

HERMETIC QABBALAH

Introduction To The Study Of The Kabbalah
Introduction To Kabbalah Unveiled
Kabbalah and the Hermetic Tradition
The Chaldaean Oracles

INTRODUCTION TO THE STUDY OF THE KABBALAH

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PREFACE

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

Being fully persuaded of the good to be thus derived, I desire to call attention to the dogmas of the old Hebrew Kabbalah. I had the good fortune to be attracted to this somewhat recondite study, at an early period of life, and I have been able to spare a little time in subsequent years to collect some knowledge of this Hebrew religious philosophy; my information upon the subject has been enlarged by my membership of The Rosicrucian Society. Yet the Kabbalistic books are so numerous and so lengthy, and so many of them only to be studied in Rabbinic Hebrew and Chaldee that I feel to-day less confident of my knowledge of the Kabbalah than I did twenty years ago, when this essay was first published, after delivery in the form of lectures to a Society of Hermetic Students in 1888. Since that date a French translation of "The Zohar," by Jean de Pauly, and a work entitled "The Literature and History of the Kabbalah," by Arthur E. Waite, have been published, yet I think that this little treatise will be found of interest to those

who have not sufficient leisure to master the more complete works on the Kabalah.

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

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THE KABALAH

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

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

With regard to the oldest Kabalistic books still extant, a controversy has raged among modern critics, who deny the asserted era of each work, and try to show that the assumed author is the only person who could not have written each one in question. But these critics show the utmost divergence of opinion the moment it becomes necessary to fix on a date or an author; so much more easy is destructive criticism than the acquirement of real knowledge.

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

The "Sepher Yetzirah" or "Book of Formation" is the oldest treatise; it is attributed by legend to Abraham the Patriarch: several editions of an English translation by myself have been published. This work explains a most curious philosophical scheme of Creation, drawing a parallel between the origin of the world, the sun, the planets, the elements, seasons, man and the twenty-two letters of the Hebrew alphabet; dividing them into a Triad, a Heptad and a Dodecad; three mother letters A, M, and Sh are referred to primeval Air, Water and Fire;

seven double letters are referred to the planets and the sevenfold division of time, etc.: and the twelve simple letters are referred to the months, zodiacal signs and human organs. Modern criticism tends to the conclusion that the existing ancient versions were compiled about A.D. 200. The "Sepher Yetzirah" is mentioned in the Talmuds, both of Jerusalem and of Babylon; it was written in the Neo-Hebraic language, like the Mishna.

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

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

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

The teaching of the Kabbalah has been considered to be grouped into several schools, each of which was for a time famous. I may mention :--The School of Gerona, 1190 to 1210, of Rabbi Isaac the Blind, Rabbis Azariel and Ezra, and Moses Nachmanides. The School of Segovia of Rabbis Jacob, Abulafia (died 1305), Shem Tob (died 1332), and Isaac of Akko. The School of Rabbi Isaac ben Abraham Ibn Latif about 1390. The School of Abulafia (died 1292) and Joseph

Gikatilla (died 1300); also the Schools of "Zoharists" of Rabbis Moses de Leon (died 1305), Menahem di Recanti (died 1350), Isaac Loria (died 1572) and Chajim Vital, who died in 1620. A very famous German Kabbalist was John Reuchlin or Capnio, and he wrote two great works, the "De Verbo Mirifico," and "De arte Cabalistica."

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

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

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

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

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

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

Many points of the teaching of Indian systems of religious philosophy are not touched on by the Hebrew system, or are excluded by differences of a fundamental nature: such as the Cosmogony of other Worlds, unless the destroyed Worlds of Unbalanced Force refer to these; the inviolability of law, as Karma, is

not a prominent feature; Reincarnation is taught, but the number of re-births is limited generally to three.

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

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

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

As already said, when the Kabalah first took shape as a concrete whole and a philosophic system, may remain for ever an unknown datum, but if we regard it, as I believe is correct, as the Esotericism of the religion of the Hebrews, the foundation dogmas are doubtless almost as old as the first promulgation of the main principles of the worship of Jehovah.

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

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

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

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

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

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

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

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

for the use of the priests themselves, in contradistinction to the Written Law intended for the masses of the people.

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

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

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

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

The Mosaic Law, eminently valuable for many purposes to a small nation 3,000 years ago, and containing many regulations of a type showing great attention to sanitary matters, is yet marred by the application of penalties of gross cruelty and harsh treatment of erring mortals, which are hardly compatible with our modern views of what might have emanated from God the personal Creator of this Universe with its million worlds; and the almost entire absence of any reference to a life after death for human beings shows a materialism which needed a new Revelation by Jesus, whose life has earned the title of "Christ." Yet the orthodox of England hear this statement with incredulity, and if asked to show the passages in the Old Testament which insist on a life after death, or on a succession of lives for purposes of retribution, or the passages demonstrating the immortality of the

soul, they could not produce them, and are content to refer you to the clergy, whose answer generally is, "If not plainly laid down, these dogmas are implied." But are they? If they are, how is it that notably clear passages can be quoted which show that important authors in the Old Testament make statements in direct opposition to these doctrines? And how is it, again, that a great author of modern times has said, "Prosperity was the blessing of the Old Testament for good works, but adversity that of the New"? This could only be true if there were no future life or lives, or no coming period of reward and punishment contemplated by the Old Testament doctrine.

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

But perhaps this book is from the pen of some obscure Jew, or half pagan Chaldee or Babylonian. Not at all: Jewish critics have all assigned it to Solomon, who was the King of the Jews at the time of their heyday of glory; surely if the immortality of the soul were the essence of the Judaism of the people, Solomon could not have so grossly denied it.

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

temporary state of corporeal existence, are fundamental doctrines there fully illustrated; and these are the points of contact between the Kabalah of the Jew and the so-called Esotericism of the teachings of Buddha and of Hinduism.

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

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

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

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

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

The Mystic, the Occultist and the Theosophist do indeed do good, or God, service, by illustrating the bases and origins of all faiths by the mutual illumination that is available. By tolerance and mutual esteem much good may

arise, but by the internecine struggles of religionists, every faith is injured, and religion becomes a by-word meaning intolerance, strife and vainglory, and the mark and profession of an earnest sectarian is now that he is ever ready to condemn the efforts of others, in direct opposition to the precept of Jesus the Christ, Who said--"Judge not, that ye be not judged."

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

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

THE PRACTICAL KABALAH

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

The Hebrew letters and numbers were :

Aleph	A	1
Beth	B, V	2
Gimel	G, Gh	3
Daleth	D, Dh	4
Heh	H	5
Vau	O, U, V	6
Zayin	Z	7
Cheth	Ch	8
Teth	T	9
Yod	I, Y	10
Kaph	K, Kh	20

Lamed	L	30
Mem	M	40
Nun	N	50
Samekh	S	60
Ayin	Aa, Ngh	70
Pe	P	80
Tzaddi	Tz	90
Qoph	Q	100
Resh	R	200
Shin	Sh	300
Tau	T, Th	400

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

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

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

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

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

must have clothed itself in a garment of words as a body for men to receive; but the wise look within the garments."

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

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

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

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

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

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

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

NOTARICON, or abbreviation, is of two forms; one word is formed from the initial and final letters of one or more words; or the letters of one name are taken

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

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

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

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

In the very old "Sepher Yetzirah" is found the allocation of letters to the planets; from this origin arose a system of designing talismans written on parchment or engraved on brass or gems: as each planet had a letter and a number, in regard to each was allotted a Magic Square of lesser squares; thus for Jupiter 4 was the number and Daleth the letter, and the Magic Square of Jupiter had 16 smaller squares within it; in each a number 1 to 16, and so each line added up to 34 and the total of numbers was 136.

Every Talisman duly formed bore at least one God name to sanctify it: notable names were IH, Jah; ALH, Eloah; then IHVH; then the notable 42 lettered Name,

which was really composed of others,--Aheie asher aheie (I am that I am) Jah, Jehuiah, Al, Elohim, Jehovah, Tzabaoth, Al Chai and Adonai.

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

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

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

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

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

THE DOGMATIC KABBALAH

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

The Kabbalah confirms the following Old Testament declarations: the Unity of God, His incorporeal form (Deut. chap. iv., v. 15.); eternity, immutability, perfection and goodness; the origin of the world at God's will, the government of the Universe, and the creation of man after the image of God. It seeks to explain by Emanations the transition from the Infinite to the finite, the multitude of forms

from a unity; the production of matter from spiritual intelligence; and the relations existing between Creator and creature. In this theosophy,--ex nihil nihilo fit; spirit and matter are the opposite poles of one existence: and as nothing comes from nothing, so nothing is annihilated.

The following seven Kabalistic ideals are of the greatest interest to students of the origin and destiny of the world and mankind.

- (1) That God, the Holy One, the Supreme Incomprehensible One, the AIN SUPh, the Greek apeiros, (Zohar iii. 283) was not the direct Creator of the World; but that all things have proceeded from the Primordial Source in successive Emanations, each one less excellent than the preceding, so that the universe is 'God Manifested,' and the last and remotest production is matter, a privation of perfection.
- (2) That all we perceive or know of, is formed on the Sephirotic type.
- (3) That human souls were pre-existent in an upper world before the origin of this present world.
- (4) That human souls before incarnation dwell now in an Upper Hall, or Treasury where the decision is made as to what earth body each soul or ego shall enter.
- (5) That every soul after earth life or lives must at length be so purified as to be re-absorbed into the Infinite God.
- (6) That one human life is seldom sufficient; that two earth lives are necessary for almost all to pass; and that if failure result in the second life, a third life is passed linked with a stronger soul who draws the sinner upward into purity: this is a form of the scheme of Re-incarnation, Transmigration of souls, or Metempsychosis.
- (7) That when all the pre-existent Souls who have been incarnated here have arrived at perfection, the Evil Angels are also to be raised, and all lives will be merged into The Deity by the Kiss of Love from the Mouth of the Holy One, and the Manifested Universe shall be no more, until again vivified by the Divine FIAT.

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

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

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

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

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

After another manner, Jehovah is the group of the Emanations from the Deific source, called the Ten Sephiroth, "The Voices from Heaven." These Ten Sephiroth, of which the First is a condensation of the Supernal Glory from the Ain Suph Aour, the Boundless Light, appear as a Rainbow of the Divinity in a First World, or highest plane above human conception, that of Atziluth; by successive reflections, diminishing in brightness, a plane is reached which is conceivable by man, as of the purity of his highest spiritual vision. The grouping of the Ten Divine Qualities, upon this plane, into a Divine Tetrad, is symbolised by Yod Heh Vau Heh, the Tetragrammaton, the Kabalistic Jehovah, not the Yahveh of the exoteric books, but the original of that God, whose reflections of a nation's patron is formulated in the Old Testament: it is "The Ineffable Name," never pronounced, its true sound is lost, and the Jew replaces it by Adonai, ADNI; it is unpronounceable because its real vowels are unknown; it ceased to be spoken before the vowel points were introduced. (Note;--there are no extant Hebrew works with vowel points earlier than the tenth century.--A. E. WAITE.)

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

By gradual stages of development, each farther from the source, there arise the powers and forces which have received the names of Archangels, Angels, Planetary Spirits, and the guardians of man; still farther from God, we obtain the human Souls, which are as Sparks of Light, struck off from the insupportable Light of Divinity, which have been formulated into Egoity to pass through a long

series of changes and experiences by which they make the circuit of a Universe; they endure every stage of existence, of separation from the Divine fountain, to be at last once more indrawn to the Godhead, The Father, whence they emerged upon a pilgrimage; they follow a regular succession of evolution and involution, even as the Divine passes ever along in successive periods of outbreathing and inbreathing, of Manifestation and of Repose.

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

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

Apart from the Kabbalah, the same truth has been recognised by a few exceptional Christians and Philosophers. What is commonly known as the "Ideal Theory" was promulgated 140 years ago by Berkeley, Bishop of Cloyne in Ireland; it is nearly identical with the Kabbalistic doctrine of all things being but Emanations from a Divine source, and matter but an aspect. Other philosophers have discussed the same theory in the controversy of Nominalism versus Realism: does anything exist except in name? Is there any substratum below the name of anything? Need we postulate any such basis? All is Spirit,--says the Kabbalah,--and this is eternal,

uncreated; intellectual and sentient on our plane; inhering are life and motion; It is self-existing, with successive waves of action and passivity. This Spirit is the true Deity, or Infinite Being, the "Ain Suph," the Cause of all causes, and of all effects. All emanates from "That," and is in "That." The Universe is an immanent offspring of the Divine, which is manifested in a million forms of differentiation. The Universe is yet distinct from God, even as an effect is distinct from a cause; yet it is not apart from Deity, it is not a transient effect, it is immanent in the Cause. It is God made manifest to Man. Matter is our conception alone; it represents the aspect of the lowest manifestation of Spirit, or Spirit is the highest manifestation of matter. Spirit is the only substance. "Matter," says a Kabbalist, "is the mere residuum of emanation, but little above non-entity." The Hindoo philosopher called matter a Maya, a delusion.

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

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

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

"In this conformation He is known; He is the Eternal of the Eternal ones; the Ancient of the Ancient ones; the Concealed of the Concealed ones; in His symbols He is knowable although He is unknowable. White are His garments, and His appearance is as a Face, vast and terrible in its vastness. Upon a throne of flaming brilliance is He seated, so that he may direct its flashing Rays. Into many thousand worlds the brightness of His face is extended, and from the Light of this brightness the just shall receive worlds of joy and reward in the existence to

come. Within His skull exist daily a thousand myriads of worlds; all draw their existence from Him, and by Him are upheld. From that Head distilleth a Dew, and from that Dew which floweth down upon the worlds, are the dead raised up in the lives and on the worlds to come."

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

But it is not this dream-like aspect of poetic phantasy exhibited in the Kabbalah that I can further bring to your notice. Let us return to the Philosophic view of the attributes of Deity, which is the keynote of the whole of the doctrine.

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

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

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

Netzach, Firmness or Victory, with the name Jehovah Sabaoth; HUD, Hod or Hud, Splendour, with the name Elohim Sabaoth; and ISUD, Yesod, Foundation, with the name AL ChAI, El Chai.

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

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

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

For example, the Kabalah demonstrates the grouping of the Ten Sephiroth into Three Pillars; the Pillar of Mercy, the Pillar of Severity, and the Pillar of Mildness between them: these may also be associated with the Three Mother Letters, A, M, Sh; Aleph, Mem and Shin. Then again by two horizontal lines we may form three groups and consider these Sephiroth to become types of the Three divisions of Man's Nature, the Intellectual, Moral, and Sensuous (neglecting Malkuth, the material body), thus connecting the Kabalah with Mental and Moral Philosophy and Ethics. By three lines again we consider the Sephiroth to be divisible into Four Planes., upon each of which I have already said you must conceive the whole Ten Sephiroth to be immanent. By a series of Six lines we group them into

Seven planes referable to the worlds of the Seven Planetary powers, thus connecting the Kabbalah with Astrology. (W. Gorn Old has recently published a volume called "Kabalistic Astrology.")

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

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

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

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

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

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

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

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

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

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

The Fourth World of Assiah is filled with the lowest beings, the Evil Demons, Kliphoth or Qliphoth, the cortices or shells, and with all so-called material objects, and to this world belong men, the Egos or Souls imprisoned in earthly human bodies. This world also has its ten grades, each one more far from the

higher forces and forms, each one more dark and impure. First come THU, Tohu, the Formless; and BHU, Bohu, the Void, thirdly ChShK, the Darkness, of the early universe, and from these our world was developed and now exists; then come seven hells, whose dwellers are evil beings representing all human sins; their rulers are Samael or Satan the angel of death, and Lilith, the Asheth Zenunim, the Woman of whoredom, and this pair of demons are also called "The Beast," see Zohar ii. 255; Samael had also an incommunicable name, which was IHVH reversed; for Demon est Deus inversus.

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

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

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

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

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

Yet man is still the copy of God on earth; his form is related to the Tetragrammaton of Jehovah IHVH, for in a diagram, Yod is as the head, Heh the

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

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

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

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

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

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

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

Christian Ginsburg states that a "Transmigration of Souls" was the belief of the Pharisees in the time of Josephus; and this dogma was held by many Jews up to the ninth century of our era. The Caraites have accepted it ever since the seventh century. St. Jerome says it was a doctrine of the early Christian Church taught only to a select few believers, and Origen was of opinion that without transmigration, the incidents of the struggle between Esau and Jacob before birth, Genesis 25, v. 22, and the reference to Jeremiah in the mother's womb could not be explained, Jer. i. 5.

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

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

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

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

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

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

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

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

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

We must be content to progress, as students have ever done, by stages of development; in each grade the primal truths are re-stated in a different form; they

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

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

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

INTRODUCTION TO KABALLAH UNVEILED

By S. L. McGregor Mathers

Introduction

The first questions which the non-qabalistical reader will probably ask are: What is the Qabalah? Who was its author? What are its sub-divisions? What are its general teachings? And why is a translation of it required at the present time?

I will answer the last question first. At the present time a powerful wave of occult thought is spreading through society; thinking men are beginning to awake to the fact that "there are more things in heaven and earth than are dreamed of in their philosophy;" and, last but not least, it is now felt that the Bible, which has been probably more misconstrued than any other book ever written, contains numberless obscure and mysterious passages which are utterly unintelligible without some key wherewith to unlock their meaning. THAT KEY IS GIVEN IN THE QABALAH. Therefore this work should be of interest to every biblical and theological student. Let every Christian ask himself this question: "How can I think to understand the Old Testament if I be ignorant of the construction put upon it by that nation whose sacred book it formed; and if I know not the meaning of the Old Testament, how can I expect to understand the New?" Were the real and sublime philosophy of the Bible better known, there would be fewer fanatics and sectarians.

And who can calculate the vastness of the harm done to impressionable and excitable persons by the bigoted enthusiasts who ever and anon come forward as teachers of the people? How many suicides are the result of religious mania and depression! What farragos of sacrilegious nonsense have not been promulgated as the true meanings of the books of the Prophets and the Apocalypse! Given a translation of the sacred

Hebrew Book, in many instances incorrect, as the foundation, an inflamed and an ill-balanced mind as the worker thereon, what sort of edifice can be expected as the result? I say fearlessly to the fanatics and bigots of the present day: You have cast down the Sublime and Infinite One from His throne, and in His stead have placed the demon of unbalanced force; you have substituted a deity of disorder and of jealousy for a God of order and of love; you have perverted the teachings of the crucified One. Therefore at this present time an English translation of the Qabalah is almost a necessity, for the Zohar has never before been translated into the language of this country, nor, as far as I am aware, into any modern European vernacular.

The Qabalah may be defined as being the esoteric Jewish doctrine. It is called in Hebrew QBLH, Qabalah, which is derived from the root QBL, Qibel, meaning "to receive". This appellation refers to the custom of handing down the esoteric tradition by oral transmission, and is nearly allied to "tradition".

As in the present work a great number of Hebrew or Chaldee words have to be used in the text, and the number of scholars in the Shemitic languages is limited, I have thought it more advisable to print such words in ordinary Roman characters, carefully retaining the exact orthography. I therefore append a table showing at a glance the ordinary Hebrew and Chaldee alphabet (which is common to both languages), the Roman characters by which I have expressed its letters in this work; also their names, powers, and numerical values. There are no separate numeral characters in Hebrew and Chaldee; therefore, as is also the case in Greek, each letter has its own peculiar numerical value, and from this circumstance results the important fact that every word is a number, and every number is a word. This is alluded to in Revelations, where "the number of the beast" is mentioned, and on this correspondence between words and numbers the science of Gematria (the first division of the so-called literal Qabalah) is based. I shall refer to this

subject again. I have selected the Roman letter Q to represent the Hebrew Qoph or Koph, a precedent for the use of which without a following u may be found in Max Müller's "Sacred Books of the East." The reader must remember that the Hebrew is almost entirely a consonantal alphabet, the vowels being for the most part supplied by small points and marks usually placed below the letters. Another difficulty of the Hebrew alphabet consists in the great similarity between the forms of certain letters--e.g., V, Z, and final N.

With regard to the author and origin of the Qabalah, I cannot do better than give the following extract from Dr. Christian Ginsburg's "Essay on the Kaballah," first premising that this word has been spelt in a great variety of ways--Cabala, Kabalah, Kabbala, etc. I have adopted the form Qabalah, as being more consonant with the Hebrew writing of the word.

"A system of religious philosophy, or, more properly, of theosophy, which has not only exercised for hundreds of years an extraordinary influence on the mental development of so shrewd a people as the Jews, but has captivated the minds of some of the greatest thinkers of Christendom in the sixteenth and seventeenth centuries, claims the greatest attention of both the philosopher and the theologian. When it is added that among its captives were Raymond Lully, the celebrated scholastic metaphysician and chemist (died 1315); John Reuchlin, the renowned scholar and reviver of Oriental literature in Europe (born 1455, died 1522); John Picus de Mirandola, the famous philosopher and classical scholar (1463-1494); Cornelius Henry Agrippa, the distinguished philosopher, divine, and physician (1486-1535); John Baptist von Helmont, a remarkable chemist and physician (1577-1644); as well as our own countrymen, Robert Fludd, the famous physician and philosopher (1574-1637); and Dr. Henry More (1614-1687); and that these men, after restlessly searching for a scientific system which should disclose to them 'the deepest depths' of the divine nature, and show them the real tie which binds all things

together, found the cravings of their minds satisfied by this theosophy, the claims of the Qabalah on the attention of students in literature and philosophy will readily be admitted. The claims of the Kabbalah, however, are not restricted to the literary man and the philosopher; the poet too will find in it ample materials for the exercise of his lofty genius. How can it be otherwise with a theosophy which, we are assured, was born of God in Paradise, was nursed and reared by the choicest of the angelic hosts in heaven, and only held converse with the holiest of man's children upon earth. Listen to the story of its birth, growth, and maturity, as told by its followers.

"The Kabbalah was first taught by God himself to a select company of angels, who formed a theosophic school in Paradise. After the Fall the angels most graciously communicated this heavenly doctrine to the disobedient children of earth, to furnish the protoplasts with the means of returning to their pristine nobility and felicity. From Adam it passed over to Noah, and then to Abraham, the friend of God, who emigrated with it to Egypt, where the patriarch allowed a portion of this mysterious doctrine to ooze out. It was in this way that the Egyptians obtained some knowledge of it, and the other Eastern nations could introduce it into their philosophical systems. Moses, who was learned in all the wisdom of Egypt, was first initiated into the Qabalah in the land of his birth, but became most proficient in it during his wanderings in the wilderness, when he not only devoted to it the leisure hours of the whole forty years, but received lessons in it from one of the angels. By the aid of this mysterious science the law-giver was enabled to solve the difficulties which arose during his management of the Israelites, in spite of the pilgrimages, wars, and frequent miseries of the nation. He covertly laid down the principles of this secret doctrine in the first four books of the Pentateuch, but withheld them from Deuteronomy. Moses also initiated the seventy elders into the secrets of this doctrine, and they again transmitted them from hand to hand. Of all who formed the unbroken line of tradition, David and Solomon

were the most deeply initiated into the Qabalah. No one, however, dared to write it down, till Schimeon Ben Jochai, who lived at the time of the destruction of the second temple. After his death, his son, Rabbi Eleazar, and his secretary, Rabbi Abba, as well as his disciples, collated Rabbi Simon Ben Jochai's treatises, and out of these composed the celebrated work called ZHR, Zohar, Splendour, which is the grand storehouse of Kabbalism."

The Qabalah is usually classed under four heads:

(a) The practical Qabalah.

(b) The literal Qabalah.

(c) The unwritten Qabalah.

(d) The dogmatic Qabalah.

The practical Qabalah deals with talismanic and ceremonial magic, and does not come within the scope of this work..

The literal Qabalah is referred to in several places, and therefore a knowledge of its leading principles is necessary. It is divided into three parts: GMTRIA. Gematria; NVTRIQVN, Notariqon, and ThMVRH, Temura.

Gematria is a metathesis of the Greek work grammateia. It is based on the relative numerical values of words, as I have before remarked. Words of similar numerical values are considered to be explanatory of each other, and this theory is also extended to phrases. Thus the letter shin, Sh, is 300, and is equivalent to the number obtained by adding up the numerical values of the letters of the words RVCh ALHIM, Ruach Elohim, the spirit of the Elohim; and it is therefore a symbol of the spirit of the Elohim. For R=200, V=6, Ch=8, A=1, L=30, H=S, I=10, M=40; total=300. Similarly the words AChD, Achad, Unity, one,

and AHBH, Ahebah, love, each=13; for A=1, Ch=8, D=4, total=13; and A=1, H=5, B=2, H=5, total=13. Again, the name of the angel MTTRVN, Metatron or Methraton, and the name of Deity, ShDI, Shaddai, each make 314; so the one is taken as symbolical of the other. The angel Metraton is said to have been the conductor of the children of Israel through the wilderness, of whom God says, "My Name is in him." With regard to Gematria of phrases (Gen. xlix. 10), IBA ShILH, Yeba Shiloh, "Shiloh shall come" which equals 358, which is the numeration of the MShICh, Messiah. Thus also the passage, Gen. xviii. 2 VHNH ShLShH, Vehennna Shalisha, "And lo, three men," equals in numerical value ALV MIKAL GBRIAL VRPAL, Elo Mikhael Gabriel VeRaphael, "These are Mikhael, Gabriel and Raphael;" for each phrase equals 701. I think these instances will suffice to make clear the nature of Gematria, especially as many others will be found in the course of the ensuing work.

Notariqon is derived from the Latin word notarius, a shorthand writer. Of Notariqon there are two forms. In the first every letter of a word is taken for the initial or abbreviation of another word, so that from the letters of a word a sentence may be formed. Thus every letter of the word BRAShITh, Berashith, the first word in Genesis, is made the initial of a word, and we obtain from it BRAShITh RAH ALHIM ShIQBLV IShRAL ThVRH, Berashith Rahi Elohim Sheyequebelo Israel Torah: "In the beginning the Elohim saw that Israel would accept the law." In this connection I may give six very interesting specimens of Notariqon formed from this same word BRAShITh by Solomon Meir Ben Moses, a Jewish Qabalist, who embraced the Christian faith in 1665, and took the name of Prosper Rutgers. These have all a Christian tendency, and by their means Prosper converted another Jew, who had previously been bitterly opposed to Christianity. The first is BN RVCh AB ShLVShThM IChD ThMIM, Ben, Ruach, Ab, Shaloshethem Yechad Themim:- "The Son, the Spirit, the Father, Their Trinity, Perfect Unity." The second is, BN RVCh AB ShLVShThM IChD ThOBVDV, Ben, Ruach, Ab, Shaloshethem Yechad Thaubodo: "The Son, the

Spirit, the Father, ye shall equally worship Their Trinity." The third is, BKVRI RAShVNI AShR ShMV IShVO ThOBVDV, Bekori Rashuni Asher Shamo Yeshuah Thaubodo: "Ye shall worship My first-born, My first, Whose Name is Jesus." The fourth is, BBVA RBN AShR ShMV IShVO ThOBVDV, Beboa Rabban Asher Shamo Yesuah Thaubado: "When the Master shall come Whose Name is Jesus ye shall worship." The fifth is, BThVLH RAVIH ABChR ShThLD IShVO ThAShRVH, Bethulah Raviah Abachar Shethaled Yeshuah Thrashroah: "I will choose a virgin worthy to bring forth Jesus, and ye shall call her blessed." The sixth is, BOVGTh RTzPIM ASThThR ShGVPI IShVO ThAKLV, Beaugoth Ratzephim Assattar Shegopi Yeshuah Thakelo: "I will hide myself in cake (baked with) coals, for ye shall eat Jesus, My Body." The Qabalistical importance of these sentences as bearing upon the doctrines of Christianity can hardly be overrated.

The second form of Notariqon is that exact reverse of the first.

By this the initials or finals, or both or the medials, of a sentence, are taken to form a word or words. Thus the Qabalah is called ChKMh NSThRH, Chokhmah Nesthorah, "the secret wisdom;" and if we take the initials of these two words Ch and N, we form by the second kind of Notariqon the word ChN, Chen, "grace." Similarly, from the initials and finals of the words MI IOLH LNV HShMIMH, Mi Iaulah Leno Ha-Shamayimah, "Who shall go up for us to heaven?" (Deut. xxx. 12), are formed MILH, Milah "circumcision," and IHVH, the Tetragrammaton, implying that God hath ordained circumcision as the way to heaven.

Temura is permutation. According to certain rules, one letter is substituted for another letter preceding or following it in the alphabet, and thus from one word another word of totally different orthography may be formed. Thus the alphabet is bent exactly in half, in the middle, and one half is put over the other; and then by changing alternately the first letter or the first two letters at the beginning of the second line, twenty two

commutations are produced. These are called the "Table of the Combinations of TzIRVP," Tziruph. For example's sake, I will give the method called ALBTh, Albath. thus:

11 10 9 8 7 6 5 4 3 2 1 K I T Ch Z V H D G B A M N S O P Tz Q R
Sh Th L

Each method takes its name from the two pairs composing it, the system of pairs of letters being the groundwork of the whole, as either letter in a pair is substituted for the other letter. Thus, by Albath, from RVCh, Ruach, is formed DTzO, Detzau.

The names of the other twenty-one methods are: ABGTh, AHDTh, ADBG, AHBD, AVBH, AZBV, AchBZ, ATBCh, AIBT, AKBI, ALBK, AMBL, ANBM, ASBN, AOBS, APBO, ATzBP, AQBtz, ARBQ, AShBR, AThBS. To these must be added the modes ABGD and ALBM. Then comes the "Rational Table of Tziruph," another set of twenty-two combinations. There are also three "Tables of the Commutations," known respectively as the Right, the Averse, and the Irregular. To make any of these, a square, containing 484 squares, should be made, and the letters written in. For the "Right Table" write the alphabet across from right to left; in the second row of squares do the same, but begin with B and end with A; in the third begin with G and end with B; and so on. For the "Averse Table" write the alphabet from right to left backwards, beginning with Th and ending with A; in the second row begin with Sh and end with Th, &c. The "Irregular Table" would take too long to describe. Besides all these, there is the method called ThShRQ, Thashraq, which is simply writing a word backwards. There is one more very important form, called the "Qabalah of the Nine Chambers," or AIQ BKR, Aiq Bekar. It is thus formed:

300, 30, 3 200, 20, 2 100, 10, 1

Sh, L, G R, K, B Q, I, A

600, 60, 6 500, 50, 5 400, 40, 4

M (f), S, V K(f), N, H Th, M, D

900, 90, 9 800, 80, 8 700, 70, 7

Tz (f), Tz, P (f), P, N (f), O, Z T Ch

I have put the numeration of each letter above to show the affinity between the letters in each chamber. Sometimes this is used as a cipher, by taking the portions of the figure to show the letters they contain, putting one point for the first letter, two for the second, &c. Thus the right angle, containing AIQ, will answer for the letter Q if it has three dots or points within it. Again, a square will answer for H, N, or K final, according to whether it has one, two, or three points respectively placed within it. So also with regard to the other letters. But there are many other ways of employing the Qabalah of the Nine Chambers, which I have not space to describe. I will merely mention, as an example, that by the mode of Temura called AThBSh, Athbash, it is found that in Jeremiah xxv. 26, the word ShShk, Sheshakh, symbolizes BBL, Babel. 15. Besides all these rules, there are certain meanings hidden in the shape of the letters of the Hebrew alphabet; in the form of a particular letter at the end of a word being different from that which it generally bears when it is a final letter, or in a letter being written in the middle of a word in a character generally used only at the end; in any letter or letters being written in a size smaller or larger than the rest of the manuscript, or in a letter being written upside down; in the variations found in the spelling of certain words, which have a letter more in some places than they have in others; in peculiarities observed in the position of any of the points or accents, and in certain expressions supposed to be elliptic or redundant.

For example, the shape of the Hebrew letter Aleph, A, is said to

symbolize a Vau, V, between a Yod, I, and a Daleth, D; and thus the letter itself represents the word IVD, Yod. Similarly the shape of the letter He, H, represents the word Daleth, D, with a Yod, I, written at the lower left-hand corner, &c.

In Isaiah ix. 6, 7, the word LMRBH, Lemarbah, for multiplying, is written with the character for M final in the middle of the word, instead of with the ordinary initial and medial M. The consequence of this is that the total numerical value of the word, instead of being $30+40+200+2+5=277$, is $30+600+200+2+5=837$ =by Gematria ThTh ZL, Tat Zal, the profuse Giver. Thus, by writing the M final instead of the ordinary character, the word is made to bear a different qabalistical meaning.

In Deuteronomy vi. 4, &c., is the prayer known as the Shema Yisrael. It begins, "ShMO IShRAL IHVH ALHINV IHVH AChD, Shemaa Yisrael, Tetragrammaton Elohino Tetragrammaton Achad: "Hear, O Israel, Tetragrammaton our God is Tetragrammaton Unity." In this verse the terminal letter O in ShMO, and the D in AChD are written much larger than the other letters of the text. The qabalistical symbology contained in this circumstance is explained as follows. The letter O, being of the value of 70, shows that the law may be explained in seventy different ways, and the D=4=the four cardinal points and the letters of the Holy Name. The first word, ShMO, has the numerical value of 410, the number of years of the duration of the first temple, &c. &c. There are many other points worthy of consideration in this prayer, but time will not permit me to dwell on them.

Other examples of deficient and redundant spelling, peculiarities of accent and pointing, &c., will be found in various places in the ensuing work.

It is to be further noted with regard to the first word in the Bible, BRAShITH, Berashith, that the first three letters, BRA, are

the initial letters of the names of the three persons of the Trinity: BN, Ben, the Son; RVCh, Ruach, the Spirit ; and AB, Ab, the Father. Furthermore, the first letter of the Bible is B, which is the initial letter of BRKH, Barakhah, blessing; and not A, which is that of ARR, Arar, cursing. Again, the letters of Berashith, taking their numerical powers, express the number of years between the Creation and the birth of Christ, thus: B=2,000, R=200, A=1000, SH =300, I= 10, and TH = 400; total = 3910 years, being the time in round numbers. Picus de Mirandola gives the following working out of BRASHITH, Berashith:--By joining the third letter, A, to the first, B, AB Ab=Father, is obtained. If to the first letter B, doubled, the second letter, R, be added, it makes BBR, Bebar=in or through the Son. If all the letters be read except the first, it makes RASHITH, Rashith=the beginning. If with the fourth letter, Sh, the first B and the last Th be connected, it makes ShBTh, Skebeth=the end or rest. If the first three letters be taken, they make BRA, Bera=created. If, omitting the first, the three following be taken, they make RASh, Rash=head. If, omitting the two first, the next two be taken, they give ASh, Ash=fire. If the fourth and last be joined, they give ShTh, Sheth=foundation. Again, if the second letter be put before the first, it makes RB, Rab=great. If after the third be placed the fifth and fourth, it gives AISH, Aish=man. If to the two first be joined the two last, they give BRITH, Berith=covenant. And if the first be added to the last, it gives ThB, Theb, which is sometimes used for TVB, Thob=good.

Taking the whole of these mystical anagrams in proper order, Picus makes the following sentence out of this one word BRAShITH:--Pater in filio (aut per filium) principium et finem (sive quietum) creavit caput, ignem, et fundamentum magni hominis foedere bono: "Through the Son bath the Father created that Head which is the beginning and the end, the fire-life and the foundation of the supernal man (the Adam Qadmon) by His righteous covenant." Which is a short epitome of the teachings of the "Book of Concealed Mystery." This notice

of the literal Qabalah has already extended beyond its proper limits. It was, however, necessary to be thus explicit, as much of the metaphysical reasoning of the ensuing work turns on its application.

The term "Unwritten Qabalah" is applied to certain knowledge which is never entrusted to writing, but communicated orally. I may say no more on this point, not even whether I myself have or have not received it. Of course, till the time of Rabbi Schimeon Ben Jochai none of the Qabalah was ever written.

The Dogmatic Qabalah contains the doctrinal portion. There are a large number of treatises of various dates and merits which go to make up the written Qabalah, but they may be reduced to four heads:

- (a) The Sepher Yetzirah and its dependencies.
- (b) The Zohar with its developments and commentaries.
- (c) The Sepher Sephiroth and its expansions.
- (d) The Asch Metzareph and its symbolism.

The SPR ITzIRH, Sepher Yetzirah, or "Book of Formation," is ascribed to the patriarch Abraham. It treats the cosmogony as symbolized by the ten numbers and the twenty-two letters of the alphabet, which it calls the "thirty-two paths." On these latter Rabbi Abraham Ben Dior has written a mystical commentary. The term "path" is used throughout the Qabalah to signify a hieroglyphical idea, or rather the sphere of ideas, which may be attached to any glyph or symbol.

The ZHR, Zohar, or "Splendour," besides many other treatises of less note, contains the following most important books.

- (a) The SPRA DTzNIOVThA, Siphra Dtzenioutha, or "Book of Concealed Mystery," which is the root and foundation of the

Zohar.

(b) The ADRA RBA QDIShA, Idra Rabba Qadisha or "Greater Holy Assembly:" this is a development of the "Book of Concealed Mystery."

(c) The ADRA ZVTA QDIShA, Idra Zuta Qadisha, or " Lesser Holy Assembly;" which is in the nature of a supplement to the "Idra Rabba." These three books treat of the gradual development of the creative Deity, and with Him the Creation.

The text of these works has been annotated by Knorr von Rosenroth (the author of the "Qabalah Denudata,") from the Mantuan, Cremonensian, and Lublinensian Codices, which are corrected printed copies; of these the Mantuan and Cremonensian are the oldest. A species of commentary is also given, which is distinguished from the actual text by being written within parentheses.

(d) The pneumatical treatise called BITH ALHIM, Beth Elohim, or the "House of the Elohim," edited by Rabbi Abraham Cohen Irija, from the doctrines of Rabbi Yitzchaq Loria. It treats of angels, demons, elemental spirits, and souls.

(e) The "Book of the Revolutions of Souls" is a peculiar and discursive treatise, and is an expansion of Rabbi Loria's ideas.

The SPR SPIRVTh, Sepher Sephiroth, or "Book of the Emanations," describes, so to speak, the gradual evolution of the Deity from negative into positive existence.

The ASH MTzRP, Asch Metzareph, or Purifying Fire, is hermetic and alchemical, and is known to few, and when known is understood by still fewer.

The principal doctrines of the Qabalah are designed to solve the following problems:--

- (a) The Supreme Being, His nature and attributes.
- (b) The Cosmogony.
- (c) The creation of angels and man.
- (d) The destiny of man and angels.
- (e) The nature of the soul.
- (f) The nature of angels, demons, and elementals.
- (g) The import of the revealed law.
- (h) The transcendental symbolism of numerals.
- (i) The peculiar mysteries contained in the Hebrew letters.
- (j) The equilibrium of contraries.

The "Book of Concealed Mystery" opens with these words: "The Book of Concealed Mystery is the book of the equilibrium of balance." What is here meant by the terms "equilibrium of balance"? Equilibrium is that harmony which results from the analogy of contraries, it is the dead centre where, the opposition of opposing forces being equal in strength, rest succeeds motion. It is the central point. It is the "point within the circle" of ancient symbolism. It is the living synthesis of counterbalanced power. Thus form may be described as the equilibrium of light and shade; take away either factor, and form is viewless. The term balance is applied to the two opposite natures in each triad of the Sephiroth, their equilibrium forming the third Sephira in each ternary. I shall recur again to this subject in explaining the Sephiroth. This doctrine of equilibrium and balance is a fundamental qabalistical idea.

The "Book of Concealed Mystery" goes on to state that this "Equilibrium hangeth in that region which is negatively existent." What is negative existence? What is positive existence? The distinction between these two is another fundamental idea. To define negative existence clearly is impossible, for when it is distinctly defined it ceases to be negative existence; it is then negative existence passing into static condition. Therefore wisely have the Qabalists shut out from mortal comprehension the primal AIN, Ain, the negatively existent One, and the AIN SVP, Ain Soph, the limitless Expansion; while of even the AIN SVP AVR, Ain Soph Aur, the illimitable Light, only a dim conception can be formed.

Yet, if we think deeply, we shall see that such must be the primal forms of the unknowable and nameless One, whom we, in the most manifest form speak of as God. He is the Absolute.

But how do we define the Absolute? Even as we define it, it slips from our grasp, for it ceases when defined to be the Absolute. Shall we then say that the Negative, the Limitless, the Absolute are, logically speaking, absurd, since they are ideas which our reason cannot define? No; for could we define them, we should make them, so to speak, contained by our reason, and therefore not superior to it; for a subject to be capable of definition it is requisite that certain limits should be assignable to it. How then can we limit the Illimitable?

The first principle and axiom of the Qabalah is the name of the Deity, translated in our version of the Bible, "I am that I am," AHIH AShR AHIH, Eheieh Asher Eheieh. A better translation is, "Existence is existence, or I am He who is."

Eliphas Levi Zahed, that great philosopher and Qabalist of the present century, says in his "Histoire de la Magie" (bk. i. ch. 7): "The Qabalists have a horror of everything that resembles idolatry; they, however ascribe the human form to God, but it is a purely hieroglyphical figure. They consider God as the intelligent, living, and loving Infinite One. He is for them neither the collection of other beings, nor the abstraction of

existence, nor a philosophically definable being. He is in all, distinct from all, and greater than all. His very name is ineffable; and yet this name only expresses the human ideal of His Divinity. What God is in Himself it is not given to man to know. God is the absolute of faith; existence is the absolute of reason, existence exists by itself, and because it exists. The reason of the existence of existence is existence itself. We may ask, 'Why does any particular thing exist?' that is, 'Why does such or such a thing exist?' But we cannot ask, without its being absurd to do so, 'Why does existence exist?' For this would be to suppose existence prior to existence." Again, the same author says (ibid. bk. iii. ch. 2): "To say, 'I will believe when the truth of the dogma shall be scientifically proved to me,' is the same as to say, 'I will believe when I have nothing more to believe, and when the dogma shall be destroyed as dogma by becoming a scientific theorem.' That is to say, in other words: 'I will only admit the Infinite when it shall have been explained, determined, circumscribed, and defined for my benefit; in one word, when it has become finite. I will then believe in the Infinite when I am sure that the Infinite does not exist. I will believe in the vastness of the ocean when I shall have seen it put into bottles.' But when a thing has been clearly proved and made comprehensible to you, you will no longer believe it you will know it."

In the "Bhagavadgîtâ," ch. ix., it is said, "I am Immortality and also death; and I, O Arguna! am that which is and that which is not." [Or, "which exists negatively."] And again (ch. ix.): "And, O descendant of Bharata! see wonders in numbers, unseen before. Within my body, O Gudâkesa! see today the whole universe, including everything moveable and immovable, all in one." And again (ibid.) Arguna said: "O Infinite Lord of the Gods! O Thou who pervadest the universe! Thou art the Indestructible, that which is, that which is not, and what is beyond them. Thou art the Primal God, the Ancient One; Thou art the highest support of this universe. By Thee is this universe pervaded, O Thou of the infinite forms. Thou art of infinite

power, of unmeasured glory; Thou pervadest all, and therefore,
Thou art all!"

The idea of negative existence can then exist as an idea, but it will not bear definition, since the idea of definition is utterly incompatible with its nature. "But," some of my readers will perhaps say, "your term negative existence is surely a misnomer; the state you describe would be better expressed by the title of negative subsistence." Not so, I answer; for negative subsistence can never be anything but negative subsistence; it cannot vary, it cannot develop; for negative subsistence is literally and truly no thing. Therefore negative subsistence cannot be at all; it never has existed, it never does exist, it never will exist. But negative existence bears hidden in itself, positive life; for in the limitless depths of the abyss of its negativity lies hidden the power of standing forth from itself, the power of projecting the scintilla of the thought unto the outer, the power or re-involving the syntagma into the inner. Thus shrouded and veiled is the absorbed intensity in the centerless whirl of the vastness of expansion. Therefore have I employed the term "Ex-sto," rather than "Sub-sto."

But between two ideas so different as those of negative and positive existence a certain nexus, or connecting-link, is required, and hence we arrive at the form which is called potential existence, which while more nearly approaching positive existence, will still scarcely admit of clear definition. It is existence, in its possible form. For example, in a seed, the tree which may spring from it is hidden; it is in a condition of potential existence; is there; but it will not admit of definition. How much less, then, will those seeds which that tree in its turn may yield? But these latter are in a condition which, while it is somewhat analogous to potential existence, is in hardly so advanced a stage; that is, they are negatively existent.

But, on the other hand, positive existence is always capable of definition; it is dynamic; it has certain evident powers, and it is

therefore the antithesis of negative existence, and still more so of negative subsistence. It is the tree, no longer hidden in the seed, but developed into the outer. But positive existence has a beginning and an end, and it therefore requires another form from which to depend, for without this other concealed negative ideal behind it, it is unstable and unsatisfactory.

Thus, then, have I faintly and with all reverence endeavoured to shadow forth to the minds of my readers the idea of the Illimitable One. And before that idea, and of the idea, I can only say, in the words of an ancient oracle: "In Him is an illimitable abyss of glory, and from it there goeth forth one little spark which maketh all the glory of the sun, and of the moon, and of the stars. Mortal! behold how little I know of God; seek not to know more of Him, for this is far beyond thy comprehension, however wise thou art; as for us, who are His ministers, how small a part are we of Him!"

There are three qabalistical veils of the negative existence, and in themselves they formulate the hidden ideas of the Sephiroth not yet called into being, and they are concentrated in Kether, which in this sense is the Malkuth of the hidden ideas of the Sephiroth. I will explain this. The first veil of the negative existence is the AIN, Ain=Negativity. This word consists of three letters, which thus shadow forth the first three Sephiroth or numbers. The second veil is the AIN SVP, Ain Soph=the Limitless. This title consists of six letters, and shadows forth the idea of first six Sephiroth or numbers. And the third veil is AIN SVP AVR, Ain Soph Aur=the Limitless Light. This again consists of nine letters, and symbolizes the first nine Sephiroth, but of course in their hidden idea only. But when we reach the number nine we cannot progress farther without returning to the unity, or the number one, for the number ten is but a repetition of unity freshly derived from the negative, as is evident from a glance at its ordinary representation in Arabic numerals, where the circle 0 represents the Negative, and the 1 the Unity. Thus, then, the limitless ocean of negative light does

not proceed from a center, for it is centerless, but it concentrates a center, which is the number one of the manifested Sephiroth, Kether, the Crown, the First Sephira; which therefore may be said to be the Malkuth or number ten of the hidden Sephiroth. Thus, "Kether is in Malkuth, and Malkuth is in Kether." Or, as an alchemical author of great repute (Thomas Vaughan, better known as Eugenius Philalethes) says, ["Euphrates, or, The Waters of the East"] apparently quoting from Proclus: "That the heaven is in the earth, but after an earthly manner; and that the earth is in the heaven, but after a heavenly manner." But inasmuch as negative existence is a subject incapable of definition, as I have before shown, it is rather considered by the Qabalists as depending back from the number of unity than as a separate consideration therefrom; wherefore they frequently apply the same terms and epithets indiscriminately to either. Such epithets are: "The Concealed of the Concealed," "The Ancient of the Ancient Ones," the "Most Holy Ancient One," &c.

I must now explain the real meaning of the terms Sephira and Sephiroth. The first is singular, the second is plural. The best rendering of the word is "numerical emanation." There are ten Sephiroth, which are the most abstract forms of the ten numbers of the decimal scale, i.e., the abstract forms of the ten numbers 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. Therefore, as in the higher mathematics we reason of numbers in their abstract senses, so in the Qabalah we reason of the Deity by the abstract forms of the numbers; in other words, by the SPIRVTh, Sephiroth. It was from this ancient Oriental theory that Pythagoras derived his numerical symbolic ideas.

Among these Sephiroth, jointly and severally, we find the development of the persons and attributes of God. Of these some are male and some are female. Now, for some reason or other best known to themselves, the translators of the Bible have carefully crowded out of existence and smothered up every reference to the fact that the Deity is both masculine and feminine. They have translated a feminine plural by a

masculine singular in the case of the word Elohim. They have, however, left an inadvertent admission of their knowledge that it was plural in Gen. iv. 26; "And Elohim said: Let Us make man." Again (v. 27), how could Adam be made in the image of the Elohim, male and female, unless the Elohim were male and female also? The word Elohim is a plural formed from the feminine singular ALH, Eloh, by adding IM to the word. But inasmuch as IM is usually the termination of the masculine plural, and is here added to a feminine noun, it gives the word Elohim the sense of a female potency united to a masculine idea, and thereby capable of producing an offspring. Now, we hear much of the Father and Son, but we hear nothing of the Mother in the ordinary religions of the day. But in the Qabalah we find that the Ancient of Days conforms Himself simultaneously into the Father and the Mother, and thus begets the Son. Now, this Mother is Elohim. Again, we are usually told that the Holy Spirit is masculine. But the word RVCh, Ruach, Spirit, is feminine, as appears from the following passage of the Sepher Yetzirah: "AChTh RVCh ALHIM ChiIM, Achath (feminine, not Achad, masculine) Ruach Elohim Chiim: One is She the Spirit of the Elohim of Life."

Now, we find that before the Deity conformed Himself thus, i.e., as male and female that the worlds of the universe could not subsist, or, in the words of Genesis, "The earth was formless and void." These prior worlds are considered to be symbolized by the "kings who reigned in Edom before there reigned a king in Israel," and they are therefore spoken of in the Qabalah as the "Edomite kings." This will be found fully explained in various parts of this work.

We now come to the consideration of the first Sephira, or the Number One, the Monad of Pythagoras. In this number are the other nine hidden. It is indivisible, it is also incapable of multiplication; divide 1 by itself and it still remains 1 multiply 1 by itself and it is still 1 and unchanged. Thus it is a fitting representative of the great unchangeable Father of all. Now this

number of unity has a twofold nature, and thus forms, as it were, the link between the negative and the positive. In its unchangeable one-ness it is scarcely a number; but in its property of capability of addition it may be called the first number of a numerical series. Now, the zero, 0, is incapable even of addition, just as also is negative existence. How, then, if I can neither be multiplied nor divided, is another 1 to be obtained to add to it; in other words, how is the number 2 to be found? By reflection of itself. For though 0 be incapable of definition, 1 is definable. And the effect of a definition is to form an Eidolon, duplicate, or image, of the thing defined. Thus, then, we obtain a duad composed of 1 and its reflection.

Now also we have the commencement of a vibration established, for the number 1 vibrates alternately from changelessness to definition, and back to changelessness again. Thus, then is it the father of all numbers, and a fitting type of the Father of all things.

The name of the first Sefhira is KThR, Kether, the Crown.

The Divine Name attributed to it is the Name of the Father given in Exod. iii. 4: AHIH, Eheieh, I am. It signifies Existence.

Among the Epithets applied to it, as containing in itself the idea of negative existence depending back from it are:

TMIRA DTMIRIN, Temira De-Temirin, the Concealed of the Concealed.

OTHIQA DOTHIQIN, Authiqa De-Authiqun, the Ancient of the Ancient Ones.

OTHIQA QDIShA, Authiqa Qadisha, the Most Holy Ancient One.

OTHIQA, Authiqa, the Ancient One.

OTHIQ IVMIN, Authiq Iomin, the Ancient of Days.

It is also called: NQDH RASHVNH, Nequdah Rashunah, the
Primordial Point.

NQDH PShVTh, Nequdah Peshutah, the Smooth Point.

RIShA HVVRH, Risha Havurah, the White Head.

RVM MOLH, Rom Meolah, the Inscrutable Height.

Besides all these there is another very important name applied to this Sefhira as representing the great Father of all things. It is ARIK ANPIN, Arikh Anpin, the Vast Countenance, or Macroprosopus. Of Him it is said that He is partly concealed (in the sense of His connection with the negative existence) and partly manifest (as a positive Sefhira). Hence the symbolism of the Vast Countenance is that of a profile wherein one side only of the Countenance is seen; or, as it is said in the Qabalah, "in Him all is right side." I shall refer to this title again.

The whole ten Sephiroth represent the Heavenly Man, or
Primordial Being, ADM OILAH, Adam Auilah.

Under this Sefhira are classed the angelic order of ChIVTh HQDSh, Chioth Ha-Qadesh, holy living-creatures, the kerubim or sphinxes of Ezekiel's vision and of the Apocalypse of John. These are represented in the Zodiac by the four signs, Taurus, Leo, Scorpio, and Aquarius--the Bull, Lion, Eagle, and Man. Scorpio, as a good emblem, being symbolized by the eagle, as an evil emblem by the scorpion, and as a mixed nature by the snake.

This first Sefhira contained the other nine, and produced them
in succession, thus:--

The number 2, or the Duad. The name of the second Sefhira is

ChKMH, Chokmah, Wisdom, a masculine active potency reflected from Kether, as I have before explained. This Sefhira is the active and evident Father, to whom the Mother is united, who is the number 3. This second Sefhira is represented by the Divine Names, IH, Yah, and IHVH; and among the angelic hosts by AVPNIM, Auphanim, the Wheels (Ezek i.). The second Sefhira is also called AB, Ab, the Father.

The third Sefhira, or Triad, is a feminine passive potency, called BINH, Binah, the Understanding, who is co-equal with Chokmah. For Chokmah, the number 2 is like two straight lines which can never enclose a space, and therefore it is powerless till the number 3 forms the triangle. Thus this Sefhira completes and makes evident the supernal Trinity. It is also called AMA, Ama, Mother, and AIMA, Aima, the great productive Mother, who is eternally conjoined with AB, the Father, for the maintenance of the universe in order. Therefore is she the most evident form in whom we can know the Father, and therefore is she worthy of all honour. She is the supernal Mother, co-equal with Chokmah, and the great feminine form of God, the Elohim, in whose image man and woman are created, according to the teaching of the Qabalah, equal before God. Woman is equal with man, and certainly not inferior to him, as it has been the persistent endeavour of so-called Christians to make her. Aima is the woman described in the Apocalypse (ch. xii.). This third Sefhira is also sometimes called the great sea. To her are attributed the Divine names, ARALIM, Aralim, the Thrones. She is the supernal Mother, as distinguished from Malkuth, the inferior Mother, Bride, and Queen.

The number 4. This union of the second and third Sephiroth produced ChSD, Chesed, Mercy or Love also called GDVLH, Gedulah, Greatness or Magnificence; a masculine potency represented by the Divine Name AL, El, the Mighty One, and the angelic name, ChShMLIM, Chashmalim, Scintillating Flames (Ezek. iv. 4).

The number 5. From this emanated the feminine passive potency GBVRH, Geburah, strength or fortitude; or DIN, Deen, Justice; represented by the Divine Names ALHIM GBVR, and ALH, Eloah, and the angelic name ShRPIM, Seraphim (Isa. vi. 6).

This Sefhira is also called PChD, Pachad, Fear.

The number 6. And from these two issued the uniting Sefhira, ThPARTh, Tiphareth, Beauty or Mildness, represented by the Divine Name ALVH VDOTh, Eloah Va-Daath, and the angelic names, ShNANIM Shinanim,(Ps. lxxviii. 18), or MLKIM, Melakim, kings. Thus by the union of justice and mercy we obtain beauty or clemency, and the second trinity of the Sephiroth is complete. This Sefhira, or "Path," or "Numeration"-for by these latter appellations the emanations are sometimes called--together with the fourth, fifth, seventh, eighth, and ninth Sephiroth, is spoken of as ZOIR ANPIN, Zaur Anpin, the Lesser Countenance, or Microprosopus. The sixth Sephiroth of which Zaur Anpin is composed, are then called His six members. He is also called MLK, Melekh, the King.

The number 7. The seventh Sefhira is NTzCh, Netzach, or Firmness and Victory, corresponding to the Divine Name IHVH TzBAVTh, Jehovah Tzabaoth, the Lord of Armies, and the angelic names ALHIM, Elohim, gods, and ThRShIShIM, Tharshisim, the brilliant ones (Dan. x. 6).

The number 8. Thence proceeded the feminine passive potency HVD, Hod, Splendour, answering to the Divine Name ALHIM TzBAVTh, Elohim Tzabaoth, the Gods of Armies, and among the angels to BNI ALHIM, Beni Elohim, the Sons of the Gods (Gen. vi. 4).

The number 9. These two produced ISVD, Yesod, the Foundation or Basis, represented by AL ChI, El Chai, the Mighty Living One, and ShDI, Shaddai, and among the angels by ASHIM, Aishim, the Flames (Ps. civ. 4), yielding the third

Trinity of the Sephiroth.

The number 10. From this ninth Sephira came the tenth and last, thus completing the decad of the numbers. It is called MLKVTh, Malkuth, the Kingdom, and also the Queen, Matrona, the inferior Mother, the Bride of Microprosopus; and ShKINH, Shekinah, represented by the Divine Name ADNI, Adonai, and among the angelic hosts by the KRVBIM Kerubim.

Now, each of these Sephiroth will be to a certain degree androgynous, for it will be feminine or receptive with regard to the Sephira which immediately precedes it in the Sephirotic scale, and masculine or transmissive with regard to the Sephira which immediately follows it. But there is no Sephira anterior to Kether, nor is there a Sephira which succeeds Malkuth. By these remarks it will be understood how Chokmah is a feminine noun, though marking a masculine Sephira. The connecting-link of the Sephiroth is the Ruach, spirit, from Mezla, the hidden influence.

I will now add a few more remarks on the qabalistical meaning of the term MThQLA, Metheqela, balance. In each of the three trinities or triads of the Sephiroth is a duad of opposite sexes, and uniting intelligence which is the result. In this, the masculine and feminine potencies are regarded as the two scales of the balance, and the uniting Sephira as the beam which joins them. Thus, then, the term balance may be said to symbolize the Triune, Trinity in Unity, and the Unity represented by the central point of the beam. But again, in the Sephiroth there is a triple Trinity, the upper, lower, and middle. Now, these three are represented thus: the Supernal, or highest, by the Crown, Kether; the middle by the King, and the inferior by the Queen; which will be the greatest trinity. And the earthly correlatives of these will be the primum mobile, the Sun and the Moon. Here we at once find alchemical symbolism.

Now in the world the Sephiroth are represented by:

(1) RAShITH HGLGLIM, Rashith Ha-Galgalim, the commencement of the whirling motions, the Primum Mobile. (2) MSLVTh, Masloth, the sphere of the Zodiac. (3) ShBThAI, Shabbathai, rest, Saturn. (4) TzDQ, Tzadeq, righteousness, Jupiter. (5) MADIM, Madim, vehement strength, Mars. (6) ShMSh, Shemesh, the solar light, the Sun. (7) NVGH, Nogah, glittering splendour, Venus. (8) KVKB, Kokab, the stellar light, Mercury. (9) LBNH, Levanah, the lunar flame, the Moon. (10) ChLM ISVDVTh, Cholom Yesodoth, the breaker of the foundations, the elements.

The Sephiroth are further divided into three pillars the right-hand Pillar of Mercy, consisting of the second, fourth, and seventh emanations; the left-hand Pillar or Judgment, consisting of the third, fifth, and eighth; and the middle Pillar of Mildness, consisting of the first, sixth, ninth, and tenth emanations.

In their totality and unity the ten Sephiroth represent the archetypal man, ADM QDMVN, Adam Qadmon, the Protogonos. In looking to the Sephiroth constituting the first triad, it is evident that they represent the intellect; and hence this triad is called the intellectual world, OVLM MVShKL, Olahm Mevshekal. The second triad corresponds to the moral world, OVLM MVRGSh, Olahm Morgash. The third represents power and stability, and is therefore called the material world, OVLM HMVTBO, Olahm Ha-Mevetbau. These three aspects are called the faces, ANPIN, Anpin. Thus is the tree of life, OTz ChiIM, Otz Chiim, formed; the first triad being placed above, the second and third below, in such a manner that the three masculine Sephiroth are on the right, three feminine on the left, whilst the four uniting Sephiroth occupy the center. This is the qabalistical Tree of Life, on which all things depend. There is considerable analogy between this and the tree Yggdrasil of the Scandinavians.

I have already remarked that there is one trinity which

comprises all the Sephiroth, and that it consists of the Crown, the King, and the Queen. (In some senses this is similar to the Christian Trinity of Father, Son, and Holy Spirit, which in their highest divine nature are symbolized by the first three Sephiroth, Kether, Chokmah, and Binah.) It is the Trinity which created the world, or, in qabalistic language, the universe was born from the union of the crowned King and Queen. But according to the Qabalah, before the complete form of the heavenly man (the ten Sephiroth) was produced, there were certain primordial worlds created, but these could not subsist, as the equilibrium of balance was not yet perfect, and they were convulsed by the unbalanced forces and destroyed. These primordial worlds are called the "kings of ancient time," and the "kings of Edom who reigned before the monarchs of Israel." In this sense, Edom is the world of unbalanced force, and Israel is the balanced Sephiroth (Gen. xxxvi. 31). This important fact, that worlds were created and destroyed prior to the present creation, is again and again reiterated in the Zohar.

Now the Sephiroth are also called the World of Emanations, or the Atziluthic World, or archetypal world, OVLM ATzILVTh, Olahm Atziloth; and this world gave birth to three other worlds, each containing a repetition of the Sephiroth, but in a descending scale of brightness.

The second world is the Briatic world, OVLM HBRIAH, Olahm Ha-Briah, the world of creation, also called KQRSIA, Khorsia, the throne. It is an immediate emanation from the world of Atziluth, whose ten Sephiroth are reflected herein, and are consequently more limited, though they are still of the purest nature, and without any admixture of matter.

The third is the Yetziratic world, OVLM HITzIRH, Olahm Ha-Yetzirah, or world of Formation and of angels, which proceeds from Briah, and though less refined in substance, is still without matter. It is in this angelic world where those intelligent and incorporeal beings reside who are wrapped in a luminous

garment, and who assume a form when they appear unto man.

The fourth is the Assiatic world, OVLM HOShIH, Olahm Ha-Assiah, the World of Action, called also the world of shells, OVLM HQLIPVTh, Olahm Ha-Qliphoth, which is this world of matter, made up of the grosser elements of the other three. In it is also the abode of the evil spirits which are called "the shells" by the Qabalah, Qliphoth, material shells. The devils are also divided into ten classes, and have suitable habitations.

The Demons are the grossest and most deficient of all forms. Their ten degrees answer to the decad of the Sephiroth, but in inverse ratio, as darkness and impurity increase with the descent of each degree. The two first are nothing but absence of visible form and organization. The third is the abode of darkness. Next follow seven Hells occupied by those demons which represent incarnate human vices, and torture those who have given themselves up to such vices in earth-life. Their prince is SMAL, Samael, the angel of poison and of death. His wife is the harlot, or woman of whoredom AShTh ZNVNIM, Isheth Zenunim; and united they are called the Beast, CHIVA, Chioa. Thus the infernal trinity is completed, which is, so to speak, the averse and caricature of the supernal Creative One. Samael is considered to be identical with Satan.

The name of the Deity, which we call Jehovah, is in Hebrew a name of four letters, IHVH; and the true pronunciation of it is known to very few. I myself know some score of different mystical pronunciations of it. The true pronunciation is a most secret arcanum, and is a secret of secrets. "He who can rightly pronounce it, causeth heaven and earth to tremble, for it is the name which rusheth through the universe." Therefore when a devout Jew comes upon it in reading the Scripture, he either does not attempt to pronounce it, but instead makes a short pause, or else he substitutes for it the name Adonai, ADNI, Lord. The radical meaning of the word is "to be," and it is thus, like AHIH, Eheieh, a glyph of existence. It is capable of twelve

transpositions, which all convey the meaning of "to be"; it is the only word that will bear so many transpositions without its meaning being altered. They are called the "twelve banners of the mighty name," and are said by some to rule the twelve signs of the Zodiac. These are the twelve banners: IHVH, IHHV, IVHH, HVHI, HVIH, HHIV, VHHI, VIHH, VHIH, HIIH, HIVH, HHVI. There are three other Tetragrammatic names, which are AHIH, Eheieh, existence; ADNI, Adonai, Lord; and AGLA Agla. This last is not, properly speaking, a word, but is a notariqon of the sentence, AThH GBVR LOVLM ADNI, Ateh Gebor Le-Olahm Adonai: "Thou art mighty for ever, O Lord!" An arbitrary interpretation of Agla is this: A, the one first; A, the one last; G, the Trinity in Unity; L, the completion of the Great Work.

The first thing we notice is that both AHIH and IHVH convey the idea of existence; this is their first analogy. The second is, that in each the letter H comes second and fourth; and the third is that by Gematria AHIH equals IHY without the H (which, as we shall see presently, is the symbol of Malkuth, the tenth Sephira). But now, if they be written one above the others, thus, within the arms of a cross,

AH IH IH VH

they read downwards as well as across, AHIH, IHVH.

Now, if we examine the matter qabalistically we shall find the reason of these analogies. For Eheieh, AHIH, is the Vast Countenance, the Ancient One, Macroprosopus, Kether, the first Sephira, the Crown of the Qabalistical Sephirothic greatest Trinity (which consists of the Crown, King, and Queen; or Macroprosopus, Microprosopus and the Bride), and the Father in the Christian acceptance of the Trinity.

But IHVH, the Tetragrammaton, as we shall presently see, contains all the Sephiroth with the exception of Kether, and

specially signifies the Lesser Countenance, Microprosopus, the King of the qabalistical Sephirotic greater Trinity, and the Son in His human incarnation, in the Christian interpretation of the Trinity.

Therefore, as the Son reveals the Father, so does IHVH, Jehovah, reveal AHIH, Eheieh.

And ADNI is the Queen "by whom alone Tetragrammaton can be grasped," whose exaltation into Binah is found in the Christian assumption of the Virgin.

The Tetragrammaton IHVH is referred to the Sephiroth, thus: the uppermost point of the letter Yod, I, is said to refer to Kether; the letter I itself to Chokmah, the father of Microprosopus; the letter H, or "the supernal He," to Binah and supernal Mother; the letter V to the next six Sephiroth, which are called the six members of Microprosopus (and six is the numerical value of V, the Hebrew Vau); lastly, the letter H, the "inferior He," to Malkuth, the tenth Sephira, the bride of Microprosopus.

Now, there are four secret names referred to the four worlds of Atziloth, Briah, Yetzirah, and Assiah; and again, the Tetragrammaton is said to go forth written in a certain manner in each of these four worlds. The secret name of Atziloth is OB Aub; that of Briah is SG Seg; that of Yetzirah is MH Mah; and that of Assiah is BN Ben. [BN, Ben means "son".].

These names operate together with the Sephiroth through the "231 gates, as combinations of the alphabet are called; but it would take too much space to go fully into the subject here.

Closely associated with the subject of the letters of the Tetragrammaton is that of the four Kerubim, to which I have already referred in describing the first Sephira. Now it must not be forgotten that these forms in Ezekiel's vision support the

throne of the Deity, whereon the Heavenly Man is seated--the Adam Qadmon, the Sephirothic image; and that between the throne and the living creatures is the firmament. Here then we have the four worlds--Atziloth, the deific form; Briah, the throne; Yetzirah, the firmament; Assiah, the Kerubim. Therefore the Kerubim represent the powers of the letters of the Tetragrammaton on the material plain; and the four represent the operation of the four letters in each of the four worlds. Thus, then, the Kerubim are the living forms of the letters, symbolized in the Zodiac by Taurus, Leo, Aquarius, and Scorpio, as I have before remarked.

And "the mystery of the earthly and mortal man is after the mystery of the supernal and immortal One; and thus was he created in the image of God upon earth. In the form of the body is Tetragrammaton found. The head is I, the arms and shoulders are like H, the body is V, and the legs are represented by the H final. Therefore, as the outward form of man corresponds to the Tetragrammaton, so does the animating soul correspond to the ten Sephiroth; and as these find their ultimate expression in the trinity of the Crown, the King, and the Queen, so is there a principal triple division of the soul. Thus, then, the first is Neschamah NShMH, which is the highest degree of being, corresponding to the crown (Kether), and representing the highest triad of the Sephiroth, called the intellectual world. The second is Ruach, RVCh, the seat of good and evil, corresponding to Tiphareth, the moral world. And the third is Nepesch, NPSH, the animal life and desires, corresponding to Yesod, and the material and sensuous world. All souls are pre-existent in the world of emanations, and are in their original state androgynous, but when they descend upon earth they become separated into male and female, and inhabit different bodies; if therefore in this mortal life the male half encounters the female half, a strong attachment springs up between them, and hence it is said that in marriage the separated halves are again conjoined; and the hidden forms of the soul are akin to the Kerubim.

But this foregoing triple division of the soul is only applicable to the triple form of the intellectual, moral and material. Let us not lose sight of the great qabalistical idea, that the trinity is always completed by and finds its realization in the quaternary; that is, IHV completed and realized in IHVH--the trinity of

Crown; King; Queen; Father; Son; Spirit; Absolute; Formation; Realization;

This is completed by the quaternary of--

Absolute One Father and Son Bride Mother Macroprosopus,
Vast Father and Microprosopus, the Malkuth, the Countenance
Mother Lesser Countenance Queen and Bride Atziluth -
Archetypal Briah - Yetzirah - Formative Assiah - Creative
Material

And to these four the soul answers in the following four forms:-
-Chiah to Atziluth; Neschamah to Briah; Ruach to Yetzirah; and
Nephesch to Assiah.

But Chiah is in the soul the archetypal form analogous to Macroprosopus. Wherefore Neschamah, Ruach, and Nephesch represent as it were by themselves the Tetragrammaton, without Chiah, which is nevertheless symbolized "in the uppermost point of the I, Yod," of the soul; As Macroprosopus is said to be symbolized by the uppermost point of the I, yod, of IHVH. For "yod of the Ancient One is hidden and concealed."

I select the following résumé of the qabalistical teachings regarding the nature of the soul from Eliphaz Levi's "Clef des Mystères," This gives the chief heads of the ideas of Rabbi Moses Korduero and of Rabbi Yitzchaq Loria. "The soul is a veiled light. This light is triple: "Neschamah=the pure spirit;

"Ruach = the soul or spirit; "Nephesch=the plastic mediator.

"The veil of the soul is the shell of the image. "The image is double because it reflects alike the good and the evil angel of the soul. "Nephesch is immortal by renewal of itself through the destruction of forms; "Ruach is progressive through the evolution of ideas; "Neschamah is progressive without forgetfulness and without destruction.

"There are three habitations of souls:-- "The Abyss of Life; "The superior Eden; "The inferior Eden."

"The image Tzelem is a sphinx which propounds the enigma of life. "The fatal image (i.e., that which succumbs to the outer) endows Nephesch with his attributes, but Ruach can substitute the image conquered by the inspirations of Neschamah. "The body is the veil of Nephesch, Nephesch is the veil of Ruach, Ruach is the veil of the shroud of Neschamah. "Light personifies itself by veiling itself, and the personification is only stable when the veil is perfect. "This perfection upon earth is relative to the universal soul of the earth (i.e., as the macrocosm or greater world, so the microcosm or lesser world, which is man).

"There are three atmospheres for the souls. "The third atmosphere finishes where the planetary attraction of the other worlds commences. "Souls perfected on this earth pass on to another station. "After traversing the planets they come to the sun; then they ascend into another universe and recommence their planetary evolution from world to world and from sun to sun.

"In the suns they remember, and in the planets they forget. "The solar lives are the days of eternal life, and the planetary lives are the nights with their dreams.

"Angels are luminous emanations personified, not by trial and

veil, but by divine influence and reflex. "The angels aspire to become men, for the perfect man, the man-God, [as distinguished from the God-man] is above every angel.

"The planetary lives are composed of ten dreams of a hundred years each, and each solar life is a thousand years; therefore is it said that a thousand years are in the sight of God as one day.

"Every week-that is, every fourteen thousand years-the soul bathes itself and reposes in the jubilee dream of forgetfulness.

"On waking therefrom it has forgotten the evil and only remembers the good."

In the accompanying plate of the formation of the soul there will be seen in the upper part three circles, representing the three parts known as Neschamah, Ruach, and Nephesch. From Ruach and Nephesch, influenced by the good aspirations of Neschamah, proceeds Michael, the good angel of the soul; that is to say, the synthetical hieroglyph of the good ideas, or, in the esoteric Buddhist phraseology, the "Good Karma" of a man. From Nephesch dominating Ruach, and uninfluenced by the good aspirations of Neschamah, proceeds Samäel, the evil angel of the soul; that is to say, the synthetical hieroglyph of the evil ideas, the "evil Karma" of a man. And the Tzelem, or image, is double, for it reflects alike Michael and Samäel.

The following is Dr. Jellinek's analysis ["Beiträge zur Geschichte der Kabbalah, Erstes Heft." Leipzig. 1852.] of the sephirotic ideas, according to the ethics of Spinoza:--

(1.) DEFINITION.--By the Being who is the cause and governor of all things I understand the Ain Soph--i.e., a Being infinite, boundless, absolutely identical with itself, united in itself, without attributes, will, intention, desire, thought, word, or deed.

(2.) DEFINITION.--By Sephiroth I understand the potencies

which emanated from the Absolute, Ain Soph, all entities limited by quantity, which, like the will, without changing its nature, wills diverse objects that are the possibilities of multifarious things.

I. PROPOSITION--The primary cause and governor of the world is the Ain Soph, who is both immanent and transcendent.

(a) PROOF.--Each effect has a cause, and everything which has order and design has a governor.

(b) PROOF.--Everything visible has a limit, what is limited is finite, what is finite is not absolutely identical; the primary cause of the world is invisible, therefore unlimited, infinite, absolutely identical--i.e., he is the Ain Soph.

(c) PROOF.--As the primary cause of the world is infinite, nothing can exist without (EXTRA) him; hence he is immanent.

Scholion.--As the Ain Soph is invisible and exalted, it is the root of both faith and unbelief.

II. PROPOSITION.--The Sephiroth are the medium between the absolute Ain Soph and the real world.

PROOF.--As the real world is limited and not perfect, it cannot directly proceed from the Ain Soph: still the Ain Soph must exercise his influence over it, or his perfection would cease. Hence the Sephiroth, which, in their intimate connection with the Ain Soph, are perfect, and in their severance are imperfect, must be the medium.

Scholion.--Since all existing things originated by means of the Sephiroth, there are a higher, a middle, and a lower degree of

the real world. (Vide infra, Proposition VI.)

III.-PROPOSITION.--There are ten intermediate Sephiroth.

PROOF.--All bodies have three dimensions, each of which repeats the other (3 x 3); and by adding thereto space generally, we obtain the number ten. As the Sephiroth are the potencies of all that is limited they must be ten.

(a) Scholion.--The number ten does not contradict the absolute unity of the Ain Soph; as one is the basis of all numbers, plurality proceeds from unity, the germs contain the development, just as fire, flame, sparks, and colour have one basis, though they differ from one another.

(b) Scholion.--Just as cogitation or thought, and even the mind as a cogitated object, is limited, becomes concrete, and has a measure, although pure thought proceeds from the Ain Soph; so limit, measure, and concretion are the attributes of the Sephiroth.

IV. PROPOSITION.--The Sephiroth are emanations, and not creations.

I. PROOF.--As the absolute. Ain Soph is perfect, the Sephiroth proceeding therefrom must also be perfect hence they are not created.

2. PROOF.--All created objects diminish by abstraction; the Sephiroth do not lessen, as their activity never ceases; hence they cannot be created.

Scholion.--The first Sephira was in the Ain Soph as a power before it became a reality; then the second Sephira emanated as a potency for the intellectual world; and afterwards the other

Sephiroth emanated for the moral and material worlds. This, however, does not imply a prius and posterius, or a gradation in the Ain Soph, but just as a light whose kindled lights, which shine sooner and later, and variously, so it embraces all in a unity.

V. PROPOSITION.--The Sephiroth are both active and passive (MQBIL VMThQBL, Meqabil Va-Metheqabel).

PROOF.--As the Sephiroth do not set aside the unity of the Ain Soph, each one of them must receive from its predecessor and impart to its successor--i.e., be receptive and imparting.

VI. PROPOSITION.--The first Sephira is called Inscrutable Height, RVM MOLH, Rom Maaulah; the second, Wisdom, ChKMH, Chokmah; the third, Intelligence, BINH, Binah; the fourth, Love, ChSD, Chesed; the fifth, Justice, PcHD, Pachad; the sixth, Beauty, ThPARTH, Tiphereth; the seventh, Firmness, NTzCh, Netzach; the eighth, Splendour, HVD, Hod; the ninth, the Righteous is the Foundation of the World, TzDIQ ISVD OVLM, Tzediq Yesod Olahm; and the tenth, Righteousness, TzDQ, Tzedeq.

(a) Scholion.--The first three Sephiroth form the world of thought ; the second three the world of soul and the four last the world of body; thus corresponding to the intellectual, moral, and material worlds.

(b) Scholion.--The first Sephira stands in relation to the soul, inasmuch as it is called a Unity, IChIDH, Yechidah; the second, inasmuch as it is denominated living, ChIH, Chiah; the third, inasmuch as it is termed Spirit, RVCh, Ruach; the fourth, inasmuch as it is called vital principle, NPSH, Nephesch; the fifth, inasmuch as it is denominated soul, NShMH, Neschamah; the sixth operates on the blood, the seventh on the bones, the eighth on the veins, the ninth on the flesh, and the tenth on the skin.

(c) Scholion.--The first Sephira is like the concealed light, the second like sky-blue, the third like yellow, the fourth like white, the fifth like red, [This mixture of white and red refers to Microprosopus, as will be seen in the greater and lesser Holy Assembly.] the sixth like white-red, the seventh like whitish-red, the eighth like reddish white, the ninth like white-red whitish-red reddish-white, and the tenth is like the light reflecting all colours.

I will now revert to the subject of Arikh Anpin and Zaur Anpin, the Macroprosopus and the Microprosopus, or the Vast and the Lesser Countenances. Macroprosopus is, it will be remembered, the first Sephira, or Crown Kether; Microprosopus is composed of six of the Sephiroth. In Macroprosopus all is light and brilliancy; but Microprosopus only shineth by the reflected splendour of Macroprosopus. The six days of creation correspond to the six forms of Microprosopus. Therefore the symbol of the interlaced triangles, forming the six-pointed star, is called the Sign of the Macrocosm, or of the creation of the greater world, and is consequently analogous to the two Countenances of the Zohar. This, however, is not the only occult reason that I have placed this symbol in the plate, for it typifies other reasons upon which I shall not enter here. "The Book of Concealed Mystery" fully discusses the symbolism of Macroprosopus and Microprosopus; therefore it is well, before reading it, to be cognizant of their similarities and differences. The one is AHIH, Eheieh; the other is the V, Vau, of the Tetragrammaton. The first two letters, I and H, Yod and He, are the Father and Mother of Microprosopus, and the H final is his Bride. But in these forms is expressed the equilibrium of Severity and Mercy; Severity being symbolized by the two Hs, Hes, the Mother and the Bride, but especially by the latter. But while the excess of Mercy is not an evil tendency, but rather conveys a certain idea of weakness and want of force, too great an excess of Severity calls forth the executioner of judgment, the evil and oppressive

force which is symbolized by Leviathan. Wherefore it is said, "Behind the shoulders of the Bride the serpent rears his head:" of the Bride, but not of the Mother, for she is the Supernal H, and bruises his head. "But his head is broken by the waters of the great sea." The sea is Binah, the Supernal H, the Mother. The serpent is the centripetal force, ever seeking to penetrate into Paradise (the Sephiroth), and to tempt the Supernal Eve (the bride), so that in her turn she may tempt the Supernal Adam (Microprosopus).

It is utterly beyond the scope of this Introduction to examine this symbolism thoroughly, especially as it forms the subject of this work; so I will simply refer my reader to the actual text for further elucidation, hoping that by the perusal of this introductory notice he will be better fitted to understand and follow the course of qabalistic teaching there given.

KABBALAH AND THE HERMETIC TRADITION

By [Mark Stavish, M.A.](#) ©

The history of Kabbalah is filled with many personalities and events that have shaped not only the development of Kabbalah over the centuries, but Hermeticism as well. While often lost to antiquity, or only remembered by the disciples of their particular schools, it is important to look at some of these illustrious and influential individuals and their contributions to esoteric thought if we are to have a broader and more complete picture of Europe's spiritual development.

Kabbalah, as most readers know, comes from Hebrew and is generally translated as "tradition" or "received oral tradition". It is the unwritten mystical and magical aspects of Judaism that run parallel to the written rules, laws, and rituals of exoteric Jewish thought and philosophy.

What is not generally known however, is that although it existed prior, the word "kabbalah" didn't come into use until the 12th or 13th century to designate the esoteric and mystical thoughts and practices of Jewish philosophy. It was about this time, that Kabbalah, as we understand it, with the Tree of Life and all the sepheroth, also came

into being. Like the word that denotes these studies, the Tree of Life also has roots in older traditions and practices. While many schools of kabbalah were, and some still are, exclusively Jewish in orientation, as time went on many were adapted to the Christian world as well as influenced by other schools of mystical and esoteric activity.

Isaac the Blind, a pivotal figure in the study of early 13th century kabbalistic philosophy and ritual studied not only Jewish, but also early Greek, and Christian Gnostic writings, as well as the writing of a Sufi sect at Basra, the Brethren of Sincerity. Isaac the Blind was the leader of the influential Provençal schools of his day. Another key figure in early kabbalistic development was the 14th century Spanish scholar Abraham Abulafia of Saragossa. Said to have been of messianic proportions, Abulafia traveled the Middle East and North Africa and returned with certain yogic techniques of posture, breathing, and rhythmic prayer, and introduced them to his disciples in a new kabbalistic structure.

It is important to note that some of the most profound leaps in human consciousness took place during this period when Europe was in the last death throes of the Dark Ages. Yet despite the ignorance and intolerance that existed in Europe north of the Pyrenees Mountains, in Spain a mystical revival was taking place in a period of Arab ecumenical tolerance. While Christians and Muslims were fighting wars for the political and spiritual control of the Middle East and Spain, Jewish intellectuals rose to positions of power and influence in the Arab empire.

This "Golden Age" of Medieval Judaism peaked in Arab occupied Spain and contributed some of the most profound Jewish mystical philosophers since the period of the Prophets in the Old Testament. Moses ben Maimon, the preeminent commentator on classical Jewish writings, Solomon ben-Gabirol, and Moses of Cordoba, the author, or more likely editor of the *Sepher Zohar* come from this period. The *Zohar*, or *Book of Illumination*, along with the *Sepher Yetzirah (Book of Formation)*, forms the basis for all kabbalistic speculation, meditation, and ritual. Its commentaries on Biblical lore are a never ending storehouse of wisdom for students of Western mysticism. It is because of these activities in Spain, in the region of Catalonia in particular, and Provençal in Southern France, that Kabbalah grew into

one of the most powerful and influential mystical philosophies in Western history.

This is also important to mystical students because it is from Arab Spain that the West gets much of its knowledge of Alchemy, and Ritual Magic, the sisters of Kabbalah. Together, these three schools formed the basis for Hermetic philosophy and practices as mentioned in the early Rosicrucian manifestoes: the *Fama Fraternitatis*, the *Confessio Fraternitatis*, and *The Chemical Wedding of Christian Rosenkreuz*. For many students of mysticism, the pilgrimage to these schools was as great and as dangerous as their forbearers had made to the temples of Egypt and Persia. Raymond Lull, Arnold of Villanova, and the famed French mystic, alchemist, and Rosicrucian Nicolas Flamel, bookseller turned patron of cathedrals, all received their initiations into the Hermetic sciences, of which Kabbalah is a part, in Spain and brought it to the rest of Europe.

Thus, the idea of a pure unchanging stream of kabbalistic thought and technique having been handed down to Adam and existing to this day, as perpetuated by some Jewish and Hermetic schools, is mythology or foolishness. It is even suggested by some scholars that while Kabbalah has its roots in earlier Jewish mystical practices, particularly Mercavah, or Chariot mysticism, its ideas were entirely novel to the period of the 12th and 13th centuries. All things in nature change and adapt, kabbalah is one of these changing and evolving creations.

A perfect example of this change is the Christianization of kabbalistic ideas by mystics who sought to preserve the early Jewish writings when they were in danger of being destroyed by the Inquisition, as well as find practical uses for what was contained within them. For this reason a kind of Christian Kabbalah (often spelled cabala) developed in the 15th century. It had as its goal the harmonization of Kabbalah with Christian doctrines, and found ripe justification for the Christian Doctrine of the Trinity in the Kabbalah's first three sepheroth, or "Holy Upper Trinity".

The two primary sources for "Christianized Cabala" were the writings of 'conversio' Jews in Spain (sometimes called "crypto-jews"), or Jews who converted to Catholicism, and the Platonic Academy, supported by the Medicis, in Florence.

Those writing from Jewish converts in Spain that most effected Kabbalah's development began at the end of the 13th century and lasted until the Jewish "Diasphora" from Spain in 1492. Writers such as Abner of Burgos and, Paul de Heredia secretly wrote several Christian Cabalistic works in the name of Judah ha-Nasi and other famous mystical authors. Two of their most famous texts are, *Iggeret ha-Sodot* and *Galei Rezaya*. Other works were put out in Spain until the end of the 15th century by Jewish converts, often imitating the styles of other well known and respected works, such as the *Zohar*. However, such imitation was common and accepted in that period, and in itself is not enough to doubt the integrity of the author involved.

The Florentine schools had a greater impact than the writings of Jewish writers in Spain. While the Spanish texts were often translated and to a greater or lesser degree available, they won few if any converts from Judaism to Christianity, or from Christianity to the effectiveness of the Kabbalah. The Florentine school developed the belief that an indisputable source for the validation of Christianity, and neo-Platonic, Pythagorean, and Orphic thought was discovered in Kabbalah. Also, they believed that in Kabbalah, the long, lost secrets of the Catholic, and possibly original Christian faith, had been rediscovered. The principle founder of this Christian Cabalistic school was Giovanni Pico della Mirandola (1463-94). This young genius began his kabbalistic studies in 1486 at the age of 23, and had a large selection of kabbalistic material translated into Latin by Samuel ben Nissim who was himself a convert to Catholicism. Pico later had Raymond Moncada, known as Flavius Mithridates, translate for him as well. Among his 900 theses that he publicly displayed for debate in Rome included the statement, "no science can better convince us of the divinity of Jesus Christ than magic and the Kabbalah," thus bringing the Kabbalah to many in the Christian world for the first time.

The Church's reaction was one of fierce opposition and rejection to this and other propositions made by Pico. The public debate Pico wanted was guaranteed. Kabbalah now became the principle discussion in the Christian intellectual world, as it was seen as an otherwise unknown Jewish esoteric doctrine that had been overlooked or lost completely. Christian Platonists in Germany, Italy, and France quickly attached themselves to Pico's school of thought. Pico's works

also caused Johannes Reuchlin, the famed Christian Hebrew scholar, to undertake kabbalistic studies, publishing two books on it as a result - *De Verbo Mirifico* (On the Miracle-Working Name, 1494) and *De Arte Cabalistica* (on the Science of the Kabbalah, 1517).

Between the publishing of Reuchlin's *Verbo* and *Arte*, a number of works appeared from the pen of Paul Ricius. Ricius was himself a convert to Catholicism, as well as the physician to Emperor Maximilian, and had a reputation for being erudite. Ricius took the ideas of Pico and Reuchlin and added to them his own conclusions based upon kabbalistic and Christian sources, forming a doctrine of the "Divine Name" and its relationship to world history.

According to Ricius, all of world history could be divided into three stages based upon the names of God found in the Bible. The first period was the natural period where God reveals himself through the three lettered Divine Name Shaddai (The Strong). The second phase is the Torah period, where God reveals to Moses the Divine Name of four letters, the Tetragrammaton, or YHVH. The final period, or period of grace and redemption, God reveals the Tetragrammaton plus the fifth letter shin, or the letter of the Logos (Christ), spelling Yehoshua or the Cabalistic rendition of Jesus, name. Thus, the name of Jesus, or the Miraculous Name, become the pronounceable name of the previously unpronounceable YHVH. To support his argument, Ricius used medieval manuscripts in which Jesus' name was abbreviated JHS, the Jewish-kabbalistic doctrine of three world ages (Chaos, Torah, Messiah), and the similar doctrine of Joachiam of Fiore, who proposed a reign, or age, of the Father, Son, and finally, the Holy Spirit. Many of these concepts, particularly the significance of shin in the Divine Name, and the Reign of the Paraclete (Holy Spirit) would play a significant part in the development of 19th and early 20th century French (Levi and his successors) occult schools and their philosophies.

What makes the writings of Pico and Reuchlin significant, is that they placed for the first time the kabbalah in the broader cultural and theological context of Christian (principally Catholic) Europe and its intelligentsia. Their focus on "Divine Names," practical or magical kabbalah, and the synthesis of Christian doctrine with kabalistic philosophy and speculation, became the zeitgeist of the era.

During this period, the most influential of all magical-mystical kabbalistic texts that came from the newly formed Christo-centric cabalistic tradition that was forming, was Cornelius Agrippa of Nettesheim's *De Occulta Philosophia* (1531) in four volumes. This series of works on practical kabbalah was an encyclopedia of all the known occult and magical lore of the day. It is from these works, that much of the Christian world received its information regarding magical and numerological associations with kabbalah.

Other Christian thinkers sought to reconcile this lack of mastery of principle kabbalistic source materials during the 16th century by returning to the Hebrew and Latin originals. While the primary goal was to further prove the connection between Christianity and mystical Judaism, the end result was a broader intellectual understanding of Hebraic studies. Two of the most prominent figures in this movement were Cardinal Egidio da Viterbo (1465-1532) who was heavily influenced by the *Zohar* and *Sefer ha-Temunah* in his writings *Scechina* and "On the Hebrew Letters", and Francesco Giogio of Venice, (1460-1541) a Franciscan, the author of two large volumes on kabbalah that were read extensively at their time, *De Harmonia Mundi* (1525) and *Problemata* (1536). In both works the kabbalah was central to the themes developed, and the *Zohar*, for the first time, was used en masse in a work of Christian origin. Giogio's writings also elaborated extensively on Pico's theses.

Among all of these scholars, the most influential, remembered, and closest to the original Hebrew sources was Guillaume Postel (1510-1581). Postel, a French mystic, translated into Latin the *Zohar* and *Sefer Yetzirah* before they were publicly printed in Hebrew. His translations included mystical annotations of his own theosophic philosophy as applied to kabbalah. His publications also include a Latin commentary (1548) on the mystical symbolism of the menorah, and eventually a Hebrew edition.

Throughout the 16th century Christian cabala focused its own internal theosophical development, and not upon evangelizing among the Jewish populations of Europe. However, such a cause could be justification enough for studies that might otherwise get one arrested or killed. With the development of these increasingly Christ-centric theosophical speculations, less and less time was spent with original Hebrew sources or their Latin translations. One of the few exceptions

to this was Johann Albrecht Widmanstetter (1560-1557) who amassed a large collection of kabbalistic source materials for his studies.

With the writings of Jacob Boehme and Knorr von Rosenroth in 17th century Germany, Christian Cabala took a definite turn away from Hebrew source material, a turn that would last for some time to come. While Rosenroth's *Kabbalah Denudata* (1677-84) made much of the *Zohar* available to Christian readers for the first time, his essay on the Adam Kadom and its relationship to the 'primordial man Jesus' in Christian theology seemed to upstage the *Zohar* in many respects. The essay appearing at the end of *Denudata* by the Dutch theosophical speculator, Franciscus Mercurius van Helmont, is particularly strong on this point. The essay is entitled "Adumbratio Kabbalae Christinae" and is anonymously authored.

In England the 'Cambridge Platonists,' led by Henry More and Ralph Cudworth, to made use of kabbalah for their own speculations, and found a link in van Helmont for further Christianization of cabalistic philosophy. In Germany, and later elsewhere, kabbalah had taken on a strongly 'Boehmian' character as it found a strong similarity between Jacob Boehme's writings and those of the various schools of kabbalah. While there is no historical connection between the writings (and visions) of Boehme, this definite link would only further remove Christian Cabala from its earlier tenuous connections with Jewish kabbalah. Boehme's impact would extend into the writings of Louis-Claude de Saint-Martin, just prior to the French Revolution, thus helping to change the face of Continental mysticism and the later "French Occult Revival".

Christian Cabala almost from the start developed into what we now call the Hermetic, or Alchemical Kabbalah, for lack of better terms, which sprang out of the Hermetic schools in the Renaissance period. The goals of Hermetic philosophy were to synthesize all of humanity's previous learning, particularly the wisdom or sophia of the ancients, and present it in a single universal philosophy (pansophia). This philosophy was the synthesis of four major stands of thought and practice under the general heading of a form of mystical Christianity. These four schools were Jewish Kabbalah, Hermetic literature, neo-Platonic (Pythagorean) philosophy, and Gnosticism. In fact, the addition of alchemical symbols and motifs to Christian Cabala began as early as the 16th century. Among the chief exponents of this

movement in Elizabethan England were Sir Francis Bacon, Elias Ashmole, Thomas Vaughan (1622-1666) and the Rosicrucian apologist Robert Fludd (1574-1637). On the continent, Blaise de Vigenere, *Traite du Feu* (1617), Heinrich Khunrath, *Ampitheatrum Sapientiae Aeternae* (1609) typified this kind of permanent departure from traditional Jewish literature and the formation of a completely separate system of theosophy. By the mid-18th century, this departure would be complete with the writings of F.C. Oetinger (1702-1782), the *Opus Mago-Cabbalisticum* (1735) by Georg von Welling, and the virtual explosion of Masonic, and psuedo-masonic, grades, degrees, rites, and orders.

The creation of Masonic and masonic-style systems was nowhere more virulent than in 18th century France. Here, like in Germany, the nobility had an almost insatiable appetite and gullibility for things mysterious and magico-mystical. While many of the rites created were for the purpose of perpetuating the true and authentic mysteries of hermeticism, either on their own or as an addition to Freemasonry through the 'High Grades' system, many were also created to simply fill the pockets of their self-appointed Hierophant or Grand Master. The majority of these systems had little known lasting influence outside of the period, or even the rooms where their 'initiations' and 'conventicles' were held. However, one of these systems, that of Don Martinez Pasquales, was different, and its impact on Western mysticism would be felt for centuries to come.

The appearance of Martinez Pasquales upon the scene of French "Initiation" was like that of many of his contemporaries: mysterious, of unknown origin, filled with claims of supernatural contacts, and filled with Cabalistic signs and symbols. Unlike many of his contemporaries, however, Pasquales' influence would be a lasting one, and his system of magic, restoration, and angelic communications was unique. Nothing of its kind had been revealed to the world since the writings of Dr. Dee and Edward Kelly, and while definitively Christian-Cabalistic in nature, nothing equal to it has been delivered since. This is not to say that all other systems are inferior to Pasquales (or even Dee), only that such uniqueness in thought and form comes around only rarely.

Born in Grenoble, of Spanish descent, Martines Pasquales received his authority to transmit the ancient teachings from his father, who

was granted a Masonic charter from Charles Stuart, "King of Scotland, Ireland, and England," dated May, 20, 1738. The power and authority of this charter was transmissible upon death of the holder. As a result, Martines created a movement of distinct masonic character, open only to Master Masons, and named it: Order of Knight Mason, Elect Priests of the Universe, or Elus Cohen (Elect Priests).

While Pasquales' spiritual mission' officially began around 1758, he did create a masonic chapter in Montpellier four years earlier. It was a year later, in 1755, that the Elect Priests were officially founded in Bordeaux. Paris was the site of the ventual Sovereign Tribunal in 1766, which had among its members several prominent masons of the period. Avignon, Montpellier, Metz, La Rochelle, Versailles, and Lyon were all sites of future Lodges of the Order of Elus Cohen.

What made the Elus Cohen distinct from the masonic organizations it drew its membership from, was it emphasis on ceremonial magic, or theurgy, for the 'Reintegration' of humanity. The Martinist doctrine of Pasquales focused around the 'Fall of Man' and its rectification. It's fundamental tenants were:

1. Archetypal Man, or Adam Kadom, was emanated from God, and originally dwelt on a high spiritual plane.
2. Through abuse of his 'free will' Adam Kadom 'fell'.
3. This originally unified being shattered into the many individual souls that now exist.
4. The goal of humanity is to reintegrate itself with the original archetype, thus achieving unity.

The Order of Elect Priests was divided into three principle parts, completed by the secret grade of "Reau+Croix". The first group was composed of those who went through the first three degrees of Craft Masonry, with a complementary degree following; the second group contained the 'Porch Degrees" of Cohen-Apprentice, Fellow-Cohen, and Master Cohen; the third group was the Temple Degrees of: Grand Master Elect Cohen, Grand Architect of Chevalier (Knight) d'Orient, and Grand Elu de Zorobabel.

Through rituals, often lasting up to six or more hours in length, in individual and group work, each member of the Order was given the

opportunity to communicate with angelic beings, overcome demonic forces in the universe, manifest the power of God, and "Reintegrate himself with the original Primordial Adam. The Ladder of Spiritual Entities that each member had to contact and become initiated into began with the Minor in Privation (worldly man), Reconciled Minor (one who has begun the spiritual path), the Regenerated Minor, a transition phase exists with the Elect Minor, and followed by the Superior and Major Spirits of the Celestial Hierarchy, ending with God.

While the rites and rituals of the Elus Cohen are still practiced much as they were two-hundred years ago (a lodge is still active in Paris) it was through two of his disciple, who would take radically different paths, that the legacy of Pasquales would be perpetuated. Louis-Claude de Saint-Martin and Jean-Baptiste Willermoz.

Saint-Martin received his initiation into the Elus Cohen in 1786 while serving as an officer in the French garrison at Bordeaux. He was 25 at the time, and would later write, "It is to Martines Pasquales that I owe my introduction to higher truths." His appreciation of his earlier Master would serve him well, for unlike many who break from the tradition that gave them spiritual birth, Saint-Martin was entirely grateful to Pasquales despite his later philosophical disagreements.

After leaving the army in 1770 to devote himself to his esoteric research, Saint-Martin became Pasquales' personal secretary. By 1777, however, three years after the death of his Master, Saint-Martin moved away from the theurgic practices of the Elus Cohen, claiming personal lack of 'talent' for the operations, and entered into the realm of pure, abstract mysticism.

Soon afterwards, he became connected with the 'Order of Unknown Philosophers' and quickly became a teaching force within its ranks, traveling often to establish contacts, study groups, and convey initiations throughout Europe. Claiming connection with an ancient Order, dating back to 1643 of a 'Rosicrucian character' and having Heinrich Khunrath, Alexander Sethon, Sendivogius, and Boehme among its ranks, the Society of Unknown Philosophers also linked itself to "Les Freres d Orient" created in Constantinople in 1090. The teachings of this society were conveyed from teacher to disciple and their principle unifying form was the distinction of receiving "The

Initiation" which gave them the right to be known as "Unknown Superiors" or "Superieurs Inconnus" or S.I. as it is written. Saint-Martin's writings, under the pseudonym "The Unknown Philosopher," made him quite in demand among European aristocracy. Being of aristocratic blood himself, it is often considered a miracle that he not only kept his head during the 'Reign of Terror' but also managed to continue his work relatively unimpeded.

Jean-Baptiste Willermoz however continued the teachings of the Elus Cohen, and even took them into the masonic Order of Strict Observance, an order claiming direct Knights Templar descendancy. It was through these two principle forces, the teachings of Willermoz through the Strict Observance, and Saint-Martin through his 'free Initiation' that French esotericism in particular, and European esotericism in general, continued until the period known as the "European Occult Revival".

While the "European Occult Revival" has its origins in France with the writings of Eliphas Levi, it is not until the 1880's that it becomes a full fledged social force, similar to today's "New Age Movement" complete with celebrities, art galleries, mystical compositions of all sorts, the usual ego's, personality failings, and just plain old gossip.

The principle character in all of this was a young medical student by the name of Gerard Encausse, better known by his pseudonym, "Papus" after the Egyptian genii of the healing arts. With Augustine Chaboseau, Stanislas de Guaita, Sedir (Yvon Leloup), Charles Bartlet, Josepin Peladan, and virtually all of the moving forces in French occultism the Martinist Order was founded, by Papus, to perpetuate the ideas and teachings of Saint-Martin, Martinez Pasquales, in a new kabbalistic framework, complete with seven degrees, which were later reduced to three. Soon afterwards the "Kabbalistic Order of the Rosy+Cross" was created, and after several years, and a few 'spitting matches', schisms among the founding members created about a dozen off-shoots, most of which continue to this day in some form.

Yet, by 1914, what petty rivalry, egotism, and oneupsmanship had failed to do to European mysticism and magical movements, world war would accomplish. The world wide networks of initiates and lodges that were created out of this period, along with similar movements in England (the Hermetic order of the Golden Dawn, and

the Societas Rosicruciana in particular), Russia, and Germany (as well as the United States) were virtually eliminated by two world wars and the totalitarian governments that controlled most of Europe by the 1920s and 1930's.

Unfortunately, not all of the 'hermetic' 'kabbalistic' or 'occult' movements that were born at the turn of the century gave fruit to humanitarian offspring. In Germany and Austria the Ariosophist movements gave not only 'spiritual' inspiration, but also men and material support to what became the National Socialist German Workers Party (NSDAP), or the Nazi movement. The Germanen Ordnung (Order), the Thule Society, and other less well known groups, gave ideological justification for the racist, militant, and nationalistic beliefs of the German Right Wing. In 1934 Hitler declared, "We shall form an Order, the Brotherhood of the Templars around the Holy Grail of pure blood." The Grand Master of this Order was Heinrich Himmler, its knights the Officer Corps of the SS, and the Castle at Wewelsburg, with its Round Table, its spiritual center.

While promoting its own form of occult madness, the Nazis systematically shut down all forms of occult and esoteric activity. Psychics, astrologers, faith healers, writers, publishers, and simply well known individuals in the field, were rounded up under Berlin's "Witchcraft Laws" of 1934, all in a single night. Publishing houses were shut down, books burned or carted off to Ahnenerbe (Racial Ancestry Department) research libraries, people imprisoned or forced into 'domestic exile', and that was just the beginning. Several waves of round ups would continue throughout the war, particularly as the tide turned against German victory.

Viewed as part of the "Jewish Conspiracy" Freemasonry, Rosicrucianism, Martinism, and other kabbalistic-hermetic or esoteric organizations were the special target of these crackdowns, led by "Einsatzgruppen Rosenberg" and the Ahnenerbe. Not since the Inquisition had Western esoteric, initiatic, and kabbalistic-hermetic groups especially, been so violently suppressed with such singleness of purpose. The role call of martyrs included many of the leaders of the most prominent magical and mystical movements of the period. The egotistical rivalries that separated them and kept the Light from unifying, was skillfully and brutally used against them by Darkness. The faggots burned again in Europe, this time with smoke stacks.

Despite its opponents, and in spite of some of its most ardent supporters. kabbalah and hermeticism, the life blood of Western esotericism, continues to survive and thrive. Never before has so much material, books, publications, organizations, and students existed so openly and freely. As we head toward the millennium, and pray for the "Reign of the Paraclete," let's look back on history and learn its lessons. With Europe and Asia looking more like 1914 than 1994, let our hearts unite in active prayer and meditation to turn the world toward the Source of Light we all so earnestly seek when we pray "Thy Kingdom come ... after all, that is what kabbalah is all about.

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The Chaldæan Oracles

The Chaldæan Oracles Attributed To Zoroaster

By William Wynn Wescott

Preface by Sapere Aude

THESE Oracles are considered to embody many of the principal features of Chaldæan philosophy. They have come down to us through Greek translations and were held in the greatest esteem throughout antiquity, a sentiment which was shared alike by the early Christian Fathers and the later Platonists. The doctrines contained therein are attributed to Zoroaster through to which particular Zoroaster is not known; historians give notices of as many as six different individuals all bearing that name, which was probably the title of the Prince of the Magi, and a generic term. The word Zoroaster is by various authorities differently derived: Kircher furnishes one of the most interesting derivations when he seeks to show that it comes from TzURA = a figure, and TzIUR = to fashion, ASH = fire, and STR = hidden; from these he gets the words Zairaster = fashioning images of hidden fire;—or Tzuraster = the image of secret things. Others derive it from Chaldee and Greek words meaning "a contemplator of the Stars."

It is not, of course, pretended that this collection as it stands is other than disjointed and fragmentary, and it is more than probable that the true sense of many passages has been

obscured, and even in some cases hopelessly obliterated, by inadequate translation.

Where it has been possible to do so, an attempt has been made to, elucidate doubtful or ambiguous expressions, either by modifying the existing translation from the Greek, where deemed permissible, or by appending annotations.

It has been suggested by some that these Oracles are of Greek invention, but it has already been pointed out by Stanley that Picus de Mirandula assured Ficinus that he had the Chaldee Original in his possession, "in which those things which are faulty and defective in the Greek are read perfect and entire," and Ficinus indeed states that he found this MS. upon the death of Mirandula. In addition to this, it should be noted that here and there in the original Greek version, words occur which are not of Greek extraction at all, but are Hellenised Chaldee.

Berosus is said to be the first who introduced the writings of the Chaldæans concerning Astronomy and Philosophy among the Greeks,* and it is certain that the traditions of Chaldea very largely influenced Greek thought. Taylor considers that some of these mystical utterances are the sources whence the sublime conceptions of Plato were formed, and large commentaries were written upon them by Porphyry, Iamblichus, Proclus, Pletho and Psellus. That men of such great learning and sagacity should have thought so highly of these Oracles, is a fact which in itself should commend them to our attention.

The term "Oracles" was probably bestowed upon these epigrammatic utterances in order to enforce the idea of their profound and deeply mysterious nature. The Chaldæans, however, had an Oracle, which they venerated as highly as the Greeks did that at Delphi.**

We are indebted to both Psellus and Pletho, for comments at some length upon the Chaldaen Oracles, and the collection adduced by these writers has been considerably enlarged by Franciscus Patricius, who made many additions from Proclus,

Hermias, Simplicius, Damascius, Synesius, Olympiodorus, Nicephorus and Arnobius; his collection, which comprised some 324 oracles under general heads, was published in Latin in 1593, and constitutes the groundwork of the later classification arrived at by Taylor and Cory; all of these editions have been utilized in producing the present revise.

A certain portion of these Oracles collected by Psellus, appear to be correctly attributed to a Chaldæan Zoroaster of very early date, and are marked "Z," following the method indicated by Taylor, with one or two exceptions. Another portion is attributed to a sect of philosophers named Theurgists, who flourished during the reign of Marcus Antoninus, upon the authority of Proclus,** and these are marked "T." Oracles additional to these two series and of less definite source are marked "Z or T." Other oracular passages from miscellaneous authors are indicated by their names.

The printed copies of the Oracles to be found in England are the following:—

5. *Oracula Magica*, Ludovicus Tiletanus, Paris, 1563.
6. *Zoroaster et ejus 320 oracula Chaldaica*; by Franciscus Patricius... 1593.
7. Fred. Morellus; *Zoroastris oracula*. 1597. Supplies about a hundred verses.
8. Otto Heurnius; *Barbaricæ Philosophiæ antiquitatum libri duo* 1600.
9. Johannes Opsopoeus; *Oracula Magica Zoroastris* 1599. This includes Commentaries of Pletho and Psellus in Latin.
10. Servatus Gallæus; *Sibulliakoi Chresmoi*, 1688. Contains a version of the Oracles.
11. Thomas Stanley. *The History of the Chaldaic Philosophy*, 1701. This treatise contains the Latin of Patricius, and the Commentaries of Pletho and Psellus in English.

12. Johannes Alb. Fabricius, *Bibliotheca Græca*, 1705–7. Quotes the Oracles.
13. Jacobus Marthanus, 1689. This version contains the Commentary of Gemistus Pletho.
14. Thomas Taylor, *The Chaldæan Oracles*, in *The Monthly Magazine*, and published independently, 1806.
15. *Bibliotheca Classica Latina* ; A. Lemaire, volume 124, Paris 1823.
16. Isaac Preston Cory, *Ancient Fragments*, London, 1828. (A third edition of this work has been published, omitting the Oracles.)
17. *Phoenix*, New York, 1835. A collection of curious old tracts, among which are the Oracles of Zoroaster, copied from Thomas Taylor and I. P. Cory; with an essay by Edward Gibbon.

NOTES:

* Josephus, *contra Apion*. I.

** Stephanus, *De Urbibus*.

*** *Vide* his Scholia on the *Cratylus* of Plato.

Introduction

By L. O.

It has been believed by many, and not without good reason, that these terse and enigmatic utterances enshrine a profound system of mystical philosophy, but that this system demands for its full discernment a refinement of faculty, involving, as it does, a discrete perception of immaterial essences.

It has been asserted that the Chaldæan magi* preserved their occult learning among their race by continual tradition from Father to Son. Diodorus says: "They learn these things, not after the same fashion as the Greeks: for amongst the Chaldæans, philosophy is delivered by tradition in the family, the Son receiving it from his Father, being exempted from all other employment; and thus having their parents for their teachers, they learn all things fully and abundantly, believing more firmly what is communicated to them."**

The remains then of this oral tradition seems to exist in these Oracles, which should be studied in the light of the Kabbalah and of Egyptian Theology. Students are aware that the Kabbalah*** is susceptible of extraordinary interpretation with the aid of the Tarot, resuming as the latter does, the very roots of Egyptian Theology. Had a similar course been adopted by commentators in the past, the Chaldæan system expounded in these Oracles would not have been distorted in the way it has been.

The foundation upon which the whole structure of the Hebrew Kabbalah rests is an exposition of ten deific powers successively emanated by the Illimitable Light which in their varying dispositions are considered as the key of all things. This divine procession in the form of Three Triads of Powers, synthesized in a tenth, is said to be extended through four worlds, denominated respectively Atziluth, Briah, Yetzirah and Assiah, a fourfold gradation from the subtil to the gross. This proposition in its metaphysical roots is pantheistic, though, if it may be so stated, mediately theistic; while the ultimate noumenon of all phenomena is the absolute Deity, whose ideation constitutes the objective Universe.

Now these observations apply strictly also to the Chaldæan system.

The accompanying diagrams sufficiently indicate the harmony and identity of the Chaldæan philosophy with the Hebrew

Kabalah. It will be seen that the First Mind and the *Intelligible Triad*, Pater, Potentia, or Mater, and Mens, are allotted to the Intelligible World of Supramundane Light: the "First Mind" represents the archetypal intelligence as an entity in the bosom of the Paternal Depth. This concentrates by reflection into the "Second Mind" representative of the Divine Power in the Empyraean World which is identified with the second great Triad of divine powers, known as *the Intelligible and at the same time Intellectual Triad*: the Æthereal World comprises the dual third Triad denominated *Intellectual*: while the fourth or Elementary World is governed by Hypezokos, or Flower of Fire, the actual builder of the world.

CHALDÆAN SCHEME.

The Intelligibles World of Supra-mundane Light	The Paternal Depth The First Mind
	The Intelligible Triad Pater: Mater or Potentia: Mens
	The Second Mind
Intelligibles and Intellectuals in the Empyraean World	Iynges Synoches Teletarchæ
	(The Third Mind.) Three Cosmagogi (Intellectual guides inflexible.) Three Amilicti (Implacable thunders.)
Intellectuals in the Ethereal World	
Elementary World The Demiurgos of the Material Universe	Hypezokos (Flower of Fire) Effable, Essential and Elemental Orders
	The Earth-Matter

KABALISTIC SCHEME.

World of Atziluth or of God	The Boundless The Illimitable Light	Ain Suph. Ain Suph Aur
		A radiant triangle.
World of Briah Divine Forces	Binah	Kether (crown)
		Chokmah

	(Intelligence)		(Wisdom)
World of Yetzirah or of Formation	Geburah		Chesed
	Hod	Tiphereth	Netzach
		Yesod	
World of Assiah Material Form.		Malkuth Ruled by Adonai Melekh	

The Earth-Matter

CHALDÆAN SCHEME OF BEINGS.

Representatives of the previous classes guiding our universe.

- I. Hyperarchii—Archangels
- II. Azonæi—Unzoned gods
- III. Zonæi—Planetary Deities.

Higher demons: Angels

Human Souls

Lower demons, elementals

Fiery

Airy

Earthy

Watery

Evil demons

Lucifugous; the kliphoth

Chaldaean Theology contemplated three great divisions of supra-mundane things:—the First was *Eternal*, without beginning or end, being the "Paternal Depth," the bosom of the Deity. The Second was conceived to be that mode of being having beginning but no end; the Creative World or Empyræum falls under this head, abounding as it does in productions, but its source remaining superior to these. The third and last order of divine things had a beginning in time and will end, this is the transitory Ethereal World. Seven spheres extended through these three Worlds, *viz.*, one in the Empyræum or verging from it, three in the Ethereal and three in the Elementary Worlds, while the whole physical realm synthesized the foregoing. These seven spheres are not to be confounded with the Seven material Planets; although the latter are the physical representatives of the former, which can only be said to be material in the metaphysical sense of the term. Psellus professed to identify them but his suggestions are inadequate as Stanley pointed out. But Stanley, although disagreeing with Psellus, is nevertheless inconsistent upon this point, for although he explains the four Worlds of the Chaldaeans as successively noumenal to the physical realm, he obviously contradicts this in saying that one *corporeal* world is in the Empyræum.

Prior to the supramundane Light lay the "Paternal Depth," the Absolute Deity, containing all things "*in potentia*" and eternally immanent. This is analogous to the Ain Suph Aur of the Kabbalah, three triads of three letters, expressing three triads of Powers, which are subsequently translated into objectivity, and constitute the great Triadic Law under the direction of the Demiurgus, or artificer of the Universe.

In considering this schema, it must be remembered that the supramundane Light was regarded as the primal radiation from the Paternal Depth and the archetypal noumenon of the Empyræum, a universal, all-pervading—and, to human comprehension—ultimate essence. The Empyræum again, is a somewhat grosser though still highly subtilized Fire and

creative source, in its turn the noumenon of the Formative or Ethereal World, as the latter is the noumenon of the Elementary World. Through these graduated media the conceptions of the Paternal Mind are ultimately fulfilled in time and space.

In some respects it is probable that the Oriental mind today is not much altered from what it was thousands of years ago, and much that now appears to us curious and phantastic in Eastern traditions, still finds responsive echo in the hearts and minds of a vast portion of mankind. A large number of thinkers and scientists in modern times have advocated tenets which, while not exactly similar, are parallel, to ancient Chaldæan conceptions; this is exemplified in the notion that the operation of natural law in the Universe is controlled or operated by conscious and discriminating power which is co-ordinate with intelligence. It is but one step further to admit that forces are entities, to people the vast spaces of the Universe with the children of phantasy. Thus history repeats itself, and the old and the new alike reflect the multiform truth.

Without entering at length into the metaphysical aspect, it is important to notice the supremacy attributed to the "Paternal Mind." The intelligence of the Universe, poetically described as "energising before energy," establishes on high the primordial types or patterns of things which are to be, and, then inscrutably latent, vests the development of these in the *Rectores Mundorum*, the divine Regents or powers already referred to. As it is said, "Mind is with Him, Power with them."

The word "Intelligible" is used in the Platonic sense, to denote a mode of being, power or perception, transcending intellectual comprehension, *i.e.*, wholly distinct from, and superior to, ratiocination. The Chaldæans recognised three modes of perception, *viz.*, the testimony of the various senses, the ordinary processes of intellectual activity, and the intelligible conceptions before referred to. Each of these operations is distinct from the others, and, moreover, conducted in separate matrices, or *vehicula*. The anatomy of the Soul was, however,

carried much farther than this, and, although in its ultimate radix recognised as identical with the divinity, yet in manifested being it was conceived to be highly complex. The Oracles speak of the "Paths of the Soul," the tracings of inflexible fire by which its essential parts are associated in integrity; while its various "summits," "fountains," and "vehicula," are all traceable by analogy with universal principles. This latter fact is, indeed, not the least remarkable feature of the Chaldæan system. Like several of the ancient cosmogonies, the principal characteristic of which seems to have been a certain adaptability to introversion, Chaldæan metaphysics synthesize most clearly in the human constitution.

In each of the Chaldæan Divine Worlds a trinity of divine powers operated, which synthetically constituted a fourth term. "In every World," says the Oracle, "a Triad shineth, of which; the Monad is the ruling principle." These "Monads" are the divine Vice-gerents by which the Universe was conceived to be administered. Each of the four Worlds, *viz.*, the Empyræan, Ethereal, Elementary and Material, was presided over by a Supreme Power, itself in direct *rapport* with "the Father" and "moved by unspeakable counsels." These are clearly identical with the Kabalistic conception of the presidential heads of the four letters composing the Deity name in so many different languages. A parallel tenet is conveyed in the Oracle which runs: "There is a Venerable Name projected through the Worlds with a sleepless revolution." The Kabalah again supplies the key to this utterance, by regarding the Four Worlds as under the presidency of the four letters of the Venerable Name, a certain letter of the four being allotted to each World, as also was a special mode of writing the four lettered name appropriate thereto; and, indeed in that system it is taught that the order of the Elements, both macrocosmic and microcosmic, on every plane, is directly controlled by the "revolution of the name." That Name is associated with the Æthers of the Elements and is thus considered as a Universal Law; it is the

power which marshals the creative host, summed up in the Demiurgus, Hypezokos, or Flower of Fire.

Reference may here be made to the psychic anatomy of the human being according to Plato. He places the intellect in the head; the Soul endowed with some of the passions, such as fortitude, in the heart; while another Soul, of which the appetites, desires and grosser passions are its faculties, about the stomach and the spleen.

So, the Chaldæan doctrine as recorded by Psellus, considered man to be composed of three kinds of Souls, which may respectively be called:

First, the Intelligible, or divine soul,

Second, the Intellect or rational soul, and

Third, the Irrational, or passional soul.

This latter was regarded as subject to mutation, to be dissolved and perish at the death of the body.

Of the Intelligible, or divine soul, the Oracles teach that "It is a bright fire, which, by the power of the Father, remaineth immortal, and is Mistress of Life;" its power may be dimly apprehended through regenerate phantasy and when the sphere of the Intellect has ceased to respond to the images of the passional nature.

Concerning the rational soul, the Chaldæans taught that it was possible for it to assimilate itself unto the divinity on the one hand, or the irrational soul on the other. "Things divine," we read, "cannot be obtained by mortals whose intellect is directed to the body alone, but those only who are stripped of their garments, arrive at the summit."

To the three Souls to which reference has been made, the Chaldæans moreover allotted three distinct vehicles: that of the divine Soul was immortal, that: of the rational soul by approximation became so; while to the irrational soul was

allotted what was called "the image," that is, the astral form of the physical body.

Physical life thus integrates three special modes of activity, which upon the dissolution of the body are respectively involved in the web of fate consequent upon incarnate energies in three different destinies.

The Oracles urge men to devote themselves to things divine, and not to give way to the promptings of the irrational soul, for, to such as fail herein, it is significantly said, "Thy vessel the beasts of the earth shall inhabit."

The Chaldæans assigned the place of the Image, the vehicle of the irrational soul, to the Lunar Sphere; it is probable that by the Lunar Sphere was meant something more than the orb of the Moon, the whole sublunary region, of which the terrestrial earth is, as it were, the centre. At death, the rational Soul rose above the lunar influence, provided always the past permitted that happy release, Great importance was attributed to the way in which the physical life was passed during the sojourn of the Soul in the tenement of flesh, and frequent are the exhortations to rise to communion with those Divine powers, to which nought but the highest Theurgy can pretend.

"Let the immortal depth of your Soul lead you," says an Oracle, "but earnestly raise your eyes upwards." Taylor comments upon this in the following beautiful passage: "By the eyes are to be understood all the gnostic powers of the Soul, for when these are extended the Soul becomes replete. with a more excellent life and divine illumination; and is, as it were, raised above itself."

Of the Chaldæan Magi it might be truly said that they "among dreams did first discriminate the truthful vision!" for they were certainly endowed with a far reaching perception both mental and spiritual; attentive to images, and fired with mystic fervours, they were something more than mere theorists, but were also practical exemplars of the philosophy they taught.

Life on the plains of Chaldæa, with its mild nights and jewelled skies, tended to foster the interior unfoldment; in early life the disciples of the Magi learnt to resolve the Bonds of proscription and enter the immeasurable region. One Oracle assures us that, "The girders of the Soul, which give her; breathing, are easy to be unloosed," and elsewhere we read of the "Melody of the Ether" and of the "Lunar clashings," experiences which testify to the reality of their occult methods.

The Oracles assert that the impressions of characters and other divine visions appear in the Ether. The Chaldæan philosophy recognized the ethers of the Elements as the subtil media through which the operation of the grosser elements is effected—by the grosser elements I mean what we know as Earth, Air, Water and Fire—the principles of dryness and moisture, of heat and cold. These subtil ethers are really the elements of the ancients, and seem at an early period to have been connected with the Chaldæan astrology, as the signs of the Zodiac were connected with them. The twelve signs of the Zodiac are permutations of the ethers of the elements—four elements with three variations each; and according to the preponderance of one or another elemental condition in the constitution of the individual, so were his natural inclinations deduced therefrom, Thus when in the astrological jargon it was said that a man had Aries rising, he was said to be of a fiery nature, his natural tendencies being active, energetic and fiery, for in the constitution of such a one the fiery ether predominates. And these ethers were stimulated, or endowed with a certain kind of vibration, by their Presidents, the Planets; these latter being thus suspended in orderly disposed zones. Unto the Planets, too, colour and sound were also attributed; the planetary colours are connected with the ethers, and each of the Planetary forces was said to have special dominion over, or affinity with, one or other of the Zodiacal constellations. Communion with the hierarchies of these constellations formed part of the Chaldæan theurgy, and in a curious fragment it is said: "If thou often invokest it" (the celestial constellation called

the Lion) "then when no longer is Visible unto thee the Vault of the Heavens, when the Stars have lost their light the lamp of the Moon is veiled, the Earth abideth not, and around thee darts the lightning flame, then all things will appear to thee in the form of a Lion!" The Chaldæans, like the Egyptians, appear to have had a highly developed appreciation of colours, an evidence of their psychic susceptibility. The use of bright colours engenders the recognition of subsisting variety and stimulates that perception of the mind which energizes through imagination, or the operation of images. The Chaldæan method of contemplation appears to have been to identify the self with the object of contemplation; this is of course identical with the process of Indian Yoga, and is an idea which appears replete with suggestion; as it is written "He assimilates the images to himself casting them around his own form." But we are told, "All divine natures are incorporeal, but bodies are bound in them for your sakes."

The subtil ethers, of which I have spoken, served in their turn as it were for the garment of the divine Light; for the Oracles teach that beyond these again "A solar world and endless Light subsist!" This Divine Light was the object of all veneration. Do not think that what was intended thereby was the Solar Light we know: "The inerratic sphere of the Starless above" is an unmistakable expression and therein "the more true Sun" has place: Theosophists will appreciate the significance of "the more true Sun," for according to *The Secret Doctrine* the Sun we see is but the physical vehicle of a more transcendent splendour.

Some strong Souls were able to reach up to the Light by their own power: "The mortal who approaches the fire shall have Light from the divinity, and unto the persevering mortal the blessed immortals are swift." But what of those of a lesser stature? Were they, by inability, precluded from such illumination? "Others," we read, "even when asleep, He makes fruitful from his own Strength." That is to say, some men acquire divine knowledge through communion with Divinity in sleep. This idea has given rise to some of the most

magnificent contributions to later literature; it has since been thoroughly elaborated by Porphyry and Synesius. The eleventh Book of the *Metamorphoses* of Apuleius and the *Vision of Scipio* ably vindicate this; and, although no doubt every Christian has heard that "He giveth unto his beloved in sleep," few, indeed, realise the possibility underlying that conception.

What, it may be asked, were the views of the Chaldæans with respect to terrestrial life: Was it a spirit of pessimism, which led them to hold this in light: esteem? Or, should we not rather say that the keynote of their philosophy was an immense spiritual optimism? It appeals to me that the latter is the more true interpretation. They realised that beyond the confines of matter lay a more perfect existence, a truer realm of which terrestrial administration is but a too often travestied reflection. They sought, as we seek now, the Good, the Beautiful and the True, but they did not hasten to the Outer in the thirst for sensation, but with a finer perception realised the true Utopia to be within.

And the first step in that admirable progress was a return to the simple life; hardly, indeed, a return, for most of the Magi were thus brought up from birth." **** The hardihood engendered by the rugged life, coupled with that wisdom which directed their association, rendered these children of Nature peculiarly receptive of Nature's Truths. "Stoop not down," says the Oracle, "to the darkly splendid World, For a precipice lieth beneath the Earth, a descent of seven steps, and therein is established the throne of an evil and fatal force. Stoop not down unto that darkly splendid world, Defile not thy brilliant flame with the earthly dress of matter, Stoop not down for its splendour is but seeming, It is but the habitation of the Sons of the Unhappy." No more beautiful formulation of the Great Truth that the exterior and sensuous life is death to the highest energies of the Soul could possibly have been uttered: but to such as by purification and the practice of virtue rendered themselves worthy, encouragement was given, for, we read, "The Higher powers build up the body of the holy man."

The law of Karma was as much a feature of the Chaldaean philosophy as it is of the Theosophy of today: from a passage in *Ficinus*, we read, "The Soul perpetually runs and passes through all things in a certain space of time, which being performed it is presently compelled to pass back again through all things and unfold a similar web of generation in the World, according to Zoroaster, who thinks that as often as the same causes return, the same effects will in like manner return."

This is of course the explanation of the proverb that "History repeats itself" and is very far from the superstitious view of fate. Here each one receives his deserts according to merit or demerit, and these are the bonds of life; but the Oracles say, "Enlarge not thy destiny," and they urge men to "Explore the River of the Soul, so that although you have become a servant to body, you may again rise to the Order from which you descended, joining works to sacred reason!"

To this end we are commended to learn the Intelligible which exists beyond the mind, that divine portion of the being which exists beyond Intellect: and this it is only possible to grasp with the flower of the mind. "Understand the intelligible with the extended flame of an extended intellect." To Zoroaster also was attributed the utterance "who knows himself knows all things in himself;" while it is elsewhere suggested that "The paternal Mind has sowed symbols in the Soul," But such priceless knowledge was possible only to the Theurgists Who, we are told, "fall not so as to be ranked with the herd that are in subjection to fate." The divine light cannot radiate in an imperfect microcosm, even as the Clouds obscure the Sun; for of such as make ascent to the most divine of speculations in a confused and disordered manner, with unhallowed lips, or unwashed feet, the progressions are imperfect, the impulses are vain and the paths are dark.

Although destiny, our destiny, may be "written in the Stars" yet it was the mission of the divine Soul to raise the human Soul

above the circle of necessity, and the Oracles give Victory to that Masterly Will, which

"Hews the wall with might of magic,

Breaks the palisade in pieces,

Hews to atoms seven pickets ...

Speaks the Master words of knowledge!"

The means taken to that consummation consisted in the training of the Will and the elevation of the imagination, a divine power which controls consciousness: "Relieve yourself to be above body, and you are," says the Oracle; it might have added "Then shall regenerate phantasy disclose the symbols of the Soul." But it is said "On beholding yourself fear!" *i.e.*, the imperfect self.

Everything must be viewed as ideal by him who would understand the ultimate perfection.

Will is the grand agent in the mystic progress; its rule is all potent over the nervous system. By Will the fleeting vision is fixed on the treacherous waves of the astral Light; by Will the consciousness is impelled to commune with the divinity: yet there is not One Will, but three Wills—the Wills, namely, of the Divine, the Rational and Irrational Souls—to harmonize these is the difficulty.

It is selfishness which impedes the radiation of Thought, and attaches to body. This is scientifically true and irrespective of sentiment, the selfishness which reaches beyond the necessities of body is pure vulgarity.

A picture which to the cultured eye beautifully portrays a given subject, nevertheless appears to the savage a confused patchwork of streaks, so the extended perceptions of a citizen of the Universe are not grasped by those whose thoughts dwell within the sphere of the personal life.

The road to the *Summum Bonum* lies therefore through self-sacrifice, the sacrifice of the lower to the higher, for behind that Higher Self lies the concealed form of the Antient of Days, the synthetical Being of Divine Humanity.

These things are grasped by Soul; the song of the Soul is alone heard in the adytum of God-nourished Silence!

NOTES:

* This powerful Guild was the guardian of Chaldæan philosophy, which exceeded the bounds of their country, and diffused itself into Persia and Arabia that borders upon it; for which reason the learning of the Chaldæans, Persians and Arabians is comprehended under the general title of Chaldæan.

***Diodorus, lib. I.*

****Vide Kabbalah Denudata, by MacGregor Mathers.*

****They renounced rich attire and the wearing of gold, Their raiment was white upon occasion; their beds the ground, and their food nothing but herbs, cheese and bread.

THE ORACLES OF ZOROASTER.

CAUSE. GOD.

FATHER. MIND. FIRE

MONAD. DYAD. TRIAD.

1. But God is He having the head of the Hawk. The same is the first, incorruptible, eternal, unbegotten, indivisible, dissimilar: the dispenser of all good; indestructible; the best of the good, the Wisest of the wise; He is the Father of Equity and Justice, self-taught, physical, perfect, and wise—He who inspires the Sacred Philosophy.

– Eusebius. *Præparatio Evangelica*, Liber. I., chap. X,

This Oracle does not appear in either of the ancient collections, nor in the group of oracles given by any of the mediaeval occultists. Cory seems to have been the first to discover it in the voluminous writings of Eusebius, who attributes the authorship to the Persian Zoroaster.

2. Theurgists assert that He is a God and celebrate him as both older and younger, as a circulating and eternal God, as understanding the whole number of all things moving in the World, and moreover infinite through his power and energizing a spiral force.

– Proclus on the *Timæus* of Plato, 244. Z. or T.

The Egyptian Pantheon had an Elder and a Younger Horus—a God—son of Osiris and Isis. Taylor suggests that He refers to Kronos, Time, or Chronos as the later Platonists wrote the name. Kronos, or Saturnus, of the Romans, was son of Uranos and Gaia, husband of Rhea, father of Zeus.

3. The God of the Universe, eternal, limitless, both young and old, having a spiral force.

Cory includes this Oracle in his collection, but he gives no authority for it. Lobek doubted its authenticity.

4. For the Eternal Æon* —according to the Oracle— is the cause of never failing life, of unwearied power and unsluggish energy.

– Taylor.—T.

* "For the First Æon, the Eternal one," or as Taylor gives, "Eternity."

5. Hence the inscrutable God is called silent by the divine ones, and is said to consent with Mind, and to be known to human souls through the power of the Mind alone.

– Proclus in *Theologiam Platonis*, 321. T.

Inscrutable. Taylor gives "stable;" perhaps "incomprehensible" is better.

6. The Chaldæans call the God Dionysos (or Bacchus), Iao in the Phoenician tongue (instead of the Intelligible Light), and he is also called Sabaoth,* signifying that he is above the Seven poles, that is the Demiurgos.

– Lydus, *De Mensibus*, 83. T.

** This word is Chaldee, TzBAUT, meaning hosts; but there is also a word SHBOH, meaning "The Seven."*

7. Containing all things in the one summit of his own Hyparxis, He Himself subsists wholly beyond.

– Proclus in *Theologiam Platonis*, 212. T.

Hyparxis, is generally deemed to mean "Subsistence." Hupar is Reality as distinct from appearance; Huparche is a Beginning.

8. Measuring and bounding all things.

– Proclus in *Theologiam Platonis*, 386. T.

"Thus he speaks the words," is omitted by Taylor and Cory, but present in the Greek.

9. For nothing imperfect emanates from the Paternal Principle,

– Psellus, 38 ; Pletho. Z.

This implies—but only from a succedent emanation.

10. The Father effused not Fear, but He infused persuasion.

– Pletho. Z,

11. The Father hath apprehended Himself and hath not restricted his Fire to his own intellectual power.

– *Psellus*, 30; *Pletho*, 33. Z:

Taylor gives:—“The Father hath hastily withdrawn Himself, but hath not shut up his own Fire in his intellectual power.”

The Greek text has no word “hastily,” and as to “withdrawn—Arpazo means, grasp of snatch, but also “apprehend with the mind.”

12. Such is the Mind which is energized before energy, while yet it had not gone forth, but abode in the Paternal Depth, and in the Adytum of God nourished silence.

– Proc. in *Tim.*, 167. T.

13. All things have issued from that one Fire. The Father perfected all things, and delivered them over to the Second Mind, whom all Nations of Men call the First.

– *Psellus*, 24; *Pletho*, 30. Z.

14. The Second Mind conducts the Empyrean. World .

– *Damascius*, *De Principiis*. T.

15. What the Intelligible saith, it saith by understanding.

– *Psellus*, 35. Z.

16. Power is with them, but Mind is from Him.

– Proclus in *Platonis Theologiam*, 365. T.

17. The Mind of the Father riding on the subtle Guiders, which glitter with the tracings of inflexible and relentless Fire.

– Proclus on the *Cratylus of Plato*.

18. ...After the Paternal Conception I the Soul reside, a heat animating all things. ...For he placed the Intelligible in the

Soul, and the Soul in dull body, Even so the Father of Gods and Men placed them in us.

– Proclus in *Tim., Plat.*, 124. Z. or T.

19. Natural works co-exist with the intellectual light of the Father. For it is the Soul which adorned the vast Heaven, and which adorneth it after the Father, but her dominion is established on high.

– Proclus in *Tim.*, 106. Z. or T.

Dominion, krata: some copies give kerata, horus.

20. The Soul, being a brilliant Fire, by the power of the Father remaineth immortal, and is Mistress of Life, and filleth up the many recesses of the bosom of the World.

– *Psellus*, 28; *Pletho*, 11. Z.

21. The channels being intermixed therein she performeth the works of incorruptible Fire.

– Proclus in *Politica*, p. 399. Z. or T.

22. For not in Matter did the Fire which is in the first beyond enclose His active Power, but in Mind; for the framer of the Fiery World is the Mind of Mind.

– Proclus in *Theologiam*, 333, and *Tim.*, 157. T.

23. Who first sprang from Mind, clothing the one Fire with the other Fire, binding them together, that he might mingle the fountainous craters, while preserving unsullied the brilliance of His own Fire.

– Proclus in *Parm. Platonis*. T.

24. And thence a Fiery Whirlwind drawing down the brilliance of the flashing flame, penetrating the abysses of the Universe; for from thence downwards do all extend their wondrous rays.

– Proclus in *Theologiam Platonis*, 171 and 172. T.

25. The Monad first existed, and the Paternal Monad still subsists.

– Proclus in *Euclidem*, 27. T.

26. When the Monad is extended, the Dyad is generated.

– Proclus in *Euclidem*, 27. T.

Note that "What the Pythagoreans signify by Monad, Duad and Triad, or Plato by Bound, Infinite and Mixed; that the Oracles of the Gods intend by Hyparxis, Power and Energy."

– Damascius *De Principiis*. Taylor.

27. And beside Him is seated the Dyad which glitters with intellectual sections, to govern all things, and to order everything not ordered.

– Proclus in *Platonis Theologiam*, 376. T.

28. The Mind of the Father said that all things should be cut into Three, whose Will assented, and immediately all things were so divided.

– Proclus in *Parmen*. T.

29. The Mind of the Eternal Father said into Three, governing all things by Mind.

– Proclus, *Timaeus of Plato*. T.

30. The Father mingled every Spirit from this Triad.

– Lydus, *De Mensibus*, 20. Taylor.

31. All things are supplied from the bosom of this Triad.

– Lydus, *De Mensibus*, 20. Taylor.

32. All things are governed and subsist in this Triad.

– Proclus in *I. Alcibiades*. T.

33. For thou most know that all things bow before the Three Supernals.

– Damascius, *De Principiis*. T.

34. From thence floweth forth the Form of the Triad, being preexistent; not the first Essence, but that whereby all things are measured.

– Anon. Z. or T.

35. And there appeared in it Virtue and Wisdom, and multiscient Truth.

– Anon. Z. or T.

36. For in each World shineth the Triad, over which the Monad ruleth.

– Damascius in *Parmenidem*. T.

37. The First Course is Sacred, in the middle place courses the Sun,* in the third the Earth is heated by the internal fire.

– Anon. Z. or T.

**Jones gives Sun from Hellos, but some Greek versions give Herios, which Cory translates, air.*

38. Exalted upon High and animating Light, Fire, Ether and Worlds.

– Simplicius in his *Physica*, 143. Z. or T.