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PRACTICAL KABBALAH

INTRODUCTION

to the study of Kabbalah, both mystical and practical, and to using its
Traditions and Symbols with a view to Theurgy



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NOTE: Most of the books listed as out of print have in fact been recently reprinted.

TABLE OF CONTENTS

I. — DOCTRINAL ELEMENTS	4
PREFACE	6
I. — ORIGINS AND DEFINITION OF KABBALAH	10
A. — Its Genesis	10
B. — Its development: The Kabbalah and its different Schools.....	17
I. — Isaac the Blind	18
II. — Ezra-Azriel	18
III. — Nachmanides	20
IV. — Eleazar of Worms	23
V. — Abulafia	24
II — METAPHYSICAL ELEMENTS	26
A. — The Sephiroth	26
B. — Ain Soph = The negative existence of God	31
I. — Ain Soph Aur	31
II. — Ain Soph	32
III. — Ain	32
C. — The Cineroth or “Paths”	37
D. — Texts in Action	44
III. — THE DIVINE “EXISTENCES”	46
1 st) Aziluth	46
2 nd) Briah	57
3 rd) Yetzirah	63
4 th) Assiah	64
5 th) Tables of Correspondences	65
6 th) Being and Non-Being	75
IV. — THE “QLIPPOTH”	76
The Tree of Death	76

I. – DOCTRINAL ELEMENTS

“There exists in the *Soul* a Principle superior to external Nature. For by this Principle we may surpass the Cosmos and the systems of this Universe. When the *Soul* raises itself up towards those natures superior to its own, it abandons this Cosmos to which it is temporarily linked. And through a mysterious magnetism, it is attracted to a Higher Plane with which it joins and identifies itself...”

“*Theurgy* unites us so closely to the Divine Power generated by itself; it unites us so closely to all the creative activities of the Gods according to the capacity of each, that the *Soul* which has accomplished the sacred Rites is affirmed in their actions and understanding, and finds itself at last placed within the God-Creator Himself...”

(Iamblicus : *On The Mysteries*, V, VI, VII).

“Whomsoever works by Religion alone, without the aid of other virtues¹, is absorbed and consumed by Divinity, and cannot live long. And whomsoever draws near without being purified draws down condemnation upon himself, and will be delivered up to the Evil Spirit...”

(H. Cornelius Agrippa : *Occult Philosophy*, book III, IV).

¹ From the Latin *virtus* : strength, influence.

PREFACE

“All Wisdom comes from God, the Sovereign Lord”.
(ECCLESIASTES, I-1)

It seems that the Kabbalah is doomed never to be other than the manifestation of «mystery» itself!

Indeed, no doctrine has been or is more misunderstood by the general public. From the Middle Ages to the Renaissance, as now, the most staggering silliness, the most unjustified reproach circulates about the subject¹.

For such a Jesuit Father of the seventeenth century, “the Kabbalah is only a Grimoire of Sorcery, whose author is a famous sorcerer, called *Kabbalah*”... For another, it was a “Magical treatise, analogous, though greater in improbability than the famous Jewish Grimoire called ‘Talmud’...” As P. Vulliaud amusingly notes in his work on the Kabbalah, it is “claimed that music is superior to the valve trumpet!”

Nowadays it is still the same... During the five years that the men of the Vichy Government exercised their fanaticism of another time, books and manuscripts on the Kabbalah had the honor, along with those on Illuminism and Masonry, of being plundered from private libraries for the personal activity and interest of the officials...

In another realm, it was the same. For the majority of German scholars of our age, specialists in the subject, it didn’t seem that the Kabbalah contained anything other than the art of drawing mystical anagrams from the official text of the Pentateuch, and so enrich the already long list of “Divine Names”.

In reality, the Kabbalah is the traditional “Initiatory Path” of the Western Christian. As Swami Sidesvarananda recommended, the purely Asiatic method was not created for European man: despite its seductive appearance – and with only rare exceptions – it can only lead to a dead end.

In fact the Kabbalah rests upon the exoteric Judeo-Christian tradition. It consists of metaphysics and philosophy, from which can be drawn a mystical way, which is applied and regulated through personal asceticism, consisting of Theurgy or Practical Kabbalah. The latter is divided into two sections. The first comprises a type of Western yoga, and this is the interior aspect of this practice. The second is of a ritualistic, ceremonial form; and this is the exterior aspect.

Man being a microcosm, asceticism allows him to attain particular levels of consciousness, inaccessible to the ordinary man, so equating to an indisputable “initiatory realization”.

Practical Kabbalah is thus to Mystical Kabbalah what realization is to elaboration. If the latter familiarizes the student with this formidable metaphysical *whole* which is

¹ The word itself comes from the Hebrew Cabalah, signifying «tradition».

comprises, it is only intellectually so. Practical Kabbalah launches the Adept upon the «Direct Path», if he then knows how to triumph over the “*Dragon of the Threshold*” he will gain considerable advantage over the one who practices the “Inner Way” alone, since he will have established a close psychic contact with the Superior Planes. “True Philosophy”, Sir Bulwer Lytton tells us, “above all seeks to understand rather than to deny...”¹ and the amateurs of Kabbalistic lectures and theses who recoil at the idea of applying their favorite doctrine are those inconsequential people who deliberately deprive themselves of the fruits of their endeavors. Let us also listen to the counsel of the wise Iamblichus²: “There exists in the *Soul* a Principle superior to external Nature. For by this Principle we may surpass the Cosmos and the systems of this Universe. When the *Soul* raises itself up towards those natures superior to its own, it abandons this Cosmos to which it is temporarily linked. And through a mysterious magnetism, it is attracted to a Higher Plane with which it joins and identifies itself...”

The Hermeticist Van Helmont tells us almost the same thing: “An occult power, asleep since the Fall, is latent in Man. It can be reawakened by divine Grace, or indeed through the Art of Kabbalah...”³.

Certainly, it is necessary to already be familiar with the didactic Kabbalah (metaphysical, theodicy, etc) before launching into the redoubtable operations of Practical Kabbalah. When the student of this Science has familiarized his spirit with the works of Philippe de Aquina, Reuchlin, Pico della Mirandola, Rosenroth, and Molitor, then, as Dr. Marc Haven said: “If he is called to the Spiritual Way, these pages will shine forth to him. But if he attacks these studies in vain ; if he has not broken in his mind on the Hebrew forms, read and assimilated the preparatory works which we have cited, and accustomed his soul to the mystical life...”

The goal of the Art is thus, in *practical* terms, to put the Adept in psychic liaison with the Higher Planes and the Intelligences who live there; moreover, to act altruistically and occultly on his fellow man, to further the higher interest of the human Collectivity.

The Knowledge in question (*Theurgy*) rests on handling the knowledge of the Mystical Kabbalah, and on its application. The principal means are *Ceremonies*, and the elements of these residing in the use of *Pentacles*, *Invocations*, and above all in appropriate “Divine Names”, true “words of power” without which no occult life will animate the pentacles and invocations.

And if we do not try to justify the “magical” aspect of Practical Kabbalah, it is because we refuse to grant it this characteristic. Ceremonies of High Knowledge are *religious* ceremonies, of an extremely pure character, in a cultic form, in the same vein as those of the great official religions. The Kabbalist who burns his incense before the Pentacle where flames the Divine Tetragrammaton is not a different person to the Catholic priest standing in adoration before the monstrance or the lama before the image of the protecting deity. His soul-state is that of all mystics, and he has the right to the same respect as the monk of Solesmes or St. Wandrille, for, as Marc Haven tells us, “it is the destiny and the glorious characteristic of mystical doctrines to be elusive to the crowd and impenetrable to the learned; all incursions into its domain; all dissections, all explanations reveal nothing of their reality. Historians and critics remain at the

¹ « Zanoni », p.135.

² Iamblichus: « *On the Mysteries* », VII, 7.

³ J. B. Van Helmont : « *Hortus Medicinæ* ». Leyde, 1667.

doorway, examining the brambles or the sculptures which conceal it, scraping the floor before the closed sanctuary. And when they depart, believing that they have explored, described, and sufficiently profaned the sanctuary, the inviolate Temple guards its magic perfume and its profound secrets for the Children of Love, as pure as before their vain incursion into these regions which could never be theirs...”¹.

There remains a problem... Should we deliver up these pages to the general public?

The fact is that there are no longer burning stakes and tortures which would justify continuing the silence of Adepts of olden times on the subject of the “*Arcane iniquities*”, and above all the fact that *all theurgic work is impossible to accomplish without a knowledge of the two poles put into play: the divine one which provides our support, and the demonic one, against which we strive:* so we have decided to publish *all* the essential keys to the system. This is why the *Tree of Death* is as detailed as the *Tree of Life*, and why the “demonic Names”, and the “Magical Images of the black Sephiroth are unveiled for the first time.

But here we *abjure* the student of the High Knowledge never to act lightly. He is in the Universe of destructive and malefic “Forces” which one cannot unleash nor handle with impunity; and behind the “devils” and “demons” of legend, are concealed *energetic* and *conscious* “currents” whose powers put man’s on the level of insects...

We have without sufficient preparation ourselves trodden the two Ways: and we have almost lost our life among the shadows of the Left-Hand Path... We again abjure the student reading this book to take care. There is a vertigo which seizes the semi-profane looking into the Abyss. It is always the same, and it has two names: *Psychosis* and *Suicide*...

“Those who come to possess Divine Knowledge, will gleam with all the brightness of the heavens, so the Zohar tells us. But those who teach it to men according to the ways of Justice, shine like the stars for all Eternity...”

Let us now, with the help of the *Divine Instructors*, follow these Ways of Equity, and never bear involuntary responsibility!

*
* *

It remains for us to explain the layout of this work.

When one gives into the care of a modeler the task of creating – at a suitable scale and as accurately as possible – a model of a monument, a ship, an industrial machine, etc, one doesn’t ask for a perfect reduction; one doesn’t impose upon him an unreasonable amount of minute detail; one only asks one thing – that the final outcome will be as perfect as the modeler can make it. But one doesn’t tell him that every detail must be expressed and realized exactly as in the original. If the “model” of a great ship functions in a basin of water as well as the real thing does on the ocean, it is of little import if the internal fixtures and fittings, or any installations which are invisible on the outside and have no function in the overall shape, have been created or not.

¹ G. Marc Haven: Preface to the translation of the work of Jacques Gaffarel: “*The profound mysteries of the Divine Kabbalah*”, by Ben-Chesed.

In this Synthesized (and *occult...*) Resumé of one of the most prodigious philosophical systems generated by Man, it is the same¹. Pico della Mirandola, Reuchlin, Spinoza, Molitor, Drach, Rosenroth and others have differently envisaged, translated, and expounded upon the profound concepts of the Kabbalah. If, like these prodigious authors, we permit ourselves to pass over such-and-such sidebar or such-and-such detail, this is solely for the profit of the whole and its precision, in such a minuscule study as this. This book does not pretend to enter the Temple, but only to offer the keys...

May he who applies this teaching, as the epigraph says above, so behold the Illumination he seeks as a recompense for the diligence of his efforts.

As for him who only sees base and material uses, simple profit, low magic or stupid vanity here, may the ritual malediction of *Leviticus* fall upon him: “Thus sayeth the Lord: ‘I will break the pride of your power; and I will make your heaven as iron, and your earth as brass’”. (*Leviticus*: XXVI, 19).

¹ The format of the work and the limits imposed by its publication have regrettably forced us to abridge the chapters somewhat.

I. — ORIGINS AND DEFINITION OF KABBALAH

A. — Its Genesis

It would be vain to suppose even for a moment that the Jewish religion before our times was characterized by an absolute monotheism on the one hand, and by a rigorous orthodoxy among the whole of its faithful on the other.

If the early years of nascent Christianity presented an aspect of incessant swarming of sects and individual belief systems, each more strange than the other, then for the Jewish nation it was the reverse phenomenon which took place. At the time of the departure from Egypt, the cult of the God of Israel was a whole. No doubt remnants of more ancient and primitive cults (notably those of the Baalam, the Ephod, the Teraphim, etc.) still manifested themselves within families and clans, but as a private observance, and generally in secret. Then, with time came contact with foreign philosophies, the sojourn in Babylon (caused by the captivity and deportations of the population), study by its doctors, and the exchange of ideas with the intellectual and mystical portion of the Jewish people. Some lived and prospered in a completely official manner, and we know the principle of these sects: *Pharisees, Sadducees, Essenes, Therapeutes*. But this is to ignore the existence among the popular masses of more secretive *schools*, diverse sects, sometimes showing a spirit of opposition to the ‘official’ sects.

It would indeed be a most grave historical error to imagine that Judaism formed a single bloc, which has given birth to no theological, esoteric or heretical variation.

We have seen that in his work on the formation of Christianity, Drews concluded that before the Christian era, there already existed among the Jews a representation of the Messiah, *which would become that of Christianity*. Later on, the disciples of Jesus rightly sought to present him as having united in his life all the circumstances which had been abundantly described by the Prophets, and did this in order to prove his legitimacy after he had accomplished his mission.

Equally, we noted that Drews, in agreement with B. Smith, affirmed that alongside orthodox Judaism there existed in Israel, or at its borders, sects which had assembled the essential elements of the Christian legend – and this long before the birth of Christianity – around a god which they called *Iesoushouah*¹. In this name, Drews found the name of Jesus, for the Hebraic orthography is identical. This fact is significant: it is the first trace of the existence of the Kabbalah, *Iesoushouah* being one of the “Divine Names” of the Sefira Geburah.

What we glimpse in the doctrine of these sects puts them in rapport with a *syncretistic* religion, spread across all Western Asia, in the centuries preceding the Christian era, and which engendered numerous religious groups with specific tendencies. This was *Mandeanism* or *Adonism*.

¹ “*God of Salvation*”

This syncretist religion is based on esoteric *revelation*, a “gnosis” (*manda* is synonymous with *gnosis*), brought down by a god named *Ado* (“Lord”). In this name we rediscover the root which governed the formation of many of the divine names of these regions: *Ado*, *Ada*, *Adonai*, *Adonis*, *Adam*, *Atem*, *Atum*. In reality, this esoteric tradition is made from pieces and fragments, and it is constantly in a state of theological parturition!

All the Shemite, Ophite, Naassenian, Cainite, Essenian, Ebionite, Peratean, Sethian and Heliognostic people, and all the pre-Gnostic sects before our era, awaited the mysterious Being who would descend from Heaven and be incarnated in a human form to disperse Demons, purify the Earth and Men, and lead them to the place of the Fortunate Souls in the “Realm of the Father”.

Historical research reveals many Palestinian Jewish doctors in sympathetic relations with the ideas of these sects, which were foreign to Israel.

Let us avoid being derailed by the historical error of a strictly faithful monotheistic Judaism, confined within a sealed vase, without any intellectual and dogmatic evolution! *Before our era*, Mandaean sects with a Jewish foundation existed, and there were those – B. Smith proved it – which rightly gave the name of *Yeshu*, *Yeheshuah*, *Yesoushouah*, to a Saving God for whom they waited. *Yesh*, in Hebrew, signifies *fire*; at the same time, it designates the lineage, the genealogy. Their Saving God is thus a *god of light and of fire*. What does Moses tell us? “God is a Fire which burns...”. What was the name of these sects? *Iesseeenes*, *Nazoreans*, *Nazireans*...

So we know that the Jewish esoteric sects venerated a Saving God, which they named *Yeshu*, or *Yeheshuah*, or *Yehoushouah*, and a papyrus preserved in the National Library of Paris (N° 174, Greek foundation supplement) contains formulae of conjuration such as: “...I conjure thee, by *Yeheshuah Nazarean*...” and later on: “...I conjure thee, by the God of the Hebrews: *Yeoushuh*...”.

We repeat: these sects were before Christianity...

Following the advent of this, and with the mystical mingling which followed on the dispersal of the Jewish people, their contacts with the Arabs of North Africa, then those in Spain and Portugal, with their close links with the Greek, Turkish and Balkan populations (contacts which were contemporaneous with this dispersion), all of this secret doctrine was re-melted, boiled and fermented. Finally, facing the danger of such an effervescence, the doctors of Israel, in possession of the *true doctrinal esotericism of the Torah*, decided amongst themselves to finally *reveal* the essence of this secret teaching, and we will now see how...

*
* *

On the Galilean Synagogue of Capernaum, recently brought to the light of day, at the front of the temple, shines a Five-rayed Star, the “Shield of David”, the Pythagorean Pentagram, symbol of Knowledge and Understanding.

Now, the national emblem of the Jewish people is the “Seal of Solomon”, the Six-rayed Star, the Hexagram of Medieval Magic, symbol of the Solomonic tradition.

Who can explain this difference? Why these different paradigms?

The “Seal of Solomon” has its significance partially revealed if one knows that in Hebrew *Salem* signifies Bliss, and *Shlom*: Rigor, *Justice*, *Equilibrium*. The Hexagram, emblem of *General Law*, is associated with a Just God, a doctrine supported by the metaphysical concept of Retributive Justice. This is the “Law of Karma” of Far-Eastern philosophies, and that of the Judaic *Talmud*.

On the other hand, in Hebrew, David signifies: both the historic person of this name and *Divine Love*. The second school, of which the Synagogue at Capernaum was one of its temples, was connected with the esoteric tradition of “Liberation by Love”, bringing into action the mysterious *Law of Pardon* which is the arcane guide of Christianity.

With the destruction of the Temple, and the *dispersal* of the *proletarian* Jewish tribes, the systematic *destruction* of the *military* tribes (Judah, Benjamin), and the *sacerdotal* tribe (Levi), the elite of Israel disappeared almost completely. Rome knew where to strike... Nowadays, one fact remains almost ignored, and that is that the Jewish people no longer have any *sacrificers*, the legitimate heirs of Aaron; and rabbis are simple *doctors of the Law*...

But we ourselves know that this destruction was incomplete, *and that there still exist, almost unknown, legitimate descendants of this esoteric priesthood, which we shall consider shortly*, in whom are united on the one side the bloody priesthood of Moses and Aaron; *and the non-bloody line of Melchizedek, “King of Salem”, entrusted to Abraham*. Martinez de Pasqually, and after him his rare Réaux-Croix, are those people.

It is an *historic fact*, ignored by the public at large, which consecrates the true union of the *priesthood of Israel* and Operative Freemasonry, or the *Judaic Fellowship*¹.

Upon the death of Nero, Vespasian returned to Rome. Titus, succeeded his father as Commander of the Roman troops, and seized Giskhala, Gamala, and Tabor. It was a bloodbath, a total massacre, we are told by A. Séché. Johanan took refuge in Jerusalem, where Pharisees and Zealots, aristocrats and plebeians, fought each other in a fratricidal war. Blood flowed in Jerusalem — and Titus was at the gates...

It was then that *Simeon bar Yohai*, the holy doctor, depositary of the arcane secrets of the Torah, secretly quit Jerusalem and took refuge in *Jabhe*... The Kabbalah was saved!

And by chance in the great ideological eddies and great persecutions which disturbed the Middle Ages, a priest who was wholly Judaic in origin, left the safety of the ghettos for the wide roads and Rosicrucian cenacles, and was able to penetrate environments which were no longer essentially Jewish, but simply philosophical. Here, we make allusion to the great secret societies which were born during this epoch².

¹ It is a fact that before the fall of Jerusalem, the Grand Master of Stonecutters was proclaimed *Pontiff*.

² See our work “*Martinism*”, p. 47 et seq.

But, back to the point...

We know that at the margin of the *Torah*, or official version of the *Law*, a secret, esoteric version developed, the soul and reason for the existence of the sects encountered during the course of our research. In the voice of the Prophets, the Old Testament frequently insists on the fact that external influences, contact with other peoples, and different religions have been introduced. Truly, that which is called “corruption” should more equitably bear the name of “evolution”, “interpretation”, and “development”, superior to the exclusive use of an intellectual elite more advanced than the general masses.

The primitive *Law* was not only a sacred book, where the faithful could find, along with the elements of their religion, religious prescriptions, rituals and morality. It was at the same time a civil and criminal code, from which the legislators of Israel extracted maxims and decrees regulating the relationships between members of the profane community.

After the Captivity of Babylon, the life of the people changed, evolved. Esdras “renewed” ‘the sacred texts’, and one may suggest, without daring to swear to it, that these texts, taken in their literal sense, while good for a pastoral and primitive life, no longer sufficed to govern all aspects of the life – above all the spiritual life – of the Jewish people.

On the other side, the special character of national life pushed Israel to isolate itself, to reduce contact and relations with foreign people as much as possible. Israel was, before anything, a proud and haughty people, who did not wish to humble itself by asking its neighbors what it considered it could find itself. At the very least, it doubtless adopted some doctrines of foreign origin and, by reason of this, impure in the words of the *Torah*, *but it took good care to recognize this*, and qualified them as very old and purely Judaic, and this hand would be played!... (The *Haggadah* of the Talmud, as well as the *Mi-draschim* (*Midrash*) however, admitted that the Hebrew people had brought back from Babylon the names of the months of the year, those of Angels, and in general the whole of the Kabbalah...).

Driven by the national subtle yet argumentative spirit, the doctors of the *Law* – combining the functions of legislators, theologians and casuists – abandoned themselves to it to their heart’s content. Among them, a few great and good intelligences, building up a framework with foreign materials, and completing it using particular interpretations as materials, came to hatch the most prodigious metaphysical temple which could issue from human thought. From their metaphysical speculations were born firstly the *Mishna*, a complementary interpretation of the five books of the *Pentateuch* or *Torah*, an interpretation pursued in the minutest detail. The teaching of this would be given by the *Tannaim*, or doctors of the *Law*, who from 150 B.C. to 220 A.D. – that is for almost four centuries – would comment with indefatigable zeal upon the *Torah*.

Before the third century of our era, the *Mishna* was fragmented. By then the metaphysical baggage transmitted by the *Tannaim* had become such that its sheer size necessitated such division. Rabbi Yehudah (Judah the Prince), surnamed Ha Nasir, the “Patriarch”, compiled elements of the first collections into a type of manual.

The *Mishna* of Yehudah is still considered to be like a *Canon* which was soon held as a greater prize than the Pentateuch itself. Thus the treatise *Sopherim* says that: “The Torah is like water, but the Mishna is like wine”. This is in a double sense. Allegorically, we understand the drunkenness which carries away the drinker of wine, and the cold rationalism which is the portion of the drinker of water; but also in an esoteric and Kabbalistic sense, since the word wine, in Hebrew *yain*, is numerically equivalent to the word *sod*, signifying mysteries! One may divine from this conscious subtlety that the *Mishna* holds the “spirit” of Tradition, and the Torah possesses only the “letter”. One is esoteric, and the other exoteric.

Then, just as the Torah has been commented on and clarified, so the *Mishna* in its own turn was commented on and clarified within the mystery schools. The successors of the *Tannaim*, called the *Amoraim*, or rabbinical “commentators”, in the Synagogues of Libya, Sephoris and Lydda, in Palestine; Syra, Nehardea, Pumbeditha and Uscha in Babylonia, took them as the text for their passionate controversies for three centuries. The conclusion of this secular discussion was called the *Gemara*, or “complement” (implying the *Mishna*). A vaster compilation, reuniting the decisions of the *Amoraim* and the *Tannaim* was then established, and this was given the title of *Talmud*, a Hebrew word signifying “ritual”.

This shows that, if the *Talmud* is a summary of the *Gemara*, that the *Gemara* is the commentary and the complement to the *Mishna*, and that the *Mishna* is the esoteric text of the *Torah*; then the *Talmud* is still more esoteric and more allegoric than the *Mishna* itself, since it aims to *reveal*, in an even clearer manner, its mysteries! Now, we know from experience that every time one reveals the sense of a religious text, *it is under a new allegory...*

We may conclude that to take the *Talmud* word for word, in applying its teachings to Israel, the Jewish people, and its anathemas to the Goyim, or uncircumcised peoples, is to fall back into the exotericism of the *Torah* and to reveal nothing at all. On the contrary, the *Talmud* and all its teachings do not apply themselves to an *elect people* and to *reprobates* of this world. In fact, another capital work will teach us this in a few moments, named the *Sefer-ha-Zohar*, the “Book of Splendor”.

A final conclusion: both Anti-semites and Israelites – fanatics of both camps – are in error, for the *Talmud* does not address itself to men here below! *Israel is the company of the elect*, the “blessed of my Father”!

Two Talmudic compendia existed: the one of Jerusalem, completed in the fifth century of our era, and that of Babylon, completed at the beginning of the sixth century. Both reproduced the *Mishna*, well enough, but the first one gave us the *Palestinian Gemara*, and the second the *Babylonian Gemara*. The latter is by far the more considerable. The *Talmud* of Jerusalem comprises one thin folio, while that of Babylon requires *twelve* thick volumes in the same format! Therefore it is this latter one which is, nowadays too, the true expression of the *Talmud*.

In Babylonia, Talmudic studies continued to flourish for a long time, well after all social and intellectual life had apparently disappeared from Palestine. We find these theological organizations again *at the end of the twelfth century*, in Spain and Portugal. In the twelfth century, in Grenada, Samuel Ibn Naggdila published a remarkable

introduction to the study of Talmud; and Gershom Ben Yehudah brought out “Commentaries” of fourteen treatises on Talmud in Mayence and Metz. Another doctor, Solomon Yitzchaki, surnamed Rashi, wrote Aramaic “Commentaries” on almost all the treatises, accompanied by a *Gemara*. In the twelfth century the famous Maimonides composed a commentary on the *Mishna* in Arabic, a commentary which remains, even in our times, one of the celebrated classics. In the thirteenth century, German and French rabbis, writing in Aramaic, expanded on the commentaries of Solomon Yitzchaki. Up to the seventeenth century, the *Babylonian Talmud* preserved an authority superior to that of the Torah itself. This is quite understandable, as it claimed to give the key to the latter; and the majority of Jews only knew the Torah by quotations from the *Talmud*!

The *Haggadah* of the Talmud, to which we made allusion above, which talks of the Months and the Angels, gave birth to a veritable Judaic “gnosis”, driven by the mystical fever of doctors of the Law. This gnosis rested upon esoteric commentary on the biblical narratives. This commentary itself had *oral tradition* as a starting point, *issuing from a certain intellectual illumination*, which gave real meaning to the texts and banal interpretations that the ignorant crowd were only able to comprehend at that level.

This oral tradition, coming from mystical illumination, is the “Word”, or “*tradition transmitted by word*“, in Hebrew *Cabala* and in French *Kabbale*! (see in particular the *Jerusalem Targum*, called the *Targum of Onkelos*).

So we can see that, as in Christian texts, there was a long period of fermentation, official or occult, which ceaselessly brewed and adjusted that original “revelation” obtained by *illumination*, added commentaries which sometimes came from foreign concepts, and attached other heterodox or external “practices” in terms of their origins, which brought about Judaic esotericism, or *Kabbalah*.

One can say without fear that it was the *universal and eternal initiatory fermentation* which, deposited in the heart of the esotericism of Israel, as in the heart of any religion, made known or not, gave rise to the birth of the Kabbalah. The Kabbalah is but the *Eternal Doctrine*, dissimulated under all Symbols and in all legendary stories, simply conveyed by the traditions come from the beginning of ages, and which drop their roots in the original mystery of the people of Sumeria and Akkadia. It is the *semitic appearance* of this eternal Doctrine, which can only borrow its ways of expression from among the racial, hereditary or didactic concepts of Western peoples, and more precisely Mediterranean peoples. Christianity has been its principal messenger, which rests before all other influences upon the *Old Testament*. This Kabbalah was the crucible where, in the Middle Ages, that peculiar heritage of the peoples of the white race of Western Europe came to blend with the later Celtic traditions. This resulted in a curious metaphysical and philosophical ensemble, in which the pagan resurgence, specifically that of Ancient Italy and Greece; the traditions of Pythagoras, borne by the corporations and trades; Celtic survivals in the tradition of popular and earth-based *sorcery*; and Gnostic Christian esotericism, constituted this strange “climate” in which was born Medieval Magic: the *Faustian cycle*...

It is then that the *Sefer-ha-Zohar* or “Book of Splendor” appeared. We do not insist on the historic detail of its origins, for they remain uncertain. Its first publication, and even all or part of its drafting, is attributed to Moses de Leon, a Jew living in Spain in

the thirteenth century. *But the doctrines taught by the Zohar are linked to those of mystical Hebrew works earlier than the aforementioned thirteenth century.* Moses de Leon attributes it to the famous Simeon, called bar Yohai, the disciple of Akiba, but the best legitimization of a work is in its intrinsic worth; the author and the date are less important than the book, and the sublimity of the Zohar remains uncontested. We conclude that the Zohar is the exoteric summarization of thirty centuries of Judaic mysticism.

It is composed of eight principle treaties, which are

:

- 1) the “Mysteries of the Torah”,
- 2) the “Youth”,
- 3) the “Mystical Midrash on The Torah”,
- 4) the “Mysterious Search”,
- 5) the “Come and See”,
- 6) the “Great Assembly”,
- 7) the “Lesser Assembly”,
- 8) the “Book of Secrets”, or the *Sepher Dzeniouta*.

The classic editions are those of: Mantoue (1560, in-quarto), Dublin (1623, in-folio), Constantinople (1736), Amsterdam (1714) and (1805). That of 1714 is considered to be the best, and it is upon this that Jean de Pauly established his French translation of the Zohar, edited by Lafuma.

*

* *

And so it is indeed by means of the Kabbalah that, in the laboratory of Doctor Faust, he sees the warm hues of his stained glass windows light up, where the *Hexagram* of Solomon and the *Pentalpha* of Pythagorus unite and entwine around the *Eglantine* of the disciples of Hermes, itself irradiated in the heart of the Celtic trefoil! The Easter morning church bells, which tear the Doctor from his mortal melancholy, also celebrate the resurrection of the Temple at Jerusalem which the builders of the Cathedrals transpose in our great gothic metropolitan Cathedrals. It is in these that we once again find this effort towards Synthesis. The Celtic trefoil becomes the modest trilobal rose window; the Hexagram and the Pentagon sign their blind arcades, and the proportional “sections” of the same Eglantines now become marvelous “roses”, bathing (according to the happy definition of Grillot de Givry) the transepts of our sleeping Cathedrals in an unreal light...

And it is also by means of this same kabbalistic “light” that the great Judeo-Christian fusion, foretold by the Doctors of the Church, will be accomplished. Possessing the keys to the Kabbalah, Johannite Christians such as we are, disciples of Martinez de Pasqually or of Louis-Claude de Saint-Martin, we may better penetrate the mysteries of the two Testaments. Without changing their orthodoxy, we will incorporate them into the very heart of this synthesis. And, according to the enigmatic prophecy of Genesis: “Japheth shall dwell in the tents of Shem”.

By exploring the Kabbalah, pious and sincere Jews will learn that its teachings do not have the polytheistic implications that they wrongly attribute to it.

Then, perhaps, as Albert Jounet said in his “Key to the Zohar”, Jews and Christians together will raise their common hopes towards the Uncreated Word, soaring in His eternity, and Who waits for their reconciliation, it seems, in order to manifest Himself anew under the appearance of the Glorious Christ.

And so, according to the mysterious Kabbalistic promise, “the Messiah shall come into the World through the merits of the Sepher-ha-Zohar...”.

B. — Its development: The Kabbalah and its different Schools

The adepts of the modern Kabbalah themselves report most distinctly their origin with Isaac the Blind or even his father Abraham, born David of Posquières. Joseph Gikatilla, one of the most fervent, wrote in his *Perusch Hahagadah*, preserved in the *Sefer Hanefesch Hachochamah* of Moses de Leon: “The Kabbalah which is in our hands goes back through the chain of traditions to the Maaseh Merkabah from which it passed to the right-hand column, the pious rabbi Isaac the Blind”.

Ben Aderet, in his *Respp.* (I, No. 94) made allusion to the same men, and didn’t even designate them any more by the word “kabbalists” calling them “masters of the mysteries of the Torah”.

“For every precept, he said, certain men who are holders of the mysteries of the Torah, have in their spirit very venerable reasons, though the sins of this generation has dammed *the sources of tradition maintained since the destruction of the Temple*”.

Above all the Kabbalah stands in opposition to Talmudic casuistry or, if you will, a form of revolt of faith against the law. It is the refuge of those spirits who find themselves ill at ease in the subtle and inextricable mesh of Talmudic laws and who, in the narrow cadre of ritual, cultural and liturgical formulae, seek a source of the living waters.

With the Kabbalah, a very notable intrusion of Christian elements appeared in Jewish mysticism, and that was due to several causes: on the one hand, there was a spirit of opposition against the rationalism of Aristotle which reconciled the spirit of Neoplatonism, and so led them right to the source of ancient philosophy which had contributed the most to feed the fundamental dogmatism of Christianity. On the other hand, the spirit of opposition to Jewish dogmatism often led beyond the true boundaries which separated Jewish doctrine from Christian doctrine. Finally, and independent of all logical reason, fortuitous connections between Jewish and Christian mysticism and their representations were fertile with ideas which were contained in both doctrines at the same time.

In the space which separates mysticism prior to the Kabbalah and the Zohar, we can perceive a particular essay at systematization and classification which allows us to distinguish five principle schools:

1°) The school of *Isaac the Blind* which one might call the metaphysical school, not because metaphysics was the exclusive element, but because it was the predominant element;

2°) That of *Ezra-Azriel*, which came from it;

3°) That of *Nachmanides*, his disciple;

4°) The school of *Eleazar of Worms*, who especially applied himself to the mysticism of letters and numbers;

5) The school of *Abulafia*, which followed the two previous schools and developed them in the sense of pure contemplation.

I. — Isaac the Blind

About Isaac the Blind himself we know very little. His successor spoke with respect about his commentary on the *Sefer Yetzirah*, and on his gift of discerning new souls from old souls, which is to say those which were in their first marriage with the body from those which, according to the laws of metempsychosis, were already making a second or third pilgrimage. Like many of the great initiators, such as Pythagoras and Socrates, he appears mainly to have acted through verbal instruction. In his *Bade Aaron*, Shem Tov ibn Gaon said many times: “R. Ezra de Geronde (the disciple of Isaac the Blind) composed a commentary on the Haggadoth such as he had received from his master Isaac the Blind”, which certainly seems to indicate that Isaac the Blind concerned himself with interpreting the Haggadoth and prayers, that is to say assuredly to spiritualize them in the sense of his system. But at the same time it resulted in his writing of few works himself. His blindness, common in the traditions of the Kabbalists, was also a sufficient reason alone to explain his moderation as a writer. In any case, it was at BEAU-CAIRE, in this Province, crossroads of so many ideas, the point of intersection of the North and South, with Isaac the Blind, that we can locate the cradle of Practical Kabbalah.

The characteristic of his teaching and the school that he founded appeared immediately in the teachings of his principal disciple Ezra-Azriel. It has never been known if these two names represent one and the same person or if they correspond to two disciples of Isaac the Blind. Later Kabbalists always confuse them. In his *Yuchasin*, Jacubo makes Ezra the master of Nachmanides; by contrast, Meir ben Gubbai and others attribute this honor to Azriel. Recanati attributes the Commentary on the *Song of Songs* to Azriel; Isaac of Acco and others put the same work in the account of Ezra. In our eyes, Ezra and Azriel constitute names of a single and same person. Jewish literature is full of confusion of this manner and particularly with the names of Uzziel, Azriel, and Ezra. Ezra-Azriel lived from 1160 to 1238. He told a story about himself: that in his youth he traveled greatly in search of a hidden doctrine explaining God and His creation. After long peregrinations, he found a man who claimed an antique and accredited tradition, and who assuaged his doubts¹.

II. — Ezra-Azriel

This is the doctrine of Ezra as he laid it out in his work entitled: *Explanation of the ten Sephiroth in questions and answers*.

“The *Infinite* is a Being who is absolutely perfect and without lacuna. So, when one says that there is within him a limitless power, but not the power to limit himself, one introduces a lacuna into his fullness. On the other hand, if one says that this universe –

¹ S. Karppe: “Origins of the *Zohar*”. (Alcan, Ed. Paris, 1901).

which isn't perfect – proceeds directly from him, one is declaring that his power is imperfect. Now, as one cannot attribute a lacuna to his perfection, it is necessary to admit that the Ain Soph has the power to limit himself, which power is itself limitless.

“Once this limit issued from him in a first line, and these are the Sephiroth which constitute both the power of perfection and the power of imperfection”.

And here now is their gradual action. The first is destiny where presides the power divine, the second is to the power of the angels, the third to prophetic power, the fourth to shed mercy throughout the superior essences, the fifth to shed forth the terror of his power, the sixth to shed pity upon inferior things, the seventh to make grow and fortify the sensitive soul under development, the eighth to produce successive gradation, the ninth to have the power of all the rest emanate forth, the tenth to be the way by which the ensemble of all the other powers spread themselves across the inferior world.

In reality, we think that the Sephiroth originally reduced themselves to the number three and were first of all a reflection of the system of emanation, such as we have met in Ibn Gabirol.

With the *Treatise on Emanation* which belonged to the same school, we have a conception which is a little different from the doctrine; we have moreover a first attempt to reconcile it with anterior mysticism and return this mysticism to the body of the new mysticism. It is not without reason that the author chose the prophet Elias to be his mouthpiece. In fact, Ezra-Azriel alluded to the philosophies because he himself sought to win over everyone to faith. “It is not enough”, he wrote, “to be worthy of these great revelations, to be a studious man; it is necessary above all to be a man of faith. It is not enough to know the Bible, the Mishnah, the Haggadah. All that is vain if one has no faith, if one does not aspire with confidence, in the lassitude of the ordinary course of life, to the sublime and mysterious Merkabah”.

Jellinek (*Auswahl Kabbalist Mystik*, I, 1853. Leipzig) attributed this work to R. Jacob Nasir (12th Century) and this because Recanati (Comment on the Pentateuch, 173 d) and Isaac of Acco (in his *Meirat Enaym*, said that the prophet Elias referenced in this work appeared first of all in R. Jacob Nasir. Yet why attach such importance to this pseudo-epigraphy of Elias? For time immemorial, Elias has been an image which has been made to serve all. The Talmudic epoch had already identified him with the Messiah and reserved to him a solution to the problems that the casuists held in suspense and thus unresolved. In the homiletic literature, he is the great censor, the great moralist. It is hardly surprising that the Kabbalists, in their turn, took shelter under the name without which they would have had to reveal that the ideas were their own. Besides, if the revelations of Elias, according to the authors, were reported to Jacob Nasir, these same authors similarly had them come down to Isaac the Blind, Azriel and Nachmanides. We believe it is more likely to attribute this work to a disciple of Isaac the Blind or Ezra who, mourning for the old mysticism, wanted to adopt the new Kabbalah without prejudicing the old one, and attempt a reconciliation between the two.

Sometimes it is thought that the “Prayer of R. Nehunyah ben Hakanah” or the *Bahir* and “The Book of Intuition” are attached to the same school. For the latter, there is no doubt, but for the *Bahir* nothing is less certain. It is necessary to say a few words about

this.

The *Bahir* is written as a fictional dialogue held between two imaginary doctors. There we find the doctrine of the Sephiroth, perhaps understood in the sense of the new Kabbalah. I say perhaps, for the Sephiroth did not appear there with the names they carry across all theoretical Kabbalah, but under the past denomination of *Maamarim*, discourse, creative word, word of action.

The time of the appearance of the *Bahir* is quite difficult to identify. We know, on the one hand, that it existed in 1245, since from this time it was attacked by doctor Meir b. Simon de Narbonne. On the other hand, grammatical observations found there stop us from rejecting a date after the period which has been called the «Age of Hebrew Grammar». These upper and lower limits take us between the twelfth and thirteenth centuries. The date is definitely close to the birth of the Kabbalah, but it does not prove by that a connection with or dependency on the *Bahir* and the school of Isaac the Blind. It is not the same with the *Book of Intuition*.

The *Book of Intuition* put forward a treatise on the relationship between the Sephiroth with the Ain Soph. God is one, identical in all his powers, like a flame which plays in a variety of colors. These powers emanate from him, as light emanates from the eye, like a scent emanating from a perfume, like the flash of a flame emanating from another fire without which the latter would lose something (here we find both the terminology of Ibn Gabirol and that of Ezra-Azriel). Before creation, God was one, in himself, without movement, without limit, without distinction. The best way to know him consists of combining and calculating the letters of his name. Thus, this leads one to affirm the sole point that one is able to affirm, that one might know what is obscure, enveloped in itself and without differentiation.

This, in its substance, is close to the doctrine of Isaac the Blind and his school; that is to say, the first form of the Kabbalah. (It is important not to forget that each time this word Kabbalah appears.) One can see that this first use was metaphysical, from an abstraction via neo-Platonic abstractions, from a reprise and an arbitrary multiplication of the intermediaries of Ibn Gabirol.

Through its attempt to differentiate the creative modes, it leads us towards pantheism. It includes an attempt to give physical color to the metaphysical laws, borrowed precisely from the color of light, which is also to be seen in the poetry and metaphysics of the Zohar; and finally it is to give spirituality to traditional religion, a mystical idealization of all the elements of the past which can be transformed, a development of new aspirations using ancient formulae. From all this, the body of the Zohar is created.

III. — Nachmanides

The efforts of Ezra-Azriel would perhaps not have conquered the Kabbalah with the success they hoped for, if they hadn't had Moses ben Nachman, commonly called Nachmanides, for a disciple who, coming late to mysticism, benefited it in the eyes of orthodox and dogmatic doctors with the authority of a lifetime devoted to the study of dogmatic Judaism. After that nobody dared to voice suspicion about a doctrine approved of by a man such as Nachmanides, renowned besides for his traditionalist piety. The poet Meschulam in *Vedas Dasiera* (*Dibre Chachanim*, 77) chants thus:

“For us the son of Nachman is a sure citadel; Ezra, Azriel have taught us without error; They are my priests, they illuminate mine altar”.

Later on a legend grew up about the manner by which Nachmanides came to the Kabbalah. It is said that, despite the efforts made towards him by an old initiate, he remained intransigent. One day, this Kabbalist committed a flagrant offense and was condemned to death. Before the execution, he called Nachmanides and affirmed that that very evening he would come and find him to celebrate the Sabbath Agape. Indeed, by an occult procedure he substituted an ass for himself which was executed in his place, and that evening he suddenly entered into the room of Nachmanides. This event converted him.

Beyond the prestige that Nachmanides brought to the Kabbalah by his person, he rendered it a second service. First of all, he entered resolutely upon the path that Ezra-Ariel had hardly committed himself to, that is not to content himself with founding a philosophical, theoretical Kabbalah, but to use it to penetrate the law, that law which up till then had been the portion of the Talmudists and Haggadists alone. It was not enough to enunciate mystical doctrines; it was also necessary to use them to vivify the spirit of the Scripture, and above all to interpret the precepts of the Bible – and particularly the Pentateuch – in this way. Nachmanides accorded an important place to this type of vulgarization of the Kabbalah. He was one of those who contributed the most to grafting it onto the sacred texts.

Here are one or two examples which show how Nachmanides pushed spirituality to the limit. He admitted that the first man had been created an androgyne. But he also admitted that the divine breath to animate and ennoble this double form was placed at the intersection of the two bodies, and in order to clarify an important idea of the Zohar in advance, we would add that each distinct part carried half a soul.

Nachmanides loved to quote and develop the following Midrashic passage: While man sleeps, the body talks with the sensual soul, the sensual soul talks to the rational soul, the rational soul talks to the angel (guardian angel), etc. For Nachmanides the soul felt itself in bad company with the body, and broke up this marriage whenever it could. Even before the definitive divorce, it took fleeting leaves of absence, going to wander the heavens, making contact once more with its sisters; and when it returned to the body, the latter became conscious of all that the soul had seen. This explains the visions one has in dreams. One may clearly sense the theories dear to the Orphic, Platonic and other initiations.

Nachmanides, while generally maintaining his poems in the realm of traditional Judaism, impregnated some with a mysticism which is somewhat less than conformist with tradition. There we sometimes even find a singular mixture between Kabbalistic and Gnostic elements, between the doctrine of the Sephiroth and that of the Pleroma. Above all it is with regard to the soul that the comparison makes sense. It is by means of channels, called the “channels of error” that, according to Nachmanides, the souls flow out of the “great reservoir”, a term absolutely reminiscent of the gnostic pleroma (Néander, *Kirchengesch.* I, 2nd part, p. 745 and Matter, *Gnosticismus*, p. 95 et seq). The union of the soul with the body only soils it and whatever it may do, it has no salvation save in divine love, which, having allowed it to stray, takes it back to itself. The

Gnostic *Sophia*, too, having long erred, cannot achieve her salvation except through the direct intervention of the Father.

Nachmanides also takes the effort of his mysticism to a new point: ethics, already in his commentary, but above all in a special work entitled: *The Door of Remuneration*. The theme dominating this work is his mystical conception of suffering. According to Nachmanides, suffering is almost always a suffering of love. For some it is a warning: God sees with sorrow the celestial soul mired in the misery of the body, and to stop this, He sends him sorrows. It is a great affliction among the heavenly souls and angels to see one of their companions rendered unworthy of its origin and its destiny. Then they all seek to press God, in the hope that, curbing the goodwill which He is ever ready to pour out for a moment, He will rap on this soul with salutary blows. If the soul remains dense to these warnings, they redouble their violence to make the soul pay its ransom on earth, so as not to be obliged to have to pay it in heaven. Even for the just there is a suffering of love; for even the just themselves are not perfect. They have dross within them which the crucible of love separates from their souls. But man cannot inflict these sufferings of love upon himself: he must receive them, and receive them with joy from the divine hand. Woe to him who does not suffer, for this happiness implies that God had abandoned him, and that He had condemned him to not enjoy future happiness; that He has left him untouched in his present happiness so that he will do nothing to claim his destiny. Man's sufferings are the wages of extra-terrestrial joy; in addition certain woes are designed to give man a harder life, thereby to make a greater effort and to grow in merit, and therefore earn his right to a joyous future. Finally, there are sorrows which are used to transform into action the seeds of good which the human soul carries within itself. These are to some extent the birth-pangs of a soul rich in virtue.

Nachmanides was already the Master of *Practical Kabbalah*. For him:

“In creating all things God made it so that the superior things would lead the inferior things, and He gave power to the earth and to all that it contained according to the laws fixed by Astrology. For the stars and the angels who are their guides it was His will that their souls and their superior conjunctions would have a repercussion on peoples and on men. There were established also certain laws which allow one to read the future in the entrails of birds, in their voices, and in their flight. This is what the Scripture meant when it said of King Solomon that he knew how to talk to birds”.

Nachmanides also wrote on necromancy, magic, and etc. (Ex., 20, 2; Deut. 18, 9). The evocation of demons or Evil Spirits was, according to him, an art which is required to be studied at length. He spoke about talks he had had with certain masters of the art of conjuration, and he mentioned treaties pertaining to relationships with the Evil Spirits and the manner of making the required instruments (*Genesis*, 4,22; *Derescha*, p. 8 and 11).

We can see that the mystical activity of Nachmanides extended itself across the majority of questions then being raised by the theoretical Kabbalah. Nachmanides was reported in particular by disciples of the metaphysical school to be inclined towards speculation to theurgic ends, since to his eyes mysticism, far from being confined to pure research, should lead quickly enough to the conquest and enslavement of cosmic powers. After the Zohar, when the folly of this theurgy affected reason, Nachmanides

was one of those to whom lost souls turned with the most kindness¹.

In the school of Isaac the Blind, there were still lively glimmers of philosophical speculation. Although these glimmers were too often obscured by clouds of extravagances and a fantastic application of non-Jewish doctrines to Jewish texts, nevertheless one feels that philosophy passed by this route.

IV. — Eleazar of Worms

It was not the same in what is generally known as the German school, a school which most probably had R. Jehudah Chasid (the Pious) of Ratisbonne as its founder and, in any event, in R. Eleazar of Worms, his disciple, its famous representative. It is his doctrine which will help us to characterize the doctrine of this school. Its traditions had originated in the German school, which goes back to Babylonia. So R. Schem Job said in his *Emmunot* (39 b) that at the news of the arrival of a great Babylonian Kabbalist, named R. Keschischa, in Apulia, R. Jehudah the Pious ran from Ratisbonne to Corbeil, and from Corbeil to Apulia, to be initiated into the sacred teachings. R. Eleazar of Worms cited other initiators like R. Samuel Ha Chasid, R. Eleazar of Spire, and R. Kalonymos, who in 787 had been transplanted from Lombardy to Mayence by Charlemagne himself (v. Luzzato, *il Giudaismo Illustrato*, I, 30 et seq.).

It was not that Eleazar of Worms was particularly preoccupied with metaphysical problems. On the contrary, he ignored or claimed to ignore the speculations of the school of Isaac the Blind. He didn't use the word 'Ain-Soph' once, nor that of the 'Sephiroth' in the sense that Isaac the Blind and his disciples used them, but proceeded directly to Ibn Ezra and pushed the mathematical form of the mysticism of Ibn Ezra to its final limit, in order to introduce all that inspired him about the mysticism of the Gaonim, and particularly the *practical or applied Kabbalah* whose most fertile promoter he was. We should here take a quick look at the work of Eleazar of Worms who through Abulafia and through the Zohar caused the bifurcation of theoretical Kabbalah towards practical Kabbalah; and we will speak of the *Sefer Raziel*.

The *Sefer Raziel* is said to have been communicated by the angel Raziel ('Mystery of God') to Noah at the moment of his entry into the ark. It was written, on a sapphire stone; "in it are great mysteries, the mysteries of the higher degrees, the stars, their revolutions, the function and habit of all the celestial bodies; through the knowledge that it gives one may obtain all the secrets of things, of death and life, the art of healing and the interpretation of dreams, the art of making war and bringing peace". This stated, the *Sefer Raziel* is presented as a work having provided the applied Kabbalah and to the Jewish tradition in general its rich arsenal of amulets, talismans, propitiatory formulae, curative formulae, images, magical mixtures, philtres of love and of hate. Even today the echo of these traditions, like that of the name of Eleazar of Worms is not extinct.

Among the disciples of Eleazar of Worms we shall only speak of Menachem, notably of his work entitled "Crown of the Supreme Name". This work is under the direct influence of the master and in part the "Book of the Name" of Ibn Ezra. It mainly discusses the Tetragrammaton and the ten Sephiroth and he links the one to the other.

This disciple of Eleazar and the second representative of the German school leaned

¹ Let us not forget, in fact, that the extremists of these doctrines were themselves the cause of their downfall.

towards making a primary synthesis between the gifts of this school and the metaphysics of the speculative school, and naturally he did this to the detriment of the latter.

The adepts of the German school propagated their form of mysticism as far as Spain. Solomon b. Adret, in his *Respp.* (No. 548), spoke of a disciple of Eleazar of Worms called Abraham of Cologne (also honorably known in his school). This Abraham of Cologne came to Spain, taught there, and even explained his doctrine before the king of Castille, Alphonse X.

And so we come to him who tried to mix the two schools into a whole in order to put it to the service of pure contemplation, that is to say, to the service of a rather higher form of the Merkabah of the Gaonim. We wish to speak of Abulafia.

V. — Abulafia

To properly understand the ideas of Abulafia, one must take a look at his life. Abraham ben Samuel Abulafia was born in Saragossa in 1240. Up to his thirtieth year, he studied the Bible, the Talmud, medicine, philosophy, notably the works of Saadia and Maimonides. He was an assiduous reader of Ibn Ezra. As for his mystical studies, he himself said in his letter to R. Jehuda Solomon (whom we will meet shortly), and in his mystical commentary on Maimonides that he had been initiated into the doctrine of the school of Nachmanides. “It is there”, he said, “that I was taught the ways by which are revealed true intentions, the mysteries of the Law, and these ways number three: Notarikon (acrology), Gematria (numerical evaluation), and Ziruf (permutation¹)”.

The life of Abulafia, though known only from his general works, demonstrates that his spirit tended towards a form of mysticism going beyond the Kabbalah itself. To this point we have several very precise and significant letters. R. Solomon ben Adreth, consulted by the Jews in Italy about the activities of the Prophet-Messiah, wrote a letter to a certain Achitob of Palerma in which he had vigorously attacked Abulafia and had reproached him for understanding nothing of the essential elements of the Kabbalah, nor the doctrine of the Sephiroth, nor that of emanation; and accused him of setting forth a new and strange doctrine relating to letters and numbers with a view of leading him to a prophetic spirit. We do not have the letter of Solomon ben Adreth; rather the indirect replica which Abulafia made when sending it to a certain R. Jehuda Salmon. First of all Abulafia distinguished four sources of knowledge: 1st the five senses; 2nd ideas or the 10 abstract numbers; 3rd universal consent; 4th tradition. Without developing the first two which are known, nor the third which does not in itself have a very great power of truth, he passed on to the fourth: tradition (Kabbalah). Yet it was not the general tradition that he wanted to study, but only the Kabbalah specific to Kabbalists, ignored by the common rabbis, who spent all their time on the Talmud. Now, this Kabbalah consisted of two areas: one concerned itself with the knowledge of God by means of the ten Sephiroth, and the other concerned itself with the knowledge of God by means of the twenty-two letters which comprise the names and signs, and which lead to prophetic inspiration.

Abulafia assiduously practiced the teachings of Ibn Ezra, and claimed the authority of Eleazar of Worms and Nachmanides. The point in common between these mystics was that they all agreed upon giving strong focus to the mysticism of letters, numbers

¹ In fact, *Ziruf* is combination of letters and *Temurah* is the permutation of letters - PV.

and divine names. Abulafia is thus, above all, an adept of this mystical form. It is this that he takes as his point of departure. On the other hand, we have seen that he engaged in the study of more than a dozen commentaries on the *Sefer Yezirah*, which confirms us in our idea concerning his main leanings. For whereas the *Sefer Yezirah* places letters and numbers in the service of the cosmogony, and whereas the masters named above subordinated them to the Kabbalah of the Sephiroth where they made a frame for mystical speculation, Abulafia claimed to surpass this speculation and worked, on the union of the rational soul with God, using arithmetical combinations as a basis, a union which Ibn Gabirol and Maimonides made the fruit and the recompense for philosophical study.

Abulafia entertained a theory from the Christian mysticism of St Bonaventure, relating to the seven levels of contemplation (this citation implies that he studied and had a knowledge of Christian mysticism!). On the other hand, we find in these writings a call to Christian dogma. When speaking on the three divine names *Yhvh*, *Yh*, *Elohim*, he said: “These are the three sacred names which mark the mystery of the Trinity and the Trinity of Unity. Just as Wisdom, Intelligence and Knowledge are three, yet one single and same thing, so the expressions, he was, is and shall be, are but varieties of the same essence, and the three Persons make but one Person, at the same time both single and triple.

“If this is so, then God has the name *one*, indicating his substance as *one*, and which is still triple, but this trinity is one. This should not seem strange, for already these names should explain the idea to you... these names which are three and which all three designate a unique substance, identical to itself, as does the triple invocation of “Holy, Holy, Holy”... and, on the other hand, the concept of, the Trinity of Wisdom, Intelligence and Knowledge”.

With his Messianism, we believe that Abulafia was not aiming at Jews alone, but all humanity. So this concession to the Trinity was an appeal to Christianity. It was on this very basis of Christian dogma that he claimed to convert Pope Martin IV to his prophetic mysticism of letters and numbers and won him over to his Messianic vocation. According to him, he was assuredly the new Christ; yet the Ancient One had not deceived man by presenting to them a God in three persons, and to explain this, as often as he spoke on the Sephiroth, Abulafia insisted on their Trinitarian division, their wholeness and their partial grouping.

II — METAPHYSICAL ELEMENTS

A. — The Sephiroth

The Hebrew word *Sephira* (plural, Sephiroth) signifies *Number, Numeration*. (In this one can see the influence of Platonic, Pythagorean and Alexandrian ideas on the Hebrew Kabbalah).

In fact, since it comprises the generative process of the Five Persons, the Two Couples and the Two Aspects, the student of the Kabbalah comes to abandon them, and, decomposing this basic system into new elements, expressed in new terms, he is led to struggle with the study of the Sephiroth.

The Sephiroth enable us to penetrate the domain of the Absolute. They allow us to some extent to adapt to the conditions of Relativity. Its system lays out the circumstances of intelligibility and existence of all *non-absolute reality* (as they exist in the plane of *Natura Naturante*).

For Man, they mark the emanation through Divine Thought of the circumstances of potentiality for the Creation, Preservation and Perfection of all reality.

Thus they summarize Divine Thought, insofar as they are manifest by the bringing into existence of Living Entities, and as they are made known to these Living Entities.

The Sephiroth express the *adaptation* of *absolute* nature to the conditions of Relativity, in step with Life, all things proper to the Sphere of Creation.

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Universal Active Powers, “*God-Names*”, whose study explains in some measure the techniques and the operative processes by which the Absolute, concretized by the Son, or Creating Word, condescends to raise His Creature up towards Him.

Studied across the rules and techniques of the two Kabbalahs (mystical and practical), they are the stages which will serve to mediate between the *Absolute* and the *Relative*.

By making deductions from these transitive conditions, their constitution and studying the Divine Names (those imaged expressions of aspects of the Absolute regarding this relative being which is Man), the Kabbalah draws out the hierarchy of the four worlds, which we see from a distance.

There Man finds the reflection of the Universal Whole, the multiple aspects of the Absolute. As a *relative* Being, the Man-Archetype cannot thus survive in the *Natura Naturante*, except insofar as he submits himself to the same conditions which in this Sphere constitute the principle force of existence, intelligibility, and possible actions.

We conclude that only the perception and the conception of the “divine” permits Man to preserve Life in the bosom of this ever-changing kaleidoscope, and to become an *immortal being*. What we defined at the beginning of this work, under the name of “Divine Knowledge, is thus effectively the key to an *eternal becoming*.”

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We can see from this explanation that the Sephiroth are not divine persons, but simply emanations. *Modern* Kabbalists often incorrectly attribute the three first Sephiroth to the three Persons of the Trinity. They are only their image, their reflection.

The Kabbalists of olden times were not mistaken this way.

The Zohar tells us that the Sephiroth are “Forms, which God produced to direct those worlds unknown and invisible to Man, as they do the visible worlds...” (such are the *Aeons* of the Gnostics).

Ezra-Azriel declared that they are: “the *power of being* of all that is, of all that falls beneath the concept of Pure Number”.

According to Irira¹: “These are spiritual instruments which serve their Infinite Emanator, to create, form, build, and preserve”.

He adds: “Therefore they are not creatures in the true sense (as they serve to create), but the *rays* of the Infinite, which descend from the Supreme Source however, they are really separate”.

Moses of Cordova tells us: “They adhere to the First Cause with regard to essence, but regarding operation (from the Latin *opera*: works), they are mediators who represent the First Cause, entirely inaccessible in Himself. They emanate immediately from Him, and by virtue of this same First Cause, produce and govern all the rest”.

We conclude that the Sephiroth are *demiurges*, or the *Pleroma* of the Gnostics.

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It is useful to give an analysis of the Sephirotic ideal following the ethics of Spinoza, such as it was presented by Dr. Jellincks, in his “Study on the Kabbalah”².

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1st) By the BEING who is the Cause and Governor of all things, we understand that it is Ain Soph, who is an infinite being, free, absolutely identical to himself, united within himself, without attributes, or will, or intention, or desire, or thought, or word, or action, these actions in fact depending one upon the other.

¹ Abraham Cohen Irira (d. 1631) – ed.

² Leipzig, 1852.

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2nd) By the Sephiroth, we understand Potentialities emanated by the Absolute, Ain Soph, and which are all necessarily entities limited by quantity which, like will, without changing nature, differentiates things which are “potentialities of multiform objects”.

In fact, every effect has a cause, and everything which shows order and intention has a director.

Moreover, everything has a limit; that which is limited is completed, and that which is completed is not absolutely identical. The First Cause of the world being invisible, it is thus limitless, infinite, and absolutely identical and corresponds to the definition of Ain-Soph.

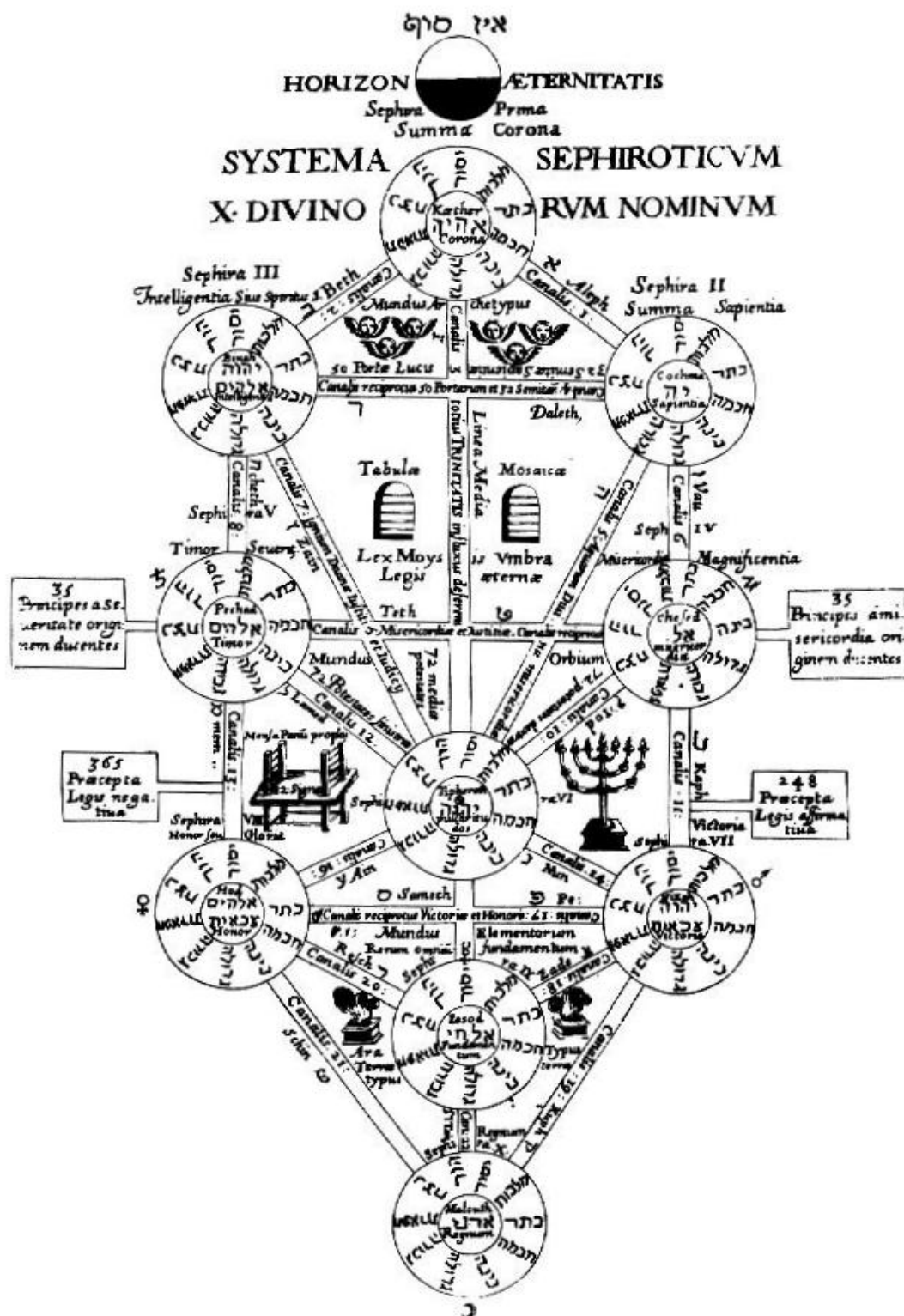


Fig. 1.
The Great Sephirotic Tree, after Kircher.

Thus, the First Cause of the world being infinite, nothing can exist outside of it. It is immanent.

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3rd) The Sephiroth are necessary intermediaries between the Absolute Ain Soph and the contingent world.

This world is limited and imperfect. Thus it does not proceed directly from Ain Soph. Now, Ain Soph must necessarily exercise its influence over it; if it were otherwise, this world would not exist! From this we see the necessity of an intermediary, the ensemble of the Sephiroth, which, in their intimate connection with Ain Soph, constitute a perfect Whole, but which however in their *plurality*, are of necessity imperfect.

So, since all existing things are born through their action, and as they themselves differ from each other, there is thus a summit, a median state, and a lower level to the real world.

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Why are there ten Sephiroth? According to Jellincks, Spinoza tells us the reason hereafter.

All bodies having three dimensions, and each repeating the three others, by placing them in Space we obtain: $(3 \times 3) + 1 = 10$.

Now, as the Sephiroth are the possibilities of all that is, they must be equal to the number *ten*.

However, this number, defining the *plurality-type*, also constitutes a return to *unity*, since it contains in itself all the *number-principles* from one to nine.

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On the fact that the Sephiroth are *emanations* and not *creations*, one can say this:

As it is understood that they proceed from Ain Soph, which is Absolute Perfection, they must so necessarily be perfect, each in its own domain. From this we may conclude that they are not known to be created, but that they are consubstantial with Ain Soph, and simply *emanated*.

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The Sephiroth are not outside the *unity* of Ain Soph; each of them must receive from the one which precedes it and communicate with that which follows, that is to say that they are at the same time both receptive and communicative, a little like the flambeaux which one lights together, without which each loses something in the course of this communication of light.

Yet how should we conceive their source? This is what we will now try to explain.

B. — Ain Soph = The negative existence of God

I. – Ain Soph Aur

Beyond all which is conceivable, beyond all that Man can imagine, conceive, envisage, beyond all that which is, for him, the GOOD, and beyond all that which is EVIL, there is yet “another thing”. This “some thing” is an “*Impossibility*”, even more abstract than the *impossibilities* accessible to our spirit.

That is the *negative existence* of GOD, all that is GOD conceived by Man, that is ‘not’.

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To define that which GOD is not is thus impossible for Man. But to admit that this must necessarily *be*, is to already propose the first term of a particular definition of this ABSOLUTE.

Philosophers and mystics, expressed jointly in theodicy, tell us that anagogical reverie and reasoning have allowed them to set down some metaphysical certainties regarding God. In doing so they also set the boundaries of their domain.

Beyond what they have collected in the nets of their researches is EMPTINESS, certainly, but a *luminous emptiness* since the ultimate image held by man makes him conceive GOD as a *Brilliant Light*, blinding, cold, immobile, silent, and odorless.

This dazzling domain, opening beneath the feet of the mystic at the extreme limit of his journey, is what the Kabbalah calls the “Empty Limitless Light”, in Hebrew: “*Ain Soph Aur*”.

This composite work derives from *Ain*: nothing, empty, from *Soph*: limits, boundaries, and from *Aur*: light¹.

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¹ It is clear that this is about the use of *metaphysical elements* of expression. These terms have no connection with physical *light* or corresponding darkness... *Ain Soph Aur* equates with the idea of Spiritual *Illumination* and *Ain Soph* to that purely agnostic *Total Ignorance*. As for *Ain*, it is the annihilation of all thought, all conception, the loss of knowledge, in the esoteric sense of the word...

II. – Ain Soph

If we admit (as was said in paragraph 1), that beyond what is *conceivable* and *translatable*, there is a domain from which we cannot draw a single «image», we are then led to recognize that this notion of “*Light*” is yet another one!

Let us reject this, too, as being one of the last veils which masks the Eternity of God from our view, and call *Nothingness* to our aid! The *Nothingness* entrusts us with another secret: it makes us conceive of a “region” of the Unknown from which no “*Light*” emanates. Before us, clinging to the edge of the Abyss, is nothing more than an inky, terrifying “*Night*” of shadow and silence. These shadows we divine to be *without limit*, as was itself the preceding “*Light*”. This, beyond Ain Soph Aur, is the “*Luminous Emptiness*”, beyond this “*Light*” which was also a reality, this is called “*Ain Soph*”, the “*Obscure and Limitless Emptiness*”.

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III. – Ain

But this “*Night*”, so terrifying in itself, is still only a relative reality, since we are able to conceive of it! It ‘*is*’, in its own way, and if it makes us conceive «Absolute Nothingness», better than the preceding «*Light*», which was a still more tangible reality, it offers us another possibility of evasion... Let us then plunge into the obscure ocean, into this **black and cold** *immensity*. At the end of the Voyage, when, having been beyond the “*Limitless Light*”, and explored the “*Shadows without limit*”, we shall have rejected all notion or all image of the INEXPRESSIBLE itself, when we feel our spirit falter, when the vertigo of Folly has carried us towards the “*Horror-Which-Has-No-Name*”, towards the INCOMPREHENSIBLE, then we shall see appear the end of this demonic “*examination*”... We will greet with joy the liberating annihilation! For a new metaphysical “*region*” will open its “*Gates*” before us, and above these Gates we shall finally read the Word which will allow us to sleep, cradling our sorrows and calming our wildly beating heart, and this final Word is “*Ain*”, which means: NOTHING...

We can therefore conclude that beyond what is possible, beyond that which *is* no more, in one case *as in the other*, is “*NON-BEING*”.

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This “*NOTHING*”, this domain where God is concealed “*that which will not be, that which is not and that which has never been*”, is the immediate antipodes of another «*region*», where God manifests “*that which has been, is, and shall be*”.

Between these two worlds is a “*passage*”, which we will revisit shortly, which is more accentuated. This passage is in a way a “*Threshold*” and it is called *Kether*, the “*Eternal Crown*”. From *Kether* is born another manifestation of God, in a different plane or world, and which descends, from “*reflection*” to “*reflection*”, to the material

universe, to Man, to plants, and to minerals.

If we go still further, descending even lower, towards the Nothingness of origin, towards the Abyss where all the ghosts of “what will be” begin to teem, dance and float, we continue to distance ourselves a little more from *Kether*.

Nevertheless, slowly but surely, passing one after the other through the zones visited by Dante, we pass successively, after “the World”: “the Pit” (or *Sheol*), “Perdition” (or *Abron*), “Garbage” (or *Tit Aisoun*), the “Well of the Abyss” (or *Bershoat*), the “Shadow of Death” (or *Irasthoum*), the “Gates of Death”, (or *Ozlomoth*), the “Valley of Affliction” (or *Gehenna*), the “Valley of Sleep” (or *Gehenom*), and finally the “Valley of Forgetfulness” (*Gehennain*).

Beyond this, Tradition tells us, comes the “*Horror-Which-Has-No-Name*”. There we find ourselves, on the edge of the ultimate “Threshold”.

Night, cold, black as the Grave; and Emptiness too! This Emptiness manifests itself through the sensation of a *fall* without end. We are before *Ain*, the “NOTHING”... *And we have ringed the periphery...*

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From this fantastic conception of *Absolute Nothingness*, required by Maimonides, Ibn Ezra drew his genesis of the Sephiroth.

“The concept which reunites the whole of these negations is the concept of Ain Soph (without end, infinite). Ain Soph is limitless, one, in itself, without attribute, without will, without idea, without intent, without word, without action. This Being could not have willed Creation, since will implies an imperfection in the agent which wishes for the change”.

But if this Being is infinite, all is within him, and nothing is outside of him. Now, if all is within him, it follows that the limited and defective universe is also within him, for if he hadn’t the power to realize the end, his power would be limited and would not be infinite. Here we should let the author speak:

“The *Infinite* is a Being who is absolutely perfect and without lacuna. So, when one says that there is within him a limitless power, but not the power to limit himself, one introduces a lacuna into his fullness. On the other hand, if one says that this universe – which isn’t perfect – proceeds directly from him, one is declaring that his power is imperfect. Now, as one cannot attribute a lacuna to his perfection, it is necessary to admit that the Ain Soph has the power to limit himself, which power is itself limitless.

“Once this limit issues from him in a progressive line, these are the Sephiroth which constitute both the power of perfection and the power of imperfection. Indeed, when they receive the superabundant fullness which results from his perfection, they have a perfect power, but when the flow does not come to them, they have an imperfect power. In consequence, they have the power to act both in a perfect and an imperfect manner.

Perfection and imperfection blend a variety of things.

“Moreover, to say that God directed his will upon the creative Act without the intermediary of the Sephiroth is to expose oneself to an objection: that volition implies imperfection in the subject who did the willing. To say on the contrary, that his will did not direct the creative Act, is to raise the objection that Creation was a work of chance. Now, all that is born out of change has no established order. Yet we can see that created things have a sure order: they are born, subsist and perish in compliance with this order. So, this order is the totality of the Sephiroth. The Sephiroth are the power of being of all that is, of all that falls under the idea of number. As the existence of created things is due to the intermediation of the Sephiroth, they are necessarily distinguished the one from the other, and within them are a superior, inferior and middle region, though all issue from a single fundamental root, *Infinite*, without which there are none”.

Thus the existence of the Sephiroth has been demonstrated, but how can one then prove that they number *ten*, united into a single power? The Sephiroth, as we said, are the beginning and the principle of all which is limited. Now all that is limited is resolved into one substance and one place, for there is no substance without place and there is no place without the presence of a substance. But the substance cannot be recognized by less than a triple power (superior, median, inferior). So, when this triple power extends in length, breadth and depth (height), this gives nine possibilities; then, as a substance cannot subsist without place, and vice versa, it follows that the number which envelops substance and place cannot be less than ten. This is why it is said (in the Sepher Yetzirah) “Ten and not nine, ten and not eleven, for if one may believe that the three become nine, the four become six, which cannot be, for one must consider that the place only exists as a result of substance, and the substance and place constitute but one single and same power”.

The number ten is not incompatible with the unity of Ain Soph, since unity is the foundation of all numbers, and multiplicity issues from unity; just as a fire, a flame, a spark, a light, a color, though distinct, nevertheless have a single cause.

And, as for the proof that the Sephiroth are emanated and not created? This comes from the perfection of God whose means of production of the universe is Emanation; that is to say, a means which can expend itself without losing anything. Otherwise where would the mark of divine perfection be, since the characteristic of created things is precisely to not be identical to each other and to diminish? Moreover, how else could the Sephiroth meet all the needs of the universe without measure and for ever?

Yet if the Sephiroth are emanated, how can they be limited, measurable and concrete? Concrete and measurable reality is a consequence of their limit and they have a limit in order to mark on the one hand, as we have said, the power of God to limit Himself, and on the other hand because all things must be limited in order to be perceivable to the spirit; so the Sephiroth destined to be raised up to the glory of God are destined also to be known by Man. But if the Sephiroth are limited, their limits emanate from God in an unlimited manner. This is why it has been said (in the Sepher Yetzirah): “their measure is *ten* without end”.

Does Emanation have a beginning or is it eternal? If it began one might object: how can there be novelty and change in the Absolute? And if one says that it is eternal, one

is exposed to hear the objection: but then the Sephiroth are equal and identical to Ain Soph. One must admit that among the Sephiroth there is one, the first, which in fact existed in God for all eternity, but only “in power”. As for the objection of the identity of the Sephiroth among themselves, one can reply using the comparison of a flame with which one could have lit all sorts of luminaries, which though coming from the same principle, would be more or less brilliant. In the same way, the Sephiroth differ between themselves in their greater or lesser precedence.

One would therefore be wrong to consider the Sephiroth as *planes* in which the divine essence necessary for the very existence and maintenance of Total Creation are nuanced and unequally apportioned.

On the contrary, they are in a very direct sense of the word *demiurges* (divine workers) of the *Intelligent Energetic Powers*.

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In their more-or-less great distancing from the *essence* of *Ain Soph Aur*, the negative-Divinity creates from them a hierarchy. We rediscover this *Intelligent Decade* deformed and bastardized in the Christian theogony in the nine *choirs* of Angels, namely: **Seraphim**, **Cherubim**, **Thrones**, **Dominations**, **Powers**, **Virtues**, **Principalities**, **Archangels**, and **Angels**. The last choir is constituted, in the opinion of the majority of theologians, of the Glorified Souls.

Common Judaic exotericism designates them under the name of *Chayoth ha Kodesh* (word for word: *animals of sanctity*). The Greek translate this as *aggelos*, messengers, intermediaries. These two latter expressions are correct enough: ‘messenger’ and ‘intermediary’ are near to demiurge or divine worker.

Here are their names in Hebrew: **Ophanim** (“who unravel chaos”), **Aralim** (who maintain the form of subtle matter), **Chashmalim** (who assure the representation of the effigy of the body and material forms), **Seraphim** (who produce the elements), **Malachim** (who produce the mineral kingdom), **Elohim** (who produce the vegetable kingdom), **Beni Elohim** (who produce the animal kingdom), **Cherubim** (who presided at the creation of Man and who lead them towards Life Eternal), **Ishim** (who give Men intelligence and understanding of divine things).

We do not commit the error of Manichean authors, who put a Sombre Decade *opposite* the Divine Decade, comprising elements of opposing powers. Dualism is an error. Evil as a pure entity does not exist. It’s the more or less great absence of the Sovereign Good (the divine essence, we have seen, more or less *withdrawn* from something) which gives this illusion. But there is nevertheless an *inverse* aspect to the ten Sephiroth. We will return to this soon.

The word ‘choir’ employed by Christian angelology is quite precise, signifying in Greek “an assembly of beings or things according to a predetermined order and driven according to precise laws”.

This Sacred Decade is also found in Greek Mythology, with Apollo and the Nine Muses:

Apollo (Glory), Clio (History), Urania (Metaphysics), Thalia (Comedy), Melpomene (Tragedy), Polymnia (Eloquence), Calliope (Epic Poetry), Erato (Love Poetry), Euterpe (Music), and Terpsichore (Dance). The esotericism of these definitions, their roots in the psyche of Man and the metaphysical links which result, are easy to discover.

In India, Brahmanism gives us the same Divine Decade: Brahma, Vishnu, Shiva, Maya, Om, Harangher-Berah, Persh, Pradjpati, Prakrat and Pran. The Celtic faith knows the “nine daughters of Hugh Kadarn”, which makes ten with this god.

Pythagorism underlined more than any other philosophical movement the importance of the Decade and the Ten *Pure Numbers* composing it.

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As the Sephiroth are *emanations* and *intelligent planes*, it is thus through them and in them that the eternal creations of God are realized.

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In the diagram marked *figure 1*, all the Sephiroth are laid out according to a specific decreasing and proportional order. In truth, the picture does not show their differences, but rather their states; for one cannot affirm from it that the Sephira Malkuth is farther away from Kether than that of Yesod. It is a simple distribution diagram.

At the summit of the Tree we have three Names. Kether is the ultimate manifestation of the Son before re-entering into His own essence, and in this we already wait to meet the Total “*Divinity*”. These three names effectively only arrange the mystery of the Triple-God.

Ain signifies *Negation*, Ain Soph is *Limitless*, and Ain Soph Aur, *Limitless Light*.

Immediately after the last emanation Kether, in terms of observing the Divine, we leave the domain of reality, of the creation. Then, naturally come the opposites: *Unreality* and *Unbeing*.

The Son, for us, is the last manifestation of the Divine. He is still perceptible to us in the form of Man-God; and we visualize Him just a little, since we are but fragments of Man-Archetype, made in His image.

If we were reintegrated into His essence (which is impossible since we are only a *creature*), we would then be able to dimly perceive the Mother, the second Person of the Trinity. We would be unable to go further because it would be impossible for us to be incorporated into Her. This second person obstructs the perception of the first person

from us. The Spirit of Man loses itself in Her, and cannot go beyond. She is thus for us the Limitless, as Ain Soph¹ is defined.

On the subject of the Father, about whom we can learn nothing, we are reduced to an *intellectual silence*. To say nothing, is almost to repudiate Him. Hence the expression Ain: Negation².

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Hebrew tradition defines the manifestations of the Ten Sephiroth with the assistance of the Ten Divine Names.

These Ten Divine Names do not offer their names (as a *means of action* through the Human Word) as words of power. Man is not permitted to use the Energetic Powers in question for occult service. They do not define ten different gods.

They simply express the Son, that is to say despite all, God, manifesting Himself in a manner conferred by one of these planes. So we must translate them into the vernacular in order to *understand* the name and the nature of the Name and the Sephira. These are modes of *definition*. But the *Practical Kabbalah* preserves them in their *Hebraic*³ form.

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Being Energetic, Creative, Intelligent Powers, the Sephiroth are naturally the realm towards which the evolutionary activity of Man must necessarily turn. For him they should be refuges, protectors, and agents of his salvation.

It is through them, from sphere to sphere, that he must elevate himself towards the Divine, as high as he can reach, when he finally succeeds in separating his own essence from the Gehenna which molded and mired him, when he wished to be the equal of God.

C. — The Cineroth or “Paths”

The Kabbalist on arriving at Kether, the supreme Sephira, will then see God face to face, under the aspect of the Son, His divine model. He should then stop there. If he seeks to perceive and define, the second Person, the Mother, he will then enter into *Ain Soph*, the Limitless. There he will stray as in a shadowy desert. The third aspect of the Triple-God, *Ain*, Negation, will fling him back again to the metaphysical antipodes of the divine.

¹ *Black Virgins* are an image of this “Divine Darkness”, called Ain Soph.

² *Bythos*: *Abyss* of the Gnostic.

³ Here the Word *SON* does not signify the third Person of the Christian Trinity, but the *BRIDEGROOM*, the *KOL*, of Microprosopus, as opposed to the *MOTHER*, the *QUEEN*, the *BRIDE*, whose partner he is. We use the term because it is a term familiar to Western mystics.

A second fall will then consume him, justifying the words of Scripture: «You cannot see My Face and live».

Perhaps this ascension and this descent are eternal. Perhaps Aspiration and Expiration, this type of Divine “respiration”, are quite simply the true conditions of the Eternity of Creation, and, in consequence of the Immortality of Man-Archetype.

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In each of the Sephiroth, the generative process encountered before now in the study of the “Tri-Une” God is reproduced. Thus a Sephira, properly speaking, is constituted from its Principle, symbolized by the Divine Name to which it corresponds. This Principle subdivides itself into two others, themselves generators of a third. In their turn, each of these three terms emanates two secondary factors, and another for the first original element. This already gives us the *unity*, the *ternary*, and the *septenary*. The *decade* is now reconstituted, born from the two, final schemas, as in the Divine. This leads us to twenty and a second element. The twenty-second is but the result of their activity on the phenomenal World.

Thus :

1	(One-God)
3	(Triple-God)
7	(Seven Spirits)
10	(Ten Sephiroth or demiurges)
1	(Man-Archetype or the World)
22	(Number of Creation according to the Kabbalah)

(The Number of *Letters* in the Hebrew alphabet and the Paths of the Symbolic Tree.)

This explains how Letters are images of Creation itself, or rather factors.

How does this Creation take place at the heart of the Natura Naturante? This is what the *Sepher-ha-Zohar* says.

“Let us recall, in order to better place the problem, that the Son emanates the *Substance* of this Natura Naturante, the external reflection of the Trinity, from the Eternal Mother or Second Person. It is through the action of the Word on the Natura Naturante that Creation is concretized”.

Here is the text of the Zohar.

“One must not conclude that Matter was created with the Word or Creative Logos, since He has already been manifested before Creation. It certainly existed for all eternity, but It was only *manifest* for the first time when Matter was created.

“Previously, the mysterious Divine Infinite manifested His Omnipotence and Goodness through the mysterious Thought, of the same essence as the Word, but silent and interior. The Word, manifested at the time of the creation of Matter, existed previously, in the form of the Thought: for if the Word is capable of expressing all that is material, it is then unable to manifest the immaterial. This is why Scripture says: “And Elohim *said*”. That is to say that God manifested Himself in the form of the Word. This Divine Seed, by which Creation was effected, came to germinate, and in transforming itself from Thought to Word, made Thought Reality. Thus, through a most impenetrable mystery, the Infinite, *with the sound of the Word*, struck the Emptiness, though sound waves could not be transmitted there. The sound of the Word was thus the materialization of the Emptiness.

“But this materialization would have remained forever in a state of imponderability, if, at the instant of striking the Emptiness, the sound of the Word had not caused the spark to burst forth – that origin of Light, which is the supreme mystery, and whose essence is inconceivable. This is why the Word is called the Beginning, being the origin of all Creation” (See St. John, I). “The Word took the form of the Letters of the Alphabet, which emanated from the Supreme Point (Kether).

“The Twenty-Two Letters of Scripture are included in the Ten Sephiroth and inversely (the Letters being the manifestation of the Creator Word, and the Sephiroth being situated in the domain of Creation), *the Ten Sephiroth are included in the Letters...*”

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The 22 Letters are thus representative Signs of Sounds, these Sounds being the manifestation of the Creator Word. Yet before all, the Kabbalah claims to understand the *Chayoth ha-Kodesh*, or *sacred beings*.

“The *Chayoth*, crowned with Letters, descending from the intelligible region of ‘On High’ into the inferior region”.

At the moment of Creation, the constitutive elements were not refined. It is by combining themselves together – in superposing themselves – so forming particular materializations of Divine Ideas, that the Letters gave birth to all forms and all Images which exist in the Created World within the *Natura Naturante*.

Nº	Letter	Name	Value		Nº	Letter	Name	Value
1	א	aleph	1		12	ל	lamed	30
2	ב	beth	2		13	מ	mem	40
3	ג	gimel	3		14	נ	nun	50
4	ד	daleth	4		15	ס	samech	60
5	ה	He	5		16	ע	ayin	70
6	ו	Vav	6		17	פ	Peh	80
7	ז	Zain	7		18	צ	tzaddi	90
8	ח	cheth	8		19	ק	qoph	100
9	ט	teth	9		20	ר	resh	200
10	י	yod	10		21	ש	shin	300
11	כ	kaph	20		22	ת	tau	400

Fig. 2.
The Hebrew Alphabet

The Zohar concretizes them in the form of animated and intelligent *beings*. Thus, each *word*, composed of letters, is a living being, then an object, a form or an image. There are as many beings and things as there are possibilities of expression for the Creator Word. Each object has a particular creator, which animates it and leads it towards its end, and the small-footed demiurge is a “Chayoth crowned with letters”, to use the image in the Zohar.

The Chayoth are thus divine ideas, working at the heart of each Sephira. To reiterate, these are the Æons of Gnosis.

But above all, there are twenty-two principals, each of which correspond to one of the twenty-two Letters. The reason for this is that each Letter is the *initial*, the *head*, the *conductor* of a word-idea of the Creator Logos.

This explains why the Kabbalah considers in the twenty-two primordial Chayoth twenty-two attributes of the Divine, also defined by Twenty-Two Divine Names, of which each Letter is the initial.

We have seen before how these idea-forces are twenty-two in number (the sum of the creative elements, *expressed* in the Natura Naturante). These are the Names (see figures 3 & 4).

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Now one can conceive of a traditional Kabbalistic technique, one of whose branches (*Temurah*), consists of transposing the letters of a word to create another out of them (what we commonly call an anagram) unites with *verbal alchemy*, since it effects a real *transmutation* of the *Chayoth*.

Equally, as everything arithmetically reduces ineluctably to a number between one and ten, we see that all the words, that is to say all the Chayoth haKodesh, can be led through the addition of the numerical values of the Letters which compose them, to one of the ten primordial numbers, and thus attached to one or other of the Sephiroth.

This justifies the second branch of Kabbalah, *Gematria*, which gives the names having the same numerical total as being of the same family, so that, for example, the words *yain* (wine) and *sod* (mysteries), which in Hebrew both sum to 70. They therefore belong to the same Sephira.

Finally, by taking the initial letter of several words forming an *intelligible* and *complete* sentence, one forms a new word, that is to say, a new Chayoth. An example is the sentence “Atah Gibor Leolam Adonai” (“Thou art a Strong God throughout Eternity”), whose initials gives the famous word AGLA. By this means, called *Notarikon*, Kabbalah discloses a new Chayoth. Being *expressed normally and in ordinary forms*, it is closer still to the Divine (that is, the Creator Word) and has a greater occult power¹.

It is thus evident that such words serve to express pure, noble, elevated, and divine concepts (such as the attributes of God) and that they are animated and conducted by the Chayoth; and are more elevated and pure than those guides of common words.

This theory of *living words* leads us to the tradition of incantations, mantras, the “words of power” of all ancient magical systems. In this we once again encounter the occult power of *Sound*, graphically represented by the *Letter*, oriented by the means of the *Word*, dynamized by its placement in the heart of a *geometric figure*, the whole constituting a *pentacle*, a *yantra*...

Just as the layout of the Sephiroth assumes its complete and original form within the Natura Naturante, so it is with the Total Creation – as this is repeated in each of the Sephiroth in order to allow it to be *in itself* – for these ten Divine powers are inseparable in reality.

If we take any Sephira, at its head we will find a reflection of Kether, and at its end, a reflection of Malkuth. In parallel, deriving from the denary Sephirotic layout, regardless of the Sephira, there will always be twenty-two Chayoth, a repetition of the twenty-two original Chayoth².

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With the Chayoth ha Kodesh, we have met what we call *Entities*, in our Western mode of expression.

¹ Whence come the *Divine Names* of “n” (12, 22, 42, 72, etc.) letters, real *Egregores* of secondary *Names* which concretize into a *single* one.

² Note that the 32 “Paths of Wisdom” of the Kabbalists (composed of the 10 Numbers (Sephiroth = *Numeration*) and the 22 Letters), are equivalent to the 32 primordial *Æons* of the Gnostic School of Valentinian, the 33rd *Æon* being the result of the a common action of the first 32, and emanated *after* them.

We are now going to study them as individual beings.

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But first, let us reach some conclusions.

A *figure* is not a *Number*. It is only a conventional graphic expression. It evokes an “additive succession” of Unity, whereas Number expresses this in an active manner in the higher domain. Number is, in sum, a dynamic metaphysical force, a true *entity*. A Figure is to a Number what the body of flesh of a citizen is to the Collective Soul of his race, to the national Egregor; a representation situated in time, fleeting and imperfect.

Number cannot properly apply to a succession of contingent yet disparate objects. While a Figure can express plurality in difference (example: “all three”, when referring to a man, his horse and his dog), a Number can not properly express plurality in this manner (example: “all three”, can only refer to three men).

Now, in Hebrew *Sephiroth* signifies *numeration*. The Sephiroth are thus *Whole Numbers*, and we have already been informed of the fact that they number *ten*, a scale of One must not conclude that Matter was created with the Word or Creative Logos, since He has already been manifested before Creation. It certainly existed for all eternity, but It was only *manifest* for the first time when Matter was created.

In consequence of this, the *Cineroth*, or channels, are also called “Paths”, terms which indicate that they link the Sephiroth together and permit *travel both to them and from them*, revealing new and unexpected aspects. In fact, our Cineroth are thus:

1) Metaphysical elements giving access to an understanding of Pure Numbers, and how to approach them. As such, they are “Paths”;

2) Metaphysical elements linking Pure Numbers each to the other, and as such these are “Channels” in which (in the loosest sense) things may circulate.

So the Cineroth are both the keys of numerical understanding and the mutual supports of these elements.

Thus it is the study and use of these Cineroth which constitutes a large part of the Kabbalah.

Now, the Cineroth are identical to the *Letters*, with which they form but one unit. A *Letter* is a *Cineroth* just as a *Number* is a *Sephira*. The relationship established between a *Letter* and a *Number* equates to the relationship which exists between the Word and the Thought.

“One must not conclude that *Matter* was created with the *Word*, since He has already been manifested before Creation. It certainly existed for all eternity, but It was only *manifest* for the first time when Matter was created. Before, the mysterious Infinite manifested His omnipotence and His Infinite Goodness with the aid of His own

Thought, of the same essence as the *Word*, but silent¹. Then the *Word* struck the emptiness, and threw out light into it, the origin of all creation (I, 16 b). To do this, the *Word* took the form of the *Letters* of the alphabet. Everything was emanated from the supreme and initial Point».

So Number equates to one of the ten essential *Thoughts* of the Absolute; and Letter equates to one of the twenty-two essential *Manifestations* of this Absolute. *The* numbers and *the* letters equate to the *relative* “Thoughts” and “Manifestations” of the Absolute, as combinations of the preceding ones, summed.

Figures 3 & 4

These are the XXII <i>Divine Names</i> connected to the twenty-two <i>Paths</i> uniting the Sephiroth, which are linked to all practical activity on these Paths. We give the Hebrew orthography for ease of transcription.				
01	א	Infinite God	Aiah	אִיָּה
02	ב	God of Wisdom	Biah	בִּיָּה
03	ג	God of Retribution	Guiah	גִּיָּה
04	ד	God of the Gates of Light	Diah	דִּיָּה
05	ה	God of God	Haiah	הִיָּה
06	ו	Founding God	Viah	וִיָּה
07	ז	God of Thunder	Ziah	זִיָּה
08	ח	Merciful God	Hiah	חִיָּה
09	ט	Kind God	Tiah	טִיָּה
10	י	God of Principle	Iiah	יִיָּה
11	כ	Immutable God	Kiah	כִּיָּה
12	ל	God of the 30 Paths of Wisdom	Liah	לִיָּה
13	מ	Arcane (Hidden) God	Miah	מִיָּה
14	נ	God of the 50 Gates of Light	Niah	נִיָּה
15	ס	God of Lightning	Siah	סִיָּה
16	ע	Adjuring God	Heioh	עִיָּה
17	פ	God of Discourse	Piah	פִּיָּה
18	צ	God of Justice	Tziah	צִיָּה
19	ק	God of Right	Quiah	קִיָּה
20	ר	Godhead	Kiah	רִיָּה
21	ש	Savior God	Schiah	שִׁיָּה
22	ת	God the End of All	Tiah	תִּיָּה

¹ Not objective, but subjective.

THE TWENTY-TWO PATHS

N° of the Path	Course of the Path	Divine Name of the Path	Name of the Intelligence governing the Path	Corresponding Lunar Day
01	From Kether to Chokmah	Eheieh	Aiah	1 st day
02	From Kether to Binah	Bachour	Biah	2 nd day
03	From Kether to Tiphereth	Gadol	Giah	3 rd day
04	From Chokmah to Binah	Dagoul	Diah	4 th day
05	From Chokmah to Tiphereth	Hadam	Eiah	5 th day
06	From Chokmah to Chesed	Vezio	Viah	6 th day
07	From Binah à Tiphereth	Zakai	Ziah	7 th day
08	From Binah to Geburah	Hasid	Hiah	8 th day
09	From Chesed to Geburah	Tehod	Tiah	9 th day
10	From Chesed to Tiphereth	Iah	Iiah	10 th day
11	From Chesed to Netzach	Kabir	Kiah	11 th day
12	From Geburah to Tiphereth	Limmud	Liah	12 th day
13	From Geburah to Hod	Meborak	Miah	13 th day
14	From Tiphereth to Netzach	Nora	Niah	14 th day
15	From Tiphereth to Hod	Somek	Siah	15 th day
16	From Tiphereth to Yesod	Hazaz	Aiah	16 th day
17	From Netzach to Hod	Phodeh	Piah	17 th day
18	From Netzach to Yesod	Tzedek	Tsiah	18 th day
19	From Netzach to Malkuth	Kadosh	Quiah	19 th day
20	From Hod to Yesod	Rodeh	Riah	20 th day
21	From Hod to Malkuth	Shaddai	Shiah	21 st day
22	From Yesod to Malkuth	Thechinah	Thiah	22 nd day

D. — Texts in Action

In the preceding chapter we saw that *letters and words are alive*. We will not resume the theme. Let us simply remember that the letter is the material form of sound, its body. The word is the vehicle, the corporeal envelope, the image of thought. We conclude that *thought is the soul of the word*, as much as it is its *manifestation*. From this theory is born the belief in *texts* endowed with a particular virtue.

Just as a specific text can *awaken various ideas and sensations* in us, and set in motion the physical organs of our body which correspond with these sensations (eroticism, anger, envy, etc...), so other categories of texts can *awaken particular spiritual centers in us*, and set in motion energetic forces enclosed in us in a latent state¹.

Now, Man is a microcosm. Individual Man is the reduced image of the Man-Archetype. The Archetype is the reduced image of the Word. We may conclude that there is a correspondence between these three worlds. Just as the string on a violin can vibrate *sympathetically* with a similar string, in like manner, if we set something in motion in the microcosm, we set something in motion in the macrocosm in direct correspondence with the amplitude of the force used.

¹ “Many *images* borrowed from very different orders of things can, through the convergence of their actions, *lead the consciousness* to the exact point where there is a certain intuition to grasp”, says Bergson in his “*Introduction to Metaphysics*”. This is the occult purpose of *litanies*, to create a chain of images...

To bring these inner Powers into action, religions and magicians have always used immutable *texts* which explain the looked-for result, and which, *by reason of their immutability and common repetition*, are “living” texts, composed of “living” words, with real egregores in their turn.

The *soul* of the text is that which is expressed thereby, the general idea which emanates from it. The material *body* is the word which expresses it. The double, the plastic intermediary, is the human *thought* which accompanies the word.

From this quick explanation one can see the grave disadvantage of the disturbing of common prayers and invocations, and of substituting more or less successful adaptations for them: the living formulae are thereby abandoned for the adoption of others, which are devoid of all life.

Initiates in all ages have therefore normally used the holy texts of their own country, or of the nation which has taken them in. In India, these are the Vedas, the texts of Manu; in Tibet, the Tantras; in China, the Tao; the Christian West uses Gnostic formulae, invocations taken from old Kabbalistic “Clavicles” or more simply from the Old and New Testament. Those most particularly used include: the verses from Genesis, the Psalms, the Gospel according to St. John, the Apocalypse, or texts taken from Catholic ceremonies (Office of the Holy Spirit, Penitential Psalms, etc...).

This explanation has been necessary to give a good understanding of the rules which have served to develop the theurgic rituals which follow.

III. —THE DIVINE “EXISTENCES”

Positive Existence:

The Sephiroth in the Five Worlds

1st) Aziluth

We now return to our metaphysical “observatory” of a short time ago. Let us stand upon the “Threshold of Eternity” (Kether), and turn towards Ain Soph Aur, the “Empty and Limitless Light”.

We are before the first “Door”, that which leads to NON-BEING. And from this “Door”, by means of one of the first sacred artifices which comprise the “Art of Kabbalah”, arises the BEING, “Manifesting-Manifest” GOD, for we are going to *evoke GOD*...

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If we wish to see the *Negative Light*, infertile and cold, shed forth from *Positive Light*, fertile and warm, we must put ourselves, in our imagination, inside a cloud, white as snow, immobile, without warmth and without cold, without taste and without odor. We are “in the white”. This Solely-White, this pervasive “luminescence” which allows us to distinguish all that, is the proof that we have arrived at the limits of *Ain Soph Aur*¹.

Then, alone, before us, in the middle of the shining whiteness of the cloud, ?web ring into existence a *great triangle of golden light*; we imagine it translucid, more dazzling than the most dazzling summer sun, *living, warm, radiant*. This Triangle appears alive and beating, a little like a marvelous “heart” belonging to another world.

And suddenly, in the very center of this “image”, we *feel* the *presence* of the ABSOLUTE, its first manifestation, for the symbolic Triangle is *alive, more alive* than all ordinary beings.

We have met a new concept, a new “state” of BEING, and that is *AZILUTH*.

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¹ It is important for the Student to *live* these states of the soul in order to understand them...

What, then is Aziluth, this plane of Pure Divinity? It is in it that we shall meet, in the course of our first metaphysical deductions, the essential actions of the ABSOLUTE.

Aziluth is still GOD Himself, as we have defined in the course of our ordinary theological conclusions; it is GOD-ALONE, in all His aspects certainly, but without contact with Creatures. Aziluth is the ensemble of the “Divine Persons”.

Now let us visualize our Golden Triangle, luminous and living. In our imagination, let us bring to life an “image”, adorned with detail and warm with perfect color, the *Face of a majestic Elder with skin warm as bronze, with flowing hair and beard, whiter than snow, with blue eyes “like the very heavens in their brightness”*.

Let us maintain this “image” to the maximum, and contemplate it for a long time. We will see it detach itself from our imagination, to live a strange and independent life, *a little as though we had only called to it*.

We are in the presence of He whom the Kabbalah names “*the Ancient of Days*”, the “*White Head*”, “*the Ancient of Ancients*”, “*the Existence of Existences*”, “*the Admirable and Recondite Intelligence*”, the “*Original Glory*”.

Let us now name Him! In Hebrew, the sacred language of the Kabbalah, we breathe his mysterious Name: “EHEIEH”, “*HE WHO IS*”.

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Ain Soph is, according to Isaac Luria, “the Omnipotent and Most High Infinite Light, which no human thought or speculation can attain, and whose existence is far above all intellect, which existed before all things which were produced, created, formed and made through emanation, in which time has never existed, and which never had a beginning, for It has always existed, and It lives and shall live forever without beginning or end”.

Aziluth, we now see, is GOD *who veils Himself* and clothes Himself in an anthropomorphic “*form*”, *the better to unveil Himself...*

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This first “manifestation” is KETHER, in Hebrew: “The Eternal Crown”. KETHER is the source of ALL. All that we are about to describe has issued from KETHER: and KETHER itself is at the same time the inferior aspect of the *unmanifest INFINITE*, and the higher aspect of the *manifest INFINITE*.

Through KETHER, Being passes back and forth, going from GOD to Matter and from Matter to GOD, from the “possible” to the “real-momentary”, and from the “real-momentary” to the “definitive-eternal”.

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But we already know – and this by theological reasoning – that God is “three in one”. It remains to us to seek the two other “images”. Then, we will have discovered what the Sepher ha-Zohar calls the MACROPROSOPUS, or “Greater Countenance” (the assemblage of the Ancient-of-Days), constituted by the Ancient-of-Ancients and the “Balance”, or *Couple* (an allusion to the pair which form the two scales of a balance and which seek the *perfect equilibrium* belonging to them).

This Couple is called the “Higher Pair”, composed of the FATHER and the MOTHER, both issued forth from the ANCIENT.

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Now we return to our contemplation, focusing on the divine Face of the “Original Glory”. And now it is that, gently, the Holy Face of the majestic Elder becomes blurred and fades, and the luminous Golden Triangle slowly reappears. But this is only for a moment, for, blurring once more, we see a new “image” appear. We leave this to resolve, and now we are in presence of the Face of a younger Being, with a high forehead, brown or light Beard, dark Hair spread across the Head, and soft, grave eyes.

It is the Elder of a few moments before, rejuvenated, or His SON! And, effectively, it is the “*Son of the Father*”... His Name is “the Second Glory”, the “Supreme Father”, the “Creator Power”.

These qualifiers define Him well.

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This second “manifestation”, *issuing from the first*, is *CHOKMAH*, or “Divine Wisdom”. We welcome Him with the Divine Name which is His own: “IOH IEHOUAH”, which is the Hebrew, word for word, for: “You the Being of Beings”, or “God of gods”.

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If we continue to contemplate the Face of the “Second Glory”, we will then see it dilute, melt, and disappear: and from the luminous, gilded mist of the great *evocatory* “Triangle”, we see that a new “image” seems to be appearing. Slowly, taking form, color and life, we see the wonderful face of a woman appear. Grave and gentle, serious and benevolent, the Face of the “Great Mother”, dear to all ancient peoples, She shines forth in Her turn. The face is that of a mature woman, a “matron”, still beautiful and young despite everything. In her we see the Virgin Maiden that she was, the Woman that she is, and the Mother that she will be, this last work having the sense of *grandmother, welcome, protection*. And we will not be in perfect accord with this mysterious influence which appears and glows, if we do not feel within us a curious mixture of *filial love, platonic love, and intelligent adoration*. Let us visualize her as a woman of flesh in whom we rediscover, at different times, the companion of our

adolescence, the idealized lover, the collaborator in our works and researches, and the mother, confidant throughout our lives¹.

As we already proposed in our original meditations (simples reveries ventured in the realm of Metaphysics), the “Mother” issues from the “Father”, just as the “Father” issues from the “Ancient of Ancients”.

Let us name her, for she is BINAH, or “Divine Intelligence”, and she is God in his third and last major aspect, which the Kabbalah calls so well “YEHOVAH ELOHIM”, or “SHE-the-Gods”, or again “The Being of Beings”, but in the feminine, the terms being the same as the masculine CHOKMAH.

It is also called the “Sanctifying Intelligence”, the “Foundation of Wisdom”, the “Creator of Faith”, the “Dark Sterile Mother”, and at the same time the “Brilliant Fertile Mother”. Finally, it is the “Throne of Wisdom” of the Litanies of the Virgin, and in Hebrew “Mara”, the “Great *Mother*”...

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These Three Divine “Persons” are thus *Veils*, *Masks*, with which the ABSOLUTE clothes Himself before the creature so that he can visualize Him. Metaphysically this is a “*parallel*”, an “*example*”, which the master cites to better make the pupil understand.

But one would be grossly wrong to imagine three different beings, each with their own personality. It is only in Christian Theodicity that the “Father” is distinct from the “Son”, and the “Holy Spirit”, while proceeding from their mutual Love, is nevertheless separated from the two initial aspects of the One-God.

In the Kabbalah, this division of the ABSOLUTE does not exist, and he who holds to such commits a fundamental error. “*Hear, O Israel, the Lord Thy God is One,*” we are told by the Scriptures. This is true, for GOD being *all* is much more than “three” images...

He reveals Himself by as many masks and veils as there are Emanations. This is why, to better understand this mystery, the Kabbalah also calls Him the “*Mystery of Mysteries*”. We will end with a final visualization exercise.

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Now let us visualize BINAH, the “Great Mother”. Merge this image into that which we created previously, that of CHOKMAH, the “Father of All”. When we have mastered these two “thought-forms”, so that they appear to our simple mental call, let us try to visualize both of them *at the same time*, side by side first of all, then sideways. We will then see their profile, the “Father” being on the right and the “Mother” on the left. Then, slowly, let them dissolve. At the same time that these two image disappear, see that of the “Ancient of Ancients” appear... And behind this image, once more, we

¹ It is important that these Figures appear illuminated *from within*.

see the Great Golden Triangle of Light: and when this has, in its turn, disappeared, the Great White, Luminous Cloud. We are before AIN SOPH AUR once more.

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The “Sepher ha-Zohar”, and more particularly the “Sepher Dzenioutha”, explain that before the Beginning of All Things, “the Face did not regard the Face”. It is from this opposition that the six “Kings of Edom” were born. These Metaphysical Powers could not support the presence of the “First Glory” (Kether) and became the “Broken Vessels”.

This allowed Martinez de Pasqually, in his Treatise on “the Reintegration of Beings”, to tell us that in the Beginning, “God emanated spiritual Beings who prevaricated”.

Then comes the equilibrium of the two scales of the Balance. The Couple composed of the “Father” and “Mother” are in harmony in their actions, and so are born Emanations which are more harmoniously conceived. These are the “Kings who come to meet with the other Kings” of the Sepher.

In fact the Kabbalah, with its lively, oriental images, has named the ensemble of the three first divine “Persons” the Macroprosopus, or “Greater Countenance”. From this Countenance, it creates a symbolic “Beard”, which is synonymous with the “Kings” standing in opposition to the Kings of Edom, “*Members*” of the Microprosopus (or “Lesser Countenance”, situated below the former), and which is sometimes called the “Inferior Couple” (as opposed to the “Superior Couple”: Chokmah-Binah), when it envisages them conjointly with a seventh emanation. This Microprosopus, also bears the names of “*King*” and “*Bridegroom*”, when it is conjointly evoked with this seventh emanation, about which we will meet shortly.

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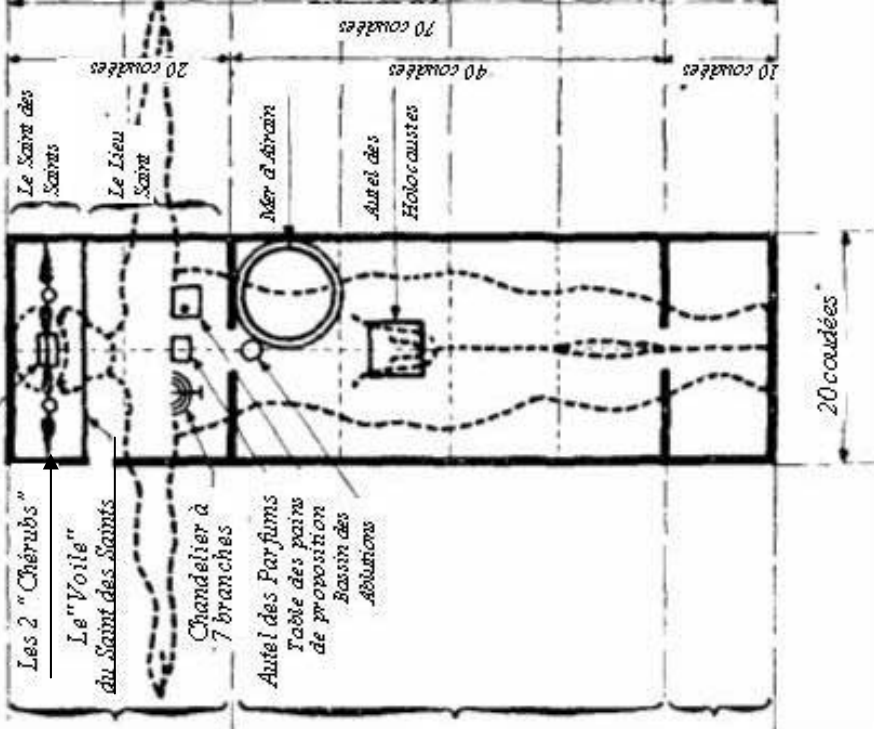
Fig. 5.

LE TEMPLE DE JÉRUSALEM

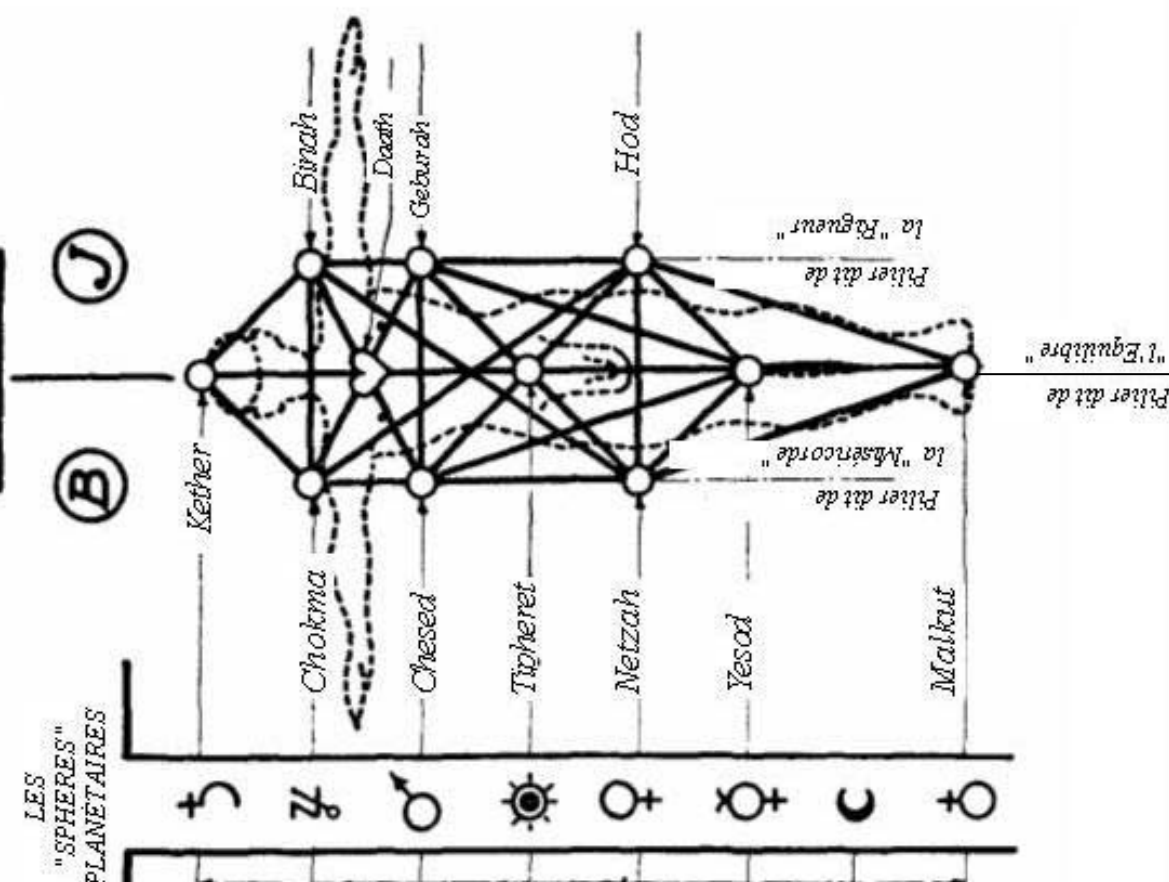
URIM
"Lumière"

TUMIN
"Perfection"

l'Arche d'Alliance



L'ARBRE KABALISTIQUE



Now, just as the “*Beard*” is born at the base of the Countenance, from the very flesh, so the six inferior Emanations giving rise to the six Kings of Edom are born from the three original “Persons”.

As the hair of a beard grows, each constitutive cell being born from the previous one, so our six secondary Emanations are born two-by-two from the three superior Emanations.

Here we note that the Kabbalah calls these Emanations, these symbolic Personae of ONE-GOD, *spheres*, in Hebrew “*Sephiroth*”, in the singular “*Sephira*”.

Already we can easily see that, since these six secondary Sephiroth are born from the three first, they are inferior to them, subject to them, as a son born to a father is subject to him, as a branch growing from a tree is of lesser importance than it.

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In Table 5 we can see the Sephirotic hierarchy, their names, the symbolic “groups” they constitute, the relationships which unite them to each other, etc.

Let us return to the mental “evocations” already used. Visualize the “Elder” as before, with his hair and beard as white as dazzling snow, his blue eyes “like the very heavens in their brightness”. Then see raying out around him a resplendent golden “glory”, standing out against the silver cloud of our earlier exercises.

Immediately, for these “images” are real, and have been vitalized by centuries of ritual exercises, we *truly see* in silhouette the shoulders of the “Ancient of Ancients”, his chest, the whole upper part of his profile, covered in a *purple* tunic. We must now come to a perfect visualization, where the blue of the eyes and the silver of the head and beard stand out perfectly against the purple of the Robe.

Then we will “conceive” that the six new Sephiroth are not located in the symbolic “Beard” alone, but indeed in the whole body, and if we still do not discern the Feet, this is because we have not yet studied the final Emanation.

On the forehead of the “Ancient of Ancients”, we will immediately see the shining forth of KETHER, the “Eternal Crown”. We see that KETHER, manifesting itself *towards us*, in *Aziluth*, is the Forehead, but that KETHER manifests itself *towards Ain Soph Aur*, being born there; it is the “Glory” which radiates around the Forehead! And so KETHER is truly the “*Threshold of Eternity*”.

Since we know that BINA and CHOKMAH are born out of KETHER, we can but suspect that they are *behind* the “Forehead”, and effectively, they equate to two brains, and are manifested by the two “Eyes”, doors open to the real, the concrete, organs which serve to bring *Understanding* and *Wisdom* from outside the body .

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On the “Shoulders” of the “Ancient of Ancients”, we discern that there are two other Sephiroth, whose action is prolonged in the symbolic “Arms”. We will now name them (see the Table): they are GEBURAH, “Divine Justice” or “Strength”, and CHESED, divine “Mercy”.

CHESED is sometimes called GEDULAH, in Hebrew “Love, Grace, Majesty”. She is the “Receptive Intelligence”, or moreover the “Cohesive Intelligence”.

GEBURAH is sometimes called DIN, in Hebrew “Justice”, or PACHAD, “Fear”. It is the “Radical Intelligence”.

From these two Sephiroth come two mysterious “Powers”, two special magnetisms. These are the “right” and the “left” of GOD of which the Scriptures speak. A third magnetism emanates from the chest, the neutral, equilibrium.

In effect, the generative symbolism which presided at the personification of CHOKMAH and BINAH is renewing itself.

KETHER has been redoubled in these two new Emanations. Both are reflected in the two following, CHOKMAH and BINAH, for CHESED (like CHOKMAH) has as a symbol a “King crowned, *seated* on his *throne*, meting out *justice*”. GEBURAH has in opposition: a “King armed, *standing* upon his *chariot*”. The King of peace and the King of war.

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In their turn, CHESED and GEBURAH constitute a new Triangle, the reverse of KETHER’s triangle, and they *fuse together*, thus giving birth to: TIPHERETH, or “Divine Beauty”, also named the “*Mediating Intelligence*”. It has a “Majestic King” as a metaphysical “image”. Later on, those of “A Young Child”, or of a “Sacrificed God” have been added through *various influences*.

It is further called Zair Anpin: the “Lesser Countenance”, as opposed to KETHER, exactly situated above it, but who is the “Greater Countenance”, since all the other Sephiroth emanate from it.

It is also Melekh: “the King”, Ben: the “Son”, and Adam, “Man”.

We will call it: “Eloah”, being the feminine singular of Elohim.

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The same emanating process continues to work. Doubling out from the last term envisaged (Tiphereth) into two new Sephiroth: NETZACH, “Glory” or “Eternity”, and HOD, “Victory”; then, in parallel, doubling from the superior Sephiroth BINAH and

HOCHMAH, which give on the one side GEBURAH-HOD, and on the other CHESED-NETZACH.

Then, the from the fusion of NETZACH-HOD, a new term is generated: YESOD, “Foundation”, and thus doubling KETHER, which generates TIPHERETH and YESOD, the metaphysical “Sun” and “Moon”.

These Sephiroth are given various names and possess particular “images”:

- NETZACH, the “Occult Intelligence” (the magical arts, forbidden sciences), visualized as a “Beautiful, naked young Woman”.

- HOD, the “Absolute and Perfect Intelligence” (the classic arts and sciences); as its “image”, one should see it under the aspect of hermaphrodite Mercury, the Androgyne.

- YESOD, the “Pure Intelligence” (as Intuition). Image: “A magnificent nude athlete”.

But all these are only reflections of the central Sephira: TIPHERETH, the “Majestic King”. They all constitute the “Microprosopus”, the “Lesser Countenance”, the “Inferior Couple”. We will use an admittedly heterodox example, to better explain this concept of the group of six Sephiroth in question:

KETHER-CHOKMAH-BINAH form the “Greater Countenance”, the FATHER, and TIPHERETH, manifesting in CHESED-GEBURAH, NETZACH-HOD and YESOD, is the SON, the “Lesser Countenance”.

If we want to visualize this new aspect of the TRINITY, let us take up once more the contemplation we began on the “Threshold” that is KETHER. Visualize the dazzling silver Cloud, then the Golden Triangle of Light, the largest possible, born at its center. Then, now we are sufficiently focused, the “Face” of the “Ancient of Days” itself is born; the Majestic Elder, with hair and beard of silver, with clear skin, blue eyes, “like the very heavens in their brightness”, shoulders and chest covered by a purple Tunic, *enlightening image of the interior*, shining from within.

From the chest of the “First Glory” is born the “Second Glory”, the SON (already manifested by CHOKMAH). Its Face has already been described above. It is situated immediately below that of the Ancient of Days, and his hair partly masks the white Beard. His tunic is white, a dazzling white *like silver in the sun*, and, with the *purple* background of that of the Ancient of Ancients, the contrast is even more accentuated.

Thus the Lesser Countenance succeeds the Greater Countenance, the Microprosopus born of the very “Beard” of the Ancient of Days. And that is why the color of his tunic is the same as the Beard.

Are we to conclude then that the esotericism of the Sefer ha-Zohar affirms that we should never take the metaphors of its writers to the letter?... That we should strip them of all anthropomorphism? And yet, it is only by means of a new anthropomorphism that we can achieve this stripping down!

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The same Kabbalistic teachings tell us that a final Sephira exists, separated from all the others. This is MALKUTH, the “*Kingdom*”. Make a careful note of this word, for it has a particular importance...

MALKUTH, like all the other Sephiroth, possesses a specific Hebrew expression to define it, ADONAI MELEKH, the “Lord and King”. It is also called the “Resplendent Intelligence”, the “*Threshold*” (and by this it has a clear analogy with KETHER, since it is through this that one leaves the material “World” to remount towards the Divine); the “*Threshold of Death*” (this is a second analogy with KETHER, since, like the latter, one passes this “threshold” – leaving the Divine – to descend towards the shadows and the kenome. For MALKUTH is also the “gate” which leads from the material “World” towards the QLIPPOTH, the “external shadows”...). Then it is called the “Threshold of the Shadow of Death”, the “Threshold of Tears”, the “Threshold of Justice”, the “Threshold of Prayer”, the “Threshold of the Daughter of Powers”, the “Threshold of the Garden of Eden”, for it thus evokes realms where, *by taking one direction or the other*, one can successively attain the Path of Light or the Path of Shadows. Like KETHER, MALKUTH is a place of passage, a door, a porch, through which one passes...

It is also and above all that which has a “Young Woman, crowned and seated upon a throne” as an “image”. It is the INFERIOR MOTHER, in relation to BINAH, it is “Malkah”, the “Queen”, in relation to TIPHERETH, (the “King”). She is “Kalah”, the Bride of the former, the Black VIRGIN of theogony, and also the “WIDOW” of Freemasonry, since she is partly separated from her SPOUSE. How? By the very function which is attributed to her of being a “Door”. Of necessity *opened upon the “dark side”* (the QLIPPOTH, or infernal Sephiroth), this double nature separates her from complete union with the BRIDEGROOM.

It is for this reason that the “Divine Name” given to her by the Kabbalah: ADONAI MELEKH (“Lord and King”) is doubled with another Divine Name: ADONAI HA-ARETZ, “*Lord of the Earth*”.

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We know that she is the Queen, the BRIDE, and that she forms a distinct section in the group of ten Sephirotic Emanations. This is who she is - the *Spouse of the Microprosopus*, the *Daughter of the Macroprosopus*, the *Widow of the Sacrificed God of Tiphereth*.

Let us take up our habitual visualization once more. Contemplate for a long time the FATHER, clothed in *purple*. At his chest is the Face of the SON, clothed in *dazzling white*. Here at the chest of the latter is born the Face of the Spouse, the Mother, the Daughter. The head of the young woman has dark, ebony hair, with colored skin, her shoulders and chest veiled in *black*. Let us contemplate these Three Holy Faces, *staged the one above the other*. On this triple foundation of black, white and purple we have

the three stages of the SEPHIROTIC TREE, in the three following groups:
Fig. 6

AIN
 AIN SOPH
 AIN SOPH AUR...

the <i>FATHER</i>	KETHER BINAH CHOKMAH	The “ <i>MACROPROSOPUS</i> ”, the “Group of the Ancient of Days”, the “ <i>Superior Couple</i> ”
the <i>SON</i>	GEBURAH CHESED TIPHERETH HOD NETZACH YESOD	The “ <i>MICROPROSOPUS</i> ”, the “ <i>King</i> ”, the “ <i>Bridegroom</i> ”, the “ <i>Spouse</i> ” of the “ <i>Inferior Couple</i> ”, the “ <i>Sacrificed God</i> ”.
The <i>HOLY SPIRIT</i> (Paraclete)	MALKUTH	The “ <i>SPOUSE OF THE MICROPROSOPUS</i> ”, the “ <i>Bride</i> ”, the “ <i>Queen</i> ”, the “ <i>Widow</i> ” of the “ <i>Sacrificed God</i> ”, the “ <i>Threshold</i> ”

To the QLIPPOTH



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Scripture tells us that “*Woman*” was drawn forth from the flanks, or rather from the “side” of “*Man*”, *during his sleep*. Later on the Christian Evangelist teach us that *Man* and *Woman* are *one and the same flesh*. The first Woman is named *Heva*, “*Alive*” and the Hebrew roots which constitute this word preside equally over the words “dream, sleep”. From this comes the esotericism of the Adamic myth.

Thus MALKUTH is flesh of TIPHERETH, the Queen is flesh of the King!... Beside the MICROPROSOPUS is the SPOUSE. MALKUTH is thus both one of the Sephiroth, the last of the “Tree of Life”, and at the same time she constitutes a second Tree of Life, as great as the first, its reflection, its shadow or double, if you will.

So the Woman is beside her Husband, but there she is linked to him at the back¹.

In this secondary Tree are reflected all of the Sephiroth of the original Tree.

Thus, MALKUTH is the “*Shekinah*”, or “*Presence of God*”, for all the Attributes of the original Tree are found *represented* in a single Sephira. If we examine the word “*represented*”, we find within it the word “*present*”.

Thus is explained the word “ELOHIM”, signifying “*She-the-Gods*”, a *feminine singular* word, associated with a *masculine plural*! ADONAI MELEK (“Lord and

¹ Goetic rites tell us of the necessity, when there are sorcerers present, at the Shabbat, that they *dance back to back*.

King”) is also ADONAI HA-ARETZ (“Lord of the Earth”)! Material Creation issues from MALKUTH, and it is the divine “Person” who rules there. The World is the Work of the “Queen”, the “Mother”, the “Widow”, and that is why *Goddesses* (Isis, Demeter, Cybele, etc...), preside over the Earth, not only the planet earth, but the Earth-Universe.

This also allows us to evoke a mystery belonging to a more recent religion, Christianity. *The mystic union of CHRIST and his CHURCH* is nothing more than the “Newly-Weds” the “King” and the “Queen”, *the union of MALKUTH and TIPHEREETH* (TIPHEREETH being considered as the synthesis of a metaphysical “body” of which it is the “head” and GEBURAH-CHESED, NETZACH-HOD, and YESOD, the “members”), the union of the HUSBAND and the WIFE.

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Regarding the idea of “presence”, which constitutes the great mystery of the “SHEKINAH”, we are going to give a simple example. It constitutes the best introduction to the study of the second emanated “world”: that of BRIAHA, which follows that of AZILUTH.

Let us imagine a terrestrial realm, very ordinary. The people, going about their business, are a material creation, “Men”. Representing the Supreme Power, the “Royalty”, and set above the people are the administrative authority: policemen, functionaries, etc... These are the Angels, Dominations, etc..., of classical theodicy. *Then comes the true “person” of the King.* One might conclude that *there where he is situated, is the monarchy, he is its living manifestation, active, and above all he personifies it.* But “Monarchy” as a political principle is everywhere, and is everywhere expressed through the Sovereign, his Functionaries, the administrative Attachés, etc...

Just as the Monarchy-principle is thus invisible, but everywhere *present* or *represented*, so DIVINITY is itself expressed in Attributes, Emanations, Creatures ; but it is itself *personified* and *localized* by a series of essential “mysteries”, of which the “Shekinah” constitutes the greatest of all.

2nd) Briaiah

The “world” of AZILUTH expresses PURE-DIVINITY revealing itself through the Divine “Persons”.

In these “Persons” are two distinct groups. One expresses the three highest attributes of God. Their “images”, to better underline their spirituality, have no body but only heads or “faces”. This is the MACROPROSOPUS. The other, to demonstrate the lower side of these secondary “persons”, has complete silhouettes as an image, with limbs, trunk, etc... This is the MICROPROSOPUS.

Thus, the spiritualistic experience which claims that “spirits” which manifest in the form of a *complete* human being indicate the recently disincarnated, who are still very close to the physical plane. On the other hand, those in whom one can only distinguish the head or bust, express different degrees in spirituality and distancing from the material plane. From this we get the symbolic wings of angels, or the “winged heads” of allegorical Cherubim.

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BEING. “GOD MANIFESTED”						CREATION. “GOD MANIFESTING”							
OTZ CHAIM THE GREAT “TREE OF LIFE”						----- EVOLUTION -----							
						KALAH (the Fiancée)		THE LITTLE “TREE OF LIFE” (in Malkuth)					
Principal Divisions		The Tree of Life in Aziluth		The Tree of Life in Briah	The Tree of Life in Yetzirah (see the special Table)	The Tree of Life in Malkuth		Divine Names of the Inferior Sephiroth	Names of the Principal Patriarchs of the Sphere	The Sephirotic Categories of the Izchim	The Corresponding Ten Beatitudes		
		Divine Names of the Sephiroth	Divine Names of the Sephirotic Elohim			The Superior Sephiroth reflected in Malkuth	Names of the Inferior Sephiroth						
The Ancient of Days	The Superior Couple	The MACROPOSOPUS		Kether	Eheieh Yod Yoh	Keteriel Metatron Serpanium	Chayoth ha-Kodesh or “Seraphim”	Kether-MALKUTH	Rashith ha-Gilgalim (Primum Mobile)	Adam	Sem	“Crown”	The “Glorious”
		Chokmah	Yod Yehovah Yah El	Chokmael Jophiel Ratziel	Ophanim or “Cherubim”	Chokmah-MALKUTH	Mazloth (Sphere of the Zodiac)	Seth	Arphaxad	“Heritage”	The “Peace-Makers”		
		Binah	Yah Yehovah Elohim Yeshon Shaddai	Binael Zaphkiel	Aralim or “Thrones”	Binah-MALKUTH	Shabbathai (Sphere of Saturn)	Enos	Sale	“Incorruptibility”	The “Lovers of Justice”		
The Inferior Couple	The MICROPOSOPUS (The King, The Fiance, Adam Kadmon.)	Chesed	El Yehovah	Chesediel Zadkiel	Chashmalim or “Dominations”	Chesed-MALKUTH	Tzedek (Sphere of Jupiter)	Cainan	Heber	“Power”	The “Wellwishers”		
		Geburah	Elohim Gibor Elohim Helior Agla Yeheshuah	Geburael Kamael Samael Dinael	Seraphim or “Dominations”	Geburah-MALKUTH	Madim (Sphere of Mars)	Mahalaleel	Phaleg	“Victory”	The “Triumphant Ones”		
		Tiphereth	Eloha va’Daath El Gibor	Tipheriel Raphael	Malachim or “Virtues”	Tiphereth-MALKUTH	Shemesh (Sphere of Sol)	Jared	Reu	“Vision”	The “Pure in Heart”		
		Netzach	Yehovah Sabaoth Ararita	Netzael Haniel	Elohim or “Principalities”	Netzach-MALKUTH	Nogah (Sphere of Venus)	Enoch	Sarug	“Grace”	The “Merciful”		
		Hod	Elohim Sabaoth Yehovah	Hodiel Mikael	Beni Elohim or “Archangels”	Hod-MALKUTH	Kokab (Sphere of Mercury)	Methuselah	Nachor	“Reign”	The “Rich”		
		Yesod	Shaddai Yehovah Sabaoth	Yesodiel Gabriel	Kerubim or “Angels”	Yesod-MALKUTH	Levanah (Sphere of the Moon)	Lamech	Thare	“Joy”	The “Fortunate Ones”		

	The Queen, the Fiancée, the Church	Malkuth	Adonai Melek Adonai ha-Aretz Elohim Sabaoth	Sandalphon Messiah Emmanuel Melkutael	Ishim or “Glorified Souls”	Malkuth- MALKUTH	Olam Yesodoth (Sphere of the Earth)	Noah	Abraham	“Predestination”	The “Elect”
(referring to the preceding table)			CREATION. “GOD MANIFESTING”						NON-BEING “GOD UNMANIFESTED”		
			----- INVOLUTION -----						THE “AĬNIM” OR “GREAT TREE OF DEATH”		
			THE QLIPPOTH (“PROSTITUTED”) or “LITTLE TREE OF DEATH”								
Principal Divisions		Names of the divine Sephiroth	The dark Sephiroth or “Qlippoth”	Name of the Principal Archdemon of the Qlippoth	Names of the ten infernal Legions			The Three Categories of Aĭnim.		Towards “Ain Soph” Towards “Ain Soph Aur”	
The Ancient of Days		Kether	“Valley of Death” or Gehenomoth	Belzebuth (the “Old God”)	The “False gods” Thaumiel (Adversaries)			“AĬN”, Absolute Nothing			
			“Valley of Forgetfulness” or Gehenoum	Pytho	The “Spirits of Lies” Ghogiel						
		“Valley of Sleep” or Gehenne	Beliel (the “Rebel”)	The “Vessels of Iniquity” Satariel (Concealers)							
Couple		The MICROPOSOPUS (The King. The Fiance. Adam Kadmon.)		“Gates of Death” or Ozlomoth.	Asmodeus (the “Executor”)	The “Avengers of Crimes” Agshekeloh (Perturbators)			“AĬN SOPH” The Shadows, Empty and Limitless		
			“Shadow of Death” or Irasthoum.	Satan (the “Adversary”)	The “Conjurers” Golohab (Burners)						
			“Wells of the Abyss” or Bershoat	Merihim (the “Noonday Demon”)	The “Powers of Air” Tagirion (Disputors)						
			“Refuse” or “Dirt” or Tit Aisoun	Abbadon (the “Exterminator”)	The “Furies Who Sow Evil” Gharab Tzedek (Ravens of Death)						
			“Perdition” or Abron	Astaroth (the “Spy”)	The “Accusers” and “Executors” Samael (Liars)						

		Yesod	“Ditch” or Sheol	Mammon (“Cupidity”)	The “Tempters” and “Spies” Gamaliel (Obscene Ones)		Towards Kether, the "Threshold of Eternity"
			“World” or Aretz.	Behemoth (the “Beast”)	The “Damned Souls” Reschaim (The Wicked)	“AIN SOPH AUR” Empty and Limitless Light	

Fig. 7

With the “world” of BRIAH, we penetrate into a definitely inferior domain compared to that of AZILUTH. There, in Aziluth, each Sephirotic “plane”, each Sephira itself, is only “personified” by a divine “person”, or *ELOI* (“eloi” is the masculine singular of “elohim” and “eloah” is its feminine singular). It is on the contrary, in Briah, a SEPHIROTIC SPIRIT, or ARCHANGEL, which manifests, as a creature closer to us, the Divine-Force of the aforesaid Sephira.

Thus, by adding EL or YAH (masculine and feminine endings signifying god or goddess), the Hebrew language has the equivalent of the same Greek endings *teos* and *tea* of divine significance, or those of the same Latin endings *deus* and *dea*. It suffices to take the name of each Sephira, and by adding these terms, one gets:

KETHERIEL
 BINAEL CHOKMAEL
 GEBURAE L GEDULAE L
 TIPHERIEL
 HODAE L NETZAE L
 YESODIEL
 MALKUTHAE L

In the same manner, expressing their different divine attributes, for each Sephiroth we obtain:

METRATON
 TZAPHKIEL IOPHIEL
 KAMAE L TZADKIEL
 RAPHAEL
 MIKAE L HANIEL
 GABRIEL
 SANDALPHON

(SANDALPHON being replaced by the name EMMANUEL in certain tables).

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One can conceive the principle of the Archangel as being the same as that of a “*Collective Spirit*”, spirit of “*collectivities*” that we will shortly envisage as the “world” of YETZIRAH.

In a family, each member has his or her own personality, but, however numerous they may be, *the general ambience* created from the in-common things by which all these people find themselves linked to each other: interest, heredity, common residence, origins, etc., constitute what one rightly names “*family spirit*”, this general ambience is a little like the *Archangel-Principle* of a “metaphysical family”.

Similarly, each cell in our body has its own life, end, usefulness, qualities and defects, *physiological or psychological*, and each has its own soul, a microcosm, a

reduction of the great soul which is ours. This latter, our *total-soul*, constitutes the “*Archangel-Principle*” of all our little *cell-souls*¹.

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3rd) Yetzirah

By virtue of the previous, we now find a fourth Sephirotic Tree, that of Yetzirah. There we find more Divine Names expressing divine “Persons”, more Archangels, representing these “Persons”. But these “collectivities”, constitutive cells of the Archangel, constitutive microcosms of this macrocosm which is the living Egregor in BRIAHA.

Here they are, disposed as previously according to the Sephirotic diagram:

CHAIOTH HA-KODESH
OPHANIM ARALIM
SERAPHIM CHASHMALIM
MALACHIM
BENI ELOHIM ELOHIM
CHERUBIM
ISHIM²

All the Hebrew names can be expressed in English. Thus the Chaioth ha-Kodesh are the “Holy Animals” of Ezekiel, the Ophanim: the “Flashing Wheels”; the Aralim are the “Powerful Ones”; the Chashmalim are the “Sparkling Dominators”, etc....

All these Races of Spiritual Beings are totally different from the Human Race. *They are as foreign to us as an insect or a cetacean is to a plant or a chemical composition.* There is as much distance between a chemical formula expressed in the sides of a matras and a musical staff, between a musical composition and a painting or a statue, as between an Aralim and an Ishim, or an Ishim and an Ophanim.

We place these “Beings” and like to compare them using mundane examples, rather like claiming to place something “*between Marseilles and Pentecost*”, according to the apt popular (French) expression...

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Now we come to MALKUTH, the “Kingdom”, the SPOUSE, the “CHURCH” of the Christians, or the “QUEEN” of the Kabbalists...

We know that it reflects a complete SEPHIROTIC TREE within it, and that within it we are going to be able to discover *a three-dimensional landscape*, familiar to our

¹ *Totemism* and *Heraldry* belong to this spiritual theory.

² Remember that the *Ishim* being glorified human souls, do not figure on the Great Tree of the book-plate, as *Malkuth* is absent on this diagram.

human comprehension, to express ourselves in a manner other than using words warped and empty of their usual sense.

To understand the total inner life of the aforesaid KINGDOM is to understand the complete KABBALAH, and that is to grasp the mechanism of THEURGY, and possess the key of the Words of Power.

And this leads to the study of the world of *ASSIAH*.

4th) Assiah

Let us now leave the “spiritual regions” which we have frequented up till now! Let us descend, and place ourselves in MALKUTH, in the very heart of the “KINGDOM”. We are in the Universe, a Universe which we understand to be dual, half-spiritual and half-material.

Now, MALKUTH reflects the superior Sephiroth in itself (to which we have no direct access). This is why MALKUTH is cleanly separated from the MICROPROSOPUS.

But it also reflects these Powers in the planes which are immediately subjacent. The role held by the SEPHIROTHIC SPIRITS, or Archangels, and by the SEPHIROTH themselves, we will return to later. It contains:

- 1) the (Ten) Orders of Fortunate Human Souls, or *Ishim*, for the Sephirotic Choirs,
- 2) the *Symbolic Patriarchs*, the Evangelists, for the Archangels, Principals of the Sephirotic Orders, for the very Names of these persons, who are claimed to be human beings who are now reintegrated, are “Names of Power”, uniquely useful in ASSIAH, as was discreetly said by Martinez de Pasqually;
- 3) the Sidereal “Spheres” (planetary, zodiacal) for the Sephiroth themselves. There, too their Hebrew Names are “Words of Power”, as powerful from a magical point of view as those of the Sephiroth.

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Let us leave descriptions, and *carefully study the Tables of Correspondences below*. They will reveal more than any commentary...

5th) Tables of Correspondences

GENERAL TABLE OF CORRESPONDENCES OF THE SEPHIROTH

“Names of Power” of Sephirothic Attributes in the 4 Worlds

Sephiroth	Aziluth	Briah	Yetzirah	Assiah
KETHER.....	<i>Eheieh Yod Yoh</i>	<i>Ketheriel Metatron Serpanim</i>	<i>Chaiöth ha- Kodesh</i>	<i>Reshit Hagalgelim</i>
CHOKMAH..	<i>Yod Yehovah Yah El</i>	<i>Chokmaël Jophiël Ratziël</i>	<i>Ophanim</i>	<i>Mazloth</i>
BINAH	<i>Yaoh Yehovah Elohim Yeahou Shaddai</i>	<i>Binaël Tzaphkiël</i>	<i>Aralim</i>	<i>Shabbathai</i>
CHESED....	<i>El Yehovah</i>	<i>Chesediël Tzadkiël</i>	<i>Chashmalim</i>	<i>Tzedek</i>
GEBURAH...	<i>Agla Elohim Gibor Elohim Elion Yeshuah</i>	<i>Geburaël Kamaël Samaël</i>	<i>Seraphim</i>	<i>Madim</i>
TIPHERETH.	<i>Eloah va-Daath El MIBOR</i>	<i>Tipheriël Raphaël</i>	<i>Malachim</i>	<i>Shemesh</i>
NETZACH....	<i>Yehovah Sabaoth Ararita</i>	<i>Netzaël Haniel</i>	<i>Elohim</i>	<i>Nogah</i>
HOD	<i>Elohim Sabaoth Yehovah</i>	<i>Hodiël Mikaël</i>	<i>Beni Elohim</i>	<i>Kokab</i>
YESOD.....	<i>Shaddai Yehovah Tzabaoth</i>	<i>Yesodiël Cabirël</i>	<i>Cherubim</i>	<i>Levanah</i>
MALKUTH..	<i>Adonai Melekh Elohim Tzabaoth</i>	<i>Emmanuël Melkoutaël Messiah Sandalphon</i>	<i>Ishim</i>	<i>Olam Yesodoth</i>

GENERAL TABLE OF CORRESPONDENCES OF THE SEPHIROTH

Meanings

KETHER	Crown	Chayoth ha-Kodesh	Holy Beings
CHOKMAH	Wisdom	Ophanim	Wheels
BINAH	Understanding	Aralim	Powers
CHESED	Mercy	Chasmalim	Blazing Dominators
GEBURAH	Strength	Seraphim	Powers of the Fire-Principle.
TIPHERETH	Beauty	Malachim	Kings of Heaven
NETZACH	Glory, Eternity	Elohim	Gods of Heaven
HOD	Victory	Beni Elohim	Sons of the Gods
YESOD	Foundation	Cherubim	Conductors
MALKUTH	Kingdom	Ishim	The Fortunate, Glorified Souls
Ketheriel	Crown of God	Metatron	Prince of
Chokmaël	Wisdom of God	Sarpanim	Countenances
Binaël	Understanding of God	Jophiël	Courier of God
Chesediël	Mercy of God	Tzaphkiel	Vision of God
Geburaël	Justice of God	Tzadkiel	Justice of God
Tipheriël	Beauty of God	Kamaël	Strength of God
Netzaël	Glory of God	Raphaël	Remedy of God
Hodiël	Victory of God	Haniël	Grace of God
Yesodiël	Foundation of God	Mikaël	Reflection of God
Malkuth	Kingdom of God	Gabriel	Work of God
		Messiah	Savior
		Emmanuel	Sent by God
		Sandalphon	Praise of God
Rashith ha-Gilgalim		Sphere of the Primum Mobile	
Mazloth		Sphere of the Zodiac	
Shabbathai		Sphere of Saturn	
Tzedek		Sphere of Jupiter	
Madim		Sphere of Mars	
Shemesh		Sphere of Sol	
Nogah		Sphere of Venus	
Kokab		Sphere of Mercury	
Levanah		Sphere of the Moon	
Olam Yesodoth		Sphere of the Earth	

MEANINGS OF THE “DIVINE NAMES”

EHEIEH	“You Who Were, Are and Shall Be”.
YOD	“You”.
YOH	“You Alone” or “Living God”.
YOD YEHOVAH	“You, Being of Beings”.
YAH	“Essence of You Yourself”.
EL	“God”.
YEHOVAH ELOHIM	“God of Gods, Being of Beings”.
YESHU SHADDAI	“All-Powerful Savior”.
EL	“God, my God”.
YEHOVAH	“Being of Beings”.
ELOHIM GIBOR	“Strong God”.
ELOHIM ELION	“Most High God”.
YESHUAH	“Savior of Beings”.
ELOAH VA-DAATH	“God of my Wisdom”.
EL GIBOR	“Strong God, my God”.
YEHOVAH TZABAOTH	“Lord God of Hosts”.
ARARITA	“Immutable, Indivisible God”.
ELOHIM TZABAOTH	“God of Gods of Heaven”.
SHADDAI	“Almighty”.
ADONAI MELEKH	“Lord and King”.

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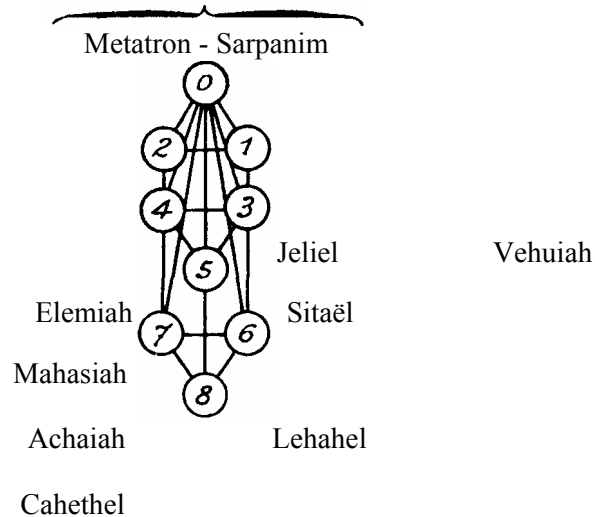
**ROLE AND ACTION OF THE SEPHIROTIC POWERS
MANIFESTING IN “YETZIRAH”**

Hebrew Name	Angelic Choir	Action
Chayoth ha-Kodesh	Seraphim	They give and spread the principle of Universal Life, manifesting the “Glory” of God, constituting His Rays. They give Man the perfect conflagration of Divine Love, so allowing it to live fixed in Them.
Ophanim	Cherubim	Ordering and emanating primordial Chaos, they give Man the light of Thought, the strength of Wisdom, the highest Ideas, and the Figures by which we can visualize divine things here below.
Aralim	Thrones	They maintain the heart of subtle Matter, the primordial Forms and Order established by the Ophanim. They give Man the sense of Union, the strength to meet, and to meditate. They allow our Memory to take hold of Spectacles which the Ophanim procure for us.
Chashmalim	Dominations	They assure the effective representation of the Effigy of the Body and perpetuate it. They give Man the inner strength necessary to conquer the inner Enemy, and to arrive at the End assigned to him.
Seraphim	Powers	They produce the Four Subtle Elements: Fire, Air, Water, Earth. They give Man their support against the external Enemies of his corporeal form.
Malachim	Virtues	They produce the Mineral Kingdom, Metals, Gems, and are the soul of all mineral medicine. They give Man the necessary strength to conquer the Powers of Lies, and offer him the recompense for which he is wandering here below.
Elohim	Principalities	They produce the Vegetable Kingdom and give their virtues to the simple. They give Men the submission of all things, embracing all powers by attracting him towards them by a celestial and secret virtue.

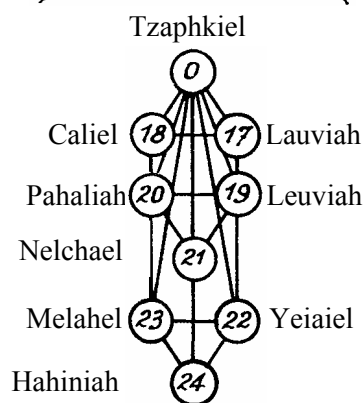
Hebrew Name	Angelic Choir	Action
Beni Elohim	Archangels	They produce the Animal Kingdom and give their virtues to animals. To Man they give domination over all things to which he has a right, in conformity with his nature and the circumstances of his creation, to govern: animals of the earth, animals of the waters, animals of the air, etc...
Cherubim	Angels	They preside over the genesis of Men, insofar as individuals, and lead them towards Life Eternal. They make them announcers of divine will, and interpret this Thought, giving them moral discernment in this.
Ishim	Glorified Souls	They give to Men intelligence and the comprehension of Divine Things, as well as the same faculties in the arts and ordinary knowledge. They protect them corporeally, counsel them spiritually, and constitute in them that echo of memory and hereditary experience.

“THE TREE OF LIFE” IN YETZIRAH

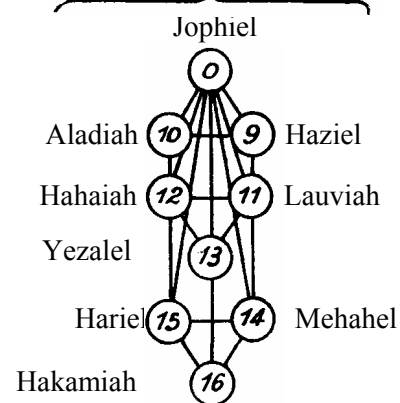
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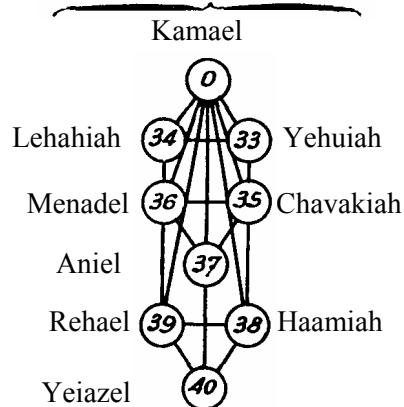
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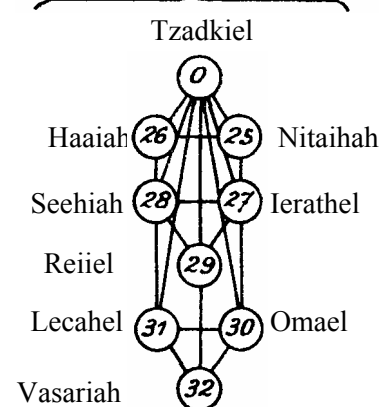
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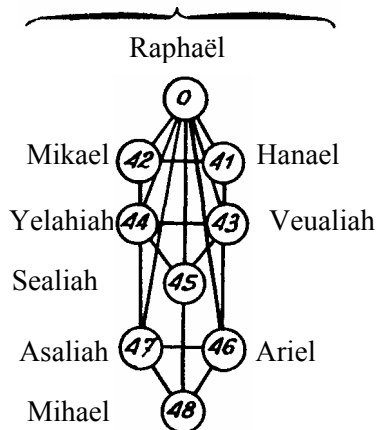
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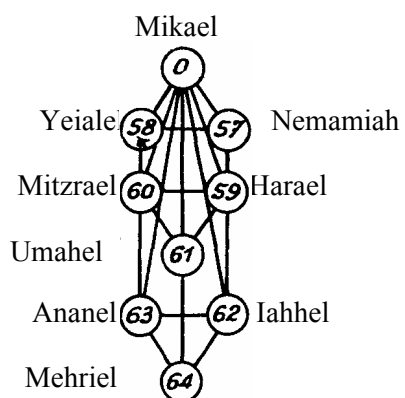
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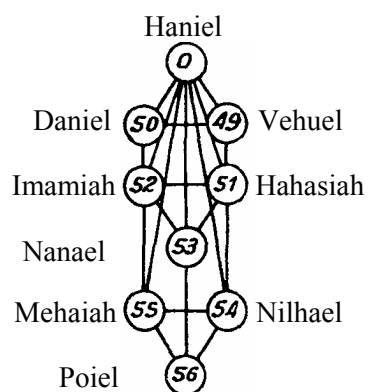
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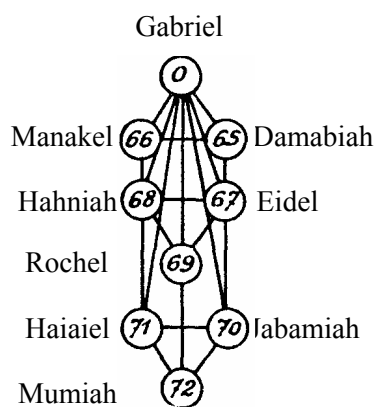
ARCHANGELS



PRINCIPALITIES



ANGELS



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* *

“MAGIC IMAGES” OF ARCHANGELS

“*Kether*”

Metatron Serpanim: “Figure of a Man with a Face shining like the Sun at full power, bearing two identical horns above the forehead, like molten bronze from the feet to the waist, and of brightest fire from the waist to the head. He holds in his right hand a measuring stick, and in the left, a Cord of pure linen”.

“*Chokhmah*”

Jophiel: “A man like the brightest light, clothed in a long immaculate Robe, girded with a Golden Cincture, with Hair as white as sun-bathed snow, with Eyes of silver flame, Feet shining like bronze from a stirred-up furnace, holding in his right Hand “Seven Stars” with six branches, a Sword with two sharp edges bursting forth from his Lips”.

“*Binah*”

Tzaphkiel: “A man like brilliant bronze, clothed in a Robe of white linen, holding an Inkstand in his hand”.

“*Chesed*”

Tzadkiel: “An Angel with four immaculate white Wings, clothed in a long Robe the color of purple, holding a Crown in one hand and a Scepter in the other”.

“*Geburah*”

Kamaël / Uriel: “An Angel with four immaculate white Wings, clothed in a long orange Robe, bearing a Sword flat across his two hands flat, before a shooting Flame”.

“*Tiphereth*”

*Raphaël / Mikaël*¹: “An Angel with four immaculate white Wings, clothed in a long Robe the color of gilded white, crushing the Dragon, holding a Palm and a white Standard bearing a Red Cross”.

“*Netzach*”

Haniel Anaël: “An Angel with two immaculate white Wings, clothed in a long pink Robe, bearing white Roses in a fold of the robe”.

¹ This is the Magical Image of the Archangel Michael who is alternatively ascribed to Hod.

“Hod”

*Raphaël / Mikaël*¹: “An Angel with two immaculate white Wings, clothed in a long grey-green Robe, bearing a Pyx in one hand, the other leading a young Child carrying a large Fish”.

“Yesod”

Gabriel: “An Angel with two immaculate white Wings, clothed in a long blue-tinged white Robe, bearing a lit Ruby-Red Lamp in his two Hands”.

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* *

THE INNER SEPHIROTH OF THE “KINGDOM”

Malkuth, constituting the “Kingdom”, reserved to fortunate and glorified human Souls (“The Great Communion of Saints”) sees, according to Kabbalistic Tradition, a second, interior, Sephirotic Tree created within itself. Indeed, this Sephira is both the base (“feet”) of the Overall Tree, and its double (“back”), similar to the front and obverse sides of a Medal.

In each of the ten Sephiroth interior to Malkuth, the ten Categories assembling the “Ishim” (Choir of Malkuth) are distributed, comprising the Eight Beatitudes, to which are added two higher categories, indicating entry into this Tree and this Sephira and departure: a passage to and from “Orders” of Holy Beings other than the “Ishim”.

Zodiac	Secondary Sephiroth	Beatitudes ²	Categories or Secondary Choirs
	Malkuth/Kether	The Glorious	Crown
1° ♉	Malkuth/Chokmah	The Peace-Makers	Heritage
♈	Malkuth/Binah	The Lovers of Justice	Incorruptibility
♊	Malkuth/Chesed	The Benevolent	Power
♈	Malkuth/Geburah	The Triumphant Ones	Victory
♊	Malkuth/Tiphereth	The Pure in Heart	Vision
♋	Malkuth/Netzach	The Merciful	Grace
♌	Malkuth/Hod	The Rich	Reign
♍	Malkuth/Yesod	The Fortunate	Joy
♎	Malkuth/Malkuth	The Elect	Predestination

¹ This is the Image for the Archangel Raphael sometimes placed in Tiphereth.

² These “Beatitudes” are those in the Gospels and which Cornelius Agrippa gives in his “Octenary Table” (Occult Philosophy, L. II). We have but clearly expressed this “beatitude”, which is usually defined (wrongly), as the price they have paid here below, and we have done the same with each of the corresponding categories of the Elect.

To complete the Sephirotic Decade, we mentioned what the theologians have named the Militant Church, which are Souls still in the course of incarnation, but already “elect”, then from the supreme “Crown”, we have already drawn the tenth, which we called “The Glorious”.

*
* *

ACTION OF THE TEN ORDERS OF THE FORTUNATE ONES

- I. – *The “Glorious”* – Manifesting divine glory in human Works. They help us against “False gods” and allow their disclosure and conquest.
- II. – *The “Peace-Makers”* – They allow us to do battle against the “Lying Spirits” and conquer them. They give Man peace of heart and soul.
- III. – *The “Lovers of Justice”* – Facilitators of retribution for our Actions. They turn us towards the expiation of our faults and errors, inflict purifying proofs and also allow us to free ourselves from the demonic yoke of the “Vessels of Iniquity” which we have self-imposed upon ourselves and which would be endless without these expiations.
- IV. – *The “Benevolent”* – Make us miserable and indulgent, making us beneficiaries of Divine Mercy, and allow us to so vanquish the evil angels, “Avengers of Crimes”.
- V. – *The “Triumphant Ones”* – Make us equitable and just, without delinquent weakness. They help Man in the battle against “Prestidigitators” and bring about their vanquishing.
- VI. – *The “Pure in Heart”* – Give us here below a sound understanding of divine things, raise us towards the absolute Truth, make us conceive it, and understand God from whom it emanates. They allow us to vanquish the angels and “Powers of Air”.
- VII. – *The “Merciful”* – Make Man charitable and compassionate, make him understand and assimilate the notion of Divine Love, reflected in His creatures. They help us to vanquish the “Furies Who Sow Evil”.
- VIII. – *The “Rich”* – Separate us from things here below, and make us measure the wealth of this world as to its true worth. They help Man to vanquish the “Accusing and Executing” angels.
- IX. – *The “Fortunate”* – Give us the moral consolation necessary to endure the trials of this world, help us to conquer the temptations which tighten around us by the “Tempting and Spying” angels.
- X. – *The “Elect”* – Although they don’t yet belong to the “Realm of Heaven” and are still incarnate here below, these Souls are still attached, through some mysterious predestination, to this “ Realm”. They help us to approach God, console us, counsel us, materially express by example the duties that are ours. They are our tangible “Guides” here below. They allow us to vanquish the “Damned Souls”, our evil counselors in this world.

6th) Being and Non-Being

If we try to summarize the double aspect of God, which we have brought to your attention in the two theologies, both *affirmative* and *negative*, we find ourselves with these four groups:

1) God as the *totality of Manifestation*, but also as having *impermanent and conditional attributes*.

2) God as the *totality of possibilities of Manifestation*, but also as having *permanent and unconditional attributes*.

3) God, as the *totality of possibilities of Non-Manifestation*, having attributes absolutely *beyond all imaginable conception*, and *beyond plurality as beyond unity*.

4) God, being neither “knowing” nor “unknowing” from the various modes of Manifestation, the Divine Unconsciousness¹.

These four states are found in Man, and René Guenon gives us these relationships: *state of vigil*, which corresponds to gross manifestation; *state of dreaming*, which corresponds to subtle manifestation; *deep sleep*, which is a “causal” and an informal state. To this state one may sometimes add another, that of *death* or of *Ecstatic Sleep*, considered as an intermediary between *Profound Sleep* and *death*².

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And so is the God of the Kabbalah presented in the three “emptinesses”: *Ain Soph Aur*, *Ain-Soph* and *Ain*.

But these three terms are themselves capable of allowing us to recover, beyond their abstractions, the ultimate, immanent, eternal *Reality*. Qu'on en juge.

It is traditional in Kabbalah to seek the secret essence of a sentence, by constituting a keyword using the first letter of each of its words. This is by use of *notarikon*.

So, if we contract the *aleph* (A), the *shin* (S) and the *aleph* (A), the initials of *Ain Soph Aur*, we obtain the word *Asha*, signifying in Hebrew: “*Burning Fire*”³.

The second term: *Ain-Soph*, gives *Ash*, being in Hebrew: “He is”⁴.

The third term, *Ain*, only gives only one letter: *aleph*. Now, in the Phoenician

¹“What is God?”, says the *Buddha*. “He alone follows, not even perhaps...”. It is to this aspect of the Divine that the fourth aphorism above refers. And *Ibn Arabi* tells us: “There is nothing, absolutely nothing, which exists outside of *Him* (Allah), but He understands His own existence *without this understanding existing in any manner*”. (*Treatise on Unity*).

² René Guenon : “*Man and his Becoming according to the Vedanta*”. Chacornac, editor.

³ “And the countenance of the Eternal being like a devouring fire...” (Exodus, XXIV, 17, 18).

⁴ “Then God said unto Moses: “Thou shalt say unto the Children of Israel: He whom is called *I am* hath sent me unto ye...” (Exodus, III, 14).

alphabets, it was usually represented by a “*bull’s head*”. This gives us the final meaning... Let us recall the symbolism of the *Golden Calf* (the calf is a virgin bull...), whose cult was, in the eyes of the wise men of Israel, “the abomination of abominations”... Let us also recall the “*Absurdity of the Bull’s brow*”... Let us recall Melkart, or the Carthaginian Moloch, devourer of infants within his furnace. *Moloch, who was a bull of bronze...*

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From the preceding, we can deduce that the God of Israel is well described in the symbolism of the Temple of Jerusalem.

In the Holy of Holies, *behind the purple Veil*, there is no clarity, and obscurity reigns. It is *Ain Soph*, the obscure emptiness. “Darkness is my domain” Deuteronomy tells us. His name is Yahweh: “He is”. He is Non-Being, the Primitive Abyss.

In the Temple, *before the Veil*, is the Seven-Branched Candelabra, the sacred light. It is *Ain Soph Aur*, the “Burning Fire”. Moses, who saw Him in this image, in the burning bush of Mount Horeb, tells us: “God is a fire which burns...”. And Revelation explains: “You cannot see my *Face* without dying...”.

As for the altars of animal sacrifice, they were furnished with bull-like horns at the four corners, as emblems of the *places and means of destruction of life*, linked to *Ain*.

IV. — THE “*QLIPPOTH*”

“*PURITY is only found in Paradise or in Hell*”.

(St. FRANÇOIS de SALES)

The Tree of Death

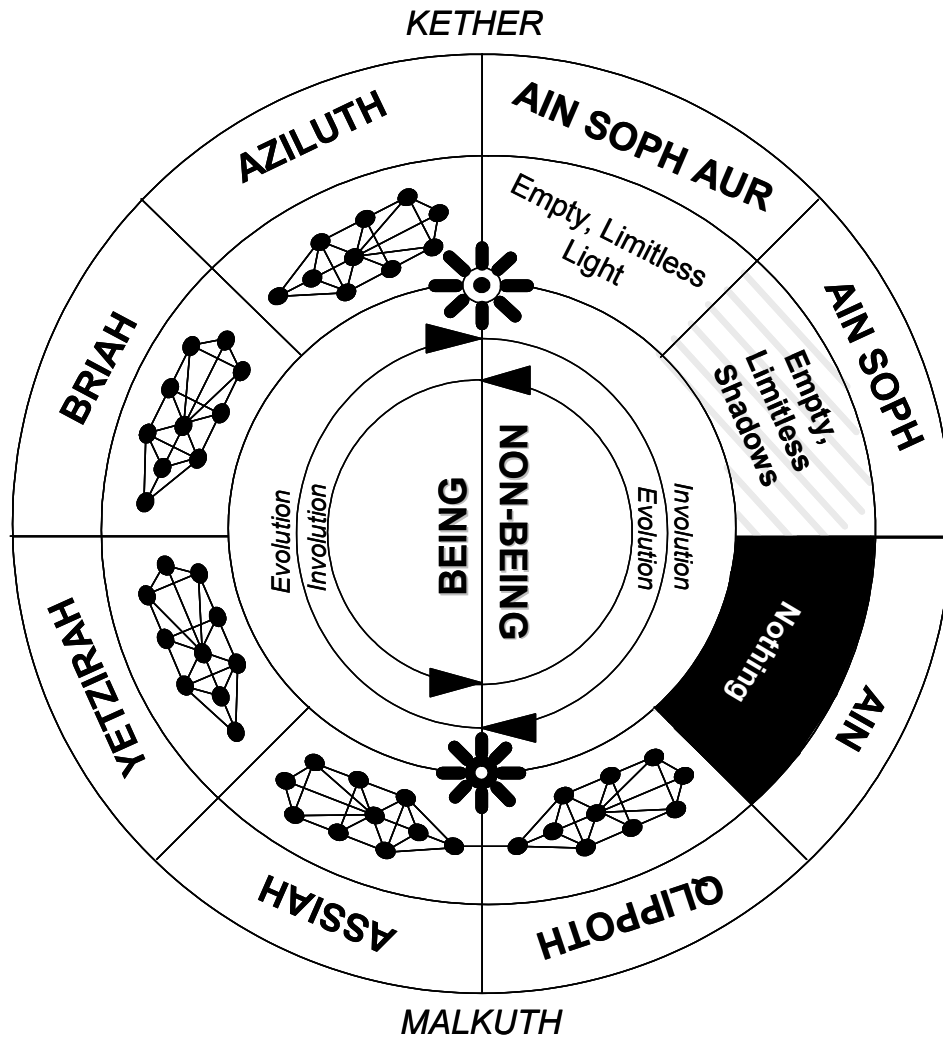
MALKUTH is the “nadir” of evolution, the lowest point – in “ASSIAH” – which the Being in process of elaboration can normally face. Its *extreme* aspect is thus the “World”, *but this “World” of Souls*, is called to climb up again towards KETHER. We have seen that these necessarily incarnate souls, during the course of this incarnation, bear the name of the last category of Ishim, that of the *Elect*. Opposing them, and in the “World”, are lined up the “Damned Souls”, synthesizing these two categories of the front line in the eternal combat of GOOD and EVIL, two Powers equally opposed: HELI, who was Enoch, John the Baptist, and all the great leaders of Humanity, and BEHEMOTH, the personification of all the Antichrists permanently incarnated. This latter is also the “Great BEAST”, whose “Number”, in the sayings of the Apocalypse, is 666.

But, because it is situated at the last rung of the TREE OF LIFE, MALKUTH is in osmotic contact with the TREE OF DEATH, the inverted Tree. Just as the Secondary Tree of MALKUTH is called the “Queen”, the “Bride”, the “Virgin”, and the SPOUSE

of the Microprosopus, to this inverted Tree is given an analogous but contrary name: it is called *QELIPHAH*, the "*Prostitute*".

It is effectively this Hebrew term which recurs the most often in the metaphorical expressions of the Prophets, admonishing the people when they degrade themselves or abandon the "WAY" of the Lord. It is this same term which the Apocalypse also employs to designate the BEAST, and we are going to see that this term was not at all an exoteric expression unconsciously chosen by misogynistic ascetics or exaggerating puritans!

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THE "WHEEL"

Fig. 8

All that is corrupt in Life, contrary to the eternal designs of the ABSOLUTE and eternally rejected by Him, must be expelled, and this type of metaphysical "execration" takes place in the inverted Tree the TREE OF DEATH (as opposed to the TREE OF LIFE), beyond the SPOUSE, in the PROSTITUTE...

For we cannot ignore that GOD, in Whom reside all "Possibilities" of good and ill as a result of his absolute Omniscience, operates for all ETERNITY an eternal discrimination between what He keeps, chooses, adopts and realizes by means of His "Emanations", and what he refuses, rejects and reprovcs.

That which He rejects constitutes the Evil Powers, the sinister "KINGS OF EDOM" who existed before all that is now drawn from the Nothingness. These are the *broken VESSELS* of which the Zohar speaks.

In this fraction of MALKUTH which is in contact with the upper part of the QLIPPOTH (and which is its Malkuth, since the Kether of the QLIPPOTH is evidently situated *far below...*), cosmic refuse cannot be reborn in the planes of organized form before finding *equilibrium*, and the eternal purpose which has been assigned to them. Thus, in the World of the Qlippoth (plural of QLIPPAH), there is a “sphere” which is not “Hell”, but rather “Purgatory”. This is a reservoir of disorganized powers, resulting from forms that have been destroyed and rejected by evolution.

It is this reservoir of powers which the “Shells”, to use Dion Fortune’s term, the imperfect entities use to construct their vehicles, which they quickly succeed in. All the entities which manifest in the course of magical subterranean evocations, or of a necromantic character, are partly constructed with this particular substance of CHAOS.

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This *evolution* and this *involution* can constitute a very long journey – perhaps even eternal?

Now, esoteric Judaism affirms the *preexistence of souls*, and it draws its arguments (and irrefutably, besides), as much from the Old Testament as from the New. Let us quote from memory the famous passage from Deuteronomy (XXIX, 14, 15), where Moses finds himself obliged to give this justification to his people:

“It is not for you alone that I make this covenant and these execrations, but also for all those who are PRESENT *before the Lord our God, but who are NO LONGER with us*”.

And this:

“And I more abundantly praised the dead than the living, and I judged them even happier than them, *those who have not yet been born*, and who have never seen the evil which is done under the sun”. (Ecclesiast. of Solomon: IV, 23).

“And I was an intelligent child, and *I received a good soul*. And *becoming more and more good, I came into an undefiled body* “. (Book of Wisdom: VIII, 19, 20).

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* *

In his book “*De Creatione*”, Manasses Ben Israël cites the following passage from the *Gemara Chagiga*:

“In the Empyrean Heaven is the abode of life and peace, where are found the souls of the just and the celestial spirits, *and also the souls which must come into the world* “.

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THE “KINGDOM BELOW” AND THE “QLIPPOTH”

To the Sephirotic Tree manifesting in Malkuth corresponds an inverted Tree, which is its tenebrous reflection. Kabbalistic Tradition classifies them as the “Perverse Beings” in categories corresponding to the several Classes of the “Fortunate Ones” or to various Angelic Choirs.

Bright Opposing Sephioroth	Dark Sephiroth or “Qlippoth” ¹	Names of the “Perverse Beings”	Archdemon ²
1 Malkuth/Kether	the “Valley of Death”	“False Gods”	Beelzebub
2 Malkuth/Chokmah	the “Vale of Forgetfulness”	“Spirits of Lies”	Python
3 Malkuth/Binah	the “Vale of Sleep”	“Vessels of Iniquity”	Belial
4 Malkuth/Chesed	the “Gates of Death”	“Avengers of Crimes”	Asmodel
5 Malkuth/Geburah	the “Shadow of Death”	“Conjurors”	Satan
6 Malkuth/Tiphereth	the “Wells of the Abyss”	“Powers of Air”»	Meririm
7 Malkuth/Netzah	The “Rubbish Pit”	“Furious Sowers of Sickness”	Abbadon
8 Malkuth/Hod	“Perdition”	“Accusers-Executioners”	Astaroth
9 Malkuth/Yesod	the “Ditch”	“Tempters and Sneaks”	Mammon
10 Malkuth/Malkuth	the “World”	“Damned Souls”	Behemoth Antichrists

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ACTIONS OF THE TEN DEMONAIC ORDERS

The “False gods” — Try to encourage a cult of latria (worshipping sub-ordinate powers), turning Man from true Gnosis and true Wisdom, substituting this for God and His Emanations to induce him into error. Cause religious fanaticism, ideological persecution, and the destruction of works of the spirit.

The “Spirits of Lies” — Mislead Man through pseudo-prophecies, lying Oracles, illusions of reasoning, false philosophical or metaphysical conclusions. Make those responsible for the conduct of people, and religious chiefs, err.

¹ Here are the Hebrew names used in the ritual texts to designate these categories:

1 = Gehenomoth	4 = Ozlomoth	8 = Abron
2 = Gehenom	5 = Irashtoum	9 = Sheol
3 = Gehenna	6 = Bershoat	10 = Aretz
	7 = Tit Aisoun	

² Here are the meanings of these Demonaic Names:

Beelzebub: “Old god”.
 Python: « Serpent ».
 Belial: “Without Balance”; “Apostate”; “Rebel”.
 Asmodeus: “Executor”.
 Shatan: “Adversary”.
 Meririm: “Noonday Demon”.
 Abbadon: “Devastator”; “Exterminator”.
 Astaroth: “Spy”.
 Mammon: “Cupidity”.
 Behemoth: “the Beast”.

The “Vessels of Iniquity” — Also called “Vessels of Anger”, sowing Hate between creatures, inciting them to harm each other, inspiring discoveries that will encourage the growth of the ills of unbridled ambition and envy; generators of both wars and broken covenants. They break up friendships and spoil love.

The “Avengers of Crimes” — Incarnate malefic “fatalism”, setting themselves to ruin all that Man imagines to be beautiful and good. Hinder moral and material evolution and progress. They unleash blind Destiny so that they are ever most harmful to living creatures, directing accidents and releasing catastrophes.

The “Conjurors” — Imitate real miracles, facilitating ephemeral and false results to pseudo-mages, leading astray philosophers who do not follow true asceticism, frighten the timorous during individual initiation, infest places known as “haunted”, molest saints and ascetics, to make them recoil from the true way of salvation.

*The “Powers of Air”*¹ — Unleashing natural scourges so that their destructive effects are amplified. They are the motive elements of Thunder, Hail, destructive Wind, maritime Tempests, Earthquakes, etc... Liberate unexpected natural energies, generating explosions, fire, inundation, etc...

The “Furious Sowers of Sickness” — Cause discord and war, accentuating the malefic work of the “Avengers of Crimes”. They further worsen their preparatory actions. Cause desolation, pillaging, and the bloody and destructive revolt of all. Ignite the homicidal instinct in the hearts of men.

The “Accusers and Executioners” — Inspire calumnies, cause scandals, sowers of misfortune. Facilitate the task of spies, leading their spirit towards the sought-after but ignored goal, in order to generate the greatest misfortune through such revelations. Often ‘pseudo-guides’ of inferior divines, and inspirers of bad judges, themselves the supporters of revolt and violence.

The “Tempters” — Awaken in Man’s heart those various temptations capable of slowing his journey towards spiritual salvation. Through the use of imagination, develop all tools which can facilitate their task. Inspire various spectacles, writings, arts capable of awakening in Man an attraction to base instinct: lechery, cupidity, pride, laziness, etc. The guides of pornographic writers, politicians who promulgate hatred, and immoral or amoral philosophers.

The “Damned Souls” — Since they are already incarnate here below, these Powers animate the bodies of those who facilitate the task of evil Powers, inspiring and leading the material activity necessary for the execution of their secret designs. Indicated by those “possessed” intellectually, the perverse, and those who turn aside upright beings from their normal course.

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¹ Ether or the Astral of Matter.

“NAMES OF POWERS” AND “DEMONAIC NAMES”

When one operates theurgically in the dorsal Malkuth of the principal Tree, one uses the ten categories into which the “Ishim” are divided up, by opposing them in the ten categories of the “Perverse Beings” distributed within the Qlippoth.

Here are these oppositions, fundamental to the establishment of all Kabbalistic «conjunction» putting these “Powers” into action.

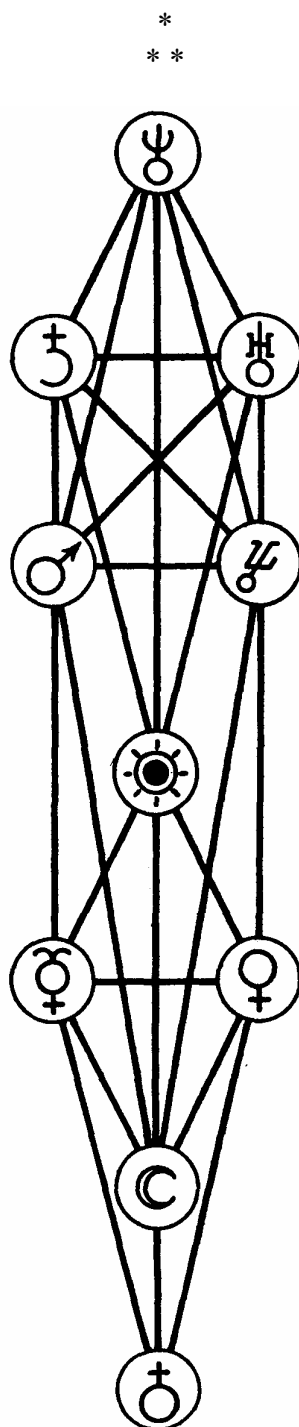


Fig. 9

Planetary Correspondences of the Sephiroth in Modern Astrology

Sephiroth in Malkuth	“ Specific” Divine Names of these Sephiroth	Names of the Patriarchs – Symbolic Leaders of the “Orders”		Secondary Choirs of the “Ishim” ruled by these Patriarchs	Secondary Qlippoth in <i>Aretz</i>	Secondary Categories of the “Damned Souls” ¹	Demoniac Names Leaders of these Categories ²
Kether	Yod	Adam	Shem	the “Glorious”	Gehenomoth	Thamachim	Samael
Chokmah	El	Seth	Arphaxad	the “Peacemakers”	Gehenom	Chaïgidel	Belzebub
Binah	Shaddaï	Enos	Salé	the “Just”	Gehenna	Satorichim	Lucifer
Chesed	Jehovah	Cainam	Heber	the “Benevolent”	Ozlomoth	Ganichiloth	Astaroth
Geburah	Helion Yeshuah	Malalael	Phaleg	the “Triumphant”	Irashtom	Gralabim	Asmodel
Tiphereth	El Bagour Elohim	Jared	Reu	the “Pure”	Ber Shoat	Tagaranim	Belphegor
Netzah	Asher Eheieh Ararita	Enoch	Sarug	the “Merciful”	Tit Aisoun	Harab Seraphael	Bel
Hod	Eloah ve-Da’ath	Mathuselah	Nachor	the “Rich”	Abron	Samaelim	Adramelech
Yesod	Jehovah Zidkerur	Lamech	Thare	the “Fortunate”	Sheol	Gamalielim	Lilith
Malkuth	Jehovah Ioah	Noah	Abraham	the “Elect”	Aretz	Reschaïm ³	Nahema

¹ Here are their names in English, in order:

“Spirits of revolt” — “Spirits of lies”; “Spirits of falsehood” — “Spirits of impurity” — “Spirits of anger” — “Spirits of discord” — “Ravens of death” — “Battlers” — “the Obscene”.

² Given with reservations, (bastardized and suspect tradition).

³ The *Reschaim* (or *Elementals*), are themselves subdivided into four secondary categories:

Gibburim (Violent Ones) or *Salamanders* (Fire). *Rephaim* (Lazy Ones) or *Sylphs* (Air). *Nephilim* (Voluptuous Ones) or *Undines* (Water). *Anakim* (Revolters) or *Gnomes* (Earth).

THE “MAGIC IMAGES” OF THE QLIPPOTH

It is not without considerable hesitation that we deliver the following Table to the public view. Certainly the “Images” of the Dark Sephiroth have already been published in hermetic works of former times, but none of them specified anything other than their usefulness (?) in *material* talismanic work. It was the ancient Gnostic texts which allowed us to identify these “Images”, and to give back to them their true origin.

If the student of the High Science still has any concerns, let him simply note the differences that exist between these figures, almost all having animal features and always endowed with equivocal and awkward attributes, and the “Images” of the Archangels as previously given.

Finally, and this is most important, a final counsel.

We implore the student of the High-Science never to try to perform a meditation, visualization or evocation (even simply mental, as in an overly long daydream) upon these Powers. Reason, health, happiness – in a very short time none of these things will remain. As one who has the confidence of twenty years’ experience in these realms, once again, we implore the reader. There are currents, powers, rays, with which one may not play with impunity, and it is these Paths which lead to Madness or Death just as surely as poison...

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	NAME of the Qlippoth	NAME of the Leading Demon	“MAGIC IMAGE” of the QLIPPOTH
@	Aretz (the “World”)	Behemoth (the “Beast”)	“Woman clothed in purple and scarlet, decked in gold, precious stones and pearls, holding a cup, and seated on a scarlet hydra with seven heads and ten horns”. ¹
,	Sheol (the “Ditch”)	Mammon (“Cupidity”)	“Horned Woman, mounted on a bull, clothed in white and green. In her right hand she holds an arrow; in her left a mirror. Two serpents are entwined about her horns, and one at each of her feet and her hands”.

¹ The woman figured in *Aretz* is the whole *Qlippoth* properly speaking, the “Great Prostitute” of the Apocalypse. She is irreducibly opposed to *Kalah*, the “Fiancée”, the “Virgin” of de Malkuth, the divine Spouse of Adam-Kadmon. If *Kalah* is “Celestial Jerusalem”, the “Kingdom”, domain of the Izchir, *Qlippoth* is “Infernal Babylon”, the *Kenome* which will be destroyed at the end of time.

The *Beast* which bears her is the Tree of Death itself. The ten horns are the ten symbolic branches, and the seven heads the seven black Principals which give us the “Magic Images”.

We should note here, too, that if there are *ten* horns, and unquestionably only *seven* heads, we can see that three of the *Qlippoth*, the three last ones then have no symbolic images. They are the inverted forms of the three superior *Ainim*: *Ain Soph*, *Ain Soph Aur*, *Ain*. Or perhaps they are one and the same, located at the two extremities of the *Divine Ouroboros*...

	NAME of the Qlippoth	NAME of the Leading Demon	“MAGIC IMAGE” of the QLIPPOTH
S	Abron (the “Perdition”)	Astharoth (the “Spy”)	“Horseman on a peacock, with the feet of an eagle, a crest upon the head, bearing fire in his left hand”.
T	Tit Aisoun (the “Rubbish Tip”)	Abbadon (the “Exterminator”)	“Woman with the head of a bird and the feet of an eagle, holding an arrow in her left hand”.
Q	Bershoat (the “Wells of the Abyss”)	Meririm (the “Noonday Demon”)	“Crowned king, seated upon a throne, having a raven in his breast, a globe under his feet, robed in yellow”.
U	Irasthoum (the “Shadow of Death”)	Shatan (the “Adversary”)	“Armed man, mounted upon a lion, holding an unsheathed sword in his right hand and in his left the head of a man”.
V	Ozlomoth (the “Gates of Death”)	Asmodeus (the “Executor”)	Man with the head of a ram, the feet of an eagle, robed in yellow”.
W	Gehenna (the “Vale of Sleep”)	Belial (the “Rebel”)	Man with the head of a stag, seated upon a lodestone, itself upon a dragon, with the feet of a camel, holding in his right hand a scythe and in his left an arrow”.
X	Gehenom (the “Vale of Forgetfulness”)	Python	“Leopard with seven heads and ten horns, with the feet of a bear, and the jaws of a lion”.
Y	Gehenomoth (the “Valley of Death”)	Beelzebub (the Old god)	“Reddish-brown dragon with seven heads and ten horns”.