THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

BY

ISRAEL REGARDIE

FOREWORD BY

CHRISTOPHER S. HYATT, PH.D.

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DEDICATION

It gives me great pleasure to dedicate this book to:

CARR P. COLLINS, Jr.
who has been of invaluable help.
and to

CHRISTOPHER S. HYATT
without whose counsel and aid this book would never have seen the light,
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A NOTE ON STYLE

In addition to the official and unofficial documents of the Order in this book, there are a number of papers and articles contributed by various authors. What has to be noted about all these documents is a difference of style in writing and of spelling out some of the basic terms used in the Qabalah and Magic. It was my original intention to render style and spelling uniform in this book, but upon more prolonged reflection I have decided to let the individuality of each author speak for himself. As a result the reader will note that there are discrepancies here and there where the most basic technical names are used. For example, Sephirah is often spelled without the final letter. Of course this is minor, but at the same time it is symptomatic of a trend which may prove confusing if he neglects this warning. In other words do not pay too much attention to the trivialities of style, set, and spelling but rather try to grasp what each writer is attempting to say. On the whole we have tried to remain faithful to each writer's wishes and intent even to such a degree as to include some of their lesser errors and arrogances.
PERSISTENCE AND DETERMINATION

Over the years I have been asked over and over again what are the most important qualities that a student should possess in approaching the Great Work. Other than normal intelligence and emotional stability. I find two other qualities which are essential for success. They are best summed up in the following quotation.

Nothing in the world can take the place of persistence.

Talent will not; nothing is more common than unsuccessful men with talent.

Genius will not; unrewarded genius is almost a proverb.

Education will not; the world is full of educated derelicts.

Persistence and determination alone are omnipotent.
BANNER OF THE EAST

BANNER OF THE WEST
QABALISTIC TREE OF LIFE

TREE OF LIFE IN A SPHERE
THE HIGHER AND DIVINE GENIUS

RESTORATION ON THE LID OF THE PASTOS
KERUB OF EARTH

KERUB OF WATER
KERUB OF AIR

KERB OF FIRE
GARDEN OF EDEN BEFORE THE FALL

GARDEN OF EDEN AFTER THE FALL
ENOCHIAN CHESS PIECES (FIRE)

ENOCHIAN CHESS PIECES (AIR)
VOLUME ONE

THE MAGICAL ALPHABET
One of my preoccupations over the last fifty years, ever since I have been actively involved in the study as well as the dissemination of the basic principles of Magic, Qabalah and Occultism in general, is the discrepancy between what the system teaches and the character structure of the average student and even leaders of the occult groups. For awhile it created a good deal of anxiety simply because it appeared to me that there should be some degree of coincidence between student and system.

It was not until many years afterwards that I came to be aware of the function of therapy. At that time I had some dear friends who had amongst their acquaintances some psychotherapists in London where I then resided. Some of them I met socially when we discussed this particular problem that was haunting me. A few agreed with me that there was only one remedy for this discrepancy and that was to enter therapy as a patient. I did this, remaining in therapy for several years and I must say it benefited me enormously. Even today, three or four decades later I still get an occasional letter from a student here, there and anywhere making the statement that I seem to be one of the few sane writers on the subject. True or not, they perceive that there is a difference in one who has had therapy and another who has not.

Today therefore I am adamant both to correspondents and visitors alike that to obtain the greatest benefit from Magic which is as it were a post-graduate study there should be some undergraduate work in a personal therapy. The dividends are enormous.

For a long while it seemed to me that Jungian therapy provided the answer to this problem. However from time to time I would meet or hear from a correspondent who
complained that that form of therapy was like Ain Soph, without end. So I have concluded that Jungian analysis can be likened to herpes genitalis, that is it is forever. This has resulted finally in entertaining serious doubts about the efficacy of Jung’s system as a therapy; as a philosophy I have little quibble, even if many authorities in the occult field feel that this is the only form of spiritual therapy. Of course this is nonsense. In therapy one is not concerned whether its contents are spiritual or otherwise, but whether it enables one to face and deal with one's own latent infantility which is eternally getting in the way. Whether magical or occult authorities like it or not Freudian analysis is infinitely more effective.

Out of the Freudian school there has evolved an entirely new and different approach to this problem which curiously enough, though it makes no claim in this direction, is far more spiritual in its effects and its results than anything else I know. Wilhelm Reich, originally an ardent disciple of Freud, developed a system of therapy which astonishingly enough is a bridge from orthodox psychotherapy to the occult world. He himself would never have admitted this. And in fact he would rather have died than recognize this, but facts are facts which can not be denied. My experience as a psychotherapist extending over some thirty years or more, has surprised me in the discovery that many patients who prior to therapy had no talent for Magic etc., found themselves profoundly involved in what might be called mystical or religious experiences on the couch at the end of a session. Therefore after all these many years I still insist that the student of this subject involve himself deeply in therapy but nowadays I make the proviso that it be a form of Reichian or neo-Reichian therapy. A great deal of time, money and heartache will be spared the student if, when he decides to follow my counsel, he attempts to seek out a therapist or teacher who is trained in these techniques. Admittedly there are problems in this direction but these are not insurmountable. Any student anywhere in this country desirous of following my counsel but is unable to find an adequate therapist is invited to do one of two things. First to write to me directly in care of my publishers Falcon Press in Phoenix. I promise to reply at once, giving counsel on whom they should consult. Second, write to my friend and colleague Chistopher Hyatt, also care of Falcon Press for further advice. He is not only a first rate therapist himself with extensive training in both experimental and psychoanalytic therapy but is at the same time a very perceptive and intuitive therapist and teacher of many years experience. In addition Hyatt has a strong background in occult subjects, particularly with meditative and Eastern techniques. This with his Western knowledge makes him an ideal choice for those students seriously involved with the occult. At the very least if he is not personally available he too can make recommendations to other practitioners in the field.

In other places I have dogmatically stated that the Golden Dawn as a functioning occult Order has been defunct for years. It gives me pleasure to state that in the past several years a new group of young students have attempted to formulate actively functioning Temples employing the traditional techniques. There are now a few Temples scattered throughout the country to which I would be glad to refer the interested student.
The Hermetic Order of the Golden Dawn issued its own account of its history. It claimed to be "an Hermetic Society whose members are taught the principles of occult science and the Magic of Hermes. During the early part of the last century, several prominent Adepti and Chiefs of the Order in France and England died, and their death caused a temporary dormant condition of Temple work." It goes on to state that these adepts "received indeed and have handed down to us their doctrine and system of Theosophy and Hermetic Science and the higher Alchemy from a long series of practical investigators whose origin is traced to the Fratres Roseae Crucis of Germany, which association was founded by one Christian Rosenkreutz about the year 1398 A.D..."

"The Rosicrucian revival of Mysticism was but a new development of the vastly older wisdom of the Qabalistic Rabbis and of that very ancient secret knowledge, the Magic of the Egyptians, in which the Hebrew Pentateuch tells you that Moses, the founder of the Jewish system, was 'learned', that is, in which he had been initiated."

This is the Golden Dawn historical claim. Many have questioned its veracity. That really does not concern us at this moment. Perhaps by far the best and most objective account of its history, short and concise, was written by Aleister Crowley in Liber LXI vel Causae. The first few paragraphs are so well stated as to warrant quotation here:

"Some years ago a number of cipher MSS. were discovered and deciphered by certain students. They attracted much attention, as they purported to derive from the Rosicrucians. You will readily understand that the genuineness of the claim matters no whit, such literature being judged by itself, not by its reputed sources.

"Among the MSS. was one which gave the address of a certain person in Germany, who is known to us as S.D.A. Those who discovered the ciphers wrote to S.D.A., and in accordance with instructions received, an Order was founded which worked in a semi-secret manner.

"After some time S.D.A. died; further requests for help were met with a prompt refusal from the colleagues of S.D.A. It was written by one of them that S. D. A.'s scheme had always been regarded with disapproval. But since the absolute rule of the adepts is never to interfere with the judgments of any other person whomsoever -- how much more, then, one of themselves, and that one most highly revered! -- they had refrained from active opposition. The adept who wrote this added that the Order had already quite enough knowledge to enable it or its members to formulate a magical link with the adepts.

"Shortly after this, one called S.R.M.D. announced that he had formulated such a link, and that himself with two others was to govern the Order."

There is another source of historical material in a small pamphlet written by Dr. W. W. Westcott, in which it is stated that "In 1887 by the permission of S.D.A., a continental Rosicrucian Adept, the Isis-Urania Temple of Hermetic students of the Golden Dawn was formed to give instructions in the mediaeval occult sciences. Fratres M.E.V. with S.A. and S.R.M.D. became the Chiefs, and the latter wrote the rituals in modern English from old
Rosicrucian manuscripts (the property of S.A.) supplemented by his own literary researches."

These several statements then give the beginning of the Hermetic Order of the Golden Dawn. Since its inception in the last quarter of the nineteenth century it has exerted far greater influence on the growth and dissemination of practical occult information and knowledge than can be realized by most present day students. At first its membership was recruited from a broad spectrum of English intellectuals and artists and even the clergy, but later came to include quite ordinary men and women from every segment of society and life.

In accord with the spirit of the times, it cloaked itself in a glamour of mystery and secrecy. Regardless of the various rumors that circulated about it, it came to be very difficult to join this Order. Even A. E. Waite, who some regard as an occult authority, sarcastically remarked in his autobiography that his first application was black-balled. It was after a period of time that he reapplied at the urging of some of his friends and only then was he accepted.

Its teachings and methods of instruction were surrounded by oaths and various penalties attached to the most awe inspiring ritual-obligations to ensure secrecy. You will see what these are in various rituals that are given in the body of the text. It is now common knowledge that Arthur Machen, Florence Farr, W. B. Yeats, Algernon Blackwood, Aleister Crowley, Dion Fortune, and A. E. Waite -- to mention only a few -- were members of this prestigious organisation. It should be self-evident then that some of its members were not the usual flakey nit-wits some critics are disposed to believe, but prominent and intelligent people.

Perhaps some attention should be given to the secular names of some of those whose Order mottoes have been given above. Sapere Aude and Non Omnis Moriar were the mottoes chosen by Dr. William W. Westcott, a London physician and a coroner by occupation. M.E.V., or Magnum est Veritas was the motto of Dr. William R. Woodman, an eminent Freemason of the last century, who died in 1891 very shortly after the Order was founded and therefore did not play much of active role in its governance. S.R.M.D. or S. Rhiogail Ma Dhream, the motto of Samuel Liddell Mathers also known as McGregor Mathers, was the most active of the chiefs of the Order. He also used the motto Deo Duce Comite Ferro. He has been described at some length in a biographical study *The Sword of Wisdom* by Ithel Colquhoun, well worth reading in this connection.

Westcott was the author of a couple of minor little books and the editor of an hermetic and alchemical series of writings, well prized today. He was prominent in certain Masonic circles of his day.

Mathers was the translator of three mediaeval magical texts. *The Greater Ker of King Solomon, The Book of the Sacred Magic of Abramelin the Mage,* and *The Kaballah Unveiled* (which consisted of certain portions from Knorr von Rosenroth's Latin rendition of parts of the Zohar -- more distinguished however by a relatively long introduction of
considerable erudition and which well warrants re-publication by itself as an introduction to the study of the Qabalah.)

In this connection I would like to recommend *The Rosy Cross Unveiled* by Christopher McIntosh, which purports to give a history, mythology and the rituals of an occult order (published by Aquarian Press Ltd. 1980).

In as much as both Mathers and Westcott had dual mottoes, it should be remarked that one was for use in the Outer Order of the Golden Dawn, the other being reserved of the Inner Order of the R.R. et A.C.

S.D.A. was the abbreviation of the motto Sapiens Dominabitur Astris chosen by a Fraulein Anna Sprengel of Nuremberg. Though polemics are outside the scope of this introduction, in all fairness to the enquiring student I should mention a highly critical and destructive study of the Order entitled *The Magicians of the Golden Dawn* by Ellic Howe. It is mentioned here because amidst all of its prejudicial criticism which is not difficult to demolish, there is some significant historical data of considerable value.

There is also, I should mention, my own account of the Golden Dawn history at some length -- *What You Should Know About the Golden Dawn* (Falcon Press, Phoenix, Arizona, 1983). In addition to tracing some of the obscurities relating to the origins of the Order, it provides a bird's eye view of its teachings that might be of value to the current reader. The Order provided initiation into the Mysteries in a highly organized and systematic manner.

**INITIATION**

Initiation is the preparation for immortality. Man is only potentially immortal. Immortality is acquired when the purely human part of him becomes allied to that spiritual essence which was never created, was never born, and shall never die. It is to effect this spiritual bond with the highest, that the Golden Dawn owes all its rituals and practical magical work.

Initiation means to begin, to start something new. It represents the beginning of a new life dedicated to an entirely different set of principles from those of what Wilhelm Reich once contemptuously termed "homo normalis." With the enormous development of scientific pragmatism, it is conceivable that sometime in the near or distant future, robots or computers will be invented that will, to all intents and purposes, free man from the daily drudgery of common toil. If and when that occurs, what will the average man do with his leisure time? Despite the claims of various protagonists of the free future of man. I doubt that many will turn their time and energy to the pursuit of the Great Work in any of its forms. Most of them will continue to hunt, fish, travel in recreation vehicles, drink beer and grow fat, watch television more and more, concentrate on spectator sports, and continue their lives on a thoroughly prosaic and mundane level. If there are excursions into outer space, with a view of setting up colonies outside of the earth, I am far from certain that the
same fate will not await them as it did all ventures into utopian communities. There are only a mere handful who can tolerate more than a glancing casual look at other than the superficial aspects of what life presents to them.

For this handful, the Golden Dawn system presents itself as the answer to their innumerable questions. The system itself is timeless. It did not owe it origins to the formation of that particular Order called the Golden Dawn in the latter part of 19th century. The greater part of it, in one form or another, has existed for centuries -- actually forever -- not necessarily in the open where it could be attacked by secular and ecclesiastical authorities, but under cover, secretly and safely. Those who were in need of its teaching and work would inevitably be attracted to some one or other of its members, and undergo initiation. This process occurred in the past even as it does today. When the time comes for the inner awakening, as it may be called, all sorts of synchronicities, as Jung might call them, occur which lead them inevitably in the right direction, to the Western Esoteric Tradition.

THE WESTERN ESOTERIC TRADITION

There are many legends circulating within the occult field that may clarify what is commonly called the Western esoteric tradition as being opposed to the so-called Eastern tradition.

It is held that several centuries ago a group of wise men gathered in the Near East to discuss ways and means of disseminating the ageless wisdom so that no opposition from vested interests would be encountered, and at the same time evoke recognition from those who had evolved to a state of psycho-spiritual "readiness". After much discussion, it was agreed that they should devise a set of pictures that could be circulated as playing cards. Pictures that would tell a story relative to man, and who he was, as well as where he came from. Pictures that would relate him as a person to the greater world in which he found himself. In a word, the Tarot cards came into being to serve such ends. Originally employed as playing cards or for fortune telling, they were carried all over the Near East and Europe by gypsies and other travelling bodies, and eventually permeated all civilized countries in the Western hemisphere.

The other legend is to be found in a document circulated early in the 17th century, the Puma Fraternitatitas. It purports to narrate the history of one Christian Rosenkreutz, a young man who was educated in one of the monasteries in Germany. He wandered to North Africa and the Near East where he was well received by the wise men resident there. They taught him Alchemy, Astrology and Qabalah, together with other occult subjects. When he left he had acquired a liberal education in the occult arts which he took with him to Germany, to the monastery from which he originally came. Gradually he conveyed his knowledge to a monk here and there, until there were enough more or less enlightened monks to comprise an organizational body that came to be known as the Rosicrucians.
A great deal of the above is legend. Many modern authorities insist that that is all it is -- a legend. This runs counter to some of the more common pseudo-Rosicrucian orders of today that claim an impossible antecedence for their own group. Be that as it may, the legend itself gives evidence to the belief that there was a definite body of occult knowledge in existence which could be and was communicated in an orderly manner.

A third factor that should never be overlooked, but which often is, relates to the nature of the monasteries in Roman Catholic Europe. These were the primary centers of learning in an otherwise ignorant world -- the Europe of those dark days. They kept alive the learning of every kind then known, and passed it on faithfully to succeeding generations. We know that many of the faithful studied and practiced both alchemy and astrology. It is also known that the Qabalah of the Hebrews was also studied, even though the motive exoterically seemed to be that it was a valuable tool with which to convert the unhappy Jews to the joys and blessings of Christendom.

The Catholic Church, and also the Church of the Byzantium, has a glorious history of great mystics, of men and women to whom the highest vocation called, the quest for God. Here were teachers of mystical meditation and interior prayer in many of the monasteries so that the proper preparation for such a high calling would not be lost. They were of many persuasions, these teachers, and so were the mystics who came out of these institutions. They have left their mark on the Church, despite its apparent antagonism to mysticism as such, due to fear it might challenge the Church's demand for conformity to fixed inherited dogma.

There is another most interesting set of circumstances too often glossed over or not well understood. It relates to one of the most crucial and interesting periods of European history. At one time, it must be recalled that the Arabs had invaded Europe and had virtually conquered a part, if not all of Spain. They brought with them not merely a victorious army, but Islamic culture as well. That included not solely mathematics, though it is well to reflect on what this one item did to European knowledge, but in addition the Greek classics and literature, from Aristotle on. Their contribution included alchemy as well, astrology and the other occult arts. Above all it brought Islamic mysticism, Sufism. It flourished not merely in North Africa but in Spain as well. From there it was carried by one means or another to all parts of Europe and to every center of learning.

Simultaneously, Christian mysticism was flourishing in Spain and Europe, and some great and wonderful people were active spreading mystical knowledge far and wide. It was a period of rejuvenation and spiritual growth for Spain and for the Church as a whole.

Furthermore, what must not be forgotten was that a favorable climate was also being evolved for the wandering and exiled Jewish people to flourish in. They contributed enormously to Spanish culture and scientific knowledge, and at the same time a specific Hebraic mysticism was taking shape and form. This included some of the pre-Zoharic literature, as well as some of the greatest names in Qabalistic history.
It is well to remember that in Spain at that time, therefore, there was a favorable climate for the emergence and blossoming of Islamic, Christian, and Jewish mysticism which has never since been surpassed, if not equalled. Each religious mysticism cross fertilized the other in a magnificent manner.

All of these trends, and they were powerful each in its own specific way, contributed to a body of esoteric knowledge and experience that was peculiarly Western. It may have had numberless resemblances to the traditions extant in the East, but they also had their own individual differences that characterized it as a system wholly apart from its Eastern counterpart. It is this that today we call the Western esoteric tradition. It has reared its head in different times and places and in different ways. On many occasions it may seem to have been wiped out and disappeared from the face of the earth. But always it seemed to reappear revivified by its absence, spreading wider and wider, influencing more and more people, leavening always the institutions most hostile to its continued existence.

From time to time, organizations were formed here and there as means of perpetuating the hidden Hermetic knowledge. The Order of the Golden Dawn was another of these Orders which sprang up, using the wisdom of prior ages, exclusively western knowledge, in order to initiate mankind into a higher level of psycho-spiritual functioning.

Parallel to all of this, there is a concurrent "legend" or statement of fact that there is a hidden Order, whether on the inner spiritual planes or here on the mundane level where most of us live, of Adept and enlightened beings who watch over mankind and its travails. They seek to further the evolution of mankind without interfering with the apparent free choice of human beings to determine their own destiny either towards personal destruction or the attainment of communion with God. From time to time, it is said, these beings permit or direct the appearance of an external organization such as we have previously described. It is also believed that periodically, either towards the end of a century or in some historical crisis, one of them makes a public appearance in one guise or another in order not merely to ward off wholesale disaster but to guide some few or many in a new creative direction.

They also are the embodiments of the Western Esoteric Traditions, and rather than an external organization, are the custodians of its teachings.

SELF INITIATION

By

V.H. FRATER A.M.A.G.

The Neophyte Ritual and that of the Adeptus Minor Grade are the most important and effective rituals of the Order. Those in between are the so-called elemental rituals. Crowley took a rather dim view of these. Francis King assumed wrongly that I also held much the same attitude. In fact, however, I think that they have a very definite place in the entire
process of initiation. That they are verbose and overlong I will admit to. Nonetheless there are ways and means of overcoming this problem. In my recently published book *Ceremonial Magic* (Aquarian Press, England) a ritual opening that I called Opening by Watchtower (first demonstrated in the consecration ceremony of the Vault of the Adept) could be elaborated meaningfully in a variety of different ways which could be construed as effective as abbreviated elemental initiations.

To be concise, an elemental initiation is one in which the elementals are invoked in such a way that they affect the sphere of sensation or the energy field of the candidate. A series of impressions or symbols are impressed on this energy field in such a way that they act, for the candidate, as a kind of passport providing safe entry and freedom of movement in that elemental sphere of operation.

Assuming that this is the case, then the four elemental grade initiations of the Outer Order, in reality do little more than the abbreviated Opening by Watchtower ceremonies. A number of advantages flow from this assumption. The first is that the ritual is nowhere as turgid, lengthy and tiresome as is the grade ritual, all criticisms which led Crowley and others to the faulty conclusion that they could be dispensed with as useless. The second, and I think the most important one, is that the Watchtower rituals described in the book named above could be employed as self-initiatory rituals.

Again, assuming that this is factual, then we have reached a stage which fulfills the original promise of some of my early writing on the Golden Dawn - which was that since the Hermetic Order of the Golden Dawn was now defunct, the isolated student here, there and everywhere, could now be his own initiator. This does not preclude the possibility that new temples might arise and have arisen in various parts of the world independently of any other temple. Several new temples have in recent years been formulated and are functioning very successfully, with new temples emerging even now.

In stating that the isolated student could now be his own initiator, one important phrase is rendered imperative. And that is he must be persistent and as thoroughgoing and exacting as if he were an initiator in a regularly constituted Golden Dawn temple under the constant scrutiny of officialdom and higher adept authorities. The responsibility for progress is thus placed inexorably on the student or candidate himself. As I see it - and I have watched this on a very few students - each elemental initiation or Watchtower ceremony requires its repetition several times. One student whom I am thinking of at this juncture has performed the whole Opening by Watchtower ceremonies some 50 or 60 times. It is therefore my opinion that she has initiated herself as effectively and as positively as any temple initiatory hierophantic team could possibly do. All the important "command" symbols of elemental significance are altogether imbedded in her aura or energy field so that should she visit their sphere of activity, via skrying in the spirit vision, they would not regard her as an enemy alien invading their hallowed circle. Instead, she would be regarded as friendly and as a divine helper because she carries, as it were, the only correct and valid passport recognized by them as an official password.
The only and still major problem remaining as of this moment is how to convert the Neophyte and Adeptus Minor rituals into self-initiatory operations. I am willing to write off the Adeptus Minor ritual as impossible to convert to a self-initiatory ceremony. It still requires an authentic initiator to accomplish the purpose of this ritual. I see no possibility of converting this, as things stand at this moment.

However, I still feel that the Neophyte ritual does contain the possibilities of conversion. It has been done in other ways. For example Crowley, while in Mexico, did one series of meditations, almost tantric in nature, that utilized the clairvoyant visions of G.H. Frater S. R.M.D. The latter did describe in Z-1 and Z-3 what happened to the candidate during the Neophyte initiation in full temple ceremonies. This I described in my biography of Aleister Crowley, *The Eve in the Triangle*, Falcon Press, 1982. (Although some students dislike Crowley the study of his life and the effect of the Golden Dawn on him is essential to our understanding of extending the work of the Order.) Years later, when he came to full term as an initiator himself, he wrote a book of instruction entitled *Liber HHH* (included in *Gems from the Equinox*, Falcon Press, 1982). In one section of that Liber he refined his early meditation and created a magnificent instruction. This also I have quoted in *The Eve in the Triangle*. However, I am not looking in that direction at this particular moment. What I wish to do is so to simplify the Neophyte ritual as practiced in the Order, by deleting a number of segments which are not necessarily integral to the process of initiation. And leaving a ceremonial skeleton which can be adapted by any student to the service of his own initiation. For example, the entire section in which the various officers give speeches describing what some of the symbols amount to and furthermore name the various subjects that must be studied by the candidate before he can be advanced further in the Order. This would eliminate a good deal of unnecessary baggage and shorten the ritual the student would have to learn. It is quite likely too that most of the opening of the temple in the Neophyte grade could also be left out without harm to the entire initiatory process - with the exception of that passage of the Hierophant which stated that by names and symbols are all powers awakened and re-awakened. Whether the circumambulations should be omitted I have yet to decide, on the basis of some experimentation myself. Much the same applies to the purification by water and the consecration by fire - processes which are repeated several times.

This then leaves as the most important part of the ritual the obligation at the Altar, the charge of the Hierophant to quit the night and seek the day, the reception into the Order and the Hegemon's guiding the newly initiated Neophyte between the two pillars between the altar and the station of the East.

It was only when discussing this matter with V.H. Soror Sic Itur Ad Astra in Los Angeles recently that some light was shed on this problem. The core of the solution revolved around the notion that initiation outside of a regularly constituted Temple was only possible with two students. They would have to prove to themselves - not to anyone else - that they were wholly devoted to the Great Work, devoted enough to spend at least several months jointly.
or individually practising the Middle Pillar technique as described in *The Foundations of Practical Magic*, Aquarian Press, 1979. If this practice were assiduous and intense both students would have awakened in themselves the psycho-spiritual energy that could not only hasten their own inner development but that the latter could be communicated to yet another in a manner not too dissimilar to that described in Z-3.

The fundamental requirement was that the initiator should be an initiator - not a layman out of the brute herd. Something must have happened to him to have redeemed him of the stigma of being "ordinary." Of course it would have been better if he (or she) had been the recipient of a spontaneous mystical experience of the type described in James' *Varieties of Religious Experience*. Since this kind of attainment cannot be made to order, as it were, the only alternative is to fall back on time honored methods of development and growth.

I am well aware of the debate which has gone on for years as to whether mystical or occult practices can induce the mystical experience - conversion or samadhi or satori, call it what you will. If not, then it is maintained that these practices prepare the student for that possibility if not inducing it actually. And if he have patience to "wait upon the Lord," as it were, then the one is as good as the other, from my point of view.

While pursuing their work with the Middle Pillar technique and any other set of exercises to which they may be drawn, they could set themselves to the task of studying the Neophyte Ritual and the Z documents that pertain to it. There is additional suggestive material on this topic in *The Eve In the Triangle*. Using the clairvoyant description given by Mathers of what really happened between the Two Pillars to the candidate, Crowley developed a meditation incorporating all those ideas, as I have intimated above. Apparently this meditation must have proven successful, for many years later after he had come to term he wrote a document for his own Order, the A. A., known as Liber HHH. The first section of this document elaborates this meditation and transforms the clairvoyant description of Mathers into an extraordinary piece of magical work that has fascinated me for many years for as long as I have known of the Equinoxes that he published as long ago as 1909-1914.

All of this could give them ideas and hints as to how to proceed in the task of initiating themselves or others. First one and then another could be helped to come to the Light in much the same way as if they were operating in a duly constituted Temple. In fact, to go one further, there is no reason why the officers of a regular Temple should not follow some such procedure as this themselves. It would certainly do no harm, and in fact would accomplish a great deal. Since a Golden Dawn Temple is being instituted here and there throughout not only this country, but the world as a whole, this counsel might be very useful to all concerned to enhance the whole process of initiation.

Once this were accomplished, they could either go their own separate ways or maintain the relationship for mutual aid and comfort. But from there, with the aid of the Opening by Watchtower, as it has come to be called, the elemental initiations would be taken care of, and from there they face the task of the Adeptus Minor initiation. What needs to be done in
THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

that regard is something I would rather not speculate about. But as one initiate has
said, all that remains is to prepare the Temple and then hope and pray that it may become
indwelled.

This entire discussion however is intended to be suggestive only. A great deal must be
left to the ingenium of the student involved in this great adventure. Their intuition must be
sharpened by their adherence to the work itself, and their progress and their plans must be
left to unfold by itself. Enough has been said at least to show that the way is not without
light, and however bleak the path seemed without teachers and a temple of the Order, they
are not left to stumble unaided in the darkness of the outer world. For as the Ritual says
"My soul wanders in darkness and I seek the Light of the hidden Knowledge".

In conclusion it is strongly suggested that student closely study two or three of the
discussions in this present volume. One of them is the Cautionary Note which directly follows
this. Another is a document dealing with the Inflation of the Ego, a result which is to be avoided
at all costs by self observation and study. And finally the important article written by Hyatt
and myself concerning some major errors and confusions which students have made in the
past. Other documents scattered throughout the different segments of this book will also be
found supremely helpful in achieving the ends desired.

A CAUTIONARY NOTE

During the period of time when most of this work was in the manuscript phase, and
various typists were working on it, their occasional comments concerning the Golden Dawn
System perturbed me somewhat. It was Christopher Hyatt one of the editors of Falcon Press
who first alerted me to the possibility that this misunderstanding might occur, suggesting
therefore that I interpolate a cautionary word to prevent other readers developing the same
misconception.

He was absolutely right, for some of them, as well as one or two subsequent readers,
seem to have developed the conception that the whole Golden Dawn System was based on
the initiatory rituals, and nothing more. It puzzled me because I had labored under the
delusion that the rituals themselves indicated without equivocation that there was far more to
the system than the rituals themselves, and also because the remainder of the volume itself
elaborated a whole system of magical practice which could exist altogether independently
of the initiatory rituals.

I was so certain of this that to a couple of them I had confided that though for the
time being my interest in writing was exhausted, nonetheless some time in the future I felt
compelled to write yet another book establishing a relationship between Tibetan magical
practices, as for example laid out in Evans Wentz’s book *Milarepa the Tibetan Yogi* and the
Golden Dawn System. There are innumerable parallels which are worth investigating and
enumerating. And these are altogether apart from the matter of initiatory rituals. I feel
strongly therefore that I must not proceed too far with this book without stressing the fact
that there is infinitely more to the Golden Dawn System of Magic than the initiatory and other types of rituals. Not that I want to minimize the importance of their role in the entire system but it comprises so much more that it puzzled me how anyone could avoid the realization that the performance of the rituals satisfactorily depends on so much more. If the student has thoroughly studied the Z-1 and Z-3 documents, it should have dawned upon him that efficacy of any ritual depends entirely on all the participants having acquired considerable skills in the magical work prescribed by the Order.

Apart from the rudimentary art of invocation by means of the Pentagram and Hexagram, there is a vast repertory of techniques which must be used and mastered, not merely to gain advancement to a higher grade in the Order, which is not too terribly important by and of itself, but in order to become a proficient student of Magic these must be not merely known but wholly mastered. For example, assumption of God forms and the ability to build up Telesmatic Images, more or less along the same line, these two are the very foundations of practical theurgy. Then there is the Middle Pillar technique whose importance simply cannot be overemphasized in any way. The student who has neglected to achieve considerable proficiency in this particular practice will find himself frustrated at every turn. And finally there is the vibratory formula of the Middle Pillar. I cannot conceive of a ritual of any kind being successfully consummated without being adept in the use of the vibratory formula. I have elaborated this in a rather new way, I fancy, in that section dealing with this matter, and I urge the prospective student of magic to pay particular attention not only to this, but to all the techniques I have just mentioned.

Nor is the main thesis of the Order the memorization of dry Qabalistic knowledge from the Knowledge Lectures or from any other text for that matter. This material represents the dry bones of Order knowledge, the basic alphabet of what has come to be known as the Magical Language. Every science and every Art has its own language without which there can be little communication. A great deal of undergraduate university work consists mainly of learning different kinds of languages that belong to the various sciences one is learning about. For example, physics has its own terminology without which little headway can be made in mastering its complex mysteries. The same is true of geology which must forever remain a mystery to those who will not master its language. Even in the behavioral sciences a whole new jargon or language must be assimilated. Eventually many students learn to use the jargon so satisfactorily and skillfully that they become unintelligible in their everyday conversations leading their critics to condemn the jargon in which they have steeped themselves. Nonetheless, it is a language of its own. It must be learned, mastered and used in order to become an effective means of communication. Much the same is true of the magical language. It is a highly complex one, and most of this work lays down the elemental principles of this language. The student will do well to take his time mastering it - that is if he has never been exposed to it before. But when he does become familiar with this language, he will never fall into the booby trap that The Complete Golden Dawn System of
*Magic* comprises this item or that item only. It is a vast and comprehensive system that is worthy of considerable effort to make it an integral part of one's thinking and feeling.

Finally of course there is the method of the tattwa vision, also called skrying in the spirit vision. This is most important. However I feel entirely too much attention in the past has been paid to this method at the expense of some of those just listed. There must have been many members of the early Order who had a great talent for skrying, since it led to the possible development of clairvoyance, etc. For this reason, its use was overdone. Not only was this so, but some of the protective methods were neglected, and some of the people became gullible and credulous, and lost their natural scepticism which is one of the indispensable factors absolutely essential to the welfare of the student of magic. Without it he is lost in a wilderness of deception and fantasy. Nothing solid can be based upon this whatsoever. Of course there are also the divinatory methods of the Order. Geomancy and the Tarot. But the student must not stop there. These methods appear to be devoted to divining the future, etc., but it would be a great mistake if your interpretation were limited solely to this. Apart from the fact that the use of these methods develop intuition and the inner psychospiritual senses, there is a whole inner world to be explored and discovered by using the geomantic symbols and the Tarot cards themselves as gateways to another dimension of existence, to another aspect of ourselves of which we ordinarily have little consciousness. And since the work of the Order is based upon self discovery as suggested by the injunction in the Neophyte Ritual "Quit the night and seek the Day," and by the very name of the Order itself - The Golden Dawn, a symbolic representation of the spiritual experience which is the goal of all our work, it is the attainment of the awareness of divinity, and then bringing this divinity to operate in our daily lives in this world of Malkuth which is the outer garment of God. I still like the old Qabalistic aphorism that Kether is in Malkuth, and Malkuth is in Kether but after another manner. This is not unrelated to the Mahayana aphorism that Nirvana is Samsara and Samsara is Nirvana.

Nor must I forget to call attention to something that is all too often neglected. Meditation on the significance and meaning of the magical instruments. They are often made and consecrated by members of the Order and used as always recommended, but rarely do they come to terms with what underlies their common usage. It should be obvious to any long term student that the Lotus Wand for example is a symbol, amongst others, of the spinal column with the Lotus at the top of the head - a channel for the movement of the spinal spirit fire, the Kundalini. (In this connection do make an effort to obtain and read a book by a Hindu named Gopi Krishna entitled *Kundalini*). All the other instruments similarly have profound meanings. In this connection, as an aid to meditation, I can strongly recommend Aleister Crowley's magnificent early book *Part Two of Book Four* dealing with the theory of Magick and its tools. There are some beautiful meditative descriptions of the elemental weapons which the good student cannot afford to overlook or do without. Such insights will grow as he grows, insight and intuition piling on one another until, of course, the ultimate goal of all the work is realized -- enlightenment.
As one becomes proficient in the work of the Order and one's insight and understanding develops, it will become apparent that all of these methods may be tied together and unified to become a magical engine by means of which the Mountain of Initiation may be scaled and the Kingdom of Heaven reached, so that man aspires to God and God aspires to man.

The Order is a magical one. But its mysticism is by no means to be separated from its magic. At first they may seem to be entirely different methods of attaining to the highest. And indeed so they appear to be. But it is the mark of real adeptsip when the student comes to realize that there is no real separation between these methods, and that at the end they are one and the same.

In other words, to come back to the initial theme stated at the outset of this chapter, there is much more to the Order than the initiatory and other types of rituals. There is so much in the Neophyte and Adeptus Minor rituals that are of value to the aspirant, that even if one were to assume that the Order work is essentially that of ritualism, one would really not be far wrong. They contain so much. For example in the Neophyte Ritual, one of the first exhortations one hears is that coming from the Hierophant who states by names and images are all powers awakened and reawakened. The newly initiated Frater or Soror into the Order could spend considerable effort and time meditating on just what this means. When he does this, he will be led into the deepest mysteries of the teachings of the Order, and into some kind of understanding of what all the variety of Order techniques amount to. I can come to rest here about warning the student to dispense with any superficial evaluation of the Order method arrived at by a rapid reading of the several rituals, or of the book itself. The whole system needs to be studied carefully. Don't be misled by the apparent simplicity of the system. It is enormously complex and complicated - and at the same time so beautifully simple. It may take the student some time, perhaps years, to appreciate the simplicity of the Order system, but the expenditure of that time will be found to be worth the effort. Though meditation is not exactly harped on throughout the text, it is mentioned here and there. And my hope is that the good student will do a great deal of meditation upon what he learns and does with the Order work. There is much to be gained. So much is not stated in specific words, but it is in this "non-statement" or understatement that much of the essence of the system is contained.

Just recently (Easter, 1983) another comment was made, one which I have heard before from one of the Order 'failures,' that there is a dearth of the devotional element in the Order work. Ordinarily, this criticism might be expected from a former Church goer steeped in the Bible - or, which amounts to the same thing, a member of the Fellowship of the Rosy Cross, the name of the Waite version of the Golden Dawn.

Ordinarily, this criticism is not worthy of note, save that in the last instance when I heard it, a younger student had just returned from one of the Ashrams in India where he had heard a great deal about bhakta yoga. I can understand this criticism because bhakta is certainly not stressed in the overt sense within the Order work. But I have to remind students that if they study the Order work very closely - as closely as they have been taught
to study the yoga system, they will discover a great deal of emotional content. For instance, on the few occasions when I have witnessed a Neophyte initiation, I have felt very close to an emotional exaltation, almost enough to bring on tears or at the very least a sense of choking, adequate to halt speech. Moreover, the Hierophant of one of the existent Temples, V.H. Soror S.I.A.A., who has officiated at the initiation of some forty Neophytes, also tells me that the ceremony often brings her to the verge of tears.

Apart from that, however, I strongly urge the student who may entertain similar feelings, to read once more a former work of mine What You Should Know About the Golden Dawn, (Falcon Press, Phoenix, AZ. 1983). In that book, many quotations from the different rituals are given, quotations which are not only choice English and fine writing, but are good examples of the devotional aspect of the Order's work. These are really worth reviewing quite often so as to renew the sense that the Order is not without its bhakta aspects.

If that is not enough, then I must refer to the work of Aleister Crowley who, after all, whatever is said and done, was once a member of the Order and owes a very great deal to his Initiation therein. I especially suggest reading his instruction which reviews the whole Eastern attitude about bhakta - Liber Astarte vel Bervlli to be found in one of the Equinoxes, or in my book Gems from the Equinox (Falcon Press, Phoenix, AZ. 1982). So far as I am concerned, this Liber is a masterpiece, which I can strongly recommend especially to one complaining of the absence of devotional writing in the Order.

Furthermore, and this I think is paramount, there is Crowley's early masterpiece Three Holy Books originally published by Sangreal Foundation with a short introduction by me, but which I understand will be republished by Samuel Weiser Inc. of New York. This volume contains Liber LXV or The Book of the Heart Girt with a Serpent, Liber VII or Liber Lapidis Lazuli, and finally Liber 813 vel Ararita. All three are superbly written and breathe devotion in every word. I am particularly fond of LXV and VII which Falcon Press is issuing as cassettes, containing Liber LXV, or The Book of the Heart Girt with a Serpent, Liber VII or Liber Lapidis Lazuli, and Liber DCCCXIII or Ararita. Periodically I will play the tape on retiring to bed at night, and permitting myself to fall asleep listening to its beauty and devotion. It may be stretching definitions of things pretty far to state that these may be considered part of the Order's devotional literature. But on the other hand I would rather consider these to be in that category than the religious lucubrations of Mr. A.E. Waite who was also once a member of the Order. He founded his own Fellowship, and rewrote the Rituals (three of which are included in a later section of this book) to include many excerpts from the Bible and perhaps from the Roman missal. I am not to be construed as being antagonistic to the latter by any means, but I do state strongly that if I must use one or the other, I prefer to use the so-called holy books of Aleister Crowley. They convey more devotion and love to me than almost anything else. So that if there is actually a dearth of devotional material in the Rituals and work of the Order, it is more than compensated for by reference to the work of a former member, Aleister Crowley. I trust that this will be the end of any complaints about this topic.
Over the past fifty years I have insisted that the serious magical student seek a course of therapy as a safeguard against some of the catastrophic results which appear to overtake too many of our promising students.

The difficulties seem to arise from the following:

THE SUPEREGO AND THE H.G.A.

A. The confusion between the Freudian superego (the unconscious infantile conscience) and the Order's concept of the Higher and Divine Genius (or the H.G.A.)

Many students as well as those not involved with Magic often substitute a form of their infantile conscience for one form of "Higher Self" or another. This can lead to nothing but disaster. Instead of being guided by a Higher Genius the person is really at the mercy of infantile "voices" and values, so-called brain chatter. Not only does this cause undue individual suffering and deception, it also causes a complete halt to any real progress in the Theurgic arts and sciences. To a large extent this confusion contributes to the often "bad" reputation students of the occult possess.

Those of you familiar with the history of the Order can find glowing examples of this folly. However there is no need to delve this deeply. Almost any group or Order has members and often leaders who have fallen head long into this pit dug for the unwary.

THE INFLATION OF THE EGO

B. There is a frightening frequency of the occurrence of the inflation of the ego -- sometimes referred to as infantile megalomania. To help the student understand this difficulty let us define the healthy ego as a computer type decision maker. The ego's function is to help the person make decisions based on hard data. The purpose of this function should be that of survival and personal fulfillment on various levels or planes. In one sense the healthy ego is more or less non-personal. It realizes cause and effect in Malkuth, and understands its limitations.

On the other hand infantile megalomania is a natural occurrence in infancy, and with proper development has been outgrown by the healthy adult ego. However, while this is the ideal it rarely occurs in practice, and requires some form of "therapy" Eastern or Western to accomplish this goal. In the practice of Magic or anything which releases unusual amounts of energy from the unconscious the infantile megalomaniacal substructure is re-activated, and all the illusions and delusions of self importance and elevation of babyhood re-emerge.
This flattery overwhelms the ego. The person takes the impersonal and universal nature of the powers he or she experiences as if he or she created the powers or experiences by what they call - *themselves*.

If this experience called by Jung the "Mana Personality" persists for too long a period the person becomes ego-maniacal and thoroughly self-centered. This can be observed in patients undergoing psychotherapy as well as in the so-called normal man on the street. This excessive self-admiration or as Jung puts it "the naive concretization of primordial images" leads to an overinflated ego which in the end leads directly to disaster and contradicts in toto the purpose of the Great Work.

The student should be also cautioned that the opposite of infantile megalomania is not milk-toast humility and passiveness. The latter is the sine qua non of a deeply buried and potentially more dangerous form of infantile megalomania.

**THE PROPER ATTITUDE TOWARD THE INSTINCTS**

C. There is a danger of the blatant acting out of instincts which have been distorted through repression and denial on the one hand or their compulsive repression leading to a boring and unfulfilled sex life. Almost everyone raised in the current Judaic-Christian morality suffers inevitably from a totally distorted attitude towards this topic as well as to all biologic functions in general. Therefore a complete sex life which is not only pleasurable but aids in the evolution of the Soul is totally out of the question. What is required is a healthy attitude toward all bodily functions, remembering always that Kether is in Malkuth and Malkuth is in Kether, but after another manner.

Those involved with the Great Work have often found themselves falling into the camps of excess in one direction or another, i.e. too much or too little. The proper use and enjoyment of sex is a necessary part in the discovery and development of the Higher Genius. Aleister Crowley is one of very few who has recognized the reality of this problem, although he himself at times, due to his Plymouth Brethren upbringing, fell into the same booby trap. Most of us are plagued by an average somewhat inhibited sex life, or worse yet a compulsive acting out of our repressed sexual drives. These attitudes do not aid the development of self-expression, deep and total relaxation, or serve as a vehicle for opening the deeper channels which lie within.

**THE PROBLEM OF RELIGION AND THE GREAT WORK**

This opens the way to a discussion of a very serious point which has long been on my mind. It emerges into the open by the inclusion in this volume of some of the Rituals of A.E. Waite. Mathers and the Order he founded were only nominally Christian. One has to search meticulously through the Rituals and other teaching for serious literal interpretations of the historical Jesus. In reality they are absent. The references to Osiris as a symbol of man-made - perfect could be those of any of the mythical Mediterranean crucified Gods, of whom there were many. The Order was a Hermetic Brotherhood and Christianity played
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only a minimal role in its operation. Mathers was on friendly with Anna Kingsford who had founded another Hermetic Society in which Christianity did play a prominent part. But he never permitted this friendship to influence him to make his Society similar to hers.

There is a very interesting set of concepts here that need only to be touched on. And that is the constant effort made by some occult teachers to Christianize the ancient wisdom religion. I have already mentioned Anna Kingsford as one. Another, who influenced Dr. Felkins tremendously was Rudolph Steiner who seemed determined to Christianize occultism in grotesque ways that are fundamentally opposed to the innate conceptual nature of Magic. In this he was following in the footsteps of Annie Besant and Bishop Leadbeater who had already succeeded in corrupting Blavatskian Theosophy, trans-forming it into a Christian occultism with Eastern overtones. Though Steiner was in conflict with them, nonetheless their doctrines must have affected him profoundly, despite his so-called clairvoyance being in opposition to the so-called clairvoyance of Leadbeater.

While this was going on Waite who had been raised as a Roman Catholic seemed determined to follow in the footsteps of the above named teachers. After the revolt of 1900 in the Order he was one of the several committee members who ran the Order. Later he pulled out from this committee to form his own Fellowship of The Rosy Cross. When this happened he totally revised not merely the rituals of the Order but the entire philosophic context of the Order. In this volume three of his Rituals are included. From them the discriminating reader will be able to determine to what extent this perversion of the Order methodology had advanced. There is almost no relationship between the teachings originally laid down and the later biblical emphasis introduced by Waite.

This of course resulted in the introduction of Church concepts of morality and purity which are evident in almost everything that Waite wrote. His whole attitude became sex-negative as well as occult-negative. He made it almost a point of honour to eradicate any reference to every item in the Magical curriculum laid down by Mathers and Westcott. Fortunately when he died in the late 1930's his Order died with him and so did his sex-negative attitudes, as well as his wretched pompous English -- characterized by a need to use Latin phrases where simple English would have been much better. Contrary to the common point of view he must have been a very ambitious person and this is made evident by the pompous titles he gave both to himself in the Rituals as well as to his attendant officers.

EGOTISM

One of the great dangers inherent within the practice of Magic and indeed of all the occult arts -- is the development of an enormous egotism characterized by messianic feelings, infantile omnipotence and the utter destruction of any capacity for effective self-criticism. It appears that as the student becomes more adept in the skills of meditation, skrying, or ceremonial work, he becomes more threatened by an inflation of the ego. It appears slowly and insidiously, without apparent warning. Only those people who are closely related to or associated with the student become aware of the subtle metamorphosis
that occurs. The student rarely is conscious of this unconscious transformation. Attempting to make him aware of this egotism is doomed to failure; it is like knocking on a stone wall.

It seems to afflict the aspirant who functions outside the borders of an occult order or legitimate magical school. In this sense, most students come within the jurisdiction of this definition. Those who practice their occult work under the aegis of a legitimate magical body or under the guidance of an experienced and wise guru or teacher seem to be more protected from this inflation -- unless the guru has himself fallen under the spell of his own messianic fantasies and inflation. If he has, then he communicates his fatal sickness to his students. Or else he is wholly blinded to the debacle about to occur to his student.

One has only to look at the history of most modern occultists and I use them preferentially because their history is more readily authenticated than those of earlier times - - to perceive how valid this phenomenon is. So many of them developed fantastic notions of their own unique importance and role in the world or even cosmic picture. Only recently I heard of one who claimed to have been the teacher of Jesus! There are an almost infinite number of variations of this theme.

It is a definite and ever present danger, and all students of occultism within or without occult orders must become conscious of this phenomenon. Otherwise they are doomed. They experience what appears to be at first an enhancement of life-feelings, a rich harvest of previously unknown information and knowledge, and the awareness that destiny has suddenly acquired a new direction, -- only to collapse later in total frustration, ignominy, and exile from all of society.

From the theoretical viewpoint, the gradual expansion of the confines of the limited ego by magical practices, leads to contact of some kind with the `unconscious'. A new source of energy is released, an energy which is seen as carrying with it not only new feelings but new knowledge and a greater capacity for self-confidence with the ability to impress and motivate one's fellow man. This energy floods the unprepared ego with almost infinite promise. Unless the candidate is properly prepared for this phenomenon, or is guided and guarded by a competent experienced teacher, he is likely to take this seriously. Effective self-criticism seems to have vanished in thin air.

Crowley seems to have been most conscious of this in some of his earlier work. He himself had a couple of admirable teachers -- Alan Bennett, George Cecil Jones and Oscar Eckenstein. For example in one section of Liber 0 he wrote: `This book is very easy to misunderstand; readers are asked to use the most minute critical care in the study of it. even as we have done in its preparation. In this book it is spoken of the Sephiroth and the Paths; of Spirits and Conjurations; of Gods, Spheres, Planes and many other things which may or may not exist. It is immaterial whether these exist or not. By doing certain things certain results will follow; students are most earnestly warned against attributing objective reality or philosophic validity to any of them. There is little danger that any student, however idle or stupid, will fail to get some result; but there is great danger that he will be led astray,
obsessed and overwhelmed by his results, even though it be by those which it is necessary that he should attain. Too often, moreover, he mistaketh the final resting-place for the goal, and taketh off his armour as if he were a victor ere the fight is well begun.'

Some few other occultists familiar with the practical side of things also utter similar warnings. Blavatsky in her *Voice of the Silence* also warns that `under every flower a serpent coiled.' And in a footnote in this warning, she adds: The astral region, the psychic world of supersensuous perception and of deceptive sights -- the world of mediums. It is the great `Astral Serpent' of Eliphas Levi. No blossom picked in those regions has ever yet been brought down to earth without its serpent coiled around the stem. It is the world of the Great Illusion.

Only a good guru of almost superhuman powers of effective self-evaluation and examination provide the means of avoiding inflation and the consequent disaster. A third means is almost any form of good psychotherapy. The latter appears to be able to drain off the massive uncontrolled quantities of energy that are released and direct them into new and constructive goals. Those Reichians who have an understanding of `occult' matters would appear to be more effective than most in dealing with the phenomenon.

Jung has also described it most extensively in an extraordinarily good essay in a book entitled *Two Essays on Analytical Psychology*. However, the methods of therapy described by Jung and practised by his followers leave a lot to be desired. Every occult student should not merely read this book but own it, in order to provide the opportunity to read and re-read many times the chapter dealing with inflation of the ego.

It is his contention that the analysand, the patient undergoing therapy -- analagous to the enterprising student beginning his occult work -- attempts to identify his ego with the collective psyche. He does this as a means of escaping the pain and anxiety resulting from the collapse of his conscious persona or self, which is one of the primary effects of the analysis. To free himself from the seductive embrace of the collective psyche, instead of denying it as some others have done, he accepts it so totally that he is devoured or overwhelmed by it, becomes lost in it, and thus is no longer capable of perceiving it as a separate entity. As another student once put it, instead of realizing that they have become illuminated by God, they affirm that they are God. Thus the inflation begins. It ends disastrously when or if the `God' discovers he is not omniscient or omnipotent. But by then it is generally too late.

It would not do the student harm to re-read the statement by Hyatt and myself on the problems confronting the serious occult student in the beginning of this book. Also while at times outrageous Hyatt's book *Undoing Yourself with Energized Meditation* (Falcon Press, 1982), makes good sense in this context.
The Knowledge Lectures of the Golden Dawn were fragments, isolated and brief, of general occult information that were handed to the student after each initiation. He was instructed to memorize them, to make them part of his basic mental equipment.

The information consisted primarily of some rudimentary Qabalistic theory, plus of course the Hebrew Alphabet, bits of astrological data, the names of the Tarot cards and their simplest attributions, some geomantic symbols, and a few samples of general occult symbolism. None of these was in depth. So that unless the student had done a great deal of previous individual study and meditation on what he now studied, he was indeed at a loose end. The result was that he could, and often did, wind up hopelessly confused, without the slightest idea of what all this information really amounted to, and gave up the work of the Order.

S. L. Mathers' book *The Kabballah Unveiled* had only just been published prior to the formation of the Hermetic Order of the Golden Dawn (in the Outer). Much of the Qabalistic information of several Knowledge Lectures quite evidently had been extrapolated from his Introduction to this book. For the average student this Introduction is a goldmine, a most useful piece of work -- though I cannot say as much for the text itself which is the essence of needless obscurity. A large part of the Introduction is herewith duplicated to show the connections between the book and Knowledge Lectures.

Apart from this book, there were not a great many authorities students could consult in order to enlarge and round out their information of what the Knowledge Lectures were merely hinting at. There was of course the library of the British Museum where Mathers himself had spent a vast amount of time digging out archaic magical material. I doubt however that many others would have bothered with that magnificent storehouse of source material. He therefore deserves enormous commendation for his energy, insight and ability to probe into and clarify the obscure and archaic literature that he was determined to find. Some critics have been capriciously hostile assuming that any Tom, Dick or Harry would have had the perspicacity and intelligence to have discovered the information that Mathers was looking for. I have spent never ending hours over periods of months and years in the mid-thirties attempting, fruitlessly, to duplicate what Mathers, in his genius, knew what he was looking for.

Some astrological works were also available, with the beginning of an outpouring of Theosophical and related literature. These would have been of considerable value. At least some over-all picture of the system would have been provided, albeit from an Eastern point of view. But this was supposed to be the root of the Western Esoteric Tradition.

Alchemical texts were not in general circulation at that time either. A. E. Waite had not begun his task of editing and publishing Latin and Greek translations made by some of the older Golden Dawn clerical members. Since that time the alchemical field has evidenced a renaissance with the appearance of many fine texts. A recent book by Frater Albertus *The
Alchemists Handbook (Samuel Weiser Inc., New York) will provide a depth of material not otherwise available. It throws much light on some of the dark utterances of the Golden Dawn Knowledge Lectures which otherwise would not make much sense.

So far as the Tarot was concerned, much the same situation prevailed. There was little available in English. Mathers' own booklet was worthless. I imagine it was written and published to put people off the track rather than to help them, a ridiculous attitude typical of that period of time. It should never have been written or published. Paul F. Case's book on the Tarot, had it then existed, would have proved invaluable.

Franz Hartman, with Theosophical connections had written a book on Geomancy based on earlier writings. It would have provided additional material the enterprising student could have used, though the esoteric keys unique to the Golden Dawn's later Inner Order work were not described. He was also the author-editor of In the Pronaos of the Temple, a very informative little book which reproduced some of the forgotten Rosicrucian legends and source material from an earlier period of time. And we must not forget what has since become a classic in the Rosicrucian and Alchemical fields The Secret Symbols of the Rosicrucians.

General symbolism could have been picked up from a variety of miscellaneous sources. There was a general stirring, and occult and spiritual matters were in the air.

But for the general student of the Mysteries who was not a scholar, or had a penchant for independent research, the basic knowledge material was all disconnected data and pretty much of a closed book. All he could do was to memorize the stuff by rote, and ask questions of the Officers of the Temple he belonged to. They may or may not have been too helpful. One of the common cliches was that the elucidation of this or that set of notions was reserved for a higher grade. Very frustrating!

Be that as it may, by the time the student had completed his passage through the grades of the Outer Order he was in possession of a good deal of basic material. A great deal more than one would think at first sight. It was handed out piecemeal which was also a good idea; otherwise were it presented en masse as it was in a previous publication of mine he would have been swamped and overwhelmed by a mass of wholly indigestible material. Whether he was able to tie it all together and integrate it, by the time he got to the Inner Order, into a meaningful and workable system is a moot point. It would be far easier for the modern student to do this than one of a century ago.

However, the fact remains that what was given in the Knowledge Lectures served as the barebones of what could be called the Magical Alphabet. Without this, most occult or magical literature is a closed book. With it, even if only partly understood, you have an open sesame to some of the most profound ideas and practical systems of personal development ever devised. All of this constituted the skeleton of a profound philosophical system.

The task today is so much easier for the student who really wishes to study and master the basics. Several fine works have been written by former students of the Order and which have turned out to be enormously valuable aids in the development of a magical
philosophy. First and foremost perhaps is Dion Fortune's *The Mystical Qabalah*, a beautiful elaboration of the fundamental concepts of the Order. Criticized by the contentious Ellic Howe, it is nonetheless one of the best modern introductions to a difficult subject. Its only flaws might be that she has given too much space to a discussion of the Unknowable in violation of Sir Edwin Arnold's warning (in *The Light of Asia*): "Sink not the string of thoughts into the Unfathomable. Who asks doth err. Who answers errs. Say naught." And then it is marred somewhat by the neo-Theosophical viewpoints of the Besant-Leadbeater clique relative to the Master Jesus, which has no connection at all with the Qabalah, and is even repudiated by her more modern successors such as Gareth Knight. Nonetheless it is strongly recommended.

In the same category, I would place *The Ladder of Lights* by William Gray. It is a superb piece of Qabalistic writing that I am sure will find its own place in posterity. A number of others might be mentioned, but these should provide a starting point for the enterprising student who wishes to get a good handle on an otherwise obscure subject.

In order to integrate, in part, some of the mass of disconnected materials given in the Knowledge Lectures, I have decided to include long quotations from MacGregor Mathers' Introduction to *The Kaballah Unveiled*. I will not say much about the latter book save that it is frightfully obscure, but the Introduction is first rate. *The Kaballah Unveiled* is an English translation from the Latin of Knorr von Rosenroth, a Renaissance scholar who translated portions of the Zohar from Hebrew into Latin. The *Zohar* has in recent years been translated wholly into English by Simon and Sperling (Soncino Press), from which the student may get some idea of what its contents are like. There is an even earlier translation of the first part of the *Zohar* by a William Williams who wrote under the pseudonym of Nurho de Manhar (Wizard Bookshelf, San Diego, 1978), evidently part of his magical motto while in the Second Order of the R.R. et A.C. It is pre-eminently readable, and was originally published in installments in the early part of this century in a magazine published by the American Section of the Theosophical Society. Parts of this will also be quoted from time to time.

While on this topic, I feel impelled to deal with some criticisms made by hostile authors. Some of these people claim that Mathers' contributions to the Knowledge Lectures and the whole corpus of Golden Dawn teaching was based entirely on his research at the British Museum. In other words there was nothing new about the Golden Dawn teaching.

In one sense this is true. In a more profound sense it is wholly false. For example, the Pentagram Ritual. Eliphas Levi does indeed refer to it as the conjuration of the Four. In an old Hebrew prayer given in a Sephardic prayer book, there is a reference to the four Archangels and the quarters in which they reside. But nowhere that I am aware of is there a description of the Pentagram itself, the elemental attributions to its several points, the divine names that accompany them, and any descriptions of the technique or method of describing this Pentagram. Much the same is true of the Hexagram ritual for the invocation or banishing of the planets and Sephiroth of the Tree of Life.
These are elementary points. But they are very important. References will be found to all these ideas, but nowhere will there be found the descriptions required above.

We could go further. However unimportant these matters may seem to the layman or the investigator approaching these topics from the outside, these are several of the most useful magical procedures for which I can find no precedent. For example, there is the vibratory formula of the Middle Pillar, the formation of Telesmatic Images, the specific method of Tattwa vision or Skrying, etc.

It was apparently the intent of the founders not to provide a finished system of philosophy -- such as The Secret Doctrine of Blavatsky, etc. It was intended to be supplemented by further reading, study, meditation, and of course by skrying. In this way, the magical language, and in turn the philosophy, could be developed on a individual basis. For example, a book I wrote as far back as 1932, The Tree of Life, served that purpose for me. It presented a systematic overview of the magical philosophy with some of its practices that, despite its verbosity and addiction to adjectivitis, has nonetheless been lauded as one one of the best current books of its kind.

In effect, I wish to counsel the student not already familiar with this schema, to approach the following material as might have the student of a century ago. Deal with it in small segments so that you do not get overwhelmed by an overview of a vast mass of material which appears to have no unifying principle. The latter is there alright, but the preliminary material needs first to be committed to memory and studied in small segments to avoid psychic indigestion. Dealt with in this manner, some of the books mentioned above, can be approached in a meaningful way and both will benefit considerably -- that is the knowledge material and the recommended books.

THE MAGIC OF THE HEBREW ALPHABET

In various places throughout these volumes of the teachings of the Golden Dawn, it is stated emphatically that the Hebrew letters are magical symbols. For this reason, each student should learn how to form them and write them. Good calligraphy was often absent in the old Order, for I have seen manuscripts that go back a long way, in which the Hebrew letters are atrociously formed. If there is any magic in such an alphabet, the intent is defeated by deformed and ill-formed letters. The student should make a point of learning in some way to write, print or letter these alphabets correctly. A good calligraphic pen, producing thick and thin lines is an absolute essential. A quill must have originally been used centuries ago, but the lettering pens of today are so much superior.

If you don't know how to go about it, it might be the easiest thing to enquire at a local university where Semitic languages are taught to be put in touch with a senior student who can then show you how to write the letters. Failing this, contact a local synagogue. They will not harm you, cook you, or try to convert you. They may be curious as to why you want to know such a feat, but you can make up a half a dozen explanations to account for that - including the truth, that you are studying the Qabalah. They may know less about that than
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you, but at least they may be able to teach you how to write the letters correctly and that is half the battle won.

In the Zohar there is a pretty legend, rather long-winded but eloquent, about each letter of the alphabet, and how B, the second letter of the alphabet, came to be used as the first letter of the first word of the Bible - Berashith meaning In the Beginning.

There are two main translations of the Zohar that you could make use of, depending on which one you may have access to. Some of the libraries may have the translation of Simon and Sperling; others may have the shorter but earlier version of Nurho de Manhar. (Wizard Book Shelf, San Diego, CA. 1978). Regardless of whose translation you use, read or study the account of each letter appearing before God imploring Him to use that particular letter for the first word of Genesis. It is interesting reading, full of symbolism of one kind or another, and may throw a great deal of light for you on the motives for Mathers' statement that Hebrew letters are magical symbols and as such must be treated with respect and honor.

THE MYSTICISM OF THE ALPHABET

"Rabbi Chananya spake, and said: Before creation began, the alphabetical letters were in reversed order; thus the two first words in the Book of Genesis, Berashith, bara, begin with B; the next two, Alihim, ath, with A. Why did it not commence with A, the first letter? The reason of this inversion is as follows: For two thousand years before the creation of the world the letters were concealed and hidden, being objects of divine pleasure and delight.

"When the Divine Being, however, willed to create the world, all the letters appeared before His presence in their reverse order. The first ascended and said: 'Lord of the Universe! let it please Thee to create the world by me, as I am the final letter of the word Emeth - (truth), which is graven on Thy signet ring. Thou Thyself art called Emeth, and therefore it will become Thee, the great King, to begin and create the world by me: Said the Holy One (blessed by He): 'Thou, oh, Tav, are indeed worthy, but I cannot create the world by thee; for thou art destined to be not only the characteristic emblem borne by faithful students of the law, from beginning to end, but also the associate of Maveth (death), of which thou art the final letter. Therefore the creation of the world cannot, must not, be through thee.'

"After Tav had disappeared, Sh ascended and said: 'I pray Thee, Lord of the Universe, as bearing Thy great name Shaddai (almighty), to create the world by me, by the holy name that becometh Thee only.' Said the Holy One: 'Thou art truly, o Shin, worthy, pure and true; but letters that go to form lying and falsehood will associate themselves with thee. viz.: Koph (Q) and Resh (R), and with thee will make up SheQeR (a lie), Falsehood, in order that it may be received and credited, come first with the appearance of truth (Sh), which thou representest, and for this reason I will not create the world by thee.' So Shin departed and Q and R, having heard these words, dared not present themselves before the divine presence.
"TZ then went before Him, saying: 'Because I mark the Zaddikim (the righteous), and Thou Thyself hearest me in Thy name, Zaddik (righteous), and also it is written, The righteous Lord loveth righteousness, it will become Thee to create the world by me.' Then said the Holy One: 'Zaddi, Zaddi, thou art truly righteous, but thou must keep thyself concealed, and thy occult meaning must not be made known or become revealed; and therefore thou must not be used in the creation of the world. Thy original form was a rod, symbol of the male principle, surmounted by Yod, a letter of the holy Name, and also of the Holy Covenant, and emblem of the male principle. (By this, reference is made to the first man, who was androgynous, with faces turning one to the right, the other to the left, as symbolized in the figure of Zaddi in the Hebrew alphabet). But the time will come that thou shall be divided, and thy faces shall then be turned to each other.'

"Zaddi then departed, and P ascended and said: 'I am the beginning of the salvation (Peragna) and deliverance (Peduth) thou will execute in the world. It will be fitting to create it by me.' Thou art worthy,' replied the Holy One, 'but thou also givest rise to Evil (Peshang), and in thy form resemblest those animals who walk with drooping heads, like wicked men who go about with bowed heads and extended hands. I will not, therefore, create the world by thee.'

"To the letter Ayin, the initial of the word Avon (iniquity), though it claimed the origination of Anaya (Modesty), the Holy One said: 'I shall not create the world by thee.' And forthwith Ayin departed.

"S then went and pleaded: 'I am near (Samech) to the fallen ones, as it is written: The Lord upholdeth (soumekh) all them that fall. Thou must return, Samech, to thy place,' was the reply of the Holy One, and must not leave it; for if thou dost, what will become of the fallen, who will need and look to thee for aid and support? Samech forthwith returned, and was followed by N, who said: 'Oh thou Holy One! that Thou mayest be venerated in praises (Nuratehillim), and also because the praise of the righteous will be a Nava (delight), let it please Thee to create the world by me.' To whom He replied: 'Nun, return thou to thy place with the fallen (Nephelim), for whose sake Samech hath gone back to her place, and lean for support upon her.'

"M then followed after, saying: 'Thou wilt by me be called Malech (king).''Truly so,'said He, 'but I will not, for all that, create the world by thee. Go back at once to thy place with thy companion letters, L and CH; for there must be a King, and for the world to be without one would not be seemly. At that moment CH descended from off the throne of light and splendor, exclaiming; 'I am thy glory, create the world by me.' As it stood trembling with excitement before the Holy One, two hundred thousand worlds together with the throne itself were seized with a sudden tremor and seemed ready to fall. 'Caph, Caph!' cried the Holy One, 'what hast thou done? I will not create the world by thee, for thou beginnest Chala (ruin, loss). Return at once to thy place on the throne of glory and abide there!' Then Caph retired and went back to its place.

"Y next appeared and claimed that being the initial letter in the divine name YHVH, it was the best for the work of creation. But the Holy One replied: 'Let it suffice thee to be what
thou art, chief letter in my name and foremost in all my designs, thou must remain where and as thou art!

Then came T and spake before the Eternal One: `Create the world by me, for in me alone is thy goodness (Tobh) and uprightness, for attributes of Thee.'I will not, Oh Teth,'replied the Holy One, `use thee in the creation of the world, because the goodness within thee is hidden and concealed from sight as it is written, `How great is Thy goodness which Thou hidest from them that fear Thee.' Seeing thou wilt remain invisible to the world I am about to create, and furthermore because of the goodness hidden within thee, the gates of the temple will sink into the earth as it is written, `Her gates are sunk into the ground,' and besides all this, thou with thy comrade the letter Cheth (CH) composed sin. Therefore, these letters will never enter in the names of the twelve holy tribes. On hearing these words Ch went not before the Holy One, but returned at once to its place.

"Z then went up and urged its claim, saying: `Thy children will through me keep the Sabbath, as it is written: Remember (Zecor) the Sabbath to keep it holy. Thou, Oh Zain,' replied the Holy one, `art of too warlike a form, resembling as thou dost a spear. I cannot use thee in the creation of the world.'

When Z heard this decision, like N it retired and gave place to V, who said: `I am a letter in thy Holy name.' The Eternal One answered and said, `remain contented, Oh V that together with H you are in the great name. I shall not choose you by whom to create the world.'

"D. accompanied by G, went before the Divine Presence. To them it was said, `Let it suffice you, that so long as you are conjoined and associated, there will always be the poor on the earth who will need succor and help. Daleth (D) - poverty and Gimel (G) - help or the benefactor. Therefore both of you keep together, the one helping the other.'(In the Hebrew alphabet G and D are successive letters).

"Then came B and said: `Create the world by me, because I am the initial letter of Beracha (blessing) and through me all will bless thee, both in the world above as in the world below.'Truly, Oh B,' said the Holy One, `I will surely create the world by thee only.'

"Hearing these words, A remained in its place and went not into the Divine Presence, who therefore exclaimed `Aleph (A) Aleph! why comest thou not before me as all the other letters'? Then replied A: `Lord and sovereign of the universe, it is because I have observed that (B excepted) they have returned as they went, without success. Why therefore, should I come before thee, since thou hast already given B the great and precious gift we all of us craved and desired. Moreover, it becometh not the monarch of the universe to withdraw and take back his presents from one subject and give them to another.' To these words the Holy One responded: `Aleph, Aleph! Thou shalt be the first of all letters and my unity shall be symbolized only by thee. In all conceptions and ideas human or divine, in every act and deed begun, carried on and completed, in all of them shalt thou be the first, the beginning.'

"Therefore did the Holy One make the letters of the celestial alphabet, capitals, and those of the earthly, small, each corresponding to one another. Therefore also the Book of Genesis begins with two words whose initials are B, viz/ : Berashith Bara (in the beginning
created) followed by two others, whose initials are A, viz., Alhim ath (God, the substance of) to show that the letters of these alphabets celestial and earthly are one and the same by which every creature and thing in the universe has been formed and produced."

CONCERNING HEBREW PRONUNCIATION

Recently, a noted occult writer wrote me a letter asking why it was that the Hebrew pronunciations given in an earlier and now obsolete book of mine on the Qabalah differed radically from almost every other contemporary Qabalistic writer. When answering him, it had been my intention to assert that the explanations had already been given. When, however, I proceeded to examine the obsolete book anew, I found that this had been carelessly omitted. (Falcon Press has just issued several tapes which give the correct pronunciation of most of the Qabalistic and other words used in this text.)

My reply took a page and a half to clarify the issue. In order to eliminate possible repetitions of this expenditure of time and effort, let me offer the following.

I can best begin by asserting that no matter where or by whom spoken, English is English. The accents used, for example, in the North of England are entirely different from those employed in Kent or Sussex in the South of England. The English of Wales sounds strangely melodious compared to that of Surrey or Northampton. All however are English.

Much the same is true in the United States. The accent of an inhabitant of Minnesota is entirely different from one who lives in Alabama or Georgia. All speak that variety of English we know as American. Which one is correct?

Let me say that there is no standard or fixed accent which is accepted universally as authoritative. I fancy much the same is true of every other language. Northern and Southern Italian vary in many ways. So also in Germany, France and elsewhere. Accents and dialects are integral parts of the linguistic process.

This is true also in Hebrew which is part of the magical language of what has come to be called the Western esoteric tradition. There are two main streams of Hebrew pronunciation called the Ashkenazic relating to North Europe, England and the United States, and the Sephardic spoken in the Mediterranean and Levantine areas. The history of these two streams is really irrelevant to this essay. Anyone interested can do a little research in a good encyclopedia.

The Mediterranean area, as we know historically, achieved a higher level of cultural development far earlier than did Northern Europe. Much of the Qabalistic literature had its origins in Spain where there was a fascinating merger of Christian, Arabic and Hebrew mysticisms in pre-Zoharic times, as well as in the Levantine area as a whole. The obvious result of this cultural superiority was that the spoken Hebrew had a Sephardic accent. When the literature came to be translated by later scholars and Christian Qabalists, the translations or better still transliterations took on the Sephardic flavor.

Much later in the 18th century, when there was a revival of Jewish mysticism called Chassidism, in Central Europe, Poland and Russia, the Ashkenazic accent or dialect was
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employed. Regardless of how popular Chassidism became, English translators persisted on the whole in using the Sephardic dialect, which is interesting because Baal Shem, the founder of what became the Chassidic movement, obviously used Ashkenazic Hebrew. It seems, however, that the Sephardic dialect and the whole Qabalistic literary corpus were intimately bound together, so that very few could conceive that there was any other way of transliterating Hebrew. This persisted right up to modern times. S.L. Mathers in his Kaballah Unveiled, Arthur E. Waite in all of his Qabalistic writings, and Frater Albertus in one of the early Alchemical Bulletins, amongst many other distinguished writers, all used the Sephardic dialect.

It so happened that when I began my interest in the Qabalah in my mid-teens, I wanted to be able to translate some of the important books and manuscripts that yet remained to be rendered into English. The head of the Semitic Division of the Library of Congress whom I came to know in those days - I must have made myself a young nuisance to him requesting information about Qabalistic texts in English - recommended that I get a tutor from whom I could learn Hebrew. As a result I had a year’s intensive training in Hebrew from a young man attending George Washington University in Washington, D.C., where I then lived.

Many years later, when I had learned to manipulate letters and numbers (Gematria) with some dexterity, I found that on occasion the Ashkenazic transliterations were far more useful and illuminating than the Sephardic, as I demonstrated in an earlier but now obsolete book on the Qabalah. Various people to whom I spoke as a very young man showed not the least interest, so I kept my counsel to myself.

A large number of personal notes and quotations from various authorities gradually accumulated over the course of years. In 1931, while I was in a London literary environment, serving as a secretary to first one and then another novelist and author, I was encouraged to put my ideas in book form. I did so. It became my first published book a long time ago. I had hoped that the use of the Ashkenazic dialect which had solved a number of gematria problems for me, would attract some attention from other students and authorities and be used constructively in other texts. No such thing happened. Since that book was written in the early 1930’s, I have seen my Ashkenazic transliterations used only three or four times at most. I was disappointed, I must confess, so that in later writings I dropped it, returning to the more conventional spelling and transliteration of the Hebrew alphabet and Qabalistic terms.

When the State of Israel declared its independence in 1947, with Hebrew as its official language, naturally the Sephardic dialect was used since Palestine was part of the Levantine area. That confirmed my decision to drop the Ashkenazic style of transliteration.

It must not be supposed however that every Jewish community in Europe or the United States has dropped the Ashkenazic dialect by any manner or means. It is still used. But if you went to the State of Israel, your Ashkenazic dialect will hardly be understood, any more than you could make heads or tails out of the Sephardic dialect if you happened to be an Ashkenazi.
It is rather as if someone born and bred in Northumberland or Yorkshire could make much sense out of the Cockney accent used in parts of London. Some Australians have a version of the Cockney accent, with all its colloquialisms, that makes them rather hard to understand at first. But, never let it be forgotten, they are all speaking English - in much the same way that anyone speaking the Ashkenazic dialect or the Sephardic dialect is speaking or reading Hebrew.

This is the core of the Hebrew language problem of the Qabalah in the simplest possible terms. So when I have used "Bes" or "Ches" or "Tes" I am referring to the same letters as "Beth," "Cheth," or "Teth." Keser and Tipharas and Malkus are no other than Kether and Tiphareth and Malkuth - and so on and so forth. I still suggest that the student of QBL - as Frater Achad and Frater Albertus choose to term the subject matter - learn both dialects. He may find one more useful than another in certain specific areas. When he wishes to discover the numerology or Gematria of his name, for whatever reason he may have in mind, he may get much further by the use of one rather than the other, and achieve his objectives more readily.

The student must discover which of these two suits his own personal predilection and answers to the necessity imposed by the results of study and experience. The Order teaching employs the Sephardic pronunciation, and I have not ventured to interfere with that in any way at all. I simply mention the matter here to render impossible the likelihood of further confusion arising.

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".

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. . . 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 Muller'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.

(N.B. To these words of Mathers I must add my own praise. For ever since I first discovered this book around 1925, it has been a constant source of reference for me, and most of one of my early books, A Garden of Pomegranates was in point of fact predicated on frequent reading of this text. Its historical material, though brief, I found extremely accurate; more details may be found in Gershom Sholem's book, Major Trends in Jewish Mysticism, which is another goldmine not under any circumstances to be neglected by the good student.)

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 restlessely 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 Qabalah 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 proplasts 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
Qabalism.

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. But, the whole work of the Golden Dawn is in fact
the elucidation of this topic.

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 ypauuateia. 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-5, 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 short-hand 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 RA H ALHIM AhIQBLV IShRAL ThVRH, Berashith Rah/ Elohim Shel'equebelo Israel Torah: "In the beginning the Elohim saw that Israel would accept the law."

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 LN V HSh M I M H, Mi Iaulah Leno Ha-Shama yimah, "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 1 T Ch Z V H D G B A
M N S 0 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:
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, etc. 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 T P (f) P Ch N (f) 0 Z

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, etc. 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.

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, א, is said to symbolize a Vau,
ו, between a Yod, י, and a Daleth, ד; and thus the letter itself represents the word Y V D, Yod.
Similarly the shape of the letter He, הת, represents the word Daleth, ד, with a Yod, י,
written at the lower left-hand corner, etc.

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 equals 277, is 30 + 600 + 200 + 2 + 5 equals 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, etc., is the prayer known as the Shema Yisrael. It begins, "ShMo
ISHRAL IHVH ALHINV IHVH AChD, Shemaa Yisrael, Tetragrammaton Elohino
Tetragrammaton Achad: "Hear, 0 Israel, Tetragrammaton our God is Tetragrammaton
Unity."

In this verse the terminal letter 0 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 0, being of the value of 70, shows that the
law may be explained in seventy different ways, and the D equals 4 equals 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, etc., etc. There are many other
points worthy of consideration in this prayer, but time will not permit me to dwell on
them.

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...

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...

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; fora 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 Bhagavad Gita, ch. ix., it is said, "I am Immortality and also death; and I, O Arjuna! 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 Gudakesa! see today the whole universe, including everything moveable and immovable, all in one." And again (ibid.) Arjuna 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 cannot be anything but negative subsistence; it cannot develop; for 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 equals 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, equals Without Limit. And the third veil is AIN SVP AVR, Ain Soph Aur equals 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, etc.

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 SPIRVTTh, 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, E/oh, 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 1 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 definiton, 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 Sephira 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 lomin, 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 Sephira 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 Sephira). 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 Auilh.
Under this Sephira 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 Sephira contained the other nine, and produced them in succession, thus:

The number 2, or the Duad. The name of the second Sephira is ChKMH, Chokmah, Wisdom, a masculine active potency reflected from Kether, as I have before explained. This Sephira is the active and evident Father, to whom the Mother is united, to whom are attributed the Divine Names, IH, Yoh, and IHVH, Tetragrammaton; and among the angelic hosts by AVPNIM, Auphanim, the Wheels (Ezek i.). The second Sephira is also called AB, Ab, the Father.

The third Sephira, 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 Sephira completes and makes evident the supernal Trinity. It is also called AMA, Ama, Mother, and AIMA, Alma, 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 certain/r 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 Sephira 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, Eloh, and the angelic name ShRPIM, Seraphim (Isa. vi. 6). This Sephira is also called PChD, Pachad, Fear.

The number 6. And from these two issued the uniting Sephira, ThPARTh, Tiphareth, Beauty or Mildness, represented by the Divine Name ALVH VDOTh, Eloah Va-Daath, and the angelic names, ShNANIM Shinanim, (Ps. lxviii. 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 Sephira, 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 Sephira 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, Tharshishim, 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 ShDE, 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..."

Let me leave Mathers' Introduction for a brief moment in order to dilate on one of the important topics he dealt with.

CONCERNING THE HIERARCHIES

A set of names and ideas which frequently seem to get mixed up and confused, relates to the hierarchies of intelligent beings of the Sephiroth, Signs, Planets and Elements. It will become evident, very early in one's study of the Qabalah and the Tree of Life as given in this hook, there is a magical technique for invoking each constituent of these hierarchies. This being the case, it is imperative that one's mind be absolutely clear as to the nature of the hierarchy being dealt with, and where it belongs. For example, the first Sephirah is named Kether, the Crown Its divine name is Eheieh, meaning I will be. This is the future tense in Hebrew grammar; its Archangel is Metatron, and its Choir of Angels is the Chayoth ha-Qadosh, and its Palace in
Assiah is Rashith ha-Gilgaleem. Each one of these hierarchical names refers also to one of the four Qabalistic worlds. The first to ATZILUTH -- the Archetypal World. The second to BRIAH -- the Creative World. The third to YETZIRAH -- the Formative World -- and ASSIAH is the World of Action or Manifestation.

These names should certainly be committed to memory. One means of ensuring this is to draw a good copy of the Tree of Life on a full sheet of typing paper, and run off a couple of dozen or more xerox copies. Then each set of correspondences can simply be copied on one of the duplicated Trees, enabling one to see at a glance the associations, inferences, etc.

Now one of the attributions to Kether is Air, primal Air. The element Air has its own hierarchy as follows: The divine Name is given as Shaddai El Chai, its Archangel is Raphael, its Angel is Chassan, the Ruler is Ariel, and the King is Paralda. Actually this set of attributions should belong lower down on the Tree than Kether, undoubtedly in Yesod. But I will deal with that later.

For the time being, however, consider the fact that this hierarchical relation to Air is also attributed to Kether, the Crown. It would be a gross misunderstanding of Qabalistic principles to confuse the individual members of each hierarchy with the other, as is commonly done. Metatron, the Archangel of Kether, has nothing whatsoever to do with the element Air. Nor has the Archangel Raphael, who rules over the element Air, anything whatsoever to do with Kether. Much the same is true of the remaining members of the hierarchy. Each one must be considered separately and individually. There must be no confusion. (This is clarified on one of our G.D. tapes).

Take Geburah, another example. It is the 5th Sephirah on the Tree, and to it is referred the planet Mars and the element of Fire (reflected downwards from Chokmah. See the chart which depicts the reflection of the three elements downwards and crosswise on the Tree.) That means, apart from other more complicated features (if one considers them as complications), there are three entirely separate hierarchies. One for Geburah. Another for Mars, and yet a third for Fire. Each must be kept separate from the other.

The divine name for Geburah is Elohim Gibor. The Archangel is Kamael, and the Choir of Angels is Seraphim, and its Assiatic Palace is Mars, Maadim.

Now the hierarchy for Mars is of course Elohim Gibor, but the Angel is Zamael, the Intelligence is Graphiel, and its Spirit is Bartzabel. These two sets of hierarchical names bear absolutely no relationship with one another. They must be kept in separate watertight compartments in one's brain, so that any one name of any one hierarchy does not leak over and create confusion in the other hierarchy. I repeat and am most emphatic on this score, for even some of the better authorities fall into this booby-trap, which is dug for the unwary. This warning could be reiterated frequently and should be printed on every few pages in the student's own notebooks, so that it serves as an ever present reminder -- keep the hierarchies separate! One may not say that Mars is Geburah. Mars has its own
hierarchy which is separate from that of Geburah. We may say that among the many attributions given to Geburah, and they are manifold, one of them and only one is Mars. So since the part is not greater than the whole, Mars with its own particular kinds of attributions occupies a lesser space than the category of Geburah in which it is included.

The problem for the novice and the so-called advanced student is that there is another set of attributions to Geburah with another hierarchy altogether. For example in common parlance the student may say Geburah is Fire. This is not true! Fire is but another one of the attributions to Geburah in the same category as is Mars. And just as Mars has its own hierarchy so also does the element of Fire. The hierarchy of Fire again must not be confused with the hierarchy of Mars or that of Geburah.

The element of Fire diagonally reflected down the Tree from the Sephirah Chokmah, has its own hierarchy which is totally distinct and separate from the preceding two. For instance its divine name is Yhvh Tzabaoth (which more or less links it to Netzach), while the Archangel is Michael, the King is Aral. (He must not be confused with the Ruler of Air Ariel, nor with Auriel who is the Archangel of Earth). The King of Fire is Seraph (not to be confused with the Seraphim who are the Choir of Angels of Geburah), and its Ruler is Djin.

I know of countless numbers of students throughout the years who have never mastered this particular set of attributions and hopelessly confuse one with the other. The result is a hodge-podge of attributions, none of which make sense and then to excuse their confusion and lack of true understanding of semantic principles they begin to talk of "blinds" in the teaching.

There is another point here that must be referred to. For example: Raphael is the Archangel of Air. The Archangel of Tiphareth is also Raphael. The Angel of Mercury is also Raphael.

Now is this the same "person" or are they different beings?

From the practical magical point of view, when invoking any one of these beings, the divine Name used will be quite different and of course the Pentagram or the Hexagram will be different too. The intention is altogether different; this is a significant factor that will differentiate results. The Archangel of Air is invoked by the Air Pentagram. The Archangel of Tiphareth will be invoked by a Hexagram of the Sun, as will the Angel of Mercury by the Hexagram of Hod. That disposes of the practical aspect.

But there is a more metaphysical topic involved, which I think is quite interesting and intriguing. V.H. Frater S.R.M.D. attempted in one of the Enochian papers to deal distantly with this problem, but I do not think the discussion came to a satisfactory conclusion, nor do I think the problem was solved.

The way in which one may look at it is to consider a country where many people have similar names. Smith for example, is one of these found in England, Schmidt in Germany, or Collins or Williams, etc., in Wales, etc. Let us deal with Wales. In a fairly large town in Wales there is going to be a Mr. Williams who is the dairyman. Then there will be Mr.
Williams who has the dry-goods store. I knew a Mr. Williams who was a gardener when once, years ago, I lived in St. Briavels on the Welsh border. And there ought to be a Mr. Williams, the grocer. All are Williams. Are they the same person because they have the same name? Obviously not, though having the same surname, their first or Christian names would be different and so would their vocations.

In much the same way we can distinguish the Archangels and Angels we are talking about. One of them is in the hierarchy of Air - a different kind of profession as it were. Another is in Tiphareth, and the third relates to the planet Mercury. There is no earthly connection between any of these, despite the fact they have the same name. Correspondingly, the divine Names of these three areas is also different. So to call them, or to call upon them, we must know what sphere of action they operate in and act accordingly. They are in effect different "people," different names and use different "tools" as it were.

We will also have to learn to differentiate between the element of Air attributed to Kether, that attributed to Tiphareth, and that attributed to Yesod. The first we can call, merely to provide understandable labels, Celestial Air. To invoke, one should use the divine Name of Kether first before using the hierarchical names belonging to the element of Air. In the case of Tiphareth, we could use the term Divine Air (or even Harmonious Air), using the divine name of Tiphareth first before those of the element of Air. The Air attributed to Yesod could be entitled just Elemental Air, and used with the hierarchical names as given.

The same rationale must be used with the elements of Fire attributed to Chokmah, Geburah and Netzach - Celestial Fire, Divine Fire, and Elemental Fire.

Water - we use rather the same procedure. It is attributed to Binah, Chesed, and Hod - Celestial Water, Divine Water, and Elemental Water, with the same changes in the use of divine names as given above. This procedure will eliminate a great deal of confusion and muddle.

### THE SEPHIROTIC HIERARCHIES

#### KETHER

<table>
<thead>
<tr>
<th>Divine Name (Atziluth)</th>
<th>Archangelic Choir (Briah) (Yetzirah)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eheieh</td>
<td>Chayoth ha-Qadesh</td>
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</tbody>
</table>

#### CHOKMAH

<table>
<thead>
<tr>
<th>Divine Name (Atziluth)</th>
<th>Archangelic Choir (Briah) (Yetzirah)</th>
</tr>
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<tbody>
<tr>
<td>Yah</td>
<td>Auphanim</td>
</tr>
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</table>
## VOLUME ONE

### BINAH

<table>
<thead>
<tr>
<th>Divine Name</th>
<th>Archangelic</th>
<th>Angelic Choir</th>
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</thead>
<tbody>
<tr>
<td>(Atziluth)</td>
<td>(Briah)</td>
<td>(Yetzirah)</td>
</tr>
<tr>
<td>YHVH Elohim</td>
<td>Tzaphqiel</td>
<td>Aralim</td>
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### CHESED

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<tr>
<th>Divine Name</th>
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<tbody>
<tr>
<td>(Atziluth)</td>
<td>(Briah)</td>
<td>(Yetzirah)</td>
</tr>
<tr>
<td>El</td>
<td>Tzadgiel</td>
<td>Chashmalim</td>
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### GEBURAH

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<thead>
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</thead>
<tbody>
<tr>
<td>(Atziluth)</td>
<td>(Briah)</td>
<td>(Yetzirah)</td>
</tr>
<tr>
<td>Elohim Gibor</td>
<td>Kamael</td>
<td>Seraphim</td>
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### TIPHARETH

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<thead>
<tr>
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<th>Angelic Choir</th>
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<tbody>
<tr>
<td>(Atziluth)</td>
<td>(Briah)</td>
<td>(Yetzirah)</td>
</tr>
<tr>
<td>YHVH Eloah ve Daath</td>
<td>Raphael</td>
<td>Melekim</td>
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### NETZACH

<table>
<thead>
<tr>
<th>Divine Name</th>
<th>Archangelic</th>
<th>Angelic Choir</th>
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</thead>
<tbody>
<tr>
<td>(Atziluth)</td>
<td>(Briah)</td>
<td>(Yetzirah)</td>
</tr>
<tr>
<td>YHVH Tzabaoth</td>
<td>Haniel</td>
<td>Elohim</td>
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### HOD

<table>
<thead>
<tr>
<th>Divine Name</th>
<th>Archangelic</th>
<th>Angelic Choir</th>
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</thead>
<tbody>
<tr>
<td>(Atziluth)</td>
<td>(Briah)</td>
<td>(Yetzirah)</td>
</tr>
<tr>
<td>Elohim Tzabaoth</td>
<td>Michael</td>
<td>Beni Elohim</td>
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</tbody>
</table>
YESOD

Divine Name  Archangelic  Angelic Choir
(Atziluth)  (Briah)  (Yetzirah)
Shaddai El Chai  Gabriel  Kerubim

MALKUTH

Divine Name  Archangelic  Angelic Choir
(Atziluth)  (Briah)  (Yetzirah)
Adonai ha Aretz  Sandalphon  Ashim

PLANETARY HIERARCHIES

One of the characteristics of the Qabalah is that each Sephirah, Planet and Element has its own hierarchy. Each hierarchy must be kept distinct and separate. The following gives the hierarchies relative to the Planets.

SATURN

<table>
<thead>
<tr>
<th>Planet</th>
<th>Angel</th>
<th>Intelligence</th>
<th>Spirit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shabbathai</td>
<td>Cassiel</td>
<td>Agiel</td>
<td>Zazel</td>
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</table>
### JUPITER

<table>
<thead>
<tr>
<th>Planet</th>
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<th>Intelligence</th>
<th>Spirit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tzedek</td>
<td>Sachiel</td>
<td>Iophiel</td>
<td>Hismael</td>
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</tbody>
</table>

### MARS

<table>
<thead>
<tr>
<th>Planet</th>
<th>Angel</th>
<th>Intelligence</th>
<th>Spirit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madim</td>
<td>Zamael</td>
<td>Graphiel</td>
<td>Bartzabel</td>
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</tbody>
</table>

### SUN

<table>
<thead>
<tr>
<th>Planet</th>
<th>Angel</th>
<th>Intelligence</th>
<th>Spirit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shemesh</td>
<td>Michael</td>
<td>Nakhiel</td>
<td>Sorath</td>
</tr>
</tbody>
</table>

### VENUS

<table>
<thead>
<tr>
<th>Planet</th>
<th>Angel</th>
<th>Intelligence</th>
<th>Spirit</th>
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</thead>
<tbody>
<tr>
<td>Nogah</td>
<td>Hanael</td>
<td>Hagiel</td>
<td>Kedemel</td>
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### MERCURY

<table>
<thead>
<tr>
<th>Planet</th>
<th>Angel</th>
<th>Intelligence</th>
<th>Spirit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kokab</td>
<td>Raphael</td>
<td>Tiriel</td>
<td>Taphtharharath</td>
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### MOON

<table>
<thead>
<tr>
<th>Planet</th>
<th>Angel</th>
<th>Intelligence</th>
<th>Spirit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Levanah</td>
<td>Gabriel</td>
<td>Malkah be</td>
<td>Schad Barschemoth</td>
</tr>
</tbody>
</table>

| Tarshisim ve-ad |             |               | ha-Shartathan Ruachoth |

| Schechalim     |           |               |                        |
## ELEMENTAL HIERARCHIES

### EARTH - NORTH

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Aretz or Ophir</th>
<th>אֶרֶץ עוֹפִיר</th>
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</thead>
<tbody>
<tr>
<td>Divine name</td>
<td>Adonai ha-Aretz</td>
<td>אֲדֹנָי הָאָרֶץ</td>
</tr>
<tr>
<td>Cardinal point</td>
<td>Tzaphon</td>
<td>תֶזָפֹן</td>
</tr>
<tr>
<td>Archangel</td>
<td>Auriel</td>
<td>אּוּרֵיָא</td>
</tr>
<tr>
<td>Angel</td>
<td>Phorlakh</td>
<td>פּוֹרלוֹאָך</td>
</tr>
<tr>
<td>Ruler</td>
<td>Kerub</td>
<td>כְרֻב</td>
</tr>
<tr>
<td>King</td>
<td>Ghob</td>
<td>גּוָב</td>
</tr>
<tr>
<td>Elementals</td>
<td>Gnomes</td>
<td>גּוֹמֵּה</td>
</tr>
</tbody>
</table>

### AIR - EAST

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Ruach</th>
<th>רוּחָה</th>
</tr>
</thead>
<tbody>
<tr>
<td>Divine name</td>
<td>Shaddai El Chai</td>
<td>שֶׁדַּדי אֵלַ חַי</td>
</tr>
<tr>
<td>Cardinal point</td>
<td>Mizrach</td>
<td>מִיצוֹר</td>
</tr>
<tr>
<td>Archangel</td>
<td>Raphael</td>
<td>רֶפָּאֵל</td>
</tr>
<tr>
<td>Angel</td>
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<tr>
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<td>Ariel</td>
<td>איָרֵיָא</td>
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<tr>
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<td>Paralda</td>
<td>פָּרָלָד</td>
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<tr>
<td>Elementals</td>
<td>Sylphs</td>
<td>סִילְפָּס</td>
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## VOLUME ONE

### WATER - WEST

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Mayim</th>
<th>מים</th>
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<tbody>
<tr>
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<tr>
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<td>מערב</td>
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<tr>
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<td>Gabriel</td>
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<td>Taliahad</td>
<td>פליאדה</td>
</tr>
<tr>
<td>Ruler</td>
<td>Tharsis</td>
<td>תריסים</td>
</tr>
<tr>
<td>Queen</td>
<td>Nichsa</td>
<td>נישה</td>
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### FIRE - SOUTH

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<tr>
<td>Elementals</td>
<td>Salamanders</td>
<td>סلامנדרס</td>
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I now continue with the quotations from Mathers Introduction to *The Kaballah Unveiled*:

"I will now add a few more remarks on the qabalistical meaning of the term MThQLA, *Methegela*, 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. MSLVT, *Masloth*, the sphere of the Zodiac.
4. TZDQ, *Tzadeq*, righteousness, Jupiter
6. SHMSh, *Shemesh*, the solar light, the Sun.
8. KVKB, *Kokab*, the stellar light, Mercury.
9. LBNH, *Levanah*, the lunar flame, the Moon.
10. ChLM ISVDVTh, *Cholorn 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 Kadmon*, 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, OV LM M VShK L, *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-Mevethau*. These three aspects are called the faces, AN PIN, *Anpin*. Thus is the tree of life, OTz ChIM, *Ot: Chaiim*, 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 ATzILVT, 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 HBRIA, Olahm Ha-Briah, the world of creation, also called KORSIA, 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 HQLIPVT, 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, I H V H; and the true pronunciation of it is known to very few...

TETRAGRAMMATON

This is a Latin word meaning "the four lettered name." This name is a Hebrew name for the traditional God of the Old Testament, Jehovah. In Hebrew, the consonants of the latter name are YHVH - thus Tetragrammaton.

Qabalistically, each letter of Tetragrammaton was attributed to one of the four major primitive elements of the ancients. Y equals Fire. H equals Water. Vau equals Air, and the last H or final Heh equals Earth. So that the Tetragrammaton, or the name of Jehovah represents the four basic elements of life. The Biblical Jehovah was the God who flamed in the fire of the holy ground Moses stood on, thundered in the storms around Mount Horeb and Sinai, drowned the Egyptians and their chariots, and opened up the land with earthquakes to destroy the enemies of Israel. Thus he is depicted as an angry and violent God - which is what the four elements of life are. They can be gentle and easy going, but never lose sight of the fact that they are also violent, dangerous and overwhelming. This is Tetragrammaton.

The Letters of the Name are attributed in various ways to the Tree of Life, always carrying with them the attributions of the basic elements. Even when Y, often called the Father, is sometimes attributed to Kether, the fire of creation is referred to. When H, the Mother, is attributed to Chokmah and Binah, we are considering the fine ethereal waters of the creative levels, the substance in which and from which all the worlds were created. V is sometimes referred to Tiphareth, the Son of Yod and Heh of Tetragrammaton, and is the all-encompassing Air - not the Air that we ordinarily breathe oxygen, nitrogen, carbon dioxide, etc...but the vital airs; the pranas without which there is no life.

The final H or Heh is the unredeemed Daughter, the Earth, which is acted upon and formed by the other three elements of letters of Tetragrammaton. She is the unredeemed Daughter until she becomes receptive to the higher influences - consciously and deliberately - and then she becomes transformed into the Bride of Microprosopus or Vau of Tiphareth who brings harmony and beauty to the heavy enduring burdensome qualities of Earth.

All of these together with a host of similar manifold associations and symbols are subsumed under the heading of Tetragrammaton.

Even Tetragrammaton, the testy senior of the Bible, the ever-angry and punitive Jehovah, needs to be transformed and redeemed by the descent of the holy spirit.
represented by the letter Shin. (Shin equals 300. Ruach Elohim translates as the Spirit of the Gods equals 300.) When this Shin descends, splitting asunder the old rigid, hide-bound Tetragrammaton, he becomes transformed into the Pentagrammaton YHShVH, the saved, redeemed and illumined Adept who combines heaven and earth, the Cosmos and the Microcosm all at once. We are now returning once more to Mathers and his lengthy introduction to the Kahallah Unveiled.

He states: "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, VIHH, VHII, IHII, HIIH, VIHI, HVII. 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, 0 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 IHV 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, they read downwards as well as across,

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   AH
  /  \  
 /    \ 
 I H   VH
  \    / 
   IH  
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AHIH, I H V H. 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 Sephirotic 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 I H V H, 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 Sephirotic 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 plane; 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 Neschemah 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 Nephesh, 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...

<table>
<thead>
<tr>
<th>Crown</th>
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<th>Queen</th>
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<tr>
<td>Father</td>
<td>Son</td>
<td>Spirit</td>
</tr>
<tr>
<td>Absolute</td>
<td>Formation</td>
<td>Realization</td>
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</table>

This is completed by the quaternary of:

- **Absolute One**
- **Father - Mother**
- **Son**
- **Bride**

- **Macroprosopus - Vast Countenance**
- **Father - Mother**
- **Microprosopus - Lesser Countenance**
- **Malkuth Queen - Bride**

- **Atziluth - Archetypal**
- **Briah - Creative**
- **Yetzirah - Formative**
- **Assiah - Material**

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

But Chiah is in the soul the archetypal form analogous to Macroprosopus. Wherefore Neschemah, 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 will now revert to the subject of Arikh Anpin and Zauir 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. 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 A H II-I, 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 Hehs, 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 enlightened."

To recapitulate some of Mathers writings above let me affirm that once you have studied the Knowledge Lectures and have become familiar with the Hebrew names and terms used, refer to the excerpts from Mathers' Introduction given here. With only a little effort, the Knowledge Lecture names will be seen to have been drawn from the Introduction. And furthermore the study of the Introduction will tend to clarify much of the material in the Knowledge Lectures.

Further amplification can be obtained by reference to the Qabalistic books already mentioned, so that in a very short time - relative to that consumed by the student of a century ago - he should have an intelligent understanding of the Tree of Life which is the backbone of all Qabalistic study.
ON THE LEAST AMOUNT OF WORK ACTUALLY NECESSARY FOR THE STUDIES OF THE FIRST ORDER GRADES

By

G.H. FRATER S. R. M. D.

What is really necessary to this end is to acquire sufficient knowledge clearly to follow the explanations and instructions given in the successive Grades so that the Candidate does not become unduly bewildered in his endeavors to grasp the meaning through ignorance of the technical expressions employed for that purpose.

It is to aid in this comprehension that the so-called "Knowledge Lectures" exist as apart from those termed "Side-Lectures"; these latter, though not necessarily required to be committed to memory, contain important and interesting matter peculiar to each grade. The "Knowledge Lectures" contained just the amount of carefully sifted out knowledge necessary not only to pass the examination for such and such Grade, but also fairly well to comprehend and follow the Ceremonial Ritual of the Grade itself. Such knowledge then may seem and perhaps is slightly more amplified than a bare pass in the examination might demand. But it is to the student's own interest to learn as thoroughly as he can what is given.

Our subject of study is inexhaustible for it is the Universe itself whose Mysteries we seek to fathom by the aid of that Secret System of Correspondences and Formulas, the especial knowledge of our Order the Keys of the Wisdom of all Time. Our Grades therefore form the ladder which aids us to mount towards this end, a ladder in which not one rung is wanting neither is there a Lacune. We appeal to the soul by the secret formulas hidden in our Ceremonies; to the mind by the special studies of the Order, to the body by the Stations and movements in the Temple and to the whole being by the combinations of these.

Now it must be taken into consideration that many of our members, and those very good ones, have but limited time to devote to the work and studies of the Order owing to the exigencies and occupations of their daily life; and this, though at first sight a drawback, is in reality not so much so as it appears, for on the one side our studies are so different from the ordinary business conditions and avocations of existence that it is a fresh interest and repose of the mind to come to them and on the other hand it avoids the excessive nerve strain and consequent want of mental balance, frequently induced by too continuous an application to psychic and occult experiments and practices, whether theoretical or practical. It is surprising how much can be accomplished by a little time regularly given to the study of any subject whatever and in this way the mind does not get so fatigued and tired through close application for too long a period.

Touching as they do a variety of subjects though not so distinct from each other as at first sight they would appear to be; the effect of the Knowledge Lectures is to seem more formidable to tackle than they really are, and to resolutely start on them is more than half
the battle gained already. They are far less difficult than they look. The first impression usually produced on the Neophyte may be thus expressed Oh! I've got to learn Hebrew, and become a grammatical Hebrew scholar. He is only asked to learn the Hebrew alphabet, that is to say the proper shapes and meanings of its letters together with their numerical values, and in the case of the Ten Sephiroth (or Ten Divine Emanations corresponding to the ten numbers of the decimal scale) and of some names chiefly Divine and Angelic; their exact orthography as well: the which is a very different thing to becoming a critical student of Hebrew. Of course should any Frater or Soror have the time and inclination to make a thorough study of the Hebrew language there is nothing to prevent them so doing, but this is in no sense necessary either to pass the Examinations for the Grades or follow the technicalities of the Rituals. For our object is not to make the Aspirant a critical grammatical Hebrew scholar but gradually a profound Mystic and Magician. The same reasoning applies to Alchemy, Astrology, Egyptology, etc., all of which subjects are touched upon in the various knowledge lectures. It rests with the Aspirant to choose if and how he will apply later the basal knowledge so gained. For it is the science of correspondences he is studying the whole time, whether between the Divine Powers and the Universe, between these and man, or between these again and the different planes and developments in the life of Nature.

The best way to learn the forms of the Hebrew Letters, as well as those of the Astrological characters, etc., is to take from four to seven at a time and copy them repeatedly and as exactly as you can, until you know them: in the case of the Hebrew always putting the number beside the letter, so as to associate the two together in your mind. Remember that the Hebrew letters should be always written broad and strong, the horizontals being thick, and the perpendiculars thin, as in music copying just the contrary of the ordinary Roman letter, and as square as possible.

It may be wondered why the Hebrew Alphabet seems to have been so specially selected, rather than any other. For these reasons: Not necessarily because it is Hebrew; though the circumstance of the Qabalah (which contains so large a part of the ancient Egyptian wisdom) being written in that language, confers a certain special value upon it. And the mysteries of the Qabalah form a most important part of our studies. But the Hebrew unites in itself certain notable peculiarities and qualities expressed in its Alphabet, to a much greater extent than is usually found in other and more familiar alphabets of the European group. For (a) contrary to our practise, it has not a set of numerals which singly or combined express numbers, but each letter itself has a numerical value. When thus employed as numbers or as an initial letter put for the whole word itself, two little dashes are placed above it to shew that it is used in that sense: thus the initial for the name of the Sephira Netzach, for the number 50 etc., (b) It is an entirely consonantal Alphabet. It then results from the combination of (a) and (b) that every word is a number, and conversely again that most numbers are words: which affords a method of comparison between words having the same number and is used in the Qabalah. (In the Hebrew Q does not require a
"u" to follow it, and it is pronounced like an accented or "coughed" (very slightly of course) K. (c) Every letter, besides its power has an especial name with a meaning attached to it, thus allying it with a Hieroglyphic Idea, e.g., power M, name Mem, meaning Water. (d) With us each letter has further its Sphere of Mystical Significations so that any important Hebrew word becomes as it were a phrase rather than a word. Besides other developments which unfold themselves later.

The Neophyte should remember that Hebrew is always written from right to left, while in English, French, German, etc., it is just the opposite.

A point that very generally puzzles the Neophyte is the apparent extreme arbitrariness of the Hebrew Orthography, so that to him it appears (though it is not really so) as if in some cases a letter were needlessly put in, and in others erroneously omitted. The following explanation is given to thoroughly clear up this point by giving the reason for this apparent uncertainty but none of these or the foregoing observations are intended to be learned by heart, they are merely given to make difficult points more clear.

Hebrew is a Semitic and not an European language. Now the great distinguishing characteristic of the Semitic group such as Hebrew, Chaldaic, Arabic, Ethiopic, etc., is that the Alphabet consists entirely of consonants; even those letters which appear to have a vowel power, as in the Hebrew not being absolutely what we in European languages know as vowels. Thus is rather a drawing in of the breath like the syllable Ah, than the vowel A is H or EH, or He according to position. Certainly not the vowel E. V is much more than U; Y nearer I, NG, or AA or HAA, something like the neigh of a horse or the bleat of a goat, rather than O.

In What You Should Know About the Golden Dawn, I once expressed some criticisms of the general attitudes prevailing in the Order. Of doing just enough work to pass the appropriate examination to be promoted to a higher grade. This really was the curse of the early Order. From the paper, it would appear that Mathers was as responsible for this viewpoint as anyone. On the whole, I have great respect for Mathers for as this book indicates, he was the author with Westcott of most of the Initiatory Rituals, and most of the magical instructions. But in this particular respect he was the inadvertent promoter of this attitude which, in my estimation, brought incalculable harm to the Order, permitted essentially unworthy candidates to be wrongly advanced to higher grades for which they were basically unready.

ELITISM

The U. S. E. S. S. and Falcon Press intend to inaugurate a Golden Dawn Foundation for the preservation not merely of memorabilia of the Order, but to set up a centre where the highest standards of initiation and training may be perpetuated. Throughout its history in modern times, the Order has been prone to many fluctuations in its forward progress. The Foundation's intent is to form a stable background of function and teaching so as to minimize and overcome the
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degenerative effect of excessive fluctuation in a world where change and disintegration seem to have become the order of the day. The U.S.E.S.S. and Falcon Press stand ready to provide any enquirer with information as to the goals and purposes of this Foundation. You may write to Mr. Christopher S. Hyatt of Falcon Press, 3660 North 3rd Street, Phoenix, Arizona 85012 for further information. It should be stated emphatically that the Center is intended to be Elitist in the strictest sense of the term, appealing primarily to those with the highest qualifications and capabilities in all aspects and developments of modern life. The lame, the halt, the effete and inept will not find a favorable environment for their foibles there. For just as there are athletes of the sports and the arts, so are there athletes of the spirit. The first search for excellence and perfection in their chosen field of endeavour and are so recognized, while in the latter there is similarly a search for excellence of technique and perfection of all the vehicles of the Self.