often saved our world from destruction. They are under no obligation to perform their self-imposed task at all. Nothing compels them except their own compassion.

It is certainly from Chesed that humanity receives impulses to be and do what we call "good". Philanthropy of the purest kind proceeds from this Sephirah. We often think self-sacrifice is the greatest good we can imagine, but on a higher level it is even greater to remain expressed in self for the sake of other selves. The real sacrifice of a Divine King is not their death by Crucifixion or other means, but their Incarnation into a human body. Birth binds, and death liberates them from their self-accepted obligation. Strictly speaking, the Cross is the wrong symbol to use for sacrifice. It should be the cradle. But then, we are looking at the whole Mystery upside down!

Placed where it is on the Tree, Chesed provides us with incentive to climb higher and higher. Even from the mundane aspect of Jupiter it inspires humans with feelings of generosity towards others. A rich man endows a school or hospital, and a poor one might adopt an unwanted child or even an animal. It is from this Jupiterian influence that we derive the near-Divine urge to become "bigger and better" human beings. True, this may lead to trouble if we succumb to the temptation of setting up in business as a God before we are fully qualified, but without such an impulse in us we should never rise at all. Chesed is very properly placed at the remotest point from Malkuth this side of the Abyss. Both it and Geburah are the "superhuman" qualities that

lead us beyond our mere mortality and make us more than other dwellers in animal bodies. Though we reach human perfection in Tiphereth, we commence the higher stages of our Initiation at the Geburah-Chesed level. Blessed are they that handle Might and Mercy equally, yet always turn from the first to the second.

We shall learn more of Chesed if we ask its Angels for information about their work in: —

YETZIRAH, World of Formation: Angel Order, the CHASMALIM.

The word "Chasmalim" is best translated as Bright Shining Ones. They are said to be fiery beings with the power of speech, and they will line up at the Ultra-violet end of the Spiritual light spectrum. We may think of them as the warming, comforting aspect of Fire in its kindest way. As the Seraphim were the flames of fission, so the Chasmalim are flames of fusion, welding Creation together at its seams, so to speak, in order to keep everything intact as a Whole.

They work the uniting power of Fire, whether it is a heart-warming blaze attracting a number of people around it, or a light having significance for many beholders. This of course applies Inwardly to warm and altruistic feelings between souls. The Seraphim may separate us from our enemies, but the Chasmalim bind us to our friends. They are builders, not breakers. Their job is to produce for the benefit of consumers, although the marginal difference between them and the Seraphim is far less than might be supposed.

One extremely important attribute of Chesed which the Chasmalim deal with is humour. Man is the only creature on this earth who laughs for joy. Endless attempts have been made to analyse the sense of humour, and none seem very successful, which is not surprising, because true humour is a Divine gift. We can be led closer to Divinity by a single laugh of sheer delight than by any amount of depressing solemnity. Pure laughter is one of the highest forms of worship, sadly lacking among most orthodox Faiths in this World. At the same time it can be an expression of our worst natures if used derisively or hurtfully. It is a unique "hot line" between Heaven and Hell.

The Heavenly laughter provoked by the Chasmalim comes

from conscious recognition between Divine and human beings, and it operates on a very high level for a human soul to reach. One secret of the "Unpronounceable Name of God" was the least likely to be suspected. It was the sound of a laugh! That was what brought Man and God together in a common bond. Laughter on a Chesedic level is the Call that connects humanity and Divinity with one another. From the tears of Geburah we emerge to the smiles of Chesed, and reach the door of Heaven.

When a human being approaches the best in themselves we say they are in a "good humour", meaning that they have reached a state of Joviality in which they are capable of behaving like Jove (Romanised form of IHWH), the highest God. Again the element of laughter associated with Divinity at top level. The Chasmalim are the comedians in the Drama of Existence, making it all very much worth while. It will be noticed that all the Sephiroth except the Supernals are connected with some form of human emotion or feeling, and it is deeply significant that humour is above all the others.

We always link Heaven and happiness together in our minds, yet it is an odd fact that religion makes so many people miserable or gloomy. The Tree-pattern makes it perfectly clear that the nearer to Divinity the more delighted humanity should become. Sad, unhappy, uncharitable people are far from the top of the Tree, whatever they profess, and they need the Chasmalim to make them of "good cheer". No one can rise to Divine heights without their aid, and they hold the keys to lead us safely across the Abyss. Prayers for a happy death are often put up, a "happy release" is an euphemism for death from painful conditions, and a wish to "die laughing" is not uncommon. There is a great mystical truth in these homely phrases.

What brings us closer to one another than cheerful smiles and laughter? It was said a sorrow shared is a sorrow halved, but it is equally true that a joy shared is a joy doubled. The Chasmalim gladly link us together in the great joy that should proceed from Life itself, as it commences and ceases with Chesed. They proclaim loudly enough that since we came forth from celestial bliss, so may we expect to return.

The Chassidim, that strange sect of Eastern European Jewish mystics renowned for their sanctity of living, attached

supreme importance to gaiety and lightheartedness in their attitude to Divinity. Some of their Teachers went so far as to say that a cheerful sinner was much nearer God than a sour person who did no official transgression. Most of the Chassidim believed in the Qabalah, and loved to tell stories with their unique flavour of Jewish wit, so entirely devoid of malice. To make God Himself laugh was their highest ambition. He would forgive anyone human who made Him smile, they said, adding wryly that this seldom happened on account of the sorrow caused to the Divine One by the human race in general.

One of the teachings of the Chassidim was that every human soul combines together as a single being called the "Soul of Adam". Not a soul can be injured or benefited without affecting all the rest. It is, of course, the Chasmalim whose job is keeping us together somehow in the Divine hope that eventually we shall become one perfect individual Being who will be a credit to our Creator.

The Chasmalim bring us messages of comfort or hope during the worst of our experiences. We may not hear them very plainly in the midst of our suffering, but they try to tell us the way out of Hell. If we listen for them particularly, their voices may be heard in us speaking of better things to come. It is they who hold out the life-line of Hope toward mankind, without which we should never rise from despair again. No matter how bad our affairs become, the Chasmalim act as Divine messengers bringing us encouragement to keep climbing the Tree. Most religions consider it a major sin to despair of Divine Mercy because in doing so we cut ourselves off from the contact point in our souls with our greatest source of benefit. If we deliberately refuse to listen to the Chasmalim, we ignore the One Whose voice they are.

The Chasmalim talk of happiness and optimism on highest levels, yet we may catch the echo of their speech in the simplest ways. A baby's smile, sunlight on grass, pressure from a loved hand, the Chasmalim speak with a million and more mouths once we learn their language. They may speak gently and quietly, but they are insistent. When all the noise and confusion from other sources has died down from exhaustion, we realise the Chasmalim have been communicating with us all the time even though we were unaware of this.

To make conscious contact with them intentionally, we must be very quiet in ourselves on other levels than theirs, and then they will be heard clearly enough.

All Angels are beings of Light, but there are many frequencies of Light. The lower frequencies do not seem like Light at all to us, because they are below our range of vision, and we apprehend them by equivalents of touch. The heat we feel from the Sun is an example of Light-touch. At the other end of the scale we are again passing out of visual contact toward a sense of spiritual apprehension not yet properly developed by a large percentage of mankind. The Chasmalim are the illuminators at this point of our progression. They shine out toward mankind and also across the Abyss. It is with their aid that we perceive the solitary bright spot in even the most terrible darkness.

There is a teaching that the Holy Law was written in white fire upon black fire, and it was further said that in the world to come it was the spaces between the Letters of the Law which would be read as the secret Law behind all other laws. A profound truth is hidden in this mystery, for it shows the inversal of polarity through Existence. All the Nothing in which we exist becomes very much Something in another state of being, and it is we and our Cosmoi that are as Nothing there. If we follow the illuminating Angels, they will lead us through Darkness to the Light behind the Light.

It is a practice of more advanced humans to react to adversity with cheerfulness. Children are taught to laugh instead of cry when they fall and hurt themselves. A wise parent does not display concern for the child except by a kindly smile and a cheering word while the damage is being dealt with. Fear and terror have been transcended. This is purely Chesedic, and shows the Chasmalim doing their best work among humans. It is the way we rise with them toward the Heaven they try and guide us to. The control of their functions comes from: —

BRIAH, World of Creation: Archangel TZADKIEL.

Tzadkiel means the "Righteous of God" in several senses. It implies a rightness by justification after all trials and tests have been applied, or it may mean one whose nature is right because it is essentially correct. There are a host of side

meanings such as "noble", "good", pious", "generous", and so forth, all of a nature we would expect to find in the Archangel of Chesed. "Tzaddik" is a current Hebrew term for a holy person or a Saint.

"Righteousness" is not a nice word at all today, and yet most of us try and do right things according to our lights. It is Tzadkiel who fosters this instinct in us, for he is the Archangel of Right-doing. We can picture him standing beside us telling us what we ought to do because it is right, while his colleague Khamael stands on the other side telling us what to avoid because it is wrong. They are the Guardians of the Pillars, passing us along the Path between them.

Descending the Tree, Tzadkiel "briefs" us about the way we are expected to behave during incarnation, and on our journey back this is measured up against what we actually did. Tzadkiel and Khamael are the Angels of Judgement, but Tzadkiel reminds us that Mercy is nearer Divinity than Might. Guided by Tzadkiel, an incarnating soul may see all the trials and tribulations ahead of it during earth life, yet at the same time every reason and purpose will appear, and the good be perceived in apparent evils. This foreknowledge will not be remembered during incarnation, but it will remain implanted as a sort of instinctive feeling that some good purpose must be served by events that may be painful or distressing, as well as by happy ones. Only from Tzadkiel's level can this be consciously followed.

Tzadkiel's job is converting wrongs back into rights. It has been said that two wrongs cannot make a right, but this is a very partial truth. Over the course of time and change, evils must be changed into good or there would be no hope for humanity whatsoever. As a Justifier, Tzadkiel is responsible for making the best out of the worst. There used to be a saying, "If you fell down a drain you'd come up with half a crown in your hand," and this illustrates Tzadkiel's task. He does not accomplish it quite so rapidly as a rule.

It is noticeable that the higher up the Tree we climb from Malkuth, the less obvious on earth in terms of time or events are the effects of Angelic Beings. The source of our good is somewhat more remote from us in incarnation than the causes of our ills, and Tzadkiel is in direct contact with only the best side of our natures which may not emerge from our

depths very frequently. It is not easy for us to do good deliberately on earth because we are seldom in a position to judge what is good and what is not. Tzadkiel will help us distinguish the difference if we appeal to him in ourselves. Even then, we are bound to hear his voice through the dividing thickness of the self imposed between his level and our normal awareness, unless we use Qabalistic methods of Pathworking to make closer contact. This means tracking up the Tree in the proper sequence until Tzadkiel is reached.

Such is quite a good exercise in practice. From our Malkuth position we view the point or problem with which we are concerned, then take it stage by stage up the Sephiroth to the where we would expect an answer. Then we come steadily down the Tree again by an alternate route. Suppose for example our query dealt with travel. We should take it to Hod, unless it was to be phrased what sort of travel would **be** best for good purposes, when it would be routed to Chesed and Tzadkiel via Hod. If we learn how to direct queries properly, the Intelligences of the Tree will answer them, though we may not always like or approve of what we hear.

We certainly do not always know what is best for us and for other people, and only our link with Tzadkiel will lead us to this knowledge, though even he cannot compel us to act on it. There are no conventional questions of morality involved here at all. The guiding principle is the famous dictum, "A thing is not right because God wills it, but God wills it because it is right". What standards of lightness can Tzadkiel possibly enforce upon us?

The essential rightness of anything is defined by its relationships with what it is not. What may be right in one set of circumstances may well be quite wrong in different ones. Everything depends on fundamental base-patterns of being, for it is possible to be right in relationship to a whole, yet wrongly related to the greater existence of which that whole formed a single part. For instance in the word DOEN, the three strokes of the letter N are correctly related to one another, but the letter itself is wrongly placed for the purpose of making a word; yet rightly placed as it is in order to illustrate this point! Wrongs and rights interchange with bewildering complexity, and only Tzadkiel can see them in

their proper perspective against their background of non-being.

To understand this, consider the example of the Japanese rock-gardener's art. Each rock is chosen for its exact shape, size, colour, texture, and everything else in relationship to the precise position it is to occupy in counter-relationship to each point of its surroundings. The effect of a rock on the emotions of its beholders, and many other such details are considered. Large sums of money may be paid for what a Westerner would think only a valueless hunk of stone, but its arrangers know to be the one and only substance proper for its position and purpose. The sense of its entire rightness puts them in touch with Heaven. Granted it will not open the same door for everyone else. That is a job for Tzadkiel.

Once things are right they are perfect, and nothing imperfect can be admitted to Heaven. There are various stages of perfection however, just as there are different Heavens. Tzadkiel's job is to direct everything to its right state of being, and this is a constant process. His symbol is the Rod or Staff of guidance, and if we are wise we will learn to follow its point. A simile of this process is if we imagine the letters of the alphabet put into a bag, shaken up, then poured out upon a table. They could only be rearranged sensibly by someone knowing their pattern and combinations. Such could be done in two ways. First by leaving them just where they fell and indicating them individually for our attention, or secondly by moving them all around until they conveyed an intended message. Tzadkiel does the first for us and we have to do the second for him.

As human beings, each of us is surrounded externally by, and ourselves surround internally, our individual units of being. These connect up with others throughout the Macro and Micro-cosmoi. At any given point there will be some factor of ours which fits in rightly with those belonging elsewhere. If a progressive line could be followed from one contact to another along these right points of entry-egress, nothing would go wrong anywhere. The Rod of Tzadkiel is a ruling rod for such a purpose. Although a completely straight line is only theoretical in a flat sense, the most direct line we know is that of Light. Hence the connection between the Path of Light and Rightness.

Behind Tzadkiel is the Great Power that moves him in: —

ATZILUTH, World of Origins: God-Aspect EL

The God Aspect of Chesed is shown with profound simplicity as AL, (pronounced EL). This is usually translated as "God", but it means essentially THE God or Divine One. A familiar form is BEL, or BAAL, meaning simply the Chief or head person. In olden days every tribe or even location had its particular "Bel" who was thought to manifest through the living tribal chieftain, which gave rise to the God-King cultus. It was the Divine Bel who granted the tribe all the good things of life, and to this day we celebrate Bel-tan as a feast in honour of this early God-concept. The Magical Image of a benevolent King grows at its strongest with EL.

EL is the Divine Giver. We are too much inclined to think of this attribute in material terms, and blame the Deity for our lack of material benefits. Moreover we are apt to look askance at evident evil-doers amassing fortunes, and criticise the Divine Benefactor for bestowing such favours to those unworthy of them in our opinion. In doing this, we completely miss the truth of the matter. Material holdings are not directly a Divine gift at all, nor ever were. The gift lies in the abilities or skills which were used to produce or manipulate those material issues. Insofar as we may have a gift of cunning, ruthlessness, or even a capacity for hard work, we are supplied with the means of enrichment, once these are geared to opportunities. What we do with our gifts is our responsibility entirely, and we should not blame Divinity for what others do with theirs.

The EL of Chesed is greatly above the level of offering free gifts with every life. EL may be a Divine Distributor, but is neither Santa Claus nor a Fairy Godmother. There is much truth in a saying attributed to Mother Nature herself; "Take what you want—and pay!" This shows the Geburah-Chesed combination very nicely. Chesed says, "Take what you want," and Geburah adds grimly—"And PAY!" Going up the Tree Geburah keeps the cash-desk while Chesed hands us the purchases we have made with our lives. If we try to sneak out without paying, there is a useful Abyss awaiting us.

It is probable that EL is the most misunderstood God-Aspect of all. Mankind in the mass is a lazy beast, and the concept of a Divine Provider who ought to do everything for us like some super-servant is a comfortable if not an

accurate idea. This makes such an easy God to blame for our own failings. Our King of Cloud-Cuckoo-Land is being replaced by a Welfare State these days, which some consider equally stupid, but at least blame can be thrown where it rightfully belongs—on human shoulders.

The greatest and most wonderful gift provided by EL is our potential for the attainment of Divinity. To come forth into life through lesser forms than amoeba and return to God-hood ultimately as perfected Being. That is what Life means in Chesed. We must remember this does not mean that every single soul will become Divine, for the soul is not immortal in its own right, it only obtains this principle from Spirit. Coming into mortal manifestation down the Tree, the general scheme is that Spirit produces Soul, Soul produces Mind, and Mind produces Body. Evolving towards Deity however, this process, as it were, folds back into itself so that Mind absorbs Body, Soul absorbs Mind, and finally Spirit absorbs Soul. Though this plan works as a Whole, there are countless failures of individual units which become automatically absorbed into the most convenient channels. Nothing is wasted or lost, but simply converted to other use.

During our excarnationary lives our task is to evolve in the inverse order of our materialisation. We can follow the scheme if we realise that just as the Sephiroth appeared one out of the other, so must they invert through each other to regain their single Source. A useful meditational toy can be made with coloured discs for the Sephiroth joined flexibly to each other by bendable material. When they are all stacked in a pile together in correct order, they can be unfolded one at a time while meditation is taking place until the complete Tree appears. Then the process can be continued inversely until all Sephiroth have disappeared beneath the plain disc marked "Ain"—Nothing. It may be noted here in passing that AIN (nothing) and ANI (I) are formed from the same letters. There is a fruitful meditation to be worked on this point alone.

The God-Aspect of EL in Chesed is thus the one wherein Soul is made ready for absorption into Spirit so it may survive the Abyss. The old doctrine of what was called "mortal sin" resulting in the loss or death of a soul was based on a fundamental truth, namely that if we separate ourselves from the

Spirit of Immortality we cannot expect our souls to unite us with this Divine Principle. Be it noted the entire essence of this deadly sin is the conscious, intentional, and deliberate action of separating the soul from its Divine attachment. Consequently it is a rare event. A good simile would be a leaf purposely detaching itself from its tree and expecting to continue growing. Leaves cannot fall without dying, but seeds (which represent an evolved Spirit) must fall in order to become trees themselves.

As leaves on the Tree of Life, we may have as many lives as the Tree has seasons, which are virtually countless, yet we shall not attain true immortality until we become Seeds in our own right. Then and then only shall we be ready for existence independent from our Divine Parent. The story of seeds, gestation, and birth can be told in Macrocosmic terms as well as human ones. Only the seed of Man or God carries immortality in the real sense. To be born of Man, we have to unite with human seed, and to be born of God we must unite with the Divine equivalent. This is the mystical Second Birth referred to in Scripture and symbolised in the Baptismal Rite.

On the way down the Tree, Chesed and the God-Aspect EL typify the Divine Seed outpouring its plethora of power for the production of life from Soul-level. Subsequently this is processed by the remaining Sephiroth until individual expression in Malkuth. Now on the return journey, we have to become identified with spiritual seed passing the other way across the Abyss where the Supernal Father-Mother unite the double stream of life so that it either falls again toward Malkuth, or continues rising through Kether toward the Universe behind the Universe where we know nothing (AIN) of it any more.

Therefore, while it is true that souls do survive physical death, they may never reach a state of immortality as individual beings. There comes a point where no further incarnations can bring them nearer the Divine Spirit as they are, and so, like an outworn body, they break up, and losing their identity, are re-absorbed otherwise. This is happening constantly and painlessly throughout Nature. Nevertheless since they were imperfect souls, their structures are permeated by their imperfections, and when these break up, every soul absorbing some particle of them will have to continue the process of perfection on this faulty material. In this way do

we take each others sins upon us from past lives and generations. That is Karma, and is unavoidable because we are constructed from pre-used materials. Our Spirits are new, but our souls are second-hand, and it is our job to perfect them.

The much misunderstood teaching of "Salvation", or steering a soul through one stage after another successfully until it becomes purely spiritualised on a level of Divinity, is fundamentally sound. Basically the only method of accomplishing this is to follow the guiding rays of Divine Light in us until we reach its Source. We may compare this to being on an ocean bed with a limited supply of air. In order to reach the surface and continue living, we must follow the direction of the light that filters through the water because we know that where there is light, our kind of life goes on. We must remember that we are spiritual beings inhabiting a material world which is not our perfect state of existence, and see things in their proper proportions.

The essential nature of EL at Chesed is rooted in Mercy however, and although we must accept the idea that all souls are definitely not automatically "saved" as individuals, it is equally true that such a loss is due entirely to their own wills in the matter. They lose themselves because they want to, and for no other reason. In their extinction they are simply refusing to continue in existence. Nothing more. If the query should be raised do such souls exist in the first place, the answer is untold millions. It is by no means an extraordinary thing for souls to cease existing in their own identity through their own decision. In fact they will not cease otherwise. The act of cessation is absolutely and entirely voluntary, though the more highly developed the soul, the more difficult its cessation becomes.

Motivation for self-cessation depends on individuals. None are forced to live against their own true wills. Souls may simply lose motive for continuing through life, or they may deliberately choose to evade their responsibility for existence. Whatever their reason may be, it is exclusively theirs which they accept quite freely. For a single soul to go on steadily from one life to another despite all setbacks and adversities, progressing along its Path toward Divinity and passing every Initiatory stage successfully, takes a degree of fortitude which

only continued linkage with Divine energy can supply.

When (and if) we ever reach directly to EL in Chesed, we shall entrust our souls to Divine Mercy three ways. We may return to human living down the Tree, be projected to the Supernals, or become lost in the Abyss. Whatever happens, our own true wills are the decisive factor of the directive if not invariably of the outcome.

Assuming we have survived to this point where our souls have been absorbed into the Immortal Principle of our spirits and we are able to live in the pure atmosphere of Divine Mercy at Chesed, we shall be in a state to cast ourselves upon the Waters of Compassion and venture forth in search of the Ultimate through: —

Chapter Ten

THE ABYSS, AND THE "SEPHIRAH" DAATH.

In order to reach the top of the Tree from Chesed, we have to cross the dread Abyss and encounter the mysterious so-called Sephirah "Daath". This is a difficult undertaking in more ways than one, since so little is known or been written of either. The Abyss is whatsoever divides the Supernals from the rest of the Tree, and Daath is the means by which this Abyss may be bridged.

An actual Abyss is of course a deep cleft or fissure in the ground which has calculable breadth but incalculable depth. What fails to cross it becomes lost within it, and is engulfed by the Unknown. This is why the symbol of an Abyss is used at this point of the Tree. It and Daath signify Ignorance bridged by Knowledge.

The old Qabalists gave the Abyss the name of Masak Mavdil, meaning a place for rejected failures, and it was presided over by a sort of Angel or genius whose name was Mesukiel, or Ridya, meaning "The Veiler of God". There was a teaching to the effect that at least three previous Creations had been made by God prior to ours, and being unsatisfied with them, the Great One swept them away into the Abyss which was created as a sort of Divine dust-bin.

This is not only very interesting, but it explains why so little has been said of the Abyss in Qabalistic writings. The inference is that the Divine One is not only capable of producing unsatisfactory work, but has even appointed a special Angel to conceal the fact. It is an admission that God makes mistakes. Pious Semitics would never dream of putting such words into any form of plain language. Those accusing mere mortal monarchs of errors or faults were likely to lose their lives or liberty in some unpleasant way. To impute fallibility to the Divine King of Kings was therefore to risk spiritual destruction in their opinion. So they played safe and veiled everything in allegory. They remembered the legend of

Lucifer being hurled from Heaven after blaming the Almighty for creating Man, which was to question Divine infallibility. Least said soonest mended thought the human teachers, and only under the most stringent secrecy to the fewest initiates was a hint given that Divinity might be capable of mistakes. We can see such a suggestion in the Egyptian Mystery practice of the hasty whisper in the startled initiate's ear: "Osiris is a Black God."

A refusal to see mistakes or inaccuracies on the part of God has blinded Man to many Inner Truths. Orthodox religions have quite failed to grasp the importance or significance of this secret teaching. Apart from explaining many evident anomalies, it points quite clearly to the tremendous role of Mankind in the Divine Plan. We may be one of God's biggest mistakes, but we are a self-correcting one in the long run, for it must never be forgotten that no matter what goes wrong, the Perpetual Divine Intention is no less than Absolute Perfection, and all that fails to reach that Point will be eventually discarded in the Abyss. Nothing essentially wrong in itself will survive the crossing of that Chasm.

According to legend, the Abyss acts as a sort of filtertrap between the Supernals and the rest of the Sephiroth. All the horrors, loathsomeness, abominations, and evils that would be unthinkable in association with a God fundamentally connected to pure Goodness are swallowed by the Abyss, where they exist in a state of completely insane chaos pending some ultimate disposal. The. Abyss is thus considered to be a kind of cloaca for spiritual sewage. These terrible and dreadful monstrosities can be dredged up by those who fish for them with a long enough line, but the truly wise will do no such thing.

Such an Abyss does indeed exist in us where all that is wrong descends through a strange sub-conscious crevice between our normal and Inner consciousness. The shocking mistake made by many modern psychiatrists is the deliberate unsealing of this Abyss and the release of what should be undergoing spiritual decomposition there. These are no more meant to regurgitate through the focal consciousness than the contents of the bowels should return through the mouth. Such matters are meant to be expelled from us through Inner

channels which like our bowels should reject them on their own Abysmal level.

The unmentioned inference of the Abyss was that the Divine One possessed a function equivalent to that of human excretion, (are we not made in the Divine Image?) which was not a matter for discussion or comment, especially in writing. All that was unfit to be incorporated in the Body of God was ejected via this means. To fall into the Abyss was therefore to be reduced to Divine excreta, over which Shaitan (excrement) presided. If an unfortunate soul fell into the, clutches of Shaitain it was regarded as lost in the same way one might speak of human bowel functions. Such was the original meaning of the phrase amounting to the modern vulgarism; "Get lost". Nothing viler or more horrible could be conceived by the early Qabalists.

The Abyss was personalised under the name of Abaddon, who presided over lost things and people. His function was to make humans lose themselves and their souls. Lost contact with Divine influences was his fault. He and his Abyss cut us off from God and Goodness. He lurked everywhere in the hope of catching us in his awful Chasm. At least so the ancients said. This might indeed be a genuine race-memory of early days on earth when seismic fissures actually did open without warning and suddenly engulf living creatures in a terrible death. There have been instances of this during recorded times, and it is likely we have inherited a fear of Abysmal accidents from our remote ancestors. It is certain that none returned alive from the Abyss to tell the tale, and those who remained above ground would warn their children against the Abyss in the most frightening ways they could imagine.

As a place of the lost, the Abyss survives as the shadowy "Limbo" of the Christian Church, where the souls of the unbaptised are supposed to go. Apart from vague hopes that some might be retrieved from thence on Judgement Day, the Church has little or no comment to pass, and discourages all questions on the subject. The Qabalah does not expound the precise mechanism of the Abyss, but is very definite in teaching that it is a disposal method of what or whosoever is unfitted to be unified with Divinity. What happens to such material? The same that happens to any excreta in being

reduced to a common fertilising basis for new life elsewhere. Failures are not wasted in the Divine Scheme, but re-used in different ways. If something cannot be properly used in one Creative Scheme it will serve somewhere else. One teaching says that the Abyss connects like an underground sewer with the unknown Universe-behind-the-Universe, (built with what is now called "anti-matter") and rejected matter goes to fertilise life in quite different dimensions. The probability of this is very strong.

Another way of regarding the Abyss is the division between Consciousness and Action. The Supernal Sephiroth are pure types of Awareness, but once the Abyss is crossed downwards, Being becomes Doing. We cross such an Abyss every time we translate our thoughts into deeds. It is as well for us that such an Abyss exists, because if every one of our thoughts were immediately expressed in physical terms, this world would have been destroyed long ago. The gulf between thinking and doing provides a protection against a wholesale invasion of any world or state by inhabitants or forces from others which might be totally unsuitable. The practical value of the Abyss becomes apparent if we see it in the nature of a restraining zone interposed between any two conditions of existence, yet allowing contact through a carefully selected channel chosen by Daath (Knowledge). Such is as necessary to the Divine Mind as it is to ours. In fact, since we are created out of the Divine Consciousness, if no Abyss existed where it does, we should all have been unthought many millennia ago.

The symbol of the Sword-Bridge across the Abyss points out plainly enough that only perfectly balanced forces are able to cross the Chasm. The edge of the Sword along which we must proceed over the Abyss is precisely central between the two Pillars or extremities. That is the Perfect Path at the exact point of balance where each opposing type of energy meets in stability. The Initiates of Knowledge (Daath) do not use their own energies to keep their balance on the Bridge, but simply rely on existing forces from the Right and Left Pillars to hold them up while moving at right angles to both. This is the Middle Way. In old rituals this was worked in practical forms sometimes over pits of fire or other dangers over which the aspirant had to walk along a real sword or

similar narrow edge. This was only possible with considerable training, great courage, and intense powers of concentration. Unwavering attention directed at a single point ahead was the secret of maintaining balance under such conditions, and it is also the secret of crossing the Abyss successfully. Proceeding from Knowledge and balanced by Wisdom on the Right and Understanding on the Left, we must keep our attention fixed unwaveringly on the Light of Truth at the Summit (Kether) ahead. Provided we approach the Abyss in this way it will present us with neither perils nor problems.

All Occult Systems, including the Qabalah, warn against attempts to invoke demons from the Abyss. This means neither more nor less than inviting contact on conscious levels with corruptions and horrors which were otherwise on their way toward elimination from our state of existence. In other words, working in opposition to Divine Evolution, which is sometimes called Black Magic. Dwellers in the Abyss are beings of unbalance, insanity, instability and utter confusion. It is madness to recall them artificially, for they will only drag their contacts after them to destruction. Nor can they be "saved" except by being finally excreted from existence. No human soul falls into the Abyss by accident or through being pushed. Those perishing in the depths jump in feet first intentionally. The Sword severs them from Immortal Spirit as they leap. Its edge represents the final absolute choice that must be made between Divinity (as Cosmos) and Disorder (as Chaos). Here on the Tree we shall be faced with this very real Last Judgement, which is not so much a question of the Divine One coming to a conclusion about us, but our own Last Judgement of whether we seek union with Divinity or reject this Crown of Creation at Kether. It is called the Last Judgement simply because it is really our very last chance to decide between Spirit and Self. Once committed to our course we can no more turn back than a jumper can reverse direction in mid-fall.

We encounter this Last Judgement in a minor way after death, when we reach our momentary zenith of proximity to pure Spirit and the decisive instant comes as to whether we are able to remain in such a state or must fall back again to embodiment through reincarnation. There is no question of condemnation or approval, but simply Knowledge of our own

spiritual status for what it genuinely amounts to. If we are unfit to enter the higher realms of Spirit we shall exclude ourselves on the grounds of inability to live there, and direct ourselves toward conditions suited to us. Nothing more. The Judgement is our own on the level of True Will, formulated by Knowledge (Daath). No human soul is sent to any kind of Hell. Having made themselves into specific kinds of beings, they must necessarily live or exist in circumstances suitable to their particular category. Just that. To alter conditions, we must first alter ourselves.

The proper function of the Abyss being the disposal of impurities and imperfections beyond re-formation, should make us realise that our own Abysmal depths are for the same purpose. The Abyss of the Tree ought to frighten us no more than the sewers beneath our houses. In fact if we made sufficient and proper use of the Abyss we should be far healthier in soul, mind and body. It exists to help and not to hurt us, provided we learn how to utilise it. Everything depends on whether we identify ourselves with the rubbish thrown into the Abyss or the Imperishable Principle that rises above it. Our judgement had better be good here, because it is the last opportunity we have to exercise it. The situation is not unlike a jumper on the edge of an Abyss. Judgement as to ability for clearing the chasm, plus the run-in, all the mechanics of the leap, and even wind-direction must all be considered. Once the feet leave the ground there can be no return. Moreover, no one else can help the jumper in mid-flight, they are absolutely alone. The utmost self-confidence is necessary in taking such a risk physically, and the utmost confidence in the Divine Self is needed to face the Great Abyss, should we climb the Tree of Life high enough to encounter this hazard between ourselves and Divinity.

Since to cross the Abyss we must metaphorically walk the edge of a Sword borrowed from Geburah, we would do well to use the Rod from Chesed as a balancing pole. There is a most useful meditation in this allegory, or a practical rite can be worked with it advantageously. The art of Chasm-crossing is not one to be lightly attempted, but is a life-saving ability should occasion demand. If we ever intend to cross

the Great Abyss successfully, we should practice on minor ones we meet with every day of our lives. The technique of negotiation is much the same.

Though we cannot gauge the depth of the Abyss, its boundaries are clearly defined on the Tree. On one hand the limits are between Understanding and Justice, and on the other between Mercy and Wisdom. Our crossing-line in the middle lies in Knowledge between Balance and Attainment. Surely it is scarcely possible to put matters more plainly than that? With such a framework to guide us why should we go wrong except through our own faults?

Very many of our troubles on all levels are brought upon us by our retention of useless and deteriorating material in our spiritual, mental and physical systems. Instead of eliminating it and obtaining fresh supplies of energy, we accumulate it inside us where it simply goes bad and spreads poisons of corruption until they kill us. Diseases of the body usually start in the soul and mind where festering hates and resentments together with other impurities are gathered in dangerous combinations. We should learn how to evacuate them completely out of us into the Abyss, so we become entirely free from their contamination and are able to take in fresh clean energies to replace them. This is the true "Forgiveness of Sins"; that we clear ourselves utterly from the spiritual sewage of our past misgivings which we have been holding in us.

If we were physically constipated for even a week or more, medical attention would be sought swiftly. Yet how often do we make the slightest attempt to purge our minds and souls of their excremental equivalents? Not a day of lifetime should pass without an effort being made to expel some of our detrimental internal accretions. The process is not unlike our excretory ability, and indeed if we link all levels of the same function they will work better together once they are co-related and even synchronised. Above all we must remember that the Abyss, like our digestive system, should work one way only. Whatever goes into it for disposal must on no account return the same way. It has been said: "Let the dead bury their dead", and this means we should leave the

Abyss alone to do its work undisturbed. Therefore let us leave it and proceed to study Daath.

The word "Daath" by itself signifies Knowledge of the type gained by experience and effort. It can also mean self-knowledge in the sense of auto-awareness. Daath is the objective referred to by the well-known dictum: "Man Know Thy Self". It is an acquired knowledge rather than an inherent faculty.

Queries regarding the authenticity of Daath as a Sephirah in its own right arise mainly from the Yetziratic text: "Ten and not nine, ten and not eleven", etc. An instinctive feeling arises that an extra Sephirah completely spoils the otherwise perfect pattern of the Tree, even though Daath is represented by a mere shadowy outline. The real explanation is easy. Daath is not an extra Sephirah at all, but the original position occupied by Malkuth the "fallen Sephirah".

To understand this, we must go back to the beginning of things when the Tree of Life started to grow. The original creative Tetragram produced the Perfect Pattern, the four points of which were Being (Kether) Wisdom (Chockmah) Understanding (Binah) and Knowledge (Daath). An ideal arrangement of pure Consciousness, centred on Nothing (Ain Soph Aur) but Energy. At this stage, however, there was no objective creation to be conscious of. God was conceived but not born. Knowledge sought Experience, which could scarcely be obtained without material. So Daath "fell", or was born into matter where it became Malkuth, leaving a gap in its original place which is now the Abyss.

Thus commenced the whole Scheme of Redemption, which means to us that Man must return to God through the Way of Knowledge and ultimately Malkuth will be restored to its proper place on the Tree as Completed Consciousness. The original "Fall" was not that of Man, but of God Who sought Knowledge through the Experience of Man. This was the "expulsion from Paradise". Man was projected from subjective existence in the Divine Consciousness into a state of separated objectivity, becoming a being with limited self-determination. We can imagine this almost as if a solitary person created a subjective personality in

themselves which grew into such a positive existence that it materialised into independent life from its creator.

Such is our so-called "free-will". From being a controlled thought in the Divine Mind, Man was externalised as a reflective image of Divinity which had a similitude of self-expression in its own sphere. This meant the Man-part of Expressed Divinity must needs be given the ability to determine itself apart from the God-part. Otherwise there could be no mutual interchange of consciousness through Creation. Man must be able to disagree with or disobey the Divine Mind if he felt like it, for unless this were possible, he could not act as a reactive stimulator of the Consciousness which created him.

So we "fell from Paradise" as Lucifer "fell from Heaven". The two "Falls" are really one experience undergone by differing types of being. Man fell by the Tree of Knowledge, (Daath) and rises by the Tree of Life. Lucifer fell by refusing to recognise Man, and can only rise as Mankind releases him. Both Man and Lucifer hold each other captive on different levels, and Daath marks the point of our fall and our Redemption. God may redeem Man, but Man redeems Lucifer. Much may be learned from this Mystery.

There is nothing to be gained by trying to make Daath into a Sephirah which is supernumerary to the others with its own Attributions and Personifications. It is essentially Malkuth before and after perfection through experience. We can think of it as being a Sephirah "in the making" as it were, by the combined efforts of Divinity and Humanity. Together, God and Man share the common Sphere of Knowledge.

Some attributions have been attached to Daath by modern Qabalists, but they are open to question. The two-faced Janus figure representing the beginning and end of anything is placed with Daath on account of the two way passage across the Abyss. The Empty Room or Upper Chamber is another Daath figure. We say of an ignorant person that they are "lacking in the top story", or "they haven't got it upstairs". In mundane terms Daath is an empty brain full of cells

awaiting their quota of knowledge, or perhaps an un-programmed computer might be a modern simile.

Placed where it is on the Middle Pillar of Light, Daath is undoubtedly the "Light of Experience", perhaps our most reliable guide toward the Light of Total Truth at the apex of the Tree. So the purely "Empty Room" is not a really accurate symbol for Daath, because at our present point of evolution we must have contributed at least some furniture towards it. However we consider Daath, it is certainly an ability to bridge chasms occurring in Consciousness due to ignorance or inexperience, and any symbology that assists this concept to establish itself for us may be helpful. We must remember Knowledge is a growing and expansive concern, and therefore symbols of Daath should be capable of indefinite extensions. The present method of showing it as a vague dotted outline is serviceable but unsatisfactory. To display Daath pictorially on the Tree it would be necessary to cut the circle out of the page altogether, except for a representation of a thin line or swordblade across its Middle Pillar line.

It may well be asked why Daath should be the only way across the Abyss when other Paths are clearly marked on the Tree. The answer is that Daath is the Redemptive Path for Humanity, the other paths are for different categories of being. They are as follows.

1. The Gate of Destruction, from Binah to Geburah. Used by Watchers and Destroying Ones.
2. The Gate of Doom (or Fate) from Binah to Tiphereth. Used by angels applying forces of inevitable Karma.
3. The Gate of Righteousness, from Chockmah to Tiphereth. Used by angels of Justification. Believed to be used by great Teachers and Messiahs.
4. The Gate of Rulership (or Royal Road) from Chockmah to Chesed. Used by angels applying direct government from the Godhead.

It was reputed that the way to Daath is via a "secret" or unmarked Path from Chesed. The "secret" is merely that when Chesed is reached from Geburah, the Path is retraced back to the Middle Pillar, then across the Abyss through Daath, following the "Serpent Path", or alternately

by moving through inter-dimensional Space-Time which would be impossible to any being unable to remain intact under Ain-Soph-Aur conditions. For humans in search of Divinity, Daath remains the only practical doorway via the Middle Pillar. There are direct routes, but no "short cuts" or "Instant Attainment". The Tree of Life must live by its own laws.

Perhaps it will help to understand the Abyss and Daath if we imagine the Tree as a Flatland state until the Abyss, when it bends upward at right angles. Then we set our Serpent to crawl up the Tree. When it reaches Chesed, it will imagine there are no more Sephiroth, since it has a Flatland consciousness, and so it will crawl back again down the Sephiroth it knows and continue doing this like the Serpent with its tail in its mouth. In order to reach the Supernals, it must find the "secret" Path to Daath by sensing the point where the influences of Chesed and Geburah exactly balance each other, and then moving at right angles to both through the dimensions of Daath across the Sword-Bridge. This is quite a useful visualisation, since it relates Knowledge to Reality as an angle of approach, and demonstrates the occult method of reaching the Unknown by means of the Known. Both are combined in Daath.

Daath is the meeting point of subjective and objective consciousness, Inner and Outer experience, and past facing future. We might remember it is a product of Wisdom and Understanding in the first instance. Going down the Tree Daath is formed by thinking, and going up the Tree by feeling. When we have fully transferred the expressions of our mundane lives into Innerworld terms there will be no further necessity for incarnating, and we can live according to our true wills. Under such conditions, to think is to act creatively in immediate Time-Space, and turn Force with Form into fact. This means unless individual intelligences were properly geared to each other so that nothing but mutually acceptable thinking occurred, confusion and un-balance would instantly supervene. Man must leam to live as a whole organism before Daath can be properly realised, and this means thinking as a complete consciousness that is not divided against itself.

The pattern of the Perfected Tree can be seen if Malkuth is restored to the position of Daath and the Paths drawn accordingly. Then the Tree structure would indeed stand upon its Foundation (Yesod), and the "King" (Kether) be "restored to His Kingdom". It is a useful Qabalistic exercise to draw this design and meditate on it. A great deal may be learned in that way, and the functions of Daath will be shown up in relation to its fellow-Sephiroth. As the "Fallen Sephirah" of Malkuth however, Daath indicates that the prerequisite of Knowledge is Ignorance, or perhaps Innocence might be considered a happier term. The Hebrew word for Ignorance (ChShK) is synonymous with darkness, misery, ruin, wickedness, and the like, implying ignorance to be an intentional refusal to seek enlightenment.

Obviously no one can be taught to learn something they already know, and the virtue of Daath is more than Knowledge per se. The process of Knowing is of the utmost importance to a developing soul or Intelligence, the How of learning being of more subtle importance than the What. Two people may learn precisely the same objective knowledge, but the total difference between teaching-methods would result in considerable variation in the souls themselves. There is only one way for any soul to gain the same knowledge by many Paths, and that is to go through the Gates of Forgetting, (or the waters of Lethe, death, or similar euphemisms), and start again like a recording-tape wiped clean of previous recordings. We do this with every life in order to gain the best results. There is a teaching to the effect that the Supreme Being does exactly the same on a Macrocosmic scale between Creations (or God-Lives), and the "Fall" of Daath signifies an emergence from Primal Innocence (Paradise Myth) regained after the total Knowledge of a previous God-Life was effaced.

The perfected Daath then, is Knowledge gained in all possible ways by every possible conscious entity. On the achievement of such a state, objective Creation ceases, the accumulated Knowledge is transferred as a complete unit to a totally unimaginable dimension of consciousness, and spiritual subjectivity known as the Sleep of God supervenes. When the Awakening of God comes at the dawn of a new Creative Day, Daath has been cleared from former impressions, and is ready to fall into objectivity again for the gathering of more knowl-

edge by experience. The whole of a previous Creation has been compressed to a single germinal impulse giving rise to the next. On a Macrocosmic scale we cannot conceive the implications of this, yet each one of us started our present lives that very way. Every generation carries within it the seed of all previous generations. Such is our Daath inheritance: we are the Knowers of God. In outward life we are agents of Divine Consciousness being aware of objective Creation, and in Inner Life, we are agents of human consciousness directed toward Divinity. So does Deity Know—and so is It known.

Small wonder Daath has been called the "Mysterious Sephirah". This also signifies Daath is the Sephirah particularly concerned with what we term the "Holy Mysteries". Qabalists who study or practice the Mysteries in any way would be well advised to give much attention to Daath and its possibilities. A simple study formula is:

Divinity

Knowledge. (Daath)

Humanity

We will now assume Daath has got us safely across the Abyss into the state of the Supernal Sephiroth, where we shall recommence our ascent of the Tree.

Chapter Eleven

SEPHIRAH BINAH, UNDERSTANDING, 3.

ASSIAH, World of Expression: Saturn.

We are now across the Abyss in the Supernal state, so we must alter our consciousness in order to deal with these new conditions. Since as ordinary humans we cannot do this very greatly in fact, we shall have to make the best effort we can in fancy. Throughout the whole structure of the Mysteries, Qabalistic or otherwise, we encounter drastic and dramatic changes of consciousness extending through different dimensions of existence. All ritual practices are geared to such principles and designed to operate them. Here on the Tree, we are concerned with a consciousness-change analogous to that between an embodied and a disembodied state of awareness. The difference between "Subjective" and "Objective" thinking.

Our first landing stage in this strange new dimension has the familiar name of Saturn. Provided it is realised that such symbolic nomenclature is only used as a convenience for handling otherwise unapproachable matters, there need be no objection to its employment. Looking at Saturn in this light, we can continue quite comfortably.

In Hebrew Saturn is "Sabbathai", meaning "the seventh". This was the last of the then known planets, and it ruled the rest-period enjoyed by God and Man alike after a term of work or effort. Seven was regarded as a perfect number because of Creation corresponding with seven periods or "days". As space, the six extensions, Height, Depth, North, South, East and West, are centred around the seventh at the point of their union. Add to these the three extensions of Time, Past, Present, and Future, and there stood the perfect ten-fold Pattern of Life. There is a broad correspondence in the Time factor with the Supernals if we align Binah with Past, Kether with Present, and Chockmah with Future, but

we must always be careful about taking time values too literally in any sense.

Saturn is certainly associated with past karma, but it is also the state of rest we hope to encounter for a while after physical death. During this period our past is condensed so to speak, until it forms the matrix for our re-projection into expressed existence. Once this is fertilised with the Seed of Spirit, we shall be on the way to rebirth.

Binah is essentially of a Mother nature, and therefore truly placed on top of the Feminine Pillar. The Mother-aspect is dual. AMA is the Dark unfertilised Mother with an empty waiting womb, and AIMA the Bright fertile Mother containing the Seed of Light within her. Motherhood is more than the conception and bringing forth of a human life, or any life at all. It is essentially the Principle of Existence extending itself by externalising independent entities. Fathers i*n*seminate, while Mothers *di*sseminate life or other forms of energy. Paternity puts in power, and Maternity gives it out. So the circuit of Creation continues.

There is infinitely more to motherhood than production of a physical baby. Maternity is an ability and an action. While a father is one being, emitting many in his seed, a mother is the being that receives all those lives and narrows them down to One again. Theoretically, only the best and most suitable life of them all is supposed to survive, and multiple births should not have taken place among more developed forms of life on earth. We should have arrived one at a time.

Here we are faced with a rather interesting picture of crossing the Abyss. If we see the "Sword Bridge" as the "straight and narrow" seminal tube in the male organ, this will explain the principle of the "secret" Path from Chesed to Binah. If the act were at physical level, a host of sperms (lives and souls) would have rushed across the Bridge (the tube) from Chesed (father) into Binah (mother). Of those, only one (the saved) would reach Heaven (the womb) safely. The rest would have fallen in the Abyss. In this way the human sex act is reversed into spiritual dimensions.

As the Great Mother, Binah individualises lives and sends them downward across the Abyss via Her "secret passage" corresponding with the womb-outlet. On their return journey she receive them again and selects the most suitable for

gestation and rebirth. Such is Her eternal function. This is not only so with lives, but with everything. All energies are thus re-processed. Perhaps a thousand separate thoughts enter one mind which condenses them all to a single issue in re-expression. That is an act of motherhood on any level, and Binah is the Mother Principle of universal existence, irrespective of physical sex.

To be a father, it is necessary to receive energies from many differing sources, bringing them all together into a single act of emission. To be a mother, multiple energies must be accepted as a simple act, then sorted out into an ultimate result which is finally expressed to go its own way toward repeating the process for itself. Every conscious being has the ability for father and motherhood for the whole of its existence. Human males and females may be fathers on one level and mothers on another. All acts of motherhood are those of Binah.

It may seem odd at first sight that Saturn should be associated with the Mother Principle on the Tree of Life, but there are many valid reasons for this attribution. Possibly the most significant is Saturn's synonymity with Cronos—Time. Paternal creation is instant, while a mother must have a prolonged period of gestation before the seed fructifies. Nine months of our time. Saturn is the planet with no less than nine moons, hence the connection with birth. One is tempted today into wondering how the ancients could possibly know of Saturn's moons, yet the old Qabalists linked Saturn with Binah in no uncertain way.

Next we have the myth of Saturn devouring his own off-spring until his feminine half, Rhea, substitutes a stone for each son she wants to save (selection of seed and rejection of unneeded material). We must not forget also, that Rhea, the female aspect of Saturn, was equated with the Magna Mater and Divine maternity. Indeed her influence was so benevolent that the "Golden Age" of Saturn was sometimes called the age of Rhea. To understand the attribution of Saturn to Binah, we must see the double figure of Saturn-Rhea, remembering that Rhea was Saturn's sister as well as wife. Sterility and fertility conjoined. AMA and AIMA in fact.

It should be noted that although Saturn is regarded as a sterilising influence because of the father-castration myth,

Saturn is not a sterile being. The castration was done with the sickle of Time. In other words Uranus was rendered impotent by nothing more than age itself, and supplanted in the course of nature by his successor and son Saturn, who in turn was deposed by his own offspring. Here, Saturn represents the Old Order of anything which must first exist before any New Order can take over succession from it. Parents must of necessity be older than their children, and Saturn-Rhea is our Old Mother figure on the Tree. The older parents are, the more grown-up their children have become. The Saturn-Rhea image is thus parental of an adult and fully capable humanity.

Old time astrologers have been largely responsible for the image of Saturn as a "major malefic". Modem workers and researchers have brought to light a very different picture. True, Saturn is limiting and confining, but so is a womb. "No manifestation without limitation" says the first law of Creation. Without skins to limit our bodies, we should be little more than pools of protoplasm. By giving us limits, Saturn gives us the ability to live within necessary confines of consciousness. This is Understanding, Binah.

The three Supernal Sephiroth together present the initial stages of life and consciousness. First the possibility of life at Kether, then the all-awareness of it at Chockmah, both of which project into the limitation of Binah, where it develops until ready to reach Daath. Four distinct stages of consciousness. Awareness itself, Wisdom, Understanding, Knowledge. So is the Divine Name "spoken". The Understanding of Binah is the comprehending of a Mother which always contains that of her child, and to which the child always returns at the end of its own individual life. Death should lead us back to our Great Mother, and so Saturn will truly devour us whose children we are. All our past karma must be "eaten up" and digested before we will be ready to progress further.

Going down the Tree, Binah expresses us toward material manifestation in Malkuth, but climbing the Ladder we are processed in a way that decides whether we are fit to pass upwards toward Chockmah and Kether, or must be sent out otherwise. The entire deciding point is Understanding. Have we, or have we not, entirely understood and comprehended everything to do with our lives and beings? If we have

reached such a complete understanding, then we have automatically freed ourselves from all necessities of rebirth. The whole of our past karma is equated and negated by such a conscious comprehension at the level of Binah, and this is real Enlightened freedom at last. Only in the Mother do we reach the Great Liberation.

Climbing the Tree, Experience results in Knowledge, (Daath), which gives Understanding (Binah) leading to Wisdom, (Chockmah), and ultimately to the summit (crown) of Attainment, (Kether). Such is the order of our progression. We become bound to the Cross of Creation by nothing whatever except our own lack of Understanding, (Ignorance). Once we reach the Binah state of Realisation in which we grow outside all the factors of our enslavement to Existence, then we shall be free to enjoy Divine Foreverness on its own terms. Saturn not only confines us to limits, but releases us from them also as a Terminator of containing conditions. Saturn may bind with the Noose, which is the Serpent with tail in mouth Symbol, but he/she also cuts us free from bondage with the Scythe or Knife.

We may either reach the Understanding of Binah bit by bit over aeons of time, or by leaps of Realisation like the Great Initiates. For the majority of us the gradual way is safest and best. The lead of Saturn's dull shield is the surest protection from the intense radiant action of pure Divine Light. Only twice in a single existence can humans consider themselves at maximum safety. First in the womb, and second in the tomb. Both similar conditions. The Saturn-Rhea combination provides them, and we alternate from one to the other. When we fully understand their workings, we need no longer be subject to them. The important thing to us is that our ignorance should never be wilful and intentional. We must learn to live in a state of constantly seeking Light.

It is an interesting sidelight on Binah when we consider the well known verse of the Rubaiyat;

> "Up from Earth's Centre, through the Seventh Gate
> I rose, and on the Throne of Saturn sate;
> And many Knots unravel'd by the Road;
> But not the Master-Knot of Human Fate."

Here we have the progress of the Initiate from Malkuth to Binah, which is the seventh stage up the Tree. The angels

of Binah are the thrones, and the Knot is that of the Noose we have made with our own spiritual hands. Each of us must untie their own for none other may find the secret. The "Road" of course, is the Way of Light and Paths of the Tree. Our "Fate" originates and ends with Binah, for it is the point on the Tree where we are bound to or liberated from it. Omar put the matter very neatly with the aid of Mr. Fitzgerald. There is more Qabalistic information in their epic than that, if interested students care to enquire.

So much of Saturn fits in with Binah that there can be little doubt of its correct attribution. Patience, stability and depth are all Saturnine. So is sorrow; and Marah, the Great Sea, a synonym of Binah, is alignable with the Mother of Sorrows. Of every possible human experience, sorrow moves us to our very depths and reaches a profundity of spiritual extension we might never achieve otherwise. We are so made that sorrow is a necessity for the evolution of a human soul unable to progress otherwise. When we are spiritually stagnant, or are making no efforts to move beyond comfortable indolence, there comes a time when nothing but Saturn can shift us away from ourselves toward the Understanding we need. Not that Saturn ever causes the actual sorrow we feel, for this is simply our own reaction to the Saturnian influence brought to bear upon us. When we have learned not to be sad in answer to Saturn's contacts with us, we shall have Understood the meaning of Binah.

Only souls of a high order are able to transcend sorrows and convert them into valuable spiritual experiences. Still, Binah is highly placed on the Tree. For every sorrow there must be an equal and opposite joy through a connecting time-axis, and we shall be wise if we follow this toward Chockmah, though the Middle Way between both must remain our ultimate aim. When Mother-Binah takes away our toys we must learn more grown-up activities. She never deprives us of anything we cannot do without to some spiritual advantage. Nor does she take away what cannot be eventually replaced to better purpose. We do not understand her workings with our ordinary minds because our time sense is so inadequate. To work with Saturn in Binah it is necessary to feel Time over periods ungraspable by mortals using earth-comparisons

of human lifetimes. Time is Saturn's Noose. It can be drawn to the smallest point, or paid out until Eternity is encompassed, but it is still fundamentally a Noose, and those who learn how to hold its Knot and manipulate its Cord have mastered the secret of Saturn and achieved immortality. The Knot is NOW, the Cord is ALWAYS. We must never let go of the Knot.

To plunge deeper than Saturn into the Great Sea of Binah, we must proceed to the level of the Angels and deal with them. They are met with at:

YETZIRAH, World of Formation: Angel Order, the ARALIM.

The word "Aralim" has been translated "Thrones", but it means Strong, Mighty, or Heroic Ones. Perhaps the best meaning is "supporter" or "upholder". There is an implication of courage and bravery which is well associated with the motherhood of Binah. Motherhood needs a courage of its own which is unequalled in any sphere, and we must not forget Binah's title of Khorsia,—the Throne. She is the Throne of Wisdom because Chockmah (Wisdom) depends upon her.

It is a well known saying that no trial comes to the soul without enough grace being given to bear it at the same time. The Aralim provide this support, and are the limiting factors of even our worst difficulties. They bring the odd message that there is nothing beyond Hell except Heaven. It would be inaccurate to imagine that this is their only job, for a throne is to rest on while ruling, or that which *stands under* someone exercising Wisdom. The Aralim are the upholders of Wisdom's dictates, forming them into the most practical means of application to their objectives.

To understand the function of the Thrones, we must remember the significance and importance of a throne in ancient times. It was reverenced by itself as a seat of Divinity, and homage was paid to it in the absence of any human occupant. A ruler speaking or acting apart from the throne did so by themselves, but when enthroned, their utterances were considered to be prompted by the God. Even today we say of someone making an official or serious pronouncement that they are speaking "ex cathedra"—out of their throne. This concept goes right back to the times when some sacred

stone was regarded as a Divine dwelling-place, and only the best and noblest devotee might be elected to sit on the rock and share the God with the rest of the human tribe. Our monarchs still are crowned over a sacred stone, and the so-called "Chair of Augustine" in Canterbury Cathedral is of solid stone. The Throne was looked upon as the Seat of God.

A throne not only housed the Divine Being, but acted as a sort of container for spiritual energy, giving it a means of localising at specific places and periods. A major Symbol of Binah is the Cup, which of course is the container of the wine used in the Holy Mysteries, and also contained its own chain of symbolism liking with Divinity Itself. In an analogical way, the Aralim are holders and containers of Divine energy in the sense of being reservoirs or condensers of spiritual power. A most necessary function in fact. They work in much the same way as reservoirs on physical levels, providing means of regulating and stabilising the supply of their contents so that these may be utilised in controlled ways.

The exuberant outpoured energies of Paternal Chockmah must be contained and defined down by Maternal Binah. The Aralim are the agents of this process. They might fairly be described as "God-holders", operating on all levels of being. Whether they are dark holders of light, silent holders of sound, dry containers of liquid, or cold containers of heat, they act both as retainers and restrainers of potencies. Unless Time "held" Space, objective existence would cease, and without a Womb to "hold" seed, there would be no Life, either Divine or Human. Binah is the Divine Mother because she is none other than the Mother of God, and the Aralim are the workings of her womb in every world.

A Deity under a necessity of making Its own Mother may sound an impossible anomaly to those unaccustomed to thinking in other than purely human terms, but we are dealing with concepts beyond the reach of any mortal mind except by symbolic language capable of indefinite abstraction. As a human being, a man may take a woman and make her a mother who will reproduce life in the form of another male whom we term the son of the first. Yet as a projection of the father, the son may be considered a continuation of such paternal energy. The female is thus the mother of her own mate in a different body. If matters were so arranged that

a male died during the generative act, reassuming life by his own seed in his mate's womb, we should recognise the continuance of his individuality at birth. This is the principle that Life uses in its own expression throughout existence whether physical or otherwise. Individualising Divine Energy limits itself through the medium of a Mate-Mother to reach all forms of being. Mating on one level brings birth on another.

The Tree has been sometimes likened in principle to a composite fountain, of a jet with nine basins underneath, so that the water in each basin (or Sephirah) is that which descends from all others above it. Each basin (or Cup) is the Matrix of the waters that flow from it, and this represents the action of the Aralim. They are the Matrices which give form to the pure energies that enter them so that these will pass on their way according to the nature of the particular matrix. The Aralim hold, but they do not hoard; nor indeed exert any influence whatever on their contents beyond accommodating them as necessity demands. A lens does nothing to the light passing through it, but light alters its behaviour because of the formation encountered through the lens. If we think of the Aralim as being not unlike a lens, or perhaps in the nature of moulds changing appearances and quantities but not the actual essence of their contents, we shall have some practical ideas of them to use in meditation.

A matrix, however, has the rubber-stamp limitation that it only reproduces its own design again and again, which on a merely mechanical level precludes evolutionary improvements. The Aralim, being angels, are outside evolution, but their limits are the ne plus ultra of all types of existence. A cup need not necessarily be full, nor need any particular species of Aralim be utilised to the full extent of its limits. When and if any type of evolving being reaches the ultimate limit of their progress, then they must overflow into another sort of container, and continue progressing under new conditions. As we outgrow one sort of Aralim after another so we approach the One Mother Matrix of Binah which produced them all, and from Whom we shall be returned to our single Source.

Just as our souls must be poured into bodies from the Cup of a human womb, so must they be poured back into the Spirit from whence they emanated. This is the Mystical Birth symbolised through baptism when the water poured from the head

of the Candidate rejoins the source from whence it was dipped. Here the Aralim act as dippers bringing the Waters of Eternal Life to us, but when we reach the waters themselves in the Womb of Binah on our way up the Ladder of the Tree, we should be supported by our own Aralim as we emerge on the spiritual side of the Abyss. They are the "Thrones" of perfected souls, on which the Company of Heaven are represented as sitting while wearing their Ketheric crowns. So far as we are concerned, they are the highest form of individual vehicle we shall reach, yet we can scarcely do nothing but occupy a throne for the remainder of eternity. To learn their further use we must meet their Archangel.

BRIAH, World of Creation: Archangel TZAPHKIEL.

Sometimes this is translated as "Beholder of God", in the sense of one who contemplates Divinity; or the name can mean the Watcher, Observer, or Spy of God. It all depends whether the Being in question is facing Kether or Malkuth.

This corresponds with the Observing Self in us. The faculty of simply passing consciousness from one point to another without actively altering its nature. Such is the major link between Knowing and Doing. In Tzaphkiel we have the Facing-both-Ways image of the Abyss, which enables both God and Man to observe each other through this two-way channel.

The old Semitics connected the Watchers of God with Satan, (or Saturn), because they feared them as agents of information concerning the misdeeds of men. Such spying was likely to bring the "Wrath of God" upon offending humans. Tzaphkiel informed his colleague Khamael who promptly blazed away at the unrighteous. Moreover, when the Children of the Watchers came to earth, they caused so much damage to the world and mankind that Gabriel was sent by God to restrain and overcome them. So said legend.

Secret teaching tied the Fall of Man and Satan together, indicating that Satan was only kept in the infernal regions by the wickedness of Man. As Lucifer, Satan became Light fettered by Darkness, or Intelligence plunged into Ignorance. Only the rise of Man above his own worst nature could save Satan from eternal torment. There is a wonderful truth in this old myth. Satan is represented as the drowning being in the

Divine Ocean of Binah. Whoso attempts rescue is likely to be pulled under and drowned themselves by Satan's struggles. Only the strongest of the strong can save him by their ability to resist his efforts. Here we have the picture of energy overcoming inertia, or the transmutation allegory of gold coming from Saturn's lead.

This "Salvation of Satan" theme forms the basis of some obscure and mainly Oriental cultism. Unluckily it can so easily be misinterpreted and go very wrong. The Yezidis have probably the best approach to the problem. One crazy outcome of such beliefs was the Khlysti sect to which Rasputin belonged. They argued that if Christ came to save sinners, then the harder one sinned the more salvation there would be. This is somewhat on the principle of the child who deliberately becomes as naughty as possible purely to attract attention from adults. To "save Satan", humans must indeed; "overcome evil with good". There is no other way except this hardest one.

"Satan-saving" can be the most dangerous game in the world, as many people have found to their bitter cost. No one is ready to help others with this task who has not already accomplished it in themselves. Those unable to swim in the Ocean of Binah are unfitted to attempt rescue operations on their own account. Infinite patience and Understanding is a prerequisite for all who would survive under conditions imposed by Binah, and the Watchword must be Eternal Vigilance. It is said that if the Supreme One closed an eye even for a second, entire Existence would cease immediately. Tzaphkiel may in this sense be regarded as the Eye of Perpetual Awareness, or Ceaseless Consciousness in which we are held forever.

In another sense Tzaphkiel is the Eye of God in ourselves that observes us as we truly are in relation to the Great Reality. There are moments when we may see ourselves with a fraction of such sight, and the experience may shatter a soul to its depths. If none have seen God and lived, who has seen Man and remained sane? Only when we have crossed the Abyss and gained the safety of the Great Mother's arms in Binah, dare we look back without fear. Retrospection is always unwise until we are free from conditions behind us. Even so, in Binah our best course is to contemplate Wisdom

and Attainment ahead of us, which we must do through Tzaphkiel.

Before any sort of action there should be Awareness and Thought, focused by Observation. These are the Three Supernals in any scale of Existence. The decisive factor between action or non-action is Daath, with its split-second Sword-Bridge contact between the Supernal World of Abstract Consciousness and the External World of Concrete Creation. Tzaphkiel is the cautionary Eye of counsel which advises on all observable points concerning the matter under approach. He never makes decisions, but provides means for making them. Without him, there would be nothing to decide, for there could be no question of choice. Before the Left hand Pillar came into being at Binah, there was no divergence of polarised consciousness.

Here we are back at the Genesis Myth of Beginnings, and the association of Woman the First Mother (Eve) with so called "Evil". This is the Myth on its highest level. To grasp it in terms of the Tree, it is best to think of a revolving disc, edge-on to the observer in the vertical plane. Such would represent a straightforward power circuit of Kether emanating from itself via Chockmah alone and immediately back again. One action, with alteration of speed the only possible variant, since there would be no other dimension of travel. Nothing could exist except Existence accenting itself as itself and no more. To extend Existence further than itself, another dimension is needed, and the bearing-point of that is Binah. We now imagine another spinning disc at right angles to the first. This accomplishes the impossible physical feat of intersecting the motion of the upright one. By combinations of speeds between the two imaginary discs the "number" of all things becomes possible.

Until the Left-hand limit of the Feminine Binah came into being, nothing further could be created in mind or matter. It is therefore technically true to say that the Female Principle made possible the knowledge between Good and Evil, (Daath), but it made all other knowledge possible at the same moment. Once Binah exists, so does distinction between Right and Left, Black and White, This and That etc. Once the Monad becomes the Dyad, the Triad are automatically in existence, which combine in the Tetrad, and so the Mighty Name (IHWH) is "uttered".

As an analogy of Light, Kether is Light itself, Chockmah is the faculty of sight, Binah the means of seeing, and Daath that which is seen. Tzaphkiel the Watching One is the wakefulness of a Mother, seeing her children always in the best possible light. Tzaphkiel is also feminine curiosity in its highest form, and nothing in existence escapes the Archangel's scrutiny. Wherever an eye of any kind, human or otherwise, is opened, Tzaphkiel looks out. He is the Sight of Light, through which Divinity Itself "Knows and sees all, even our most secret thoughts". He is the natural patron of meditation and contemplation, to whom we should turn for help and guidance in this highly important mystical practice. As the Eye between the Worlds, Tzaphkiel is able to put us in contact with other spheres than our own, yet this alone is not enough. We must still know what to do about what we see, and it is well to note that Understanding is flanked by Knowledge on one side and Wisdom on the other.

To Understand Understanding, we must reach the God-Aspect of Binah in: —

ATZILUTH, World of Origins: God-Aspect IHVH ELOHIM.

Although this Name has been translated as "The Lord God", or other masculine terms, its essential significance is "God the Mother" as distinct from "God the Father". The patristic influence stems back to the early days of Semitic tribes when those in the south of Palestine worshipped YAWE the Father, and those in the north followed ELOH the Mother. Ultimately a compromise between the two was reached by a concept of Divinity as pure Spirit. YA and EL were "Married" as IOEL, but the masculinity of Semitism eventually triumphed openly in religious matters. The Qabalah continued to teach in secret that Divinity was a pure Potency with twin potentials of Male and Female. This was the nearest a human mind could appreciate the idea of polarised forces. Binah, being the highest concept of Divine Femininity, should therefore be given the Name of ALOATH ELOHIM, Goddess of Goddesses, or the Great Mother.

If the Divine Feminine Aspect made imperfections possible for the rest of the Tree downwards, only She makes perfection

attainable on the Way upwards. "None shall reach the Father saving by the Mother" says the old adage, and this is really so in Qabalism. Without the Mother-Concept of Divinity we shall not reach our true spiritual rebirth. Unless we reach the Womb of Binah and undergo gestation at Supernal level, we shall not really be "reborn of Spirit". We emerged from Her womb in the first place to gain Experience, and we must return to it for complete Understanding. It is impossible to explain in ordinary words the type of Understanding Binah implies, but the sense of it is an Understanding so entire that no necessity for experience exists in it.

As humans we cannot imagine how anyone can possibly understand something perfectly without some kind of formal experience. How possible for example, to understand love without emotion and feeling? For a human of course such would not be possible, but for Divinity it would be a natural faculty. True Understanding is an Encompassment or Inclusion of the Understood within the entire Being of the Understander. Such is the Divine Mother Who includes and encompasses us in Herself. This is Intuition or "Inside learning". To simply "grow round" matters until they are intrinsically part of their Includer. The Way of Woman and the Mother-Method.

The Magical Image of Binah is naturally that of a mature woman or Matron, sometimes shown as being emergent from an ocean and bearing a Cup. Occasionally the symbol of a Lamp is used, for this includes the whole of the Supernals. Kether the Flame, Chockmah the oil, Binah the vessel, and Daath that which is illuminated. An unlit Lamp (rarely used) is Binah either fertile or sterile depending on whether the lamp is full or empty of oil (the Seed of Light).

Of itself the Understanding of Binah experiences nothing. It is we, Her children who undergo experiences which Her Understanding absorbs constantly. When we rise to Her level and understand Her way of working, we shall not have to gain Knowledge bit by bit for ourselves, but will be able to encompass it all at once by others. As a physical analogy, the experience of bodily extremities such as fingers and toes are felt by them, but only understood by the brain, which grasps what is happening to them all at once. So does the Divine Aspect of ALOATH ELOHIM understand what is happening

to all lives and existences of which She is Matrix.

Sometimes Binah is symbolised as an Ark or chest floating on the Eternal Ocean. In her are the seeds of all Life-types, and their Understanding. We are immediately reminded of the Egyptian equivalent containing the body of Osiris, and the Ark of the Covenant with its Symbols. All Mystery-cults used Arks or containers, whether solid or in basket shape like that of Bast, whose basket held mice and kittens to illustrate life feeding upon life ad infinitum. Mother-Symbols are literally everywhere. Back in Stone Ages flat stones were "Mothers", and upright ones "Fathers". Earth was Mother, Sky was Father, and rain was Father's descending seed. We cannot escape these natural concepts of Divinity wherever we go, and why indeed should we? Only the foolish despise or neglect the basic mother-myths of their own being. Those are the Keys of the Supernal Kingdom.

In the Hebrew Qabalah the three letters A.M.Sh are termed the "Mother letters", associated with Binah, and many are the mystical meanings arrived at by their combinations. The simple explanation, however, is that the letters are universal sounds made by mothers to their babies. The Ah Ah sound is admonitory and cautionary, the Mm Mm intimate and affectionate, while Sh Sh is reassuring and soothing. Such language is common to all mothers throughout the ages, for its sonics transcend words, and what need is there for speech if Understanding is properly established? Most so-called "Magic" words or "Names of Power" are perfectly natural sounds associated with various aspects of Life. In addition to mother-sounds for instance, A.M.Sh is imitative of the sea coming to shore and its waves breaking on a shingle beach. The Ocean-Mother speaking to the Earth-Mother.

In this connection we should note that although the Great Mother is represented as an infinite Ocean in Binah, water does not move of its own accord. Its proper nature is still and silent. Water is moved by a great variety of forces, but is motionless of itself. Perhaps one of the most graphic descriptions of Binah is that given by Charles Kingsley of "Mother Carey" in the "Water Babies". Students of Qabalah who are unfamiliar with this will be well repaid for their trouble in finding and reading it. In any case it is worth re-reading

during any studies connected with Binah.

To return to the spinning-disc analogy of Creation at supernal level, we now see how the third one fits in. The first is vertical from Kether, the second is horizontal from Chockmah, and the third is lateral from Binah. The spans of the discs or spheres denote Space, and their rates of revolving give Time. This kinetic Creation-Symbol is of major Qabalistic importance in dealing with the Supernals, for it illustrates the working of their particular forces at right angles to each other, which is to say at maximum degree of variation. Such is their perfect relationship together, for it represents an entirely self-contained and self-regenerative Cosmos in faultless balance as a complete Whole. Creation as it ought to be, rather than as we know it.

When we consider Binah and its Divine Aspect, we should try to grasp the idea of Motherhood in its Supernal state instead of merely contrasting or comparing it with physical motherhood as seen on earth. If we glance briefly at the biological picture of this planet we obtain an overall impression of the most prolific breeding at lowest levels of life, and the least but best breeding-frequency at the top. There is a definite Time-species-quality relationship, and the human race provides good proof of this. Inferior humans breed in great quantities at maximum rate with the greatest natural mortality to keep this in bounds. As we ascend the human evolutionary scale, we find an emergent pattern of fewer and better births as we get closer to the peak of perfection. If we push this pattern to its theoretical apex we should see the Paradise-picture. A Male-Female polarised Person in a self-sufficient state of being, as the Eden-Myth indicated.

The Motherhood of Binah is obviously not that of an earth nature proliferating itself into extinction. It is unique in its own state, emanating Itself from Itself and absorbing Itself into Itself in a perfect continuum of Creation, or Cosmic Constant. If we made a faulty human comparison, it would be something like this. Male and Female mate with result of male offspring. Primal male dies into son. Son and mother mate and produce daughter. Primal mother dies into daughter who mates with brother and the cycle goes on eternally. An

auto-regenerative circuit in fact, or the ideal of Perpetual Motion.

There is nothing very abnormal in this ideal Mother-function, as it acts in Closed Cosmos. For some years our scientists have been attempting such conditions inside Space-capsules so that the astronaut's life will continue supporting itself by its own means. A garden pond is another example of self-sufficiency, though not a fautless one, since it needs external solar energy to keep it going. On Supernal levels of the Tree, the Great Mother constantly renews the Father-Life through Son-Life and so Divine Immortality continues.

The "Fall" came through Knowledge (Daath) by a projection from Binah across the Abyss into objective manifestation toward matter. Once this happened, original balance was lost, and we are still struggling through subsequent developments. Some say the Nadir has been reached and survived, so we are now upon the upward Way back to our Primal Perfection. Be that as it may, the first "Fall" was not that of humanity but Divinity. In brief terms God "fell" into and as Mankind. The Ocean of Binah overspilled itself, and the Cup was overturned. By this breakage of the first Cosmic circuit at Binah (the Feminine Aspect) an extension of Existence took place across the Abyss and the rest of the Tree-Pattern was formed. It is our task to follow the Road of Return until we become part of the Primal Pattern once more.

Concepts of Divinity in Supernal terms are always unsatisfactory at human levels because of our utter inability to think in other than formalised ways. We must be prepared to grant this, and be content with whatever symbolic equations we are capable of using. To approach the ALOATH ELOHIM of Binah we need Her qualities of infinite patience, true humility, and a capacity for understanding based on complete acceptance of that which is understood. Our firmest ground of approach lies with the faith of a child in its Mother.

Despite the infinite amount of material undealt with concerning Binah, we must continue our climb toward the top of the Tree and progress to:

Chapter Twelve

SEPHIRAH CHOCKMAH, WISDOM, 2.

ASSIAH, World of Expression: the Zodiac

At last we have reached the top of the White Pillar and made contact with the Father of Wisdom. Some modern Qabalists associate Neptune here as the Earth-Shaker, (Force) and a Father-figure, but apart from making a distinction between an Ocean-Father at Chockmah and an Ocean-Mother at Binah, a Neptune association is not very helpful.

Chockmah (pronounced more like Hockma), is equated with the Greek Sophia or Spirit of Wisdom. It is identified with the root-Principle of all religion and is the faculty whereby Divinity exercises Its existence. Descending the Tree, Wisdom is the first step taken by God, but on our ascent it is the last quality we gain. Divinity is wise before and Man after the event.

Symbolised by the Zodiac, Wisdom is shown as an entire encompassment of all things from every point. Moreover the Zodiac is capable of association with all the Wisdom Symbols such as the Hexagram, Circled Cross, etc. Descending the Tree, we have the central Point in Kether, then the Circle of Creation at Chockmah, and then the planetary attributions of the other Sephiroth. True, Neptune is looked upon as the God of the faculty of Judgement, and astrologically is the great sensitiser of Inner awareness, but the old attribution of the Zodiac links Space with Chockmah as against the Time element of Binah. Originally there were but ten Zodiacal Signs, one for each Sephirah. The present twelve have been distributed variously along the Paths in most unsuitable ways by modern Western Qabalists with small astrological experience. They do not fit the flat Tree-Pattern at all.

To adapt the Tree to the Twelve Zodiacal Signs (or the Signs to the Tree), the dynamic Pattern must be used. Kether and Malkuth are the Pivots, Chockmah the Zodiac Field-Ring, while the other Sephiroth around Tiphereth progress in orbits accordingly. This makes a highly instructive model for those ingenious enough to construct it, especially if the inner framework is mobile.

Such use of the Tree may surprise or even shock older types of Qabalist, but it is a fatal mistake to think of the Tree only as a flat coloured design on a piece of paper. In that shape alone the Tree has little to teach, for it remains as rigid as the minds of those who cannot see it otherwise. The Otz Chaiim is essentially *alive* with all the properties of life. It moves, grows, changes appearance according to season and lives with a behaviour of its own. Its principles are constant, but its practices are infinitely varied. This is why it was such a stupidity to make fixed Tarot and other allotments to its Paths, or even to assume a limit of thirty-two Paths. The Tree has much more to offer than those. There is no reason at all why Path or any other attributions should not be made, providing it is realised that such are purely for the convenience of conscious contact with various points of the Tree by those seeking it. The Tree does not manufacture any Symbology to explain itself. We make the symbols ourselves and have the right to use them in the wisest ways we are capable of reaching. If we ever reach Chockmah, we shall have gained the principle of Wisdom itself.

It must be understood (through Binah) that the Wisdom of Chockmah is not any form of learning, ability of memory, or other accumulation of mental energies. Chockmah is not a form of anything, for it is Force, pure unadulterated Power at top level. Pressure applied at maximum. The full potential of the applied Energy maintaining our Existence in manifestation. Were it not scaled down through the other Sephiroth, our present life-forms would not exist. As we are in our human forms, we could no more live in a state of pure Wisdom than we could swim happily around in a cauldron of boiling metal. We tend to think of a "wise" person as some quiescent old philosopher, but this is wrong. A wise

person is one who applies power rightly, and the wisest of all is whosoever applies the greatest power in the best possible way. Such is a Divine rather than human action, and it is rooted in Chockmah.

Wisdom is indeed Power applied properly, and true Wisdom cannot be exercised without Power, though of course power may be used without Wisdom as we know to our cost. We may understand the use of power, and know how to use it, but only the genuinely Wise have the ability to apply energy correctly. That is the distinction, and such is what Chockmah means; the Holy Wisdom as an act establishing Existence in its finest form. (Chockmah acting in Binah). There is little point in holding long and profitless inquests as to the whys and wherefores Existence "fell" from its first perfect Formation. Our job is to work for the re-establishment of Perfection, or in other words to gain true Wisdom in Chockmah.

The Pattern of Wisdom in the World of Expression is also that of Power, namely cyclic progression, or the Zodiac; Space over Time. The Twelve Signs cover all possible angles of Being, for we should not think of the Zodiac as a narrow equatorial belt, but more like the segments of an orange constituting specific zones of a single Whole. They literally enclose everything because they *are* everything. In their arrangement and the relationships of their contents to each other is Wisdom evident as Law, Order, and Cosmos.

Here we can see the symbology of the Compass and Square in action. Kether opens the compass to the required degree, Chockmah describes the circle, Binah sets it in motion, and Daath squares it at right angles to its axis. The Einstein Formula of $E=MC^2$ is that of the Supernals on the Tree of Life. E for Kether, M for Chockmah, C for Binah, and ^{2} for Daath. Put another way we might say that Living Energy is equivalent to Mass Wisdom related with Time Understanding by the Root of Knowledge. The Circle of Consciousness contained through this formula is alignable with the Zodiac.

Just as the Key-Pattern of a Horoscope, which is the relationship between the Heavenly bodies and the Zodiac, indicates the disposition of energies during a human life, so is there a comparable Divine Pattern. It has been well said

that God is a circle having a circumference everywhere and a centre nowhere. Taking the Divine Circumference as Its Zodiac, and the point of Kether as Its Centre, the disposition of the Sephiroth provide what an esoteric Astrologer might term "God's Horoscope". There is Supreme Wisdom to be found through the study of this All-Comprehending Chart.

Climbing the Tree, Chockmah with its Circle of Wisdom provides us with infinite Expansion which will be followed finally through the Point of Kether to infinite Contraction. This is the action of the Hexagram. We have the descending triangle of opening to the edge of Existence, and the ascending triangle of closing to the Ultimate Point from whence All proceeds. The operative consciousness works from the centre of the Symbol. A useful meditational tool can be constructed on these lines if we cut an ordinary triangle from card (coloured if desired), and place an edge in contact with a mirror at right angles. The attention is now directed along the limits of the reality and reflection until a sense of their identity in the two totally different states of existence is obtained. A good deal of valuable occult information may be had from this method using various glyphs. It may provide us with a realisation that the Circle of Chockmah's infinite Wisdom is but the Point of Kether expanded to the limits of Existence, and no matter how wise we may ever become, it all has to be brought back to the Single Point of its Purpose. Nothing and Everything are one and the same.

The Hebrew for the Zodiac is Mazloth—the Stations, which should remind us that the purpose of any Zodiac is to provide the relative stator against which the planetary courses move in rotation. Yet we cannot imagine Wisdom as static. Its apparent stasis is entirely relative to all else, but unless the Principles of Wisdom kept their constancy with each other, Cosmos could not emerge within their framework from Chaos. There must be fixed values in relation to which Creation moves consciously. Physically we accept Light as a constant. Spiritually we accept the equivalent thereof as the Light of Kether to the amount of Chockmah at the rate of Binah. If we lose touch with our spiritual constants (as so many of humanity do), our world and ourselves suffer.

Granted we are always finding new forms for the Eternal Verities, but any contact is better than a lost one.

The Temple of Wisdom is supported by twelve, not seven Pillars, and those twelve are the Zodiacal divisions of the existing Universe in all dimensions, no matter what nomenclature is used. We must not identify them only with the Signs of our own Solar System, but accept them as degrees of the Divine Perimeter encompassing ALL.

Since Chockmah is a Father-figure, the phallic straight line or standing stone has been ascribed as a Symbol. Every schoolboy knows the definition of a straight line as "the shortest distance between two points", and this is also a perfect description of Divine Wisdom. The Supreme Being *is* the most immediate relationship between one point of Existence and another. Otherwise they would all revert to Chaos. Before we take the straight line too literally, however, we should realise its less obvious implications.

It is usually assumed that the ends of a straight line will never meet, but this is only true within our immediate Cosmic environment. Extend a line infinitely and it becomes a circle with an unimaginable diameter which we may as well call the Divine Zodiac. This is the "magic" of the Rod of Power. The realisation that when it is uplifted during any Ritual, the "measure of God" is being taken, and the Infinite Presence of Universal Law acknowledged. The Power of the Rod is Wisdom. Those who cannot see further than phallic meanings in Rod-symbols are much too shortsighted.

Wisdom has always been considered the end attainment of all Occult Schools and Systems of Initiation. It is doubtful if any two agree with each other about what Wisdom is or how to attain it. Some Schools indeed assert that we do not attain Wisdom at all—It attains us. Whether or not Wisdom can be either taught or learned in the usual sense of objective study is a very moot point. An Initiate simply *becomes* Wise. Wisdom is a status of being. The highest possible. We *are* wise—or not. For us mortals, Wisdom is what we grow towards and become at the top of the Tree of Life. For Divinity, Wisdom is a beginning, and for Humanity an end.

Perhaps Wisdom may be defined to some extent as a state of total comprehension. Original Omniscience is an all-at-once

Awareness of all-there-is. Primal Paternity. Instantaneous Intelligence. In Time (Primal Maternity), Wisdom "fell" into Knowledge which had to be gained by the serial experience of one-thing-after-another. As we "rise" or climb the Tree, so do we become nearer the ultimate Wisdom we shall reach in the pure state of Chockmah which transcends both Knowledge and Understanding. Then we shall not have to know things in order to be wise, but being wise, we shall know everything needful.

This is the approach taught to Initiates. The "unwise" seek Wisdom by pursuing Knowledge bit by bit like magpies. Their little hoard cannot be taken across the Abyss as it stands, and it will not wait till they return for it. The Initiate of Light does not waste time chasing the brain-information of Knowledge around the Universe, for that is like trying to pick up the sea-shore a grain at a time with tweezers. Transcending Time, the Initiate identifies with the Space of Wisdom containing Time, and thus encompasses every grain of Existence at once. He gains Knowledge with Wisdom, and not Wisdom by Knowledge.

We should never confuse Wisdom with Knowledge. The essential difference is that Wisdom always acts rightly because it proceeds from Eternal Good alone. Knowledge may act rightly or wrongly, for it was not the Principles of Good or Ill by which Man fell, but Knowledge of them. True Wisdom is above possibility of evils or wrongs, for it stems from Ultimate Rightness directly, and literally knows not wrong. This is genuine Innocence in its Paradisical condition. Climbing the Tree, Knowledge will bring us to the Abyss and point the Sword-Bridge ahead, but unless Wisdom and Understanding steadied the Sword for us we could not cross the Chasm. In the reconstituted Kingdom, Daath is the Footstool, Binah the Throne, Chockmah the Sceptre, and Kether the Crown, "and only one Lord the Faithful King rules from His holy dwelling in eternity."

The Magical Image of Chockmah is of course a bearded male figure of paternal aspect. Beards associate with wisdom for no other reason than the assumption that until a man is old enough to have grown a long beard he cannot have lived sufficient time for its acquisition. The old Qabalists made

much of the Beard-Symbol and speculated at great length about every hair and conformation in the Beard of Macroprosopus (which formed the Paths of Wisdom). To an Oriental mind a beard was synonymous with Wisdom, and the Divine Beard was euphemistically called: "the truth of all truths." Its thirteen "conformations" are the Twelve Signs as One, and thirteen of course is the figure of Master and twelve disciples adopted by most Wisdom groupings in the Holy Mysteries. Qabalistically, thirteen signifies the Ten Sephiroth and Three Veils.

Perhaps it is significant that the Hebrew word for "Father" is Aba, stemming from AB the first two letters of the Alphabet, and Wisdom the Father is the second Sephirah. In orthodox rendering, Wisdom is given a feminine gender, yet the Qabalah attributes it to the top of the White Masculine Positive Pillar, together with a Father-Image. This contrasts neatly with the apparent male image of Saturn at the apex of the Feminine Pillar, for it shows the change of polarity between differing levels of existence. Tradition infers that a soul developed the opposite polarity to the body it occupied, but the essential meaning is that perfection comes from balance between both limits. The Tree-design is constantly pointing this out.

Although Chockmah precedes Binah numerically on the Tree, it is not higher than, but level with the Great Mother. They should both be considered as inseparables, like two ends of the same Rod. As we have learned, extend the Rod infinitely and the ends become one. So do Chockmah and Binah. The entire Tree can be extended on the circular principle, and our consciousness will extend with it. We are continually told that a major aim of Initiation is the extention of consciousness, so why should we be afraid of doing so?

A Father cannot exist without a Mother to make him one, and the change from Father (ABA) to Mother simply alters the middle letter (AMA). Beth, the House, changes to Mem the Water, which is the thirteenth letter of the Alphabet both in Hebrew and Latin. Here we have the symbolism of the Great Head of Macroprosopus (Male) rising from the Waters (Female) to the degree where the beard has thirteen configurations (or steps in Lunar months to make the complete

cycle). However we look at the Mystery here, it presents a dual relationship of Male-Female rather than an isolated Male Principle. If we would penetrate the Mystery further we must meet the Angel-agents that operate it from their own world at:

YETZIRAH, World of Formation:
Angel Order, the AUPHANIM.

The word Auphanim means wheels, but it comes from a root AVPh, "to surround or encircle", and it has been used to describe the crushing roller of a threshing machine. In biblical days this was simply a clumsy sort of garden roller affair made of stone (phallic pillar), which was dragged in circles over the grain by an ox. The symbology of the act was the pressing of the seed by the Father over the Mother (Earth), and its picture is coital. There is also a connection with the slow grinding of the Mills of God, which was a very ancient sexual euphemism as well as a fatalistic one.

On higher levels, however, the Auphanim are the "surrounders" or the Formative equivalent of the Zodiac. All activity is cyclic, and the Auphanim are engaged in keeping Manifestation in motion. They direct Force toward Form and commence the curves in Time-Space. Our Wheel of Life-and-Death, Solar cycles, and every circular and circulating energy is dependant on the Auphanim. They are the Wheels of the Universe on which its mechanism works, making beginnings and endings meet so that everything evolves out of itself. The Spiral of Evolution is their stairway, and they are the winding of the Serpent of Wisdom round the Tree.

Primal energy from Kether emerges like a radiance which would accomplish nothing else unless it becomes programmed and patterned according to controllable and positive laws. This secondary modification of Initial Force happens at Chockmah where it is "bent" or "refracted" so that repeatable cyclic power-progressions become possible. The dot of Kether extends to a line and continues as a circle through the activity of the Auphanim. They work the Wisdom of God, because unless Primal Power knew what to do with Itself, Cosmos could not come into being.

It is said: "That which goeth forth must to itself return."

As the Mills of God, the Auphanim operate the moving of Fate or Karma as action causing its own reaction. Probably more has been written about Karma than most occult subjects, though few commentators agree about anything except its inevitability. Our purely human ideas about retribution and "paying off Karmic debts" need a great deal of re-adjustment. Anyone imagining that because A murders B in one life, A must receive the same or worse in the next incarnation, should look deeper than this nursery level of thought. If neither A nor B will accept alternative activity, then they will cheerfully go on murdering each other until both are absorbed into the Abyss forever. A cycle of action cut off from its power source fades into extinction like the slowing down of a switched off motor, and this is what happens to those who cut themselves off from Divine Wisdom.

Karma comes from Force in the first place and not Form. If Force is equated on its highest levels, there is no necessity for it to affect formations on lower ones. We only experience formal workings of Karma by the action of the Auphanim in this world because we have not risen high enough to meet their energies and convert them into superior cycles than physical ones. Formalised Karma is transcendable, and in earthly terms a Fate-Force which might take many lives of our time to "work out" can be spiritually surmounted in seconds of our time. This is the true "forgiveness of sins", based on our own rising above reaction-level to their worst effects. The closer we get to the Divine Wisdom of Chockmah, the nearer will be the closure of Auphanic cycles controlling our destiny, and the more energy we can equate at top level.

A circle is a circle is a circle. Suppose we try it physically by going round our own magic circles of a few yards circumference. Then another inside the first and so on until we reach the centre when our circling is confined to turning on our axis. Finally let us stop turning physically because space limits make this impossible, but continue turning mentally until mental limits are reached and we are forced to go on circling spiritually. We may not in fact get as far as this, but it has demonstrated the action of the Auphanim. Theoretically the central instantaneous circle encompasses the Whole with a minimum motion of Nil cycles.

Such is the art of so-called "Magic". A relatively small cycle of energy having maximum intensity near the source of its power will produce a greatly increased cycle of effects with correspondingly diminished intensity over an extended Space-Time amount. The higher the point on the Tree from which power is released, the broader will be its extent in material terms unless it is focused down to a particular time-place-purpose. Occult and magical training is directed toward the contacting and control of power-cycles from the highest possible levels. The nearer the Supernals we can get, the more effective will be the outcome elsewhere. For example, to make a chain of minor events occur on earth, it would be only necessary to originate one initiating energy in "heaven", once the proper Path-linkage were provided. A single stroke on a gong makes a lot of subsequent noise, and one good push starts a whole avalanche.

Luckily for the rest of us, the power behind Chockmah is unreachable at full strength by humans. Few indeed ever attain its equivalent on our level, or even attempt to achieve its merest fraction. When we consider that the Original Cycle of Power (represented by the Divine Name), brought the whole Universe into Existence, it is no wonder the Name was designated as Unutterable by Man. Nevertheless the Angel Order of the Auphanim operate well within our reach and affect every life or energy cycle on earth—or elsewhere.

Ascending the Tree, the Auphanim are indeed the "Mills of God" grinding exceedingly small. In effect they are breaking down the various patterns of differentiated energies and reducing them back to their original pattern of primal power so that they may be reabsorbed into their Ketheric Source. If we can imagine every echo of the One Creative Cry being re-combined back to their original Sound-cycle, it will give us an idea of how the Auphanim work upwards on the Tree. An illustration can be had if the recording of an echoing shout or gong-stroke is played at slow speed backwards. Not that the Auphanim work backwards. A wheel rim always turns forwards to rejoin itself at zenith.

We can watch such a process on human levels when we view the lives of countless individual souls being rolled around together for one incarnation after another until they gradu-

ally adjust to each other and acquire mutual tolerances. So too may we see it on the seashore where the sand is the product of millions of years rolling by the sea. The Auphanim are universal in action. Our very blood circulation and heart-cycle is Auphanic. If we follow their courses up the Tree of Life they will lead us to the Ultimate eventually, or rather they will lead what is worthy in us of reaching there to its Source. If we can stay with our own process of perfection we shall reach its Apex in Kether. Otherwise the Aralim are capable of our disposition through different channels.

It was surely the discovery of the Wheel that began human civilisation. Perhaps the Cyclotron will finish it, and the Auphanim be left to make new whirlpools out of our Cosmic dust. Who knows? Only Wisdom Itself at Chockmah. Sooner or later we must reach the end of our cycle on this planet which can but be the beginning of another in different conditions. No matter what happens to us, we shall not escape the Mills of God this side of Wisdom, and we are a long way from there yet.

Resonances, rhythms, frequencies, and that horrible pseudo-occult word "Vibrations" are all Auphanic activities on physical and other levels. So is the repetition of an "infinitely repeatable experiment" insisted on as an authentic scientific proof of anything. This cannot be entirely truthful since no one has ever repeated any experiment, scientific or otherwise, more than a limited number of times. The dictum should have been phrased: "repeatable for practical purposes," though the Auphanim are the active spiritual driving powers and not the senseless rubber stamps of any living action. We must never forget they are Wisdom at work.

Now the Auphanim themselves have brought us to the points where we must meet their Archangel in:—

BRIAH, World of Creation: Archangel RATZIEL.

Ratziel is translatable as the Herald or Sent Forth One of God. It implies a runner or envoy entrusted with some specific mission, who is expected to return to his Principle when this purpose is accomplished. He is said to stand every day on the top of Mount Horeb where he proclaims the secrets of the world in a voice reverberating around the whole planet.

When Adam was expelled from Eden, the Archangel Ratziel befriended him and gave him a wonderful book full of secrets for guidance. This book was cut on sapphire, and Adam passed it on to Noah whence it descended through Abraham, Jacob, Levi, Moses and Joshua to Solomon the King of Wisdom.

This impressive picture is no less than we should expect of the Archangel of Chockmah. He is at the top of the White Pillar, and of course the Holy Mountain Symbol is an alternative to the Tree. He makes Wisdom available to all able to hear his voice, which constantly encircles the world with its resonant energy. He is also the agent that implanted the Wisdom-instinct in post-Fall Man and was responsible for its subsequent development. His "book" is endurable like sapphire, or in other words, as long as life lasts on earth. Altogether Ratziel is a very fully symbolised Wisdom-Figure.

The "Book of Ratziel" was said to have held the secrets of the stars. We should call it Cosmic Astrology today. It gave information about the courses (or cycles) of the heavenly bodies and the effects of these throughout the whole of Creation, including the destiny of humanity both individually and collectively. Here were the Master-Patterns of the Power-Paths behind all aspects of Manifestation. The entire Wisdom of the Universe in a single compass. The "Book" was as much use to Adam as a Hebrew dictionary to an uncircumcised babe, yet unless both existed prior to the individual, Adam would never become wise nor the baby learn its Mother-tongue. Wisdom is not new. It is as old as Existence, being the Way of the Word. Wisdom was new once—and only once. In becoming wise we are ascending in diminishing spirals of increasing power to the same level of Light from which we fell at first. Our path is one of rediscovery. If Ratziel had not offered the Book for us to read, its Wisdom would not be there for us to attain, once we have mastered its alphabet.

Wisdom is truly in the Stars. From where else did we learn of it? Man has always felt his destiny is tied with the stars. From Astrology came Astronomy, and now Astronautics. Yet no matter how wise we may become in the process of reaching for the Stars, we shall never exceed the Primal Wisdom

of Chockmah, even though we become Masters of Ratziel's "Book". If we listen in meditation for his voice proclaiming its secrets aloud at all times, we shall approach Wisdom wisely. He can be heard anywhere in the world by those who take the trouble to listen. The voice of Ratziel speaks the "Message of the Stars" to earth from the Outer and Inner Universe. He is, so to speak, the broadcasting station for consciousness from all other dimensions to us on this planet. Older and wiser beings than ourselves talk to us by the mouth of Ratziel.

Wisdom is like a Star to us in that we may be aware of its existence, experience its influence, and realise its significance without actually attaining its condition. The Wisdom of Chockmah is removed from us by a greater Gulf than that which divides our world from, say, Sirius. It is exactly the same instinct in humanity prompting us to reach Inwardly for Chockmah and Outwardly for the Stars. Most people believe this is because Man is always looking for something new, but in reality it is a sort of remembering. We want to go home where we really belong, and Ratziel reminds us of this the whole time. He shows us the Star we must follow in spirit if we would sail our course through the Cosmic Sea.

At Christmas time we set up the Tree and Star Symbol while we remember the legend of the Wise Men who followed the Star to find Divinity in Humanity. We even sing:

"Star of Wisdom, Star of Light.
Star with Royal Beauty Bright."

Yet how many realise the Qabalistic importance of this lovely little rite? Perhaps Ratziel smiles on the children from the mouths of whom such Wisdom comes. After all, they are echoing his words in their own way, and Yule is the occasion when this earth commences its Path of Return to Light. The Star is of the highest importance in the Christmas Myth both literally and figuratively. Without it Wisdom would not function nor Divinity be reached. If the adults do not understand this at Christmas, their children will, even if they cannot put it in words. They are closer to the type of consciousness which is unconfined to sonic symbolism.

If we expect Ratziel to speak in plain English we shall wait for ever. The sound of Wisdom is the Song of Life itself

that accompanies the music of the Spheres. No less. We are at liberty to translate Ratziel's "words of Wisdom" into any human language we like, but such would only be our approximation of his message. True Wisdom is far beyond any form of human speech or method of writing. Real occult secrets cannot be "divulged" for the simple reason that no type of human wordage yet invented will express them any more than the colour blue could be explained in writing.

This was why Qabalah was not written down in olden times, but always referred to as the "received teaching". No one *taught* Qabalah, it was and should be *received from* its Inner sources. The old Qabalists knew perfectly well that Qabalah was unwritable, so apart from a few glyphs they made no attempt to put it on parchment. Only after the lapse of many centuries when the minds of many people on earth had formed a sort of reservoir between Inner and Outer Existence were tentative efforts made to link Qabalah with readable words on paper. We must be absolutely firm in saying that no book ever was or will be written to "teach" any reader Qabalistic Wisdom. Such is impossible not for lack of will but through lack of means. All that any written work concerning Qabalah will do for its reader is supply ideas from other minds. Nothing more.

Should anyone suppose they can be taught Qabalah in ten (or ten thousand) easy lessons at so much a lesson, they are so foolish that nothing but the saddest personal experience over a prolonged period will lead them the slightest way out of themselves toward Wisdom. Wisdom is not a science but a *state.* No one "learns" Wisdom like a lesson, but *lives into it.* Everyone must gain Wisdom for themselves from its own Fount which they must find. There are no wonderful "Occult books" full of "Hidden Knowledge" to be had for any money on earth. These do not exist outside of fiction because genuine "Occult secrets" are unreachable from the pages of any book but Ratziel's. and even if we understood its language, we might only be able to read one word a lifetime.

The only "secrets" that could possibly be written about as "occult," would be organisational, doctrinal, or other information concerning the various Mystery Groups themselves. Such might be regarded as a betrayal of confidence

meriting its own reward, but scarcely as revelations of any great importance in the field of Divine Wisdom. Nevertheless, that which is imparted or shared as confidential should always be respected as such. We should not "take the Holy Names in vain" any more than we should issue large quantities of false coinage, and for the same reason—the act devalues to a point of uselessness. Only when the Mysteries become of the greatest value to us will they also become of the greatest use. "Occult secrecy" is not an idle phrase, but it is a very much misunderstood one. When we are wise enough to appreciate the necessity for discretion, Ratziel will offer us more Wisdom—but not on paper.

We can now see the progression of Chockmah. In the World of Expression Divine Wisdom was shown as the encompassing Zodiac, in the World of Formation the cyclic courses of the Auphanim displayed its force-formations, and in this World of Creation Archangel Ratziel indicates the Stars themselves as the letters of Wisdom's Alphabet. Behind the Stars, their Maker and Originator is the Power of: —

ATZILUTH, World of Origins: God-Aspect YHWH, YH.

Here we encounter the Holy Tetragram itself. The unpronounceable Name of God. Possibly more attempts have been made by occultists and commentators to explain or pronounce it than the wasted time could account for. Tell the human mind something cannot be done and it will spend the rest of its eternity trying to disprove the statement. In the end it succeeds.

The Symbolic sonic or alphabetical Glyph YHWH is supposed to be so powerful a Name that if it were ever pronounced properly the world would be destroyed. This is literally and strictly true, because it represents the explosive force of the Primary "Bang" which accompanied the commencement of our Creation. An equivalent "Bang" or "utterance" of the Name will be heard (though not by us) when our present planet explodes into Cosmic dust at the end of its existence. YHWH will have uttered YHWH, and That will be That.

On more approachable levels, the Name YHWH exercises the most extraordinary fascination for Qabalists. Possibly

because the Qabalah is based on a fourfold pattern. At first glance the Tree may seem composed of Triads, but these are each three points of a Tetrad. Once Malkuth is restored to the Daath position, the three Tetrads forming the Twelve Arrangements of the Name (Zodiac) will be evident. There are really only three Letters to the Name, since the H is repeated.

As a basis for the arrangement of all our occult and other ideas and a Keyword for the whole process of our active consciousness, YHWH is certainly a ne plus ultra. Once we set it in the centre of our Magical Circle (not the one on the Temple floor but the one inside ourselves), and start to build around it, we shall commence the creation of our own Cosmos. At the same time, practical Qabalists would be well advised to fix the Letters of the Name in the physical centre of their Circle and begin building from it. Wisdom may be approached that way as well as by others. Inside the Name of course, they should leave space for AHIH and AIN.

YHWH is the explosive Positive (Male) Power which is the Initiator of all action. It was said the Gods created Man with a huge shout of laughter, and YHWH is certainly that. IO HO is the Divine Laugh itself. The First (and also the Last), laugh of the Cosmic joke resulting in human life. IU and HU are variants of the Name signifying "Lord of Light". Oddly or appropriately enough, modern translations of old prayers are often worded: "O God, You who, etc., etc." In fact irreverent American priests have referred to their new Breviaries as "Yoo Hoo books". They do not seem to have recognised the most Ancient Name for their Creator.

YHWH is truly the Name of Names because it is the first positive force of consciousness in the act of conception. The brooding (contemplating) Spirit of God arises from the Infinite Ocean and speaks the Word (YHWH) of Light becoming Life. The symbolism here is so profound and basic to all Being itself, that Qabalists of old believed the Divine Name should only be uttered over real water. They waded out into water at dead of night (Original Darkness), until the level of water reached their lower lips. Then they "vibrated the Name" while trying to avoid getting their mouths full of water. Should enthusiastic practical Qabalists

wish to experiment with this exercise, a calm Mediterranean lagoon is recommended in summer time. Local swimming baths owned by a Municipality are most unsuitable. Theoretically, the Divine Name so uttered should "carry" over all the oceans of this world. A relic of the "Name over Water" idea remains with us in toast-drinking.

The concept of Original Creation was that the Divine One emerged from Ocean calling for Light with His first Breath (Ain Soph Aur and Kether) when His first perception was His own image in the water which He immediately named as YHWH. Perhaps it was an exclamation of pure shock which produced the Initial Explosion of the Universe (I.E.U.), Be that as it may, the Initial Creative Cry of "Good God!" or its equivalent brought Being into Existence out of Nothing.

In the old Qabalistic Tradition, the Divine Name was only passed on once in seven years from Master to disciple, "mouth to ear". At the Temple the High Priest alone was empowered to "speak" the Name once a year when he entered the otherwise silent Holy of Holies which no other mortal might penetrate. Doubtless it was fully realised that the Tetragram used on such occasions was only a human substitute for the "Lost Word" which if once recovered would restore Mankind to God-status. Possibly the sound of this conclusive Word is not unlike an atomic explosion.

The principle of "Words (or Names) of Power" is entirely factual, as any psycho-analyst knows. There are what might be termed "Master-Words" or "Key-frequencies" which link down to the very depths of consciousness and evoke responses from our Inmost sources of energy. We all respond differently to our various Keys. In the Qabalistic search for "Magic Names" the objectives are these spiritual "sonics" which are calculated to arouse the best and finest forms of energy available to humanity. They are termed "God-Names" because they invoke the God-powers behind merely human nature, provided we are able to answer their resonance with our own. This is an art and a technique deserving an especial study to itself.

YHWH is the root of Qabalistic Wisdom. To use it as an aid for climbing the Tree we simply treat the Letters as the

four points of our Living-Circle (or Zodiac) and construct our spiral stairway around them, something on the lines of an astro-compass card. This calls for considerable care, since we shall be making no less than the Power-centre for our whole Magical Being. A fault at this primary stage will automatically repeat at every subsequent cycle. If our centre is true, so will be the rest of our Cosmos.

It is small wonder the Qabalist treats YHWH with the greatest deference since the Name provides the compass points of his entire Interior existence on "magical" levels of being. As we are born of physical parents into this material world, so must we become re-born spiritually of ourselves just as the Divine One is said to have created Himself. Out of AIN we proceed as a Child of Light via Kether giving us Being, YAWH giving us spiritual dimensions as a Father in Wisdom, and ALOATh giving us spiritual duration as our Mother in Understanding. This is our re-birth beyond the body and across the Abyss.

The association of YHWH with Space is given with the Six Sealings or Extensions: Height, Depth, Forward, Backward, Right and Left. Differing writers make entirely different attributions of the Letters, causing a great deal of confusion amongst over-conscientious practical Qabalists constructing their rituals. The simplest way out is the most direct. The Letters may be written sequentially, but they are "uttered" simultaneously. First the central AIN SOPH AVR is dwelt in, then extended on the Kether-Daath axis of Height-Depth. Next is the YHWH expansion made equally and simultaneously to the Four Points. Y, H, to the S-N axis and W, H, to the E-W one. Having done this, the temporal circle of Binah may be made, and the rite proceeded with.

All this of course is YHWH acting downwards in relation to the remainder of the Sephiroth. Since we are now climbing the Tree, we must consider the Divine Power of Wisdom from a different angle. What happens when Doing returns to Being? A useful, though slightly feeble analogy here is a completely recorded reel of tape. Continuity has become instantaneity. Everything is Unified. All-there-will-be, and all-there-was, have become all-there-is. The original energy output absorbs its own input, and equalisation takes place.

At the Primal Utterance of the Name (or I.E.U.), enough power was released into activity for entire Existence to take place subsequently through time. We are still living in the echo of the First Word so to speak, and if we would be truly Wise, we must return to its Source before its resonances fade out into Silence. Outer Silence. The Divine Inner state of Perfection beyond the Abyss will remain a self-regenerating resonance through its own complete Supernal circuit, until ultimate absorption into the Unmanifest.

Ascending the Tree therefore, Form returns to its original Force at YHWH for restoration to the Supreme position at Kether. The Last is becoming First, and the Serpent's tail is reaching its mouth. Serial time turns to instantaneous Eternity. The "Revolutions of Tetragrammaton" have revolved. It was said that when all possible combinations of the Letters were made, Existence would reach its end and its circuit be complete. Combinations of YHWH signify Being through action. YHWH means "He makes to be". HWH by itself meaning "being", and HYH is to breathe, live, become. At the Initial Creation, WYHY AWR says: "And there was Light". However YHWH is expressed, the Tetragram means Life. "In Him there is no death, for He is Everlasting Life." HWA is the personal pronoun for He, She, or It, and is the source of our spiritual identity which we must exchange for the Great Unity of Kether, the Monad.

Descending the Tree, YHWH is the One becoming the Many, and returning to Infinity is the Many reuniting as One. This even makes sense in English if we think of I (Yod) becoming We (W) as Him (H) and Her (H). In reversing this the Monad again appears as the result of re-combining the Many. There are quite a number of different ways the Tetragram may be arranged. As a letter-pictograph it can be shown to represent a human being, an animal, a tree, a Swastika, or a great variety of outlines. Time spent with the Tetragram on paper can be quite rewarding, though it is meant to be lived rather than looked at.

YHWH appears in many other ways associated with Power and Wisdom, but surprisingly appears as itself in the "Tao Teh Ching" of Lao Tzu. It is worth quoting the whole of its section here.

"IE. Plainness is that which cannot be seen by looking at it.

HE. Stillness is that which cannot be heard by listening to it.

WE. Rareness is that which cannot be felt by handling it. These, being indiscernible, may be regarded as a unity I H W. It is not bright above nor dark beneath.

Infinite in operation, it is without name. Issuing forth it enters into itself. This is the appearance of the non-Apparent, the form of the non-Existent. This is the unfathomable mystery. Going before, its face is not seen; following after, its back is not observed. Yet to regulate ones life by the ancient Wisdom of I.H.W. is to have found the Path."

What better summation of YHWH could there be? How nearer can we get to Wisdom than the force of Wisdom Itself manifesting in Motion Tetragramatically? Not as four separate forces, but as ONE POWER operating through all Time-Space dimensions to which we have a fourfold relation.

YHWH is literally the Key-Symbol to Wisdom, and once we construct our own compass from its quarters we shall indeed become the Gods of our Inner Cosmoi, properly related to the YHWH of the Macrocosm. All practical Qabalistic work is based on the Operation of YHWH. So essentially simple that it is passed completely over by "clever" people who will never find Wisdom. No one finds Light by looking. First we must find the "Kingdom" within us which is YHWH, then "set the Faithful King on His throne", or establish the Cosmos around the central Point which is the difference between Being and Non-Being. It was said that no invocation omitting a mention of the Kingdom was a true one, and YHWH is associated above all with Order, Control, and Rulership. Perhaps the following Qabalistic arrangement of the Lord's Prayer may be helpful in working the YHWH formula. Having first cleared back to AIN, the operator works this way:

1. Our Father Which art in Heaven. (Vertical Circle)
2. Hallowed be Thy Name. (YHWH Horizontal Circle)
3. Thy Kingdom Come. (Lateral Circle)
4. Thy Will be done on Earth. (Base Pivot)

5. As it is in Heaven. (Apex Pivot)
6. Give us this day our daily Bread. (Front)
7. And forgive our debts, etc. (Back)
8. Lead us not into Temptation. (Left)
9. But deliver us from Evil. (Right)
10. AMEN. (Resonate Centre)

Any practical Qabalist should be able to develop this into a very workable rite.

A most interesting, though scarcely known side of the Supernal God-Name sonics is their association with the normal sex-act rhythms. AHIH sounded EE HE EE HE EE HE, etc., is the quickened breathing. YHWH sounded YA WE YA WE, etc., is the male thrusting, ALOAHTH sounded EE LOH EE LOH, etc., is the female acceptance, and finally DAATH sounded D AAAAAAAAAA Th is the exhaled breathing of contented completion after the climax. The Daath connection is of especial interest when we consider the use of the word in Genesis, "and Adam *knew* Eve". To this day legal jargon refers to "carnal knowledge." Through sex-knowledge also came the "Fall" as reproduction of species originally intended to be unique.

There is actually quite an unexplored field for Yogic Pranayama techniques in the use of Qabalistic God-Names, especially on Supernal levels, and it should prove a very rich one for those specialising in such work and study. Truly the YHWH is inexhaustible once we start losing ourselves in It. Nevertheless we must eventually emerge from its power-cycles and come to rest in the equilibrium at the top of the Tree which is:

Chapter Thirteen

SEPHIRAH KETHER, THE CROWN, THE SUMMIT, 1.

ASSIAH, World of expression: Primum Mobile, Nebulae.

The tree-top at last! Here we are at the very apex of the Middle Pillar where we can make no further progress on the Tree of Life unless we leave it altogether into the Nothing above, or fall back to Malkuth and start all over again. Unless we have grown wings during our upward journey we can only follow the latter course.

Kether not only signifies a Crown in the regal sense, but also the summit of any height, especially a mountain or a pillar. It has an implied meaning of surrounding anything in a friendly manner. A proverb says: "The prudent put on Knowledge (Daath), as a Crown." This gives a nice picture of the Supernals together, with the Crown of Kether ornamenting the prudent heads (Chockmah-Binah) that have reached a position of Knowledge at Daath.

Some modem Qabalists have made the attribution of Uranus to Kether, although this can scarcely be a really ideal one. However, the Uranus-Myth does have its Ketheric contents at base level. As the oldest of all Gods whose offspring castrated him, Uranus signifies the primal God-instinct reaching humanity in terrible ways that later became altered to less drastic ones by the course of civilisation. Our first God-workings in this world were savage, cruel, crude, and violent by any standards of normal modem behaviour except atomic warfare ones. This was necessarily so. Nothing else would have reached post-fall humans.

We can have little concept today of what life meant in its earliest stages on earth except by contrasting it with an inversal of Atomic destruction. Man saw evidence of Divine Power with Fear long before a stage of Love was reached. The earthquakes, volcanic eruptions, howling tempests and other natural horrors that Man survived during his earthly infancy produced the Fear of God which indeed was the

beginning of Wisdom. Whole tribes and families perished together by fires, floods, earthquakes, and other calamities. Man was provided with plenty of evidence concerning Gods of Wrath whose aim seemed to be the destruction of human life. Is it any wonder the first religions offered human sacrifice? In pathetic hope, the primitive priests offered the Terrible Deity a single life so that many might be spared. Such was better than total extinction, they reasoned.

Today, those who attend the service of the Eucharist in its most beautiful and colourful forms, should think back to the bloody rites of bygone times when human lives were offered on crude stones to a death-demanding Deity. They should visualise the ritual morsels of flesh passed among the worshippers, and the blood-filled bowl of a human skull shared by all concerned. None of this dreadful rite was worked with the slightest idea of inflicting pain on the victim or providing a horror-show for spectators. Such feelings were quite foreign to primitive man. The bloody offering was made for no other reason than the sheer terror and agonising fear our forefathers felt for the Deity they sincerely believed could be placated by no other means. From that fear we have risen to wisdom only to re-create a new fear for ourselves, offering another height of Wisdom to reach so that we may surmount it at another Kether.

Our early God-concepts may have been cruel as we see them now, but they were incredibly powerful. By our persistent de-personalisation of the Deity we have carried out an emasculation of Uranus in more ways than one. Now we must continue the cycle until we come back to our old faith in a new way that will extend beyond form into force and then into the Supreme Experience Itself. Fear must become Love, and as fear drove us downwards, so must Love lift us up again towards the Eternal One.

Since Kether is both Primal and Final Power, Uranus does provide a link therewith, but the best Assiatic attribute is the first one of the Primum Mobile or the Nebulae, which eventually become Cosmic dust out of which we came, and into which we shall return. We should not think of the Primum Mobile as a cyclic or rotational power-expression, which does not occur until Chockmah-Binah, but more like

an irregular radiation, or even oscillation. An inaccurate but useful analogy is the fitful stirring of a motor in its starting stages before the explosive gas takes fire to continue the work with regularised cycles.

If we think of Kether as being the pre-explosive power behind Created Existence, and Chockmah as the expansive explosion regularised at Binah resulting in Daath, we shall see the Supernal Power-picture, lacking nothing except the One Who presses the button. The same One dwelling in Nothing (Ain) behind All.

The nebulae are the first Something out of the Everything which is the Nothing of our material Universe. If we say anything is nebulous we mean it is barely just in being. It is a pity we have associated nebulosity with ineffectuality, because the reverse is the case. A lesser power does not produce a greater one. When we have nebulous ideas we are actually contacting them on their most potent level. We may never be able to materialise them down the Tree, but that is due to our own incompetence and not the feebleness of the ideas. All the same, it is our most nebulous ideas that have always led us higher than the others. They are bound to do so if they emanate from Kether. Therefore they are certainly worth following once we are wise enough to discern their star-like Light.

When we have outgrown this planet there will be others made from the nebulae awaiting us. When our ideas have become outworn, there will be better ones made from Ketheric supplies to take their place. Kether draws us back into Itself as surely as It emanated us in the first instance. Here we meet the old cry of I.A.O. (EE YAY YO).

I. It goeth forth.
A. It becometh what It will.
0. It rerurneth into Itself.

This was the Call of Kether containing all others in Itself. It is the Point to which all energy must return after its expenditure, and such is the nature of Kether that the energy It re-absorbs exactly equals the original Power it first provided. No energy can ever be lost, but only exchanged indefinitely. The Point of Kether is the Eternal cross-section of NOW in the whole of Time, or the infinitesimal location of the Omni-

present HERE in the whole of Space. Not a Divinity or THE Divinity, but the natural behaviour thereof.

The human mind cannot grasp the concept of Ketheric energy. To say it is the power of the ultimate Atom behind the atoms we already know of, is only an approximation. Yet the secret of atomic explosion is so appallingly simple: make sufficient mass of any element and it will explode. This happened with the Power we term "God" in the Highest sense. When God became sufficiently real and intense in Him or Its self, the Initial Explosion (the Name) occurred. We should not have existed at all if the Reality of Divinity had not manifested this way. In the Kether of the Tree therefore, we must not only think of the Primal Potential at our beginning, but also the Supreme state of Peace Profound to which we must eventually return.

At the ascent of the Tree, Kether is our maximum point of equilibrium between the two Pillars of polarised power. If at this exact instant we are able to "take off" as it were, and leaving the Tree enter the Great Unmanifest of AIN SOPH AUR, then we shall reach Nirvana and the Light from whence there is no return. If not, we may "fall" again to whatever degree our natures permit. The Gita says: "Higher than Indra's shall thou lift thy lot—or sink it further than the worm or gnat." Very general terms these. None sink lower than the lowest in themselves. No one pushes us, we simply descend in free-fall alone. It all depends at what level we encounter Kether. We enter it every day in minor ways, and hope not to sink to previous levels each time we fall. Our moments of peace may be brief, but they will ultimately extend to eternity, or so we trust.

Just as Kether in its outgoing is the pre-active state of Power, so is the post-active state of force-fulfilment Ketheric. We must never think of it as extinct energy at the return point, but as completed energy restored to its prime potency plus the value of its "happening". Not that it has exceeded Itself, although it has changed Itself, much as we are in ourselves the same being, but may become different persons. The lifetime of a Divinity and a Human have much in common on basic principles.

As the alternation point between Action and Non-action,

Life and Non-life, Kether is the Original life-cell both at its initial state of imminent mitosis or division, and its terminal condition of complete ingestion of every separate life-entity. If we imagine a single cell, or primary life, dividing itself to infinity until the whole of Space and Time is full of innumerable lives which re-combine with each other so as to become a single cell again in a totally different dimension of being, this will give us some ideas of Ketheric behaviour. We can only deal with Kether from our human status by paradoxical and unusual methods of consciousness, for it is Eternal Novelty and also the Ancient of the Ancient ones. If we look at a circle and attempt to find its commencing point, such would be easier than reaching Kether.

The Swastika has been attributed to Kether, and we are naturally tempted to think of it as the Power-Cross in rotation, a thunderbolt in action, a dynamo revolving, and the like. So it might be at later stages than Kether, where it represents the pure Principle of Power itself, or ability to alternate between the Pillars of Polarity. A Swastika may be interpreted by several methods. One is an arrangement of four pair of animal horns when the beasts are yoked to the central post of a mill. The oldest notion of practical power known to man. Another significance is an incompletely circled Cross showing the means of motion. Yet another is simply the blades of a windmill, for Kether is always associated with the Breath of Life. However we consider the Swastika, it always presents a plan of power. So is Kether the Power Plan for entire Existence, pre-setting the Pattern of Life, and restoring it to its original order at completion of its cycles. A Swastika is the Wheel of Life in a state of either completing its assembly before turning, or commencing its dis-assembly after its revolutions are over.

We must remember Kether is at the top of the Tree of Life, and a tree-top has a number of unique attributes. It is the point at which the tree "appears out of nothing" so to speak, though in fact it emerges from itself, which is metaphysically the same thing. If we bother to look down on the tiniest sapling sending out its confident leaves from its own invisible heart, it may teach us something about Kether. The imprint of Heaven is often discernible on earth if we

rake the trouble to search for such natural letters of celestial script. Tree-tops speak plainly of Kether if we listen to them in the wind also, and their movements trace its pattern whether we observe this or not.

To enter Kether, we do not have to DO anything, but we must BE everything. We stop Doing and start Being. Having done All, we become None. The Source and Summation unite. We come at last to the realisation that it is not the outline that makes a pattern, but the emptiness that allows itself to be outlined.

Kether IS. That and Nothing (Ain) more. Only Nothing is more than Everything. To reach Kether from the bottom of the Tree at Malkuth, we have worked hard and laboriously at ourselves—and others—inching our way up the various branches one by one. Now, as nearly our last lesson, we discover that we need not have done any of it at all. Had we simply opened out the top of ourselves to Kether like the tiny sapling, we should have grown up Ketherically in a perfectly natural way without doing anything else at all. Like a bubble forming on the sea bed from natural gas, we should have floated gently up to the surface to find release in the great Atmosphere above the Ocean. Living as humans in Malkuth, we think DOING to be all-important, but if we lived in Kether we should smile at this, for we should realise above everything else that BEING is supreme and paramount.

If we would alter anything we DO, we must first alter what we ARE. There is a mistaken notion among a great deal of humanity that they cannot alter themselves out of their essential natures, but this is not so. We not only can but must alter our beings—constantly—until we reach our primal pattern. That alone is unalterable because it is our total, which cannot be exceeded. Very few human souls can ever have reached that point. Most of us have not even got off the ground yet.

Kether holds in itself the simple Primal Pattern out of which the entire Divine Design grew with all its intricacy. There are only three primary colours, yet they combine to make every picture. A few letters make enough words to outline all our thoughts. Yet in Kether we must return to Primal Potency where all power is held together in Being.

The centre of Motion is Stillness, and we make our last approach to It at Kether.

Let us never make the mistake of imagining Kether as impossibly far from us. It is actually the closest Sephirah to our Real Being there is. "Kether is in Malkuth after another fashion." We have only to hold their circle closed in ourselves and let one run into the other, as it were, so that completion takes place, and we "enter the Kingdom of Heaven which is within us." Once we have crossed the Abyss between Doing and Being, we shall be wise enough to understand the Ketheric Axiom of: "I AM THAT I AM," over "DO WHAT THOU WILT."

Kether may be the apex of the Tree, but it is still a Sephirah through the Four Worlds, and so we must continue our exploration away from the mundane Ketheric phenomenon of the Nebulae and reach the next inner stage of its existence at:—

YETZIRAH, World of Formation: Angel Order, HOLY LIVING ONES.

The Chioth ha Qodesh are translatable as Holy Living Creatures in the sense that only they are able to live in pure Holiness (or Wholeness—Oneness—Unity) at Kether. Ezekiel describes them by saying: "As for the likeness of the living creatures, their appearance is like burning coals of fire, and the fire was bright, and out of the fire went forth lightning." Another visionary, St John, also describes them: "and round about the Throne there were four beasts full of eyes before and behind, and they rest not night and day saying: Holy Holy Holy, Lord God Almighty Which was and is and is to come."

The Chioth ha Qodesh are to Kether what the Kerubim are to Malkuth—powers of the Eternal Elements, and their function is to set the Primal Pattern according to which the rest of Existence emerges. We cannot visualise a Formless Form or a Forceless Force, yet the Chioth deal with both. We can only think about them in symbolic terms. Ezekiel's description makes them seem radio-active, and John's remarks give them a quality of omniscience and omnipresence. Their symbol of a winged wheel bearing an all

seeing Eye signifies extensions throughout the whole of Space-Time Existence.

We should bear in mind that the term "Chioth" refers to lives on animal levels. Today we might say "all God's creatures" inclusive of every living entity, but the Chioth are Angels, and not mortals made perfect, although they present the pattern for perfect living. This is animation in its simplest and sublimest state. Life solely as life itself without any distinctions as to what it may or may not become. Life beyond any form of complexity or eventuality. The Life-unit. The cell. The One capable of becoming Two, which again dividing make the Fourfold Life-Word. A cell is an animal by itself, and Holy Animals (or Chioth ha Qodesh) are the cells of the "Body of God" or Macroprosopus. We can represent them as dots, points, cones, though always realising they are above form and we are only adopting symbolic conveniences.

Although the Chioth are higher than formation as we understand the word, they are not above value and meaning. As the Edges of Existence, they are differentiators of life at its very inception. The Qabalah teaches a quarternal Life-Origin, and so it postulates four natures of Holy Living Creature. Again we are symbolising the idea of four not sequentially as 1, 2, 3, 4, but as a single "instantaneous" FOUR. The "Form behind Formation" if we can imagine an IDEA behind ideas. In that sense, we can think of the Chioth as the principles underlying a dot, a line, an arc, and an angle, from which the whole of Formation proceeds. If we combine these in the simplest way we shall see the idea of a cone, a true Swastika (which has a circular perimeter), or perhaps a pair of compasses.

It may help to grasp this concept if we think of a Pyramid with its four sides, then turn it into a cone and wonder where its sides have gone. They are still "there", but all in one piece. Moreover they could re-appear at any part of the conic circumference. If we look down the cone the dot of its apex will magnify to the ends of existence, and if we turn our attention towards its point, everything will vanish to the Nothing into which that point must certainty penetrate. The Cone is a most valuable meditational tool when dealing with

Kether, and it was well attributed to the top of the Hermetic Caduceus which is only another way of representing the Tree.

As all life originates from its One Source and then commences differentiating via the Chioth, so on the return journey up the Tree do the Holy Living Creatures re-combine the various life-forms back to unity again. They are Holy simply because they make life Whole, interchanging Matter and Meaning. They are the means by which Divine Life expresses itself as Existence, and withdraws itself into the Unmanifest. It is the Chioth that keep contact throughout the entirety of Divine living, just as our bodily cells are kept in continuity during our lives.

This last point is interesting. It is obvious that the cells of our bodies in late life are not the same ones we had in infancy. Those died long ago. If the bodies we lived in as children are dead, then why are we still alive and under the impression that we have only one body? What has kept us going? Paradoxically it is our immortality that keeps the mortal parts of us alive, and when those will not serve our immortal purpose any longer, the "Life of our lives" will find others for us to continue with if such is our True Will. The "cells" of our finer bodies bridge the gaps caused by the innumerable deaths of our physical cells and their infinitesimal periods of rebirth. Physically we die and are reborn all the time at such an incredible rate that it seems like continuity to the observing consciousness, much as the separate pictures of a film build into a continuum for the audience.

The Chioth ha Qodesh fulfil this function for Divinity and indeed for us in our scale of being. They are the immortal life-atoms keeping God alive as it were, from Creation to Cessation. The Qabalah deals with Life and the Living God. It vaguely puzzles non-Qabalists as to why there is little if any mention of death or post-mortem conditions in the Scriptures. This is because Life and not death was considered a normal state of being. Souls are living things, whether they occupy a physical body or not, and the Spirit of Life is Eternal. Life is not confined to this planet or even the human race. Divinity does not die. The whole idea of death is foreign to the Qabalah. We may have an infinity of lives in an

infinite variety of states or conditions; we may outlive an infinity of different bodies in countless worlds, but throughout all—we live, not die. There is only one death for a Qabalist, and that is the finality of the Abyss if the soul disintegrates, beyond which there is nothing to be said.

It may be difficult for a modem mind to accept the standpoint that Life is All, and the loss of a body is but a change-over from one "cell" to another, yet this is the Qabalistic attitude. We who are living continue living, and that is why the Scriptures are unconcerned with "death" as modems imagine it. Life has meaning, death has none besides non-entity. Even in disintegration, the energy units are all used elsewhere. Death is not. Change is. We may not enjoy changing, but changes will be associated with life whether we live a moment, a multi-millennium, or for ever. The Qabalah does not associate "death" with the break-up of a physical or other body, and neither do the Scriptures.

Today we think of final death when we lose our mortal bodies. The Qabalah only sees this event as part of a chain of life leading from one state to another. It is an interlude, an abyss to cross, an alteration to make, but still part and parcel of Life. An entity is only made extinct altogether on soul levels, not bodily ones. Heavens and Hells are living experiences, not dead ones. Again and again the Scriptures refer to the LIVING God. One Who lives in and through His own creatures, of which the Chioth ha Qodesh are His living-vehicle. "The dead do not praise God" says the text, meaning that the Chioth (whose work is acknowledging the Divine Presence), are not concerned with death.

This now fulsome and unlovely word "praise" which describes a main function of the Chioth, is a misleader in modem minds. In its proper sense it has nothing to do with flattery or any such sententious connotation. It meant simply to realise the full and true value of what was *appraised.* In other words, to know God. The "experience of Kether" is said to be "knowledge of God", and this is the appraisement which we may eventually gain from contact with the Chioth. Their work in the Kether which is our Malkuth is just that—apraising us of God, or making us feel the immanence of the Divine Presence.

Behind the Chioth ha Qodesh, who constantly proclaim the sanctity of Life and the Divinity thereof, is the realm of their immediate ruler whom we encounter in:—

BRIAH, World of Creation: Archangel METATRON, or IOEL.

Like Sandalphon in Malkuth (another parallel) the name of the highest Archangel of the Tree is not derived from Hebrew but Greek. It comes from "meta ton thronos" meaning "near Thy throne". He is the Angel of the Presence who alone sees the Supreme one face to face, and through whom the Primal Power is filtered as it were toward the remainder of creation.

Tradition tells us Metatron is the youngest of all the Archangels, and was once in a human body on earth as Enoch who "was not, for God took him". When Metatron was placed next to the Throne of God before all other angels they grew jealous, and their chiefs protested to the Holy One saying: "Said not the Ancient Ones rightly before Thee; Do not make Man." Nevertheless Metatron not only kept his job, but was rewarded with the title of "The Lesser YHWH", given the name IOEL, called Saphra the Great Scribe, and accorded other marks of honour, especially having unique charge of the Ineffable Name. It is Metatron who is said to have communicated the Qabalah to mankind.

The association of Metatron with Enoch is extremely interesting. The name comes from "anoki"—I, Me, the Ego. The Real Self at Divine level. Humanity rising to Divinity, or Divinity preparing to descend into Humanity. There are two Enochs mentioned in Genesis. The first was the son of Cain, and thus a fabled ancestor of humanity. As the son of the Killer he typifies primitive humanity fighting for its very existence amid the hostile conditions of this planet. However, the descriptive word used in connection with him (ChNVKh) signifies the teaching of Initiation or enlightenment. Early man had to learn quickly or die. Qabalah began the hard way. The second Enoch was the one who "walked with God", and was the son of Jared (to descend) and the father of Methuselah. He typifies the rise of Man after the Fall, and having attained the top of the Tree (where he became

Metatron), he taught the rest of humanity how to follow him (Qabalah).

As Enoch (I), Metatron is the perfectly placed Archangel in front of the God-Aspect signifying I AM. He is equivalent to the "God-feeling" in humanity without which we could not rise above other animal life. He gives us the sense of identifying with Divinity which can either deify or destroy us. The "Self-above-self" mediated by Metatron will lead us straight to God if we are capable of holding balanced contact with such Power, or if we fail to do so, we shall "Fall" back to the bottom at Malkuth. Here again we have the Sword of Damocles symbol, being the sword-point and hairsbreadth difference between majesty or madness.

Everything depends on whether we attempt to confine Divinity within ourselves, or extend ourselves into Divinity. Any mortal trying to hold Divine Power inside the limits of their earthly personality will be disintegrated by it, as our mental hospitals and political parties can show. Metatron the I, cannot contain AHIH the I AM, nor can we proceed in the opposite direction to Divine Power without experiencing its force-effects. God-intoxication is Man's worst poison. We should grow to God-power, not grasp it. Those who seek the Divine in order to enlarge themselves earthwardly will assuredly be destroyed by the same law that explodes an over-pressurised container, or over-massed plutonium. After initial instability comes a final explosion.

Once more it is a case of: "All things exist in ME, not I in them." The part cannot be greater than the whole, and no mortal is bigger than God. As Gautama pointed out, Truth or the I AM is beyond the I or "Self". Divinity extends to Humanity in order to continue the process back to Its own Being once more. If we attempt to divert this process we do so at our own risk. Our little earthly "selves" must open out into the I AM so that we become IT. Metatron knows the way of this, and will teach us truly if we ask him.

This is one reason many Initiates fail in spectacular ways. Having been "opened up" to an influx of Divine Energy, they try to make use of this from purely personal or human levels of motivation. A mouse might as well try and eat an elephant at a single meal. An inevitable breakdown due to

overload must follow. The mistake consists in trying to make insufficiently mediated Divine Power operate by means of individual mortal intentions, no matter how well these may be disguised as noble unselfish aims. Divine Energy is so directed that its output is connected to its intake through Creation. Therefore the Kether of any particular Tree can only control the Malkuth below it ad infinitum, and has no directive influence above itself.

This is why the prayer: "Thy Will not mine be done" has such tremendous meaning. The Will (or direction) of the True I AM should govern the "Lesser YHWH" or Metatron in each of us so that both Force-flows work together as one. Obviously this is not happening properly among humans on earth, or we should be very different beings, and no longer human ones.

Metatron is a young Archangel because Man is supposed to be the latest type of life on earth. The Ketheric experience of Divinity is certainly our last one. To some extent this is true in ordinary life. It is only when we approach the end of an incarnation that we really rise to a sense of Divine imminence, so that our personal Metatrons are young when we are old. He then becomes the Spirit of youth seeking new worlds and bodies for us to be born into. The young Old One, or Youth that cannot age. We need Metatron more than anyone else to lead us successfully out of one life into another. As we might expect at Kether, he is both ends of Life coming together, and he is "I" throughout.

As the Archangel of the Presence, Metatron is responsible for presenting God and Man to each other. The whole of Creation is his province, but since humans find Temples, churches, Lodges, and other associative facilities suited to their abilities for approaching Divinity on earth, Metatron makes the necessary links therewith according to the material humanity affords him, both physically and spiritually. It is he (or his equivalent in us), that reveals to us the spiritual content of otherwise pointless religious ritual involving physical appurtenances. He may also bring us before Divinity in far less pleasant ways if none other will serve to effect required contacts.

His name IOEL signifies the going forth and returning of

God and says literally "I am God". Behind Creation, there has to be an awareness of Divinity reaching from the top to the bottom of its structure in every world, and working by all manner of means. This is Metatron. In Malkuth we thought about Sandalphon as the feet of one so tall no more could be seen. Here in Kether we meet the head of the same being as Metatron, but because he is face to face with Divinity, we only see the back of his head. "No man hath seen God and lived." True. The Vision is far beyond human ability. If we ever reach it we shall have risen to the status of Metatron the Archangel above Archangels who is in closest contact with Divine Consciousness yet "rose from the ranks" because in the least is the Greatest, and of the greatest is the Least. The interpenetration of base and point with the two triangles of the Hexagram should indicate this. We might also consider that the Hexagram is a formalised and patterned reef-knot which is the "Knot of human death and Fate" meant by the poet.

There is a pious little Rabbinical folktale that a certain holy Rabbi once managed to reach the highest Heaven where he saw Metatron (though not God, since the Rabbi was still human) and he believed Metatron was indeed the Divine One. So the Rabbi commenced worshipping accordingly. Metatron tried to convince the old man of his error, but Hebrews are well known for refusal to alter convictions. In the end Metatron sent for a much lower grade of angel whom he ordered to lash him with fire. This even startled the Rabbi into realising that such was not the action of the True God. Though beyond humanity, Metatron showed human traits which Pure Divinity could not possess and remain Itself.

If we take the Archangel-pattern of the Middle Pillar alone, we shall have a useful meditation ladder to climb. Sandalphon, Gabriel, Mikal, and then Metatron. Four levels of the same being, or four beings connecting two levels which in the end come to One. Everything comes to ONE eventually at: —

ATZILUTH, World of Origins: God-Aspect AHIH.

Here is God-the-Beginning. The First and Last. The Point

of Everything. The I AM. The Eternal AMEN (or AUM). ONE. Let us devote a moment of reflective reverence so that we may adjust ourselves to the Divinity of Divinities.

How dare any mortal define the undefinable? What right have we to make assumptions and assertions about the Life of Lives? We have no such right of our own, but we have such a Call implanted in us by the Name Whose echo this is. We approach the Unapproachable because we must, answering a summons we have never heard. We cannot avoid the Unavoidable. As the ONE becomes ALL, so we all must needs return to One. IT is inevitable.

The "Name" AHIH is not pronounced. It is breathed, for it is the sound of a breathing in and out. The first breath of Living God, and the Last Breath of Being. Two breaths that outline one life. The breath of beginning and the breath of ending. As we breathe out in one world so shall we breathe in another existence. The fourfold in-and-out breathing is the sign of That which goes forth and returns to Itself, like the Holy Living Creatures.

Breath has always been considered as more than holy. It is the sign of Spirit as being the nearest way mortals know of expressing the Inexpressible. An invisible and untouchable reality. If we can believe in a breath keeping us alive, then we may reach the faintest realisation of the Breath of Being sustaining our spiritual nature. Even to this day the words "Receive the Holy Spirit," are given forth as a breathing over the head of the candidate. It is not the hands on the head which are the sacramental sign, but the breath above. Baptismal water is still breathed on at consecration. The ceremonial kiss was the breathing of a spirit from one to another mortal, and is still called the "Kiss of Life" when used for resuscitation. A baby's lungs may be rapidly inflated by the midwife if the child does not breathe of itself. Our most wonderful thoughts are inspirations—inbreathings. The very word "Spirit" means Breath, and beyond breath we cannot go on living.

No wonder then, that the Living God is named AHIH. Every time we breathe, we "utter" the Holy Name of Life,

and we cannot live at all without "pronouncing" it. So it is indeed above all other Names, being the "Sound without a sound" and the "still small voice" which spoke to Moses as it speaks to us in our own breathing all the time we live. The whole Yoga system of pranayama is based on this, and Western spiritual systems have neglected the art of "God-breathing" to their own cost. What better way of realising Divine Reality than linking It with the breath of Life in us? Let us feel God in our bodies so that we may reach Divinity in our souls.

To find One Thought inclusive of all thinking, a Single Sense comprising all feeling, and a Unique Being capable of all becoming, is the highest aim of every authentic occult School or System. Could we identify ourselves therewith, we should "become as Gods" and have eaten the fruit of the Tree of Life. To this end we use "God-Symbols" to link us with our Great Ideal, and right at the very summit or Crown of the Tree, the Qabalah places the "Holy Breath". On earth the mysterious cloud of the Shekinah was its simulation. Even physical scientists have postulated a primary development of Cosmic gas which "exploded" for breathed) at the commencement of Creation. This was the "Shout of Divine laughter" that produced us.

All Mystery Schools have their ideas of a Divine Name associated with resonant breathing. The AUM of the Brahmins, the HU of the Sufis, and the AMEN of the Egyptians and thence the Hebrews are examples. The AMEN still misused in orthodox Christian churches today is no idle phrase meaning merely "so be it", but should be an utterance of power by breathing. There are many ways of doing this, one not so well known is by an intake of breath on the syllable "A", a resonant swell with closed lips on "M", and a final exhaling on "EN". Breathing of God-Names is an essential occult exercise in all Traditions.

AMEN can mean many things. We must remember that AM is a Mother word in Semitic. "Mother of Me" or "I-Mother" is one significance of AMEN. It may also stand for truth, faithfulness, firmness, dependability, and turning to the right, both literally and figuratively. There are several Tree connections. AMNVTh means columns or Pillars, and

AMIR means high in the sense of a mountain or tree-top. AMTh is Truth. Take all these together, and the single Name AMEN has a great deal to tell us about Kether.

As AHIH means to live and breathe, AHBH (The B has a V sound) means to Love. Surely the Supreme Being is Love, for how can living possibly be true without loving in some manner or other? Love is a Primal Life-principle, and this is shown clearly enough at the head of the Tree by AHIH AHBH AMEN the Great Source and Sum of all Life. We should note this accent on Life carefully, as distinct from all else in being. AHIH is the Godhead of living existence and not specifically of entire Being. AHIH is Life-over-Nonlife, Birth-out-of-Being, I LIVE. We must not make the common mistake of assuming Kether to be the Universal Source of everything apart from Life. This is the AIN SVPh AVR, or state of No-thing-ness out of which Life emerges at Kether, becoming AHIH or the First Breathing.

It is most important to grasp this Qabalistic concept properly at its inception, or there will be subsequent misunderstanding all down the line. The ALL emanates from the NONE, (Not one=All) at AIN SVPh AVR. At Kether, Life as we understand and use the word emerges from All that it is Not, and Creation continues accordingly. To illustrate this, we have only to change AIN (Nothing) to ANI (I, Me), and —I AM. The stages are;

AIN	None
ANI	I
AHIH	I Am.
AHBH	I Love
AMEN	The All-Mother etc.

It is literally and strictly true to say that None can tell how Life began, for only AIN knows how It became ANI. This Initiating (and Completing) Life Which comprises the Whole of Creation as a Conscious Cosmos is the LIVING GOD, in Whom we exist as entities. As God lives—we live, and that is the limit of our immortality. The Life-Principle Itself is the Supreme Being.

We must not limit our view of Life purely to organic life. As yet we have not identified life in mineral or other inorganic ways, let alone life apart from physical structures, but Life

is of Universal Origin from the AHIH of Kether. Kether is no impossibly far-off problematical state of dubious Deity, throned between the Nebulae and Nothing. All that lives, comes from and goes to Kether constantly. There is neither more nor less Life in Being than there ever was or will be. The phrase we glibly gabble "As it was in the Beginning, is now, and ever shall be, World without End, AMEN", has so much Truth in it that we completely fail to find it. The Key is too big for us to see, and in any case we are living in the Lock it fits without being aware of our location.

Since the title of Kether is "Ancient of Days", its Magical Image is an old bearded King in profile. The beard of course is inseparable in the Semitic mind from dignity and honour. Its convolutions and disposition can also be made to mean anything and everything. All its separate hairs can be combined with each other to make every conceivable pattern of Life. A beard is one thing composed of many individual parts, each hair alive by itself. Thus a beard is a good symbol for the One Life constituting all lives. "We are as the hairs in His beard," says the adage. The Ancient of Days is shown in right profile, (looking at the White Pillar) because: "In Him there is no Left-hand Path." In other words the spiral of evolution from Divinity to Humanity is a rightward one. The question arises concerning the hidden side of the face. How should it be imagined, or should it not be visualised? There is a good reason for profile here at AHIH. The other side of the face ***is not.***

The Magical Image of a one-sided Face is to try and help us approach Divinity at the Primal Point where Life and Un-Life meet. If we can grasp even the faintest notion of a Being Whose Life is uniquely between the Manifest and the Unmanifest, then we shall have a useful conscious link with Eternal Life Itself. The Ancient of Days Image must never be thought of as half a Being, but always a Whole complete concept. Is and Is-Not as One. That is the important point.

To some extent we live in a similar condition ourselves. We are what we are not. If there were nothing more for us to be, we should live Ketherically. This is what it means to reach the top of the Tree. To be nothing but pure Divinity. Kether reaching downward is God-seeking-Man, and extending to

mortality. Malkuth reaching upward is Man-seeking-God, extending to Divinity at AHIH and beyond. We must ever become the Nothing in order to be a Something. It all depends whether we are facing the Nothing of Kether or Malkuth.

The Kether in us is the driving force of our lives, impelling us toward Divinity or mortality according to which way we face. If we turn rightly, as the profile-Image tells us, we shall reach the ultimate state of being which has been described as Union with God because we shall be nothing else. This is the Mystical Attainment sought after so many ways. No amount of expended effort will earn it. We must just grow into and become it. Providing we "point our nose in the right direction", we need only go ahead, and when there is Nothing to become any longer, we shall be with AHIH—facing a greater NOTHING still.

As we live, Kether will take us through the whole ocean of consciousness like the bows of a ship that are still in themselves yet ever mobile for the passengers. A modern simile might be the point of a rocket nose-cone. Whoever, whatever, and wherever we would become, Kether will lead us to that point, for it is the very point of our being in every possible sense, being both immediately and ultimately ahead of us. If we can learn the secret of keeping our immediate and ultimate points in line with each other, we can navigate ourselves safely on the Infinite Ocean. While in Malkuth we should keep Kether dead overhead, for it is the One Star to be steered by, and yet we are making for NOTHING.

AHIH is a breathing. Perhaps it is also a yawn. A Divine yawn on awakening from or returning to the Great Sleep of God. It may also be the sleeping sound of Life beyond Being. The Rhythm of Reality in Uncreation. In the words of the prayer: "Spirit of Light Who breathest forth and the limitless immensities are peopled! Thou Who drawest in, and all which came forth from Thee, unto Thee returneth. Endless movement in the Eternal Stability, be Thou blessed forever." Who can describe the undescribable? Words alone are inadequate symbols to hold incomparable values, which is why the Holy Mysteries use so many other types of symbolism. A gesture and a breath used rightly may have more conscious content than a written library. The higher the level of con-

sciousness, the further away from formalised words we get, until we reach the Breath Itself which speaks all words without a sound, yet makes all meaning. AHIH. The greatest sound is SILENCE.

As in the Unit are all Numbers, so in Kether are all the Sephiroth, much as a whole Tree is in its seed or an entire human in its embryo. Kether contains all that Life can ever be. The question is whether there was a real necessity for Life to be expressed any lower than at Ketheric level. Should we have been born or not? Why should step-by-step evolution be happening when the whole process will produce nothing more perfect than already exists at Kether? What is the point of it all except Kether?

There is no point to expressed existence as evolving Life save Kether alone, and beyond That, Nothing else. Such is the Nirvana-concept, which is exactly the reverse of what Western minds consider to be nothing. It is the greatest possible value of every value. We assume that we ARE the outcome of what we WERE, but we are equally the product of what we WILL BE, or WILL TO BE.

We are on the verge of entering entirely new dimensions of consciousness in which our previous styles of thought-conception will seem like the clumsiest efforts of inept infants with their ill-fashioned playthings. We shall not think thoughts but BE thoughts. There will be no need for us to live our lives, since we shall be the Life Itself. Why should we Do anything if we can BE everything? Such is Nirvana, to which AHIH holds the Key.

At the end of our lives, both individually and collectively, we discover the great truth that we need not have lived in order to be alive. Our "Fall into flesh" was not only avoidable, but pointless, since in emanating from Kether we got away from the whole point of our BEING. Outside Kether, there is no Point whatever.

Since God looked down, Man must look up. "No man shall look upon the Face of God and live" because once the Ultimate Vision is reached, Man need be Man no longer, and there is no more living to be done if One IS Life.

The Middle Pillar of the Tree tells the whole story. When Man first "Fell" to Earth at Malkuth, we became but crea-

tures of the earth and crawled thereon. Then our vision rose above earth-level and encountered the Moon at Yesod which we worshipped on our knees. Eventually we dared to set our sights upon the Sun at Tiphereth, and stood upon our feet while the Sun-God reigned. Now at last we are looking up to the Stars and beyond to the Origin of Life at Kether. There lies our Immortality. There is I AM. Man goes towards the Stars because he must. There is NOTHING else to do and ALL to be.

Our Tree is like a circle in that its apex and roots unite as One. Since our end cannot be more than our beginning, let us face it confidently, for the Poet (as usual) has told us what to expect;

"And since the Cup you drink, the Lip you press,
End in the Nothing All things end in—Yes. (AHIH=YES)
Believe thou wilt be what thou wert.
Nothing. Thou shalt not be less."

Now there is Nothing more to say on the Tree of Life.

Chapter Fourteen

AIN SOPH AUR—THE THREE NEGATIVE VEILS

Beyond the Sephiroth of Creative Consciousness, we come to the most important Concept of all—Nothingness, which we might otherwise term Nirvana. Nothing can define Nothing, and yet it is Everything. The Qabalah attempts to symbolise the emanation of All from Nil by using a Light analogy. First NOTHING, (Ain), then a condition of LIMITLESSNESS, (Ain Soph), then ENLIGHTENED LIMITLESSNESS, (Ain Soph Aur), and lastly-firstly the single condensed Light of Kether. Thus we are helped to arrive at Nothing by degrees.

Why should we arrive at Nothing? If for no other reason, because there is so much of it and so little of us as individual beings. Take a single human life. So far as its living soul is concerned, all that was before its birth and after its death as a mortal is NOTHING. If its "I", (ANI) could become its "Not-I", (AIN) it would be ALL. Once Ain and Ani equate, we are truly fulfilled. Material man spends life after life grabbing lumps of matter like babies grab sand or mud, thinking they are so much bigger and more important because of such temporal acquisitions. The Enlightened Initiate recognises the supreme importance of acquiring NOTHING in the true sense of its meaning, and devotes living-time to this vital task. Such is the significance of "working uninvolved", or "detachment."

Only those "outside" anything can truly deal with it. This is the reverse of indifference or lack of interest. It is complete concern from all angles, or Encompassment. The AIN, Zero, or O in which ALL IS. The "getting outside ourselves" that leads us to Divinity. Perhaps we might attempt to arrive at the Nil-Concept by meditation on the phrase: NOTHING IS ALL EVERYTHING ISN'T. We might also consider that anything is something, -because the rest of everthing is its nothing. However we tackle the task, we must certainly

approach the AIN SOPH AUR Concept as an All-inclusive one. If Kether is a dot, then Ain Soph Aur is the circle around it.

Our modern conditioned minds resist the Nil-Concept because of fear and indolence. Thus we lose access to the Everything we might otherwise become, for Zero is the sum of every number. If only we could change our attitude to Nothing, all would be possible to us. Nothing is what we will not be, and never what we cannot be. Nothing devalues Nothing but our own non-will toward it. We cannot become anything without nothing. Our whole ideas of Nothing must be completely re-designed and opened out into the Key-Concept that will lead us to immortal life in everlasting truth.

Once and for all, we must break the chains of ignorance, fear, and foolishness that bind us to our present useless Nil-Concepts, and restore Zero to its original position of paramount importance over the Tree of Life. It is vital to vitality. To grasp even a proportion of the true significance of NIL, (AIN) is to enter a new existence. This was why the old form of communion in the Mysteries had the apparently negative formula: "There is no part of me that is not part of—(whatever Divinity was approached)". It was also the reason for the empty Holy of Holies in the Temple, which held nothing but the echo of an annually uttered Word. Moreover, if we reverse the Name of God (AL or EL) we have NIL, (LA).

Our difficulty in approaching AIN SOPH AUR is that we have no sense of Nothing, but only sense of Somethings. Maybe our best way of approach is like that advised to Tom in the Water Babies,—backwards, with a dog for guide, for "dog" is "god" reversed. So we must advance away from the Manifest, allowing the god-in-us to point our pathway, Limitless Light being behind us. We must remember that Light is invisible. We do not see light, but only what it illuminates. Once we are in the Light we shall be beyond vision. In the words of an old invocation, the state of AIN SOPH AUR is likened to a—"Lightless world, yet radiant with Light, a soulless world, yet filled with soul." Again there is a simile of a "Light shining backwards revealing Darkness." There is also the description of St. John, "Light shining in the Darkness, yet unknown to Darkness." All these

are invaluable meditation points for contacting AIN SOPH AUR at least to some degree.

Nothing is for being with. Whatever we will be, this automatically implies that we will NOT BE everything else. It is like the sculptor rejecting the unwanted stone around the statue his mind had already created in the block. Nothing is the First-and-Last of ALL, being the prerequisite of Creation, and the final essential of Existence. As such, it is the Supreme state of Spirit.

In working Magical rites, the operator constructs a Zero-Circle and banishes from it all concepts other than those to be dealt with. If we could develop the art of doing likewise in ordinary thinking, it would be of the utmost advantage to us. Hence the training given to Initiates in clearing back the mind to Nothing, (at least as far as possible), taking a single concept, dealing with it, and then clearing back to nothing again. In Qabalism, our Nil-Concept is the AIN SOPH AUR of course, and basic meditations are carried out in achieving a semblance of Zero by working through Inner experiences of being in Limitless Light, then just Limitlessness, and so through to the NIL of AIN. Once we can reach the Nil-State at will, we can use it every time we need to bring new concepts through from the AIN they all emanate from. Ex Nihil, Omnis est.

Many failures in occult workings come from not "clearing back" to a Zero-state before commencing operations. So-called "banishing" has little to do with expelling local demons or evil spirits. Its proper purpose is to create a state of Nothing around the working-point. This is not unlike providing a sterile culture-medium for a single Life-form to develop in. Whether or not we are working Magic, the principle of "banishing" is a very sound one. A Rite should be started with a clear altar top, and thoughts are most effective in a cleared mind, as a cleared soul is best for Spirit to enter. Achievement of Zero is universally necessary.

There is an old tale about a Kingdom suffering from such afflictions that it was generally felt that nothing but tremendous sacrifices to the Gods would avert further evils. Wealthy people heaped up gold and valuables on the altars, animal and even human lives were offered in vain. Eventually an old

blind beggar crawled to the temple door, and lifting up his empty cupped hands he prayed: "O Great One, I have nothing to offer You. Take it, for it is all I possess." This one righteous prayer was heard, and the afflictions ceased troubling the people. The point of the tale however, is the supreme value of Nothing.

Until we learn how to estimate and appreciate the Nil-Concept at its true worth, and discover how to live through it, we shall not make our best progress on the Path. This is really the main difference between Eastern and Western philosophical outlooks. Eastern Systems have realised the importance of the Nil-Concept, and few Western ones have made a great deal of it, except to muddle its meaning beyond hope of comprehension or approach. The Qabalah accords it pride of place over the whole of Life, and having dene so, leaves further investigation to individual initiates. All must find Nil their own way.

The value of AIN is that of the Middle Pillar, or the exact Nil-point between extremities of polarity. It is the absolute Stillness in the midst of motion, the Never encompassing Ever. It is the essence of God. We are only playing with words in attempting to describe the indescribable. Who has ever explained the scent of a rose by verbal symbols? Words can do no more than encourage people to seek such experiences for themselves, and if so much is indeed accomplished then a miracle of sorts has occurred. To explain the meaning of Nothing is impossible, and unless we constantly seek the impossible we shall miss our ultimate goal at the Other End of Nowhere. The Nil-Concept leads us Everywhere, and nothing else will take its place.

Sooner or later in life, we must let go of its Tree branches and establish our own existence. The monkey must become a bird. The serpent must take wing. True detachment is necessary before a seed separates from its parent-tree and grows by itself. Gautama said: "Where there is Self, there is No-Truth. Where there is Truth, there is No-Self." This dictum should be carefully approached in the Light of AIN SOPH AUR, and it will reveal the way leading behind the Negative Veils.

We Westerners are so caught up in the futilities of our

frenzied activities that we have lost contact with the Inner Realities of Existence, and until we lead ourselves into proper linkage with these Vitalities, we cannot live in the True Peace of AIN. That is the pearl before the swine, the rejected Stone, the Golden Pavement we tread unnoticed beneath our restless feet. We shall never have Everything until we truly have Nothing. The real value of "things" is to lead us out of themselves into the Truth of their No-Selves. It is said that once a thief stole a precious stone from a holy image. Its guardian monks were wildly upset, but their wise old Abbot told them: "The foolish thief took only what will bring trouble and murder around it from the stupidity of mankind. He left our greatest treasure alone, for who can steal Peace Profound? You are greater thieves than he that took a mere stone, for you are wantonly rejecting our most priceless possession. Peace therefore brethren."

The art of true living might almost be summed up as being ALL and doing NIL. Not practicable in mortal bodies on this earth, but approachable all the same. After all, our approach to the most distant star must be made from plain common earth. Once we obtain even a glimmering of the AIN SOPH AUR, we have only to keep its glow on our screens and it will lead us into its Light eventually, for it is the only permanent possession we shall ever have—Nothing.

The trend of our civilisation allows us to regard NIL in completely the wrong way, and we should reverse our polarity towards it. We neglect Nothing at our greatest cost, for it is the Universal Element, the Ultimate Thought, and the Unique Source of all Energy. Once we reach enough spiritual stature to direct power from the NIL we "become as Gods", and when everything means nothing to us, all will be possible. The Supreme Negation and the Omnipotent Affirmation are identical.

What we consider our "normal" consciousness or intellect is totally inadequate for Nil-functioning. This is why God cannot be "proved" by any human thought method, and is the terrible weakness of so-called "scientific" reasoning. Orthodox science has so shackled itself mentally, that even the most hidebound and outdated religious dogmas allow greater scope for exploration than modem matter-based mentalisa-

lion. Since what we regard as nothing is a normal state of Divine existence in the "Peace that passes Understanding," we must either find ways of linking with such a state or live otherwise in lesser conditions.

It may be said: "No one can be consciousness of Nothing." Literally true. Therefore we must become "No-one", unconscious *of* Nothing, but conscious, (if such unimaginable Negation can be termed consciousness) with, by, and through Nothing. Light without sight. Thought without thinking. Life without living. Every Occult System experiments with methods of Nil-approach. From the simple effort of "making the mind a blank," to the most elaborate banishing rites, mystics of every School instinctively reach toward the AIN by whatever name they may use for the Supreme State. Trances, suspended animation, and endless tricks of the trade have been attempted since the inception of the Mysteries.

The natural question is why bother to go looking for Nothing rather than wait for simple death? Mystics and occultists do not regard death as Nothing, nor do Qabalists recognise death at all, save as the final loss of soul-identity. To reach Spiritual Identity in and with AIN is the Qabalistic Ultimate, like the Buddhist's Nirvana. Only Nothing contains Everything, and equating with AIN is a very different achievement to temporary disassociation from a physical body.

Such is the answer to the ritual question: "What does the Cup, (or Grail) contain?"—Nothing! The hearer might be capable of two reactions, disappointment and misunderstanding, or realisation of the incalculable significance indicated by the symbolism of an empty Cup. Only a soul ready to accept such profundity can find ALL in NIL. None but a God makes Totality from Zero. What we are not, makes us what we are. The major Commandments are all "Thou shalt not," and the Golden Rule was phrased: "Do not unto others what you would not they did to you." Again and again Nil-value is stressed throughout Scriptures and in traditional teaching.

Unbeing must BE. Being must UNBE. That is the law of ALL, which is necessarily beyond our understanding. Life is a continual striving to become what it is not. An old proverb says: "Enough is always just a little more than we shall

ever have." Humanity on earth seeks blindly for more of everything. More money, more possessions, more advantages, more importance, more anything. More destruction. More instability. More humans. The Initiate seeks more Nothing, more Light, more Peace. This does not mean some kind of isolated selfishness, nor does it signify self-sacrifice for no valid purpose. The attainment of AIN is infinitely greater than such maudlin sentiment. It is LOVE in its own true dimension of being, for it embraces and sustains ALL.

Only AIN leads us into Ultimate Light from whence there is no return, because it operates in NIL. The way to AIN has been called the Path of Renunciation or non-attachment, but this does not mean the mere disposal of worldly possessions, since if mental or emotional attachments to them exist, they would still be belongings. Real renunciation is an Inner Liberation, and not spectacular external sacrifices. It must be a painless and normal process, because if non-attachment causes suffering, then a basic desire for attachment is still in being. The Middle Way lies at Nil-point between pain or pleasure, and Qabalistically it is termed Kav haEmtzai,—Centre-Line, which is the perimeter of the Zero-Circle we are seeking with AIN.

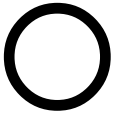
What the uninitiated cannot possibly grasp to the slightest degree is the advantage of exchanging Outer Things for Inner Nothing. They say with horror: "What! You mean you are living for Nothing, and have only Nothing to offer me? You are an idiot and I shall not waste my time with you." The Initiate smiles. Nothing is not to be understood, but realised. NIL cannot be grasped, but is to be grown into. The Tree of Life must have Nothing around it, that it may grow at all. What are we anyway? Are we bodies, minds, souls, spirits? We are the Nothing which is All of us. The uninitiated put Nothing last, and the Initiate puts it first. There cannot be a One unless Zero preceded it. Kether could not be, except from AIN, nor could Malkuth exist without its opportunity of becoming AIN.

The Nil-Concept can be a dangerous one for they that regard it as licence for apathy, indolence, or irresponsibility of any kind. Such would be a negation of Negation, and AIN is to be affirmed, not denied. We must BE the AIN, other-

wise we shall be Not-Nothing as we already are. This is to become the loudest Silence, the most stirring Stillness, and the most solid Void. It is the most plethoric Plus of the mightiest Minus. Reason, judgement, logic and scientific thinking are absolutely valueless tools for finding AIN. So are emotions, feelings, and sensibilities. Pure Faith opened to Zero-point and directed at Infinity is Man's most practicable missile for attainment of the Ultimate target.

Perhaps the Poet comes closest to the mark. Goethe approached the Nil-Concept of AIN as a Mother-Deep or Matrix out of which ALL came forth. He makes Mephistophiles tell Faust:

"Unwilling, I reveal a loftier Mystery—
In solitude are throned the Goddesses,
No space around them, Place and Time still less,
Only to speak of them embarrasses,
They are the MOTHERS . . .
There is no way to the Unreachable,
Never to be trod. A way to the Unbeseechable
Never to be besought? . . .
Naught shalt thou see in endless Void afar,
Nor hear thy footsteps fall, nor meet
A stable spot to rest thy feet . . .
Escape from the Created
To shapeless forms in liberated spaces
Enjoy what long ere this was dissipated,
At last a blazing tripod tells thee this,
That there the deepest bottom is.
Its light will then the MOTHERS show.
Some in their seats, the others stand or go
At their own will. Formation, Transformation,
The Eternal Mind's eternal recreation."

Who can speak of Silence, show Stillness by motion, or make ALL into NIL? We others can but accept the inestimable blessing of this Mystery. When First and Last unite,

the Zero of AIN invites us into God. We have climbed the Tree of Life beyond itself through Limitless Light into Boundlessness, and ultimately reached the Completion of Nothing. What more could we possibly attain? All is Reflection. REALITY is