

An Outline of the Qabalah

The Secret Wisdom of Israelis called Qabalah (QBLH = 137, from the verb QBL = 132, “to receive” in contradistinction to Massorah, MSVRH = 311, “tradition”). The derivation of this word indicates that the Qabalah is not something simply handed down from generation to generation, but something which requires receptivity in those who are initiated into its mysteries. A Qabalist is primarily a receptive or responsive person. His is a peculiar quality of mind, which we may conveniently describe as “readiness to receive.” He is one who has become ripe, as Eckhartshausen says in *The Cloud Upon the Sanctuary*, for entrance into the state of consciousness termed the “communion of saints.”

This communion is the telepathic rapport, which exists, is a connecting link uniting those who have entered into a state of consciousness transcending the separated personal selfconsciousness. A saint is a person who has become an unobstructed channel for the expression of the freedom of the cosmic Life, and all such are in interior communication with each other. They are distinguished from ordinary human beings by their intense responsiveness to the Life-Power’s quality of self-impartation, which finds expression in what is often called guidance. Receptivity to the direction of the Cosmic Mind is therefore the distinguishing quality of a true Qabalist, and the Qabalah is the secret doctrine, which has been developed by the Life-Power’s operation through the brains of such receptive men. It has principally to do with the esoteric meaning of the Hebrew Scriptures, and the Builders of the Adytum regard the Qabalah as particularly valuable because nine-tenths of the people who will take up our work have been more or less influenced by those Scriptures.

With the historical controversies, which have raged in and out of Jewry concerning the historical basis of the Secret Wisdom of Israel, we have nothing to do. The prejudiced essay of Christian David Ginsburg, and a rehash of it by Bernard Pick are books that have been widely circulated on account of their low price, and they have convinced many people that the Qabalah is no more than a medieval Jewish superstition. Isaac Meyer’s great book on the same subject is very expensive, and only a few hundred

copies were published, so that what seems to us his adequate refutation of the oft-repeated charge that the Zohar (Book of Splendor, a principal Qabalistic work) was a forgery, has never gained wide circulation. But even if the Zohar was written, as its enemies would have us believe, by a Spanish Jew named Moses de Leon, who lived in the thirteenth century, the fact remains that its doctrines have a practical value. The Builders of the Adytum accept the antiquity of the Book of Splendor, but they feel that the worth of its doctrine depends not upon its age but upon its usefulness; and after testing it thoroughly, they have reached the conclusion that no version of the Ageless Wisdom can be so easily and successfully applied to the adjustment of human beings to the life-processes of the cosmos.

The fundamental doctrine of the Qabalah is found in the fourth section of the first chapter of the Sepher Yetzirah (Book of Splendor):

“Ten ineffable Sephiroth, ten and not nine, ten and not eleven: understand with wisdom and apprehend with care: examine by means of them and search them out: know, count, and write. Put forth the subject in its light and place the Formator on His throne. He is the only Creator and the only Formator, and no one exists but He: his attributes are ten and have no limits.”

The idea here expressed is that the number Ten includes the sum total of the aspects in which the Life-Power presents itself to human consciousness. These aspects are called Sephiroth (SPIRVTh = 756). The plural form of Sephirah (SPIRH = 355). The word means “numbers”, according to most Qabalists, but some believe that it is a derivation from the Greek noun σφαῖρα sphere, and W. Wynn Westcott suggests that it may be connected with the Latin spiritus, spirit. Probably the word includes all these meanings, inasmuch as the numerical emanations of the Life-Power are manifestations of the cosmic Breath, each having its definite sphere of activity, and each as an aspect of the Life-Breath, an expression of the One Spirit.

The idea of ten-fold self-expression is not exclusively Qabalistic. It is found again and again in the sacred books of India, adumbrations of the same teaching are presented in Egyptian writings, the Neo-Platonists and Philo Judaeus developed the same conception at considerable length from certain doctrines of Pythagoras and Plato, and more than one hint of the same idea is to be found in the Bible.

The reason why the Sephiroth are “ten and not nine, ten and not eleven” is rooted in the make-up of human consciousness, for it must be remembered that the Sephiroth are fundamentally the aspects in which the Life-Power presents itself to our thought. The Life-Power is one and indivisible, but to our consciousness one aspect after another is presented when we try to think about it, and the ten aspects mentioned by Qabalists include all possible phases of the divine self-expression. To emphasize the fact that the apparent separation between one aspect and another is not actual, the Qabalah teaches that each Sephirah includes all the others. This is diagrammatically represented in a way which will be explained in the next lesson.

Before entering into self-expression, says the Qabalah, the Life-Power is in a state of latency, or darkness, which is the same as what Hindus call “the night of Brahma.” Of this quiescent aspect of the Life-Power the human mind knows nor can know nothing but the fact that the Life-Power IS, throughout eternity. That primal Darkness cannot be any thing. Nothing whatever can be said about it. It is the NO-THING, for which the mathematical symbol is zero. To this the Qabalah gives the name AIN (אין), which is the Hebrew adverb meaning “without.” Like the Hindus, who say ~The Absolute is to be described as ‘not this, not that,’ and so on, by negatives only,” Qabalists indicate by the word AIN the impossibility of truly ascribing any attribute whatever to the undifferentiated Life-Power. Yet the acuteness of Qabalistic reasoning is shown in the choice of this word AIN.

If you will refer to the meanings of the Hebrew letters given in the preceding lesson, you will see that Aleph (א) means Ox, and so suggests not only cultural power, but also the burden-bearing principle.

To it also is assigned the word RVCh, Ruach, Life-Breath. Thus the Qabalists hint that although we cannot define or describe the Absolute, we may think of it as the potency which finds expression in manifestation as a cultural power, bearing the whole burden of cosmic manifestation, and entering into existence as the Breath of Life which pervades the whole universe. Such are the implications of the first letter of AIN.

The second letter, Yod (I), represents the hand of man. No other being but man has a hand, and the works of the human hand are the means whereby the Life-Power carries its self-manifestation beyond the law of averages at work in the levels of evolution below humanity. The second letter of AIN, therefore, suggests that the NO-THING which subsists before all things is a power which has within itself the potency of those forms of life which are distinguished by us as hidden.

The third letter of AIN is Nun (N). Which, as a verb, means to sprout, to grow.' This letter therefore, hints that the NO-THING contains within the fathomless abyss of its subsistence the potency of evolution or growth which is manifested in all the activities of the universe.

AIN is the "first veil of the Absolute." The second veil is AIN SVP, En Soph (=207), a designation formed by adding the word SVP, Soph (=146) to AIN. SVP means "limit". Its literal meaning is "to have an end, to terminate." Thus AIN SVP, En Soph, is often translated as "The Boundless." For that which is NO-THING cannot be defined in any way, and what cannot be defined has no boundaries or limits. Yet the moment we say "Boundless" we think of a boundary, and a consideration of the letters in SVP will show us the esoteric meaning of this idea of 'limit.'

The first letter is S, Samekh, which means 'prop, or support.' Originally it meant a tent-peg, or that which keeps a shelter in place. The value of a tent-peg is that it keeps a tent in a definite location, within certain limits of space, within bounds, as it were. This suggests that the Absolute, though itself limitless, is that which has the power of imposing limits upon its selfmanifestation, and the fact that this power is associated with a letter which means support, (S), is a clue to the Qabalistic interpretation of every sort of limitation. The unenlightened man seeks to throw off all limitations whatsoever, but with one voice the sages tell us, "Limitation is the basis of the support which the Life-Power gives to its expressions."

The second letter of SVP is Vau, V, which means a nail or hook. This letter indicates the idea that the Absolute, though boundless, is the power which links together all of its self-manifestations. In reality there is nothing in the universe separate from anything else. And this is one secret of the strength of Those Who Know. They realize the fact of their union with the boundless ALL. They know that behind their personal activities is the limitless,

interminable power of the One Life. This knowledge has a very practical psychological value. It enables its possessor to attack every problem, to begin every undertaking, with the certainty that the work in hand does not have to be accomplished by the puny strength of a single human being. He who knows himself to be an expression of the life of the ALL (and such knowledge is possible) knows too that whatever he thinks or says or does is backed up by unlimited power.

At the same time he realizes that every expression of this One Power must needs be a specific, differentiated, limited manifestation of the ONE, and he recognizes limitation as the basis of every practical achievement.

The final letter of SVP is Peh (P), which means the mouth, as the organ of speech in particular. To this letter, also, is assigned the fiery activity of the Mars vibration. The hint has to do with the philosophical doctrine of the Logos or WORD. The Absolute, itself boundless, is the support of all things (S), the bond which unites all the seemingly separate manifestations of Its power (V), and it is also the power of utterance which sets up the sound vibrations that begin the process of differentiation and specialization which results in the production of the universe from within the heart of the abyss of Eternal Subsistence.

This power of differentiation must be a potency of the Absolute, because differentiation is a characteristic of the relative existence proceeding from the Absolute. Note that it is associated with Mars, through the letter Peh, and that Mars is the ruler of Aries, corresponding to the letter Heh, to which Qabalists attribute the power of Vision. This correspondence is the basis of a sentence in The Book of Tokens: "I utter myself by seeing."

The "third veil of the Absolute" is named AIN SVP AVR, En Soph Aur (=414), and is formed by adding to AIN SVP, En Soph, the word AVR, Aur (=207). Observe that the numeration of AVR is the same as the numeration of the two words AIN SVP, so that AIN SVP AVR suggests the doubling, duplication, or self-reflection of Ain Suph. Notice, too, that the numbering of AIN SVP AVR, 414, reduces to 9, and that the total number of letters in these three words is also nine. To get at the meaning of this hint, read again what is written in Lesson 7 concerning the number 9, and in Lesson 8 concerning the letter Teth, whose numeral value is 9. By bringing these various items together in your mind, you will set up the subconscious

activities of comparison, association and deduction, and the result will be that eventually you will begin to understand the real nature of the creative process.

The word AVR has various meanings in Hebrew. Among them are: Light, flame, the East, and the proper name Ur, which the Bible mentions as the birthplace of Abraham. That there is a close correspondence between Abraham and Brahma, the Creator, is a fact well known to occultists. That Abraham was born in AVR is equivalent to saying that “Creative power has its source in Light,” and this is the implication of the Hebrew name Abram, also, for that name means “high father.” Observe, too, that ABRM, Abram, becomes ABRHM, Abraham, “father of a multitude” by the insertion of the letter Heh, (H) between R, the letter that represents the Sun, and M, the letter corresponding to Water, or the all-pervading cosmic substance. This letter H is the letter of SIGHT mentioned in Lesson 8. ABRM, Abraham, ‘the high father’ becomes ‘father of a multitude’, or ABRHM, by the addition of the function of sight.

You understand, of course, that this interpretation is from the point of view that Abraham is an allegorical rather than a historical character. This point of view is taken in the Bible itself (Galatians 4:22 to 26). Paul, who said explicitly, “These things are an allegory,” was trained in the Hebrew school of Gamaliel, and was a man who had experienced superconsciousness.

In like manner we find another superconscious man, Jacob Boehme, telling us that the Old Testament is allegorical. The Qabalah provides us with keys to the allegories, and none more valuable, if it be followed to its logical conclusions than this one about Abraham.

But perhaps, at this stage of your study, this may seem to be a digression. Let us go back to AVR. You will notice that the first letter of this word is the first letter of AIN, that the second is the second letter of SVP, so that the only new element which enters in is represented by the letter R, whose meaning is explained in the preceding lesson. It signifies here that the Limitless Light is the same light which finds terrestrial expression in the radiance of the sun.

These three veils of the Absolute consist respectively of one, two and three words, so that the total number of words required to express the Qabalistic teaching about the Absolute is SIX. The total number ~ in these six words is 18 which numerically symbolizes the EVOLUTION (8) of UNITY (1), and is also the number representing the Hebrew noun ChI, Chai, LIFE. The number of different letters among these eighteen is SEVEN, and these letters are Aleph, Yod, Nun, Samekh, Vau, Peh and Resh.

Qabalistically these seven letters are symbols of the seven ~‘Spirits of God.” Aleph represents the Life-Breath and AIR. YOD is not only symbolic of MAN (Hand), but corresponds to EARTH, through the sign Virgo. Nun represents the potency of evolution, corresponds to the Christian and Jewish symbol of salvation (Jeshua, “salvation” is said in the Bible to have been the son of NUN, the Fish, and the FISH was an early Christian designation for Jesus, whose name is a variant of Joshua,) and Nun, through the sign Scorpio, and corresponds to the element of Water. Samekh is connected with the sign Sagittarius, and thus with the element of FIRE. Peh represents the differentiating, separating, and therefore destructive, Mars vibration, the Rajas principle. Resh corresponds to the synthesizing solar vibration (hence Resh corresponds also to the path of Collective Intelligence.)

At this point in your studies it would only confuse you to be told any more about these correspondences. Indeed, I fear I may already have said too much. But even though you do not grasp the full meaning of these correspondences now, you will at least perceive that under the comparatively simple terminology of the Qabalists there is a depth of hidden meaning, and you will see, too, that these meanings are in harmony with the basic processes which govern your own thinking. Surely you will have no difficulty in understanding that however impossible it may be to define the Absolute, however right may be the statement that it is NO-THING that we know, yet it must also be the SOURCE of the Life-Breath in our nostrils (Aleph), the source of the constructive power expressed through our hands (Yod), the principle at work in all manifestations of growth and evolution (Nun), the support of every mode of manifestation from the least to the greatest (Samekh), the Eternal Consciousness whose UTTERANCE (Peh) is the universe, and the cosmic energy which is transformed for us humans into the light and heat of the sun (Resh).

The Qabalah teaches that this all pervading power is Pure Consciousness, and that it begins a period or cycle of self-expression by concentrating upon a particular point within the boundlessness of its own Being.

It itself is omnipresent, that is to say, identical with our conception of free, or limitless Space. Beginning to express itself to itself, it commences at a definite point in space.

This beginning, as you have learned, is numerically represented by the number ONE. Because the BEGINNING determines all that follows, Qabalists call it the Primal Will, or governing principle, and their name for this is KThR, Kether, the Crown. Many other names are given to Kether, but I shall not confuse you with them now, it being more important at present that you should learn the ten principal names of the Sephiroth.

Kether is the first Sephiroth, the first self-concentration of the Life-Power. It is the Primal Will because it is regarded as the determining principle. Qabalists hold that it is the ONLY Will in the universe. This is the first Sephira, and it is the sphere of the Primum Mobile, or First Motion. For mathematical reasons which need not be elaborated here, the only kind of motion which could possibly be generated by the self-concentration of limitless energy at some definite point in space would be a whirling motion. Thus the Hebrew name for "First Motion" is RAShITH HGKGLIM, Rashith Ha-Galgalim, literally "the beginning of the whirlings," or "the beginning of whirling motion." (I suggest that you study this name letter by letter, with the assistance of the correspondences given in Lesson 8. The total numeration is 911 plus 121 or 1032).

The most usual name for the second Sephirah is ChKMH, Chokmah, meaning WISDOM. It corresponds to the number 2, and to the meanings thereof previously given.

Chokmah is regarded by Qabalists as the minor of Kether, and since there is, at the point of self manifestation when Chokmah appears as 'second' but Kether to reflect 1, duplicate, the Qabalistic idea of WISDOM is of a consciousness which refers back to principles or potencies to universals rather than to particulars. To Chokmah the Secret Wisdom assigns MSLVTh, Masloth, which means literally "the highways of the stars," but is usually translated as "Sphere of the Zodiac." For the wisdom of Israel is in

agreement with the doctrines of India, of Chaldea, of China and of Egypt in declaring that the principles of all terrestrial activities are reflected to us in the science of the stars. Astrology, which requires right knowledge of the zodiac, is the beginning of the secret wisdom.

The third Sephirah is BINH, Binah. UNDERSTANDING. It is distinguished from Chokmah by its power of differentiation. For although Chokmah is the number TWO, it only reflects the ONE (Kether), but Binah mirrors Chokmah, so that Binah is the reflection of TWO, or of the power of duplication. Hence Chokmah, which is this power of duplication or reproduction of the initial impulse of the Primal Will, is called AB, Ab, the Father, and Binah, which receives and multiplies the influence of Chokmah, is called AIMA, the Mother.

Wisdom looks back, toward principles. Understanding looks forward toward results. And since Binah is the Sephira corresponding to the number THREE, and so to multiplication, it is also the Sephirah in whose activity the Saturnine power of limitation predominates. For all differentiation and specialization, although they seem to increase the number of things, really do so by apparently subdividing the wholeness of the ONE into many parts. This subdivision is at the bottom of all growth and augmentation, symbolized by the number Three.

Consequently the power of Saturn, which sets limits, which defines, which gives concrete, specific manifestation, is the power at work in Binah. Qabalists therefore call Binah the “Sphere of Saturn,” which in Hebrew is ShBThAI, Shabbathai (713).

Chokmah in a sense reflects the influence of the final letter of Kether, since that letter, Resh, is the alphabetical sign of the Sun, and the Sun is the ruler of the “highways of the stars” in the zodiac. In like manner Binah reflects the influence of the central letter of KThR, Kether, for that middle letter is Th, Tau, the alphabetical sign of the planet Saturn.

The fourth Sephirah, sphere of the aspect of the One Life which you have learned to associate with the number 4, is usually called ChSD, Chesed (72), MERCY. It is the aspect of the One Life which represents the self-impartation of the Life-Power to things and creatures. Chesed means ‘good-giving’ or Beneficence, and implies the real presence in the midst of the

universe of the power which is the Knower in all knowing, the Doer in all activity, the Presence in all forms. Qabalists worship no far-off God. For them the Life-Power is at work Here and Now. Its omnipresence, for them, is the actual presence in every point of limitless space of the Power whose Being is the substance of all things. That power, they teach, gives itself freely, without stint, and yet in accordance with mathematical principles. It wastes nothing. The Divine Beneficence is well-ordered. Everything is measured out - but the measure is "pressed down, and running over." All these ideas are behind the Qabalistic doctrine concerning Chesed, or MERCY. They are also behind the mythological and astrological interpretations of the influence of Jupiter. Thus the fourth Sephirah is said to be the sphere of the action of Jupiter, which is named TzDQ, Tzedek (194) in Hebrew. Tzedek means "righteousness". Note that Jupiter is the letter Kaph, the first letter of Kether.

The fifth Sephirah corresponds to the ideas of mediation, adaptation and adjustment which you have found to be represented by the number 5. It has three names. The first is PChD, Pachad (92), meaning FEAR. This name represents the response of primitive, ignorant minds to the various phases of the Life-Power's activity which they perceive in their environment. These perceptions are faulty. A savage feels himself to be surrounded by mysterious presences to which he attributes various kinds of similarity to himself. Trees, stones, clouds, winds and stars are all alive for him; and to his darkened mind that life is a menace rather than a blessing. His mental attitude toward these presences is commonly propitiatory, although he sometimes endeavors to secure the aid of his gods by threats. As a whole, however, his consciousness of the adaptive processes of the Life-Power is rooted in his fear of the unknown.

A more enlightened consciousness than that designated by Pachad, Fear, is represented by GBVRH, Geburah (216). the commonest name of the fifth Sephirah. As man progresses he begins to perceive that his environment is a series of changes wherein effect follows cause with unfailing regularity. Many details elude him, but he sees enough to reach the conclusion that the world-process is a coordinated series of adaptations. But he sees, too, that these adaptations seem to follow each other irrespective of the wishes of humanity. Thus there grows up in his consciousness the conviction that whatever happens is the outcome of unrelenting necessity which it is

foolish, because useless, to try to propitiate. Such is the mental attitude of materialistic science, and the attitude, too, of those who refer primary causation to the will of an absentee Creator.

When this interpretation of experience is not carried to its logical conclusions it results in fatalism or in materialistic determinism. But when we take into account the fact that human mental states are part of the world-process, and when we find by experiment man may control his mind, and through it modify his environment. This is Actual Psychology which used to be called Magic, Alchemy, divination and various other names, both complimentary and uncomplimentary. Through it beings find by experiment that they can utilize the world-process for their own betterment. Thus they find in it a source of strength (Geburah). Yet even this is not the highest interpretation. Black Magic exists as well as White. The twentieth century probably witnesses as much of it as did any earlier age. Those spectacular abuses of cosmic laws which some occultists suppose to have caused the destruction of Atlantis can hardly have been magic blacker or more selfish than the destructive uses of knowledge which are common today. In an age which turns loose the resources of the laboratory to manufacture poison gas and bootleg whisky, prostitutes its knowledge of the laws of mind to sway thousands of people by lying propaganda and pernicious advertising, and in countless other ways misuses its command of natural forces in such an age we can take little comfort in comparing ours with what we are pleased to call "less enlightened times."

This is a dark picture, until we remember that in our generation signs are not wanting that there is to be a great revival of the true Magic of Light. Never before, within the memory of man was the soil of human consciousness so fertile and promising a field in which to sow the seeds of the Ageless Wisdom. In this dawning Aquarian Age a feeling is rising in many human hearts, a feeling which is becoming more and more articulate. More and more we are beginning to perceive that the world-process is absolutely just. He in whom this perception comes to full fruition senses the folly of evil magic, sees the futility of every attempt to forge ahead at the expense of even his humblest brother. He understands these words of Emerson "If you love and serve men, you cannot by any hiding or stratagem escape the remuneration. Select retributions are always returning the level when disturbed, of the divine justice. It is impossible to

tilt the beam. All the tyrants and proprietors and monopolists of the world in vain set their shoulders to heave the bluff. Scientists circumscribe the ponderous equator to its line and man and mote and star and sun, must range to it, or be pulverized by the recoil.” - Lectures and Biographical Sketches. 1868. p.186.

So the word Justice comes to represent the highest human interpretation of the adaptations which make up the cosmos. In Hebrew it is DIN, Deen (64). The number of this word is the cube of 4, suggesting ORDER (4) operating in three dimensions ($4 \times 4 \times 4 = 64$). The first letter is attributed to Venus, the second to the rulership of Mercury (I = Virgo), and the third to the rulership of Mars (N = Scorpio). Love (D), reason (I) and activity (N) are suggested by this sequence of letters (together with many ideas, the particular sequence depending upon what attributions we take into consideration). This shows that Qabalists understand Justice to have its beginning in Love or Mercy, to be the expression of reason, and to be the directive principle in all activity. All change and adaptation involves activity, hence the planetary forces associated with 5 and Geburah is that of Mars. The mental operation of this force, as explained in Lesson 4, is what makes us feel as if we had “personal will.” When the current of the One Will is expressed through us in acts of choice, determination, selection, and so on, we call it volition. Qabalistic psychologists make it very clear that we are never more mistaken than when we suppose this “personal will” can at any time be set in opposition to the Cosmic Will. This supposition is regarded by them as a flagrant symptom of unenlightenment. The more insistent a man is upon what he calls the ‘actor’ of his free will, the more certain may we be that he walks in darkness - and the same test applied to any system of thought will reveal the true mental status of those from whom the system emanates. Those who are really numbered among the Light-Bearers invariably bear witness that they do nothing of themselves.

The Sephirah corresponding to SIX is called ThPARTh, Tiphareth (1081), Beauty. Articulated as 10, 8, 1, this number shows the manifestation of the ONE through the EVOLUTION represented by Eight, resulting in the PERFECTION symbolized by Ten. The least number of 1081 is 1. Thus the essence of the Qabalistic name for Beauty is summed up in the numeral symbol of unity. Consider, therefore, the words of a profound student of aesthetics, Samuel Colman, N.A., in Nature’s Harmonic Unity (1912, p.7):

“The word ‘Beauty’ has come, however, through centuries of use by educated people to mean something far more than is usually given by lexicographers: very many feel that it is the highest manifestation of the Creator, revealed in mountain, cloud, and ocean, with the countless living things that they contain. But it is only through an accurate analysis of these various forms that a clear and distinct idea may be obtained where no sophistry in argument can change the result. In this analysis we learn conclusively that the essence of Beauty’ is unity and where unity exists it can be clearly proven revealing no longer a question of what this man thinks or those whose prejudices have blinded his faculties of observation.’

The first letter in ThPARTh is Tau, attributed to Saturn, whose sphere is Binah, Understanding, as if to suggest that Beauty is the outcome or offspring of Understanding. Qabalists, as if to enforce this idea, say that the sixth Sephirah is BN, Ben (52) the Son, the Son of Binah, understand, which is called AIMA, Aima (52), the Mother. (Note the numerical identity between BN and AIMA).

The second letter of ThPARTh is Peh, attributed to Mars, and this is the letter of Utterance and also of activity. The third letter, Aleph, is that to which the Life-Breath (Ruach) is attributed. Its number is 1 and since it is the middle letter of ThPARTh, we see that the alphabetical symbol of unity is at the very heart of the Qabalistic name for Beauty.

The first three letters also indicate contraction (the astringent quality assigned to Saturn by Jacob Boehme), expansion (because Mars is fiery, and thus expansive), and equilibration (Air, Ruach). These letters are symbols likewise of the three “qualities”. Saturn partakes of the dark, binding Tamas quality, or alchemical SALT. Mars corresponds to the impulsive, motive Rajas quality, or SULPHUR. Ruach, as AIR, is closely related to the illuminating Sattva quality, or alchemical MERCURY.

These three qualities, and the forces corresponding to them are correlated in the cosmic manifestation of light of which the Sun, represented by the letter Resh, is a visible expression. Their operation is completed and perfected by the concrete, form-giving power of Saturn (Tau). Thus the sequence of letters in ThPARTh indicates what we are to understand by Beauty. It is the coordinated operation of the three qualities, manifested for us as the electromagnetic energy of the sun, and expressed in concrete,

visible forms. These forms are developed from the Primal Unity by the cyclic flux and reflux which on the one hand involves Spirit into Matter, and on the other evolves from perfected forms of Matter their true spiritual values.

The whole process which results in Beauty is made possible by the shining of the sun. Our own realizations of Beauty in concrete form are the result of actions which are transformations of solar energy. On this account Qabalists say the sixth Sephirah is the sphere of the Sun. Alchemists express the same thought when they call the Great Work the Operation of the Sun. The fact that this work is unfinished accounts for all the ugliness in the world. Yet if we have eyes to see, we shall be able to find the promise of beauty in the most unlikely places. They who correct the sight of the physical eyes by means of the truer vision of the mind discern the causes of beauty everywhere at work. Thus they expect the perfect manifestation of Beauty in due season, because they know that its causes are expressions of a power which, because it is boundless, cannot possibly fail.

The idea of Beauty is central in the Qabalistic conception of the universe. In the next lesson you will see this represented in a diagram. But you need no diagrams to be assured that you are on the right track if all your efforts toward freer self-expression are determined by the realization that the essence of all things beautiful is Oneness. Every artistic sin is a violation of this principle of unity. Does a woman make herself what the Spanish call “a figure of fun” by indulging her passion for ornament at the expense of good taste? Look well at what she wears, and you will see that the fault is a violation of this principle of unity. There are more ways to break the seventh commandment than the one which is a statutory offense. Dirt, we are told, is matter out of place. To the sensitive eye a gown defaced by ill-judged ornamentation is more offensive than a dirty one. Certainly it is a horrible example of matter out of place.

We do not have to become esthetes of the pattern made ridiculous by various mistaken enthusiasts. If we Strive always to press our highest consciousness of unity, we shall automatically ‘express the beauty’ of that One. And this shall be our salvation. Thus we find that in all religions heaven is the realization of perfect beauty, and we find, too, that even as Qabalists call Beauty the SON, so do many religions identify salvation with some great Son, such as Moses, Buddha or Jesus, come to open men’s eyes

once more to the beauty which they have forgotten how to see. Moses spent years in developing the beautiful symbols of the Tabernacle. Buddha strove to turn men's minds from the counterfeit beauty of lives immersed in the illusion of separateness to the contemplation of the flawless beauty of the Perfect Law. Jesus came with the same message. For the Builders of the Adytum, the insistence of the Qabalah upon the centrality and importance of Beauty is one of the surest proofs that it is really a practical doctrine. For where true beauty is, there is victory and splendor also.

The sixth Sephirah thus represents the idea whose logical consequences are represented by the two Sephiroth immediately following it in the series. Of these the first corresponds to the number Seven, and its name is NTzCh, Netzach (148), Victory. Mars (ruling Scorpio), Saturn and Uranus (ruling Aquarius), and the Moon (ruling Cancer) are the forces corresponding to the sequence of letters in this word. The least number of 148, the value of NTzCh, is 4. Thus the Qabalistic name for the seventh Sephirah hints at the same occult correspondence between 7 and 4 which has been noted in the lesson on the symbolism of numbers. The Victory of the Life-Power is assured by the fact that the One Life is omnipotent, and therefore cannot possibly fail. This Victory is achieved by means of the Order (number, weight and measure) which pervades the whole of the cosmic self-manifestation.

The seventh Sephirah is said to be the sphere of Venus. The name of this planet in Hebrew is NVGH, Nogah (64), and some translate it as signifying External Splendor. Its number, 64, corresponds to the highest aspect of the fifth Sephirah (DIN 64). The fifth Sephirah, I should have said, is the sphere of Mars, called MADIM, Madim (95). Thus the fifth and seventh Sephiroth are spheres of the complementary planets, Venus and Mars. And while I am correcting a lapse of the typewriter, it may also be said that Tiphareth, the sixth Sephirah, is the sphere of the Sun called ChMCh, Khemekh (56), in ancient copies of the Sepher Yetzirah. The eighth Sephirah is called Splendor, HVD. Hod (15). It is the logical consequence of Victory. The success of the Life-Power must result in perfect self-reproduction, and since the Source of cosmic activity is Limitless Light, the outcome of its manifestation must be Eternal Glory. This Sephirah is called the sphere of Mercury, named KVKB, Kokab, in Hebrew KVKB = 48, and you should carefully study its correspondences, as given in the dictionary at the end of

this lesson. As 48 it represents the working of 8, or EVOLUTION, through 4, or ORDER. By digiting 48, we first get $4 + 8 = 12$, a number very significant in occultism, chiefly because it is that of the signs of the zodiac. The least number of 48 is 3, which has been interpreted at some length in the lesson on numbers. The ninth Sephirah is called BASIS or FOUNDATION. Its Hebrew name is ISVD, Yesod (= 80). Numerically this indicates that the BASIS of cosmic activities is the manifestation of the Limitless NOTHING (0) through the process of alternating Involution and Evolution (8). The number 80, moreover, is the letter-value of Peh, to which is attributed the planet Mars, and the path named Exciting Intelligence. Peh as the MOUTH means UTTERANCE. What our Qabalistic teachers are trying to indicate seems reasonably clear. Utterance (that is, the intelligent expression of sound) is the foundation of the whole cosmic manifestation.

Yesod is said to be the sphere of the Moon, which is named LBNH, Lebanah (87) in Hebrew. The tenth Sephirah is the KINGDOM, or MLKVTh, Malkuth (496). Malkuth is also called MLKH, Malkah (95, which is the number of MADIM, Mars), the Queen; KLH, Kalah (55, which is the extension of 10, or sum of numbers from 1 to 10); and BThVLH, Bethulah (443, the Virgin). Bethulah also means "a city." Notice that the general tenor of the ideas suggested by these names is the same as that of the Book of Revelation, chapter 21, in which the New Jerusalem is called a bride (verse 2).

It is noteworthy that the Greek word for bride, NYMPHE, νυμφη, according to the numeration of Greek letters, is the number 998, of which the first reduction is 26.

This number 26 is that of the divine name IHVH, Yod-Heh-Vau-Heh. It is also a number relating to the cube, because every cube has six faces, eight corners, and twelve boundary lines, so that the sum of the numbers that distinguish the cube is $6 + 8 + 12 = 26$. And in Revelation the heavenly city and bride is a cube, for verse 16 of chapter 21 says, "The length and the breadth and the height of it are equal."

Now, the word MLKVTh, as the number 496, gives 19 as its first reduction, suggesting that the Kingdom is the combination of the FOUNDATION (9) and the CROWN (1). But 19 is the number of ChVH, Eve (the Mother of all living), and Eve is the Biblical symbol of the esoteric feminine aspect of the Life-Power. She is what the Hindus call Prakiti, the mother-principle

which produces the whole cosmic manifestation under the supervision of Purusha, the cosmic I AM. That Jesus recognized this is made clear by his parable of the leaven. He said: “The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.” Malkuth is the sphere of the Elements. In writing this description of the Sephiroth, I have confined myself to a bare outline of their meanings. As you progress with your studies you will fill in this outline bit by bit.

But I must add that each Sephirah is one of the 32 Paths of Wisdom. The names of the ten paths corresponding to the Sephiroth are as follows:

1. Kether: Admirable or Hidden Intelligence. Knut Stenring calls it Mystical Intelligence. The Hebrew title is MVPLA (157), derived from PLA. PLA means wonderful, great, extraordinary. It is from a verb spelled with the same letters, meaning to divide, to separate, to distinguish. Note that PLA is a metathesis of ALP, the letter-name Aleph.
2. Chokmah: Illuminating Intelligence. The Hebrew is MZHIR (262). It should be distinguished from the name of the 14th path, which is often also translated Illuminating, but should be Luminous.
3. Binah: Sanctifying Intelligence. The Hebrew is noteworthy. MQVDSh = 450, and this is 10×45 . The significance of this will be explained in due course.
4. Chesed: Measuring, Cohesive, or Receptacular Intelligence. Note the suggestion of measurement in connection with the idea that Chesed is the Sephirah specially characterized as that of the self-giving of the Life-Power. The Hebrew is QBVO = 178.
5. Geburah Radical or Rooted Intelligence. Qabalists say that this path emanates “from the primordial depths of Chokmah”, that is, from the innermost quality of the aspect of the Life-Power called WISDOM. The connection is partly mathematical, and relates to the fact that according to the quaternary numeration (see Lesson 7), the number 5 proceeds from the number 2. The Hebrew is NShRSh (850) from ShRSh (800), a root, a sprout which shoots up, a descendant, the undermost.

6. Tiphareth. Intelligence of Mediating Influence. Stenring gives Intelligence of Separated Emanation. The Hebrew, NBDL (=450, which is the number of MQVDSH, Sanctifying) means “to separate oneself, to make oneself lonely, to make oneself solitary.” Note that the identity of the number of the name of the sixth path with that of the third is like the mathematical fact that 6 is the extension of 3. Sanctification and separation have something in common. He who is saintly is isolated from the mass of humanity by his difference in consciousness. As Jacob Boehme puts it, “He walks in all things contrary to the world.” Paradoxically, his separateness and isolation result from his consciousness of nonseparateness. Of this, more in subsequent lessons.
7. Netzach The seventh path is called Occult Intelligence or Hidden Intelligence. The Hebrew, NSThR (710) is from the verb SThR (660), to hide, to veil.
8. Hod The eighth path is called Perfect Intelligence, or Absolute Intelligence. The Hebrew ShLM is defined by Bresslau’s dictionary as follows: 1) whole, uninjured, complete; hence, full, in reference to weight, measure, or number: complete; untouched, or not hewn, of a stone; 2) in a medical sense, peaceable, friendly, devoted; 3) proper name of the city, later called IRVShLM, Jerusalem. Thus it is clear that this path has a secret correspondence to the foursquare city of the bride mentioned in the Apocalypse. As if to make this evident, the path is the 8th, and 8 is the first cubical number, for 8 is $2 \times 2 \times 2$. Qabalists say that the roots to which it (the 8th Path) adheres are in the depths of the Sphere Magnificence, from the very substance of which it emanates.” The Sphere Magnificence is the fourth Sephirah, sometimes called Gedulah GVLH (48), and in the next lesson you will see how Hod does indeed emanate from the depths of Gedulah, or Chesed.
9. Yesod The ninth path is called the Pure, Clear, or Purified Intelligence. The Hebrew is THVR (220). Bresslau’s Hebrew Dictionary translates THVR as “clean, cleanly, in a physical sense, but also in a ritual and moral sense.” The original meaning is bright, shining, glittering. See the dictionary at the end of the lesson, under the number 220.
10. Malkuth The tenth path is called the Resplendent Intelligence. The Hebrew is MThNVTzO (656). Of it we read: “It is exalted above every head and has its seat in Binah; it enlightens the fire of all lights and

emanates the power of the principle of forms.” Thus the Qabalists hint to us that the Kingdom is the expression of Understanding. And in the Qabalistic method, which in these lessons is called The Way of Return (a method of raising consciousness step by step from the ordinary human level up to that of the Masters of Wisdom), it is said that the Work consists in lifting up the fallen “Bride” (Malkuth) and restoring her to the Throne of the Mother (AlMA).

Such is the scheme of the first ten paths. The important thing to remember about them is that each represents a mode of consciousness. The Qabalistic word for consciousness, ShKL (pronounced say-kel, because the initial letter has the “S” sound of Shin) comes from a verb whose original meaning was “to look at, to behold.” It means, therefore, a way of looking at something. The noun also implies, in Hebrew, the idea of success, or definite attainment. Thus each path represents a certain way of looking at the Life-Power, a particular state of consciousness, and also a degree of attainment. We now come to the second part of this Lesson, which has to do with the technical processes of what is known as the Literal Qabalah, that is, the Secret Wisdom of Letters. This consists of three methods of treating Hebrew words in order to discover their hidden meaning. The Qabalistic names for these methods are:

- 1) Gematria,
- 2) Notariqon, and
- 3) Temurah.

Gematria, (GMTRIA 263) seems to be a Hebrew rendering of a Greek original, but authorities differ as to whether it is derived from grammateia, “science of letters” or from geometria, geometry. Possibly it refers to both, inasmuch as it has to do with letters as numbers, which are expressible in geometrical figures. Gematria is based on the numerical values of words, determined by adding together the numbers of their letters. Words, phrases or sentences having the same numeral value are used to explain each other.

For example, AHBH. Ahebah, Love, adds up to 13, and so does AChD, Achad, Unity. Here the connection seems reasonably clear. We can see that there is a correspondence between Love and Unity. But what about AIB, to violate, to asperse, a female enemy; BHV, desolate, void; DAGH, anxiety, care, grief? These also add to 13, but how do they explain love or unity?

It is by setting such problems that Gematria leads to the discovery of hidden meanings and correspondences. The identity in numeration of two words is like a signpost which tells us, "Here is a relationship, if you have penetration enough to discover it." Thus ideas which we do not ordinarily associate together are almost mechanically brought together in our minds, and when this is done, the subconscious processes of association and deduction are set in motion, with the result that we discover aspects of truth which never attract the attention of most people. The best of this method is that the numeral correspondence is only a signpost. We have to work out the connections for ourselves. Thus we perfect the operation of a mental activity which receives little training in ordinary schools, the activity which enables us to discover hidden relations between things and ideas that are not commonly recognized as having any connection with each other. This mental practice tends to make us more and more keenly aware of the unity which is behind the seeming separateness of the world of appearances. And the realization of this unity, by whatever means it be effected, is of inestimable practical advantage. For all the achievements of adepts in the Magic of Light are established upon the foundation of their abiding consciousness of the One-ness of All.

In the example under consideration, one of the many answers to the problem posed by the numeral correspondences is that love and hate are opposite expressions of a single power. Have you ever been in love? Then you know that desolation, emptiness and voidness belong to love, because love hungers for its object. Who will deny that love is a source of grief? Or that its expression is all too often twisted into aspersion and enmity?

To find the point of balance between what Hindus call "the pairs of opposites" is a great secret in practical occultism. Gematria helps us by showing the numeral identity of words whose surface meanings are opposed. It says, "Here is a hidden agreement, if you can find it." Thus it leads to the discovery of the occult reconciliation. By combining Gematria with reduction of numbers, we may learn the root-idea of any word. Thus

BINH, Binah, adds to 67, making it correspond to other words of the same number. Because 67 is 13 by reduction, BINH also corresponds to all the 13's in the Qabalistic dictionary. Since the least number of 13 is 4, we say that 4 expresses the root-idea of the word Binah. What these root-aspects of Binah must be we can learn by remembering that 4 is primarily the number of ORDER, represented among the Sephiroth by Chesed.

Furthermore, since we are dealing with the values of letters, we must consider this particular four derived from reducing the value of the word Binah to its lowest term, as referring particularly to the value of the letter Daleth. Thus behind the word Binah we shall perceive all the ideas we have learned to associate with Daleth.

Often the Gematria of a word, phrase or sentence gives a number which is the value of a Hebrew letter, do not reduce it. Take the letter indicated as a key to the secret meaning. For instance, RVCh ALHIM, Ruach Elohim (Life-Breath of the gods) is 300, the number of the letter Shin. Do not reduce to 3, but take Shin, the various attributions thereto, and the corresponding Tarot Key (to be explained in Section B) as your clues. Similarly, ISVD, Yesod, the name of the 9th Sephirah, adds Lip to 80 which is the value of the letter Peh, showing that the hidden power in Yesod is that of Mars, of UTTERANCE, and of the Exciting Intelligence of the 27th Path.

The correspondences indicated by Gematria afford many keys to the meaning of the cards of the Tarot, which we are to analyze in the next section of this course. At the end of this lesson you will find a brief Qabalistic dictionary which includes the names of the Sephiroth, the names of the Hebrew letters, and certain other Qabalistic terms which you will often meet with in your studies. This dictionary, like this whole lesson, is for study and reference. You are not expected to memorize it. Neither should you expect it to be complete. The words are listed by numbers.

Notariqon, NVTRIQVN (431, from Latin notarius, a shorthand writer) has two forms. The first of these expands a word into a sentence by taking each letter of the original word as the initial for a word in the sentence. By this method BRASHITh, the first word in Genesis, is said to signify BRASHITh RAH ALHIM ShIQBLV IShRAL ThVRH, Berashith Rahi Elohim Shevequebelo Israel Torah. "In the beginning the Elohim saw that Israel would accept the Law."

Qabalists have worked Out many other sentences by Notariqon from this one word BRASThITh. Examples of Notariqon often occur in Rosicrucian and alchemical texts. In these books the method is frequently applied to the elaboration of Latin words into sentences. Perhaps the best known instance is the verb Fiat, “It be done”. This is written with a period between each letter, F.I.A.T., and the letters are taken as the initials of the words Flatus, Ignis, Aqua, Terra (Air, Fire, Water, Earth). Another well-known example is the word VITRIOLUM (Vitriol), written with the “architectural U” thus: V.I.T.R.I.O.L.V.M., which is expanded into the sentence: Visita Interiora Terrae Rectificando Invenies Occultam Lapidem Veram Medicinam.

This sentence appears in one of the Twelve Keys of Basil Valentine, an alchemical author of the group including Flamel, Bernard Trevisan and other prominent alchemical writers. The second form of Notariqon is the reverse of the first. It contracts a sentence or phrase into a word. Thus the initials of AThH (GBVR LOVLM ADNI, Ateh Gibor Le-Olahm Adonai, “Thine is the power of the Ages, O Lord” form the word AGLA, which occurs in many magical texts. Again, the Qabalah is sometimes called ChKMH NSThRH, Chokmah Nesethrah, “The Secret Wisdom.” The initials of these two words spell ChN, Chen (pronounced khane), “Grace”. The finals of the same two words form the letter-name HH, Heh, “window”. This Notariqon suggests, then, that the Qabalah is a channel of grace and an aid to vision.

It is important to remember that Notariqon depends a good deal upon the oral tradition which was handed down from generation to generation before the Qabalah was committed to writing. Be on your guard against modern uses of this method. It is frequently to be met with in the absurd publications of the text-twisters who use the Bible to “prove” their theories as to the imminence of the millennium, the date of the second coming of Christ, etc. Such examples of Notatqon as you will find in these lessons are invariably taken from ancient works.

Temurah, ThMVRH, is the Substitution of one letter for another according to certain complicated rules. For example, the first half of the alphabet is written on one line, and the second half under it, thus:

A	B	G	D	H	V	Z	Ch	T	I	K
Th	Sh	R	Q	Tz	P	O	S	N	M	L

Then for each letter of the original word, the one above or below it, as the case may be, is taken from this scheme, and a new word is formed. The arrangement above is called Ath-Bash. There are 21 other variations of the same method; but for the time being you will have little occasion to use any of them. By Ath-Bash the 'BBL,' Babel, becomes 620 the number of Kether) instead of 34, because BBL is transformed into ShShK, Sheshach. This example of Temurah is from the prophecy of Jeremiah, wherein it occurs twice in the 26th verse of the 25th chapter, and in the 41st verse of the 51st chapter. Jeremiah probably employed this Temurah as a means to save his life, since the word Sheshach conveyed no meaning that would be intelligible to the king of Babylon, whereas if Jeremiah had said BBL, Babel, he would have surely incurred the royal displeasure. The same method of Temurah transforms IHVH, Yod-Heh-Vau-Heh, into MTzPTz, whose number, 300, stands for the letter Shin and for the phrase RVCh ALHIM, Ruach Elohim. Another kind of Temurah is "The Qabalah of Nine Chambers," also called AIQ BKR (111 plus 222 = 333), Aiq Bekar. The key to it is the following table:

A I Q	B K R	G L Sh
DM Th	H N	V S
Z O	Ch P	T Tz

By this Temurah a letter in any one of the nine chambers, may be represented by either of the other two letters in the same part of the table. Thus ADM, Adam, might be written IMTh or QThD. It is also written AMTh (=441), Ameth, "truth," whence Qabalists say that by Aiq Bekar the name Adam is a symbol for truth.

Vestiges of a cipher alphabet based on this table have survived in the rituals of various secret societies. The right angle containing A represents that letter if it contains one dot, stands for I if it has two dots, and is the cipher for Q if it contains three dots. The complete cipher by AIQ BKR is as follows:

A I Q	B K R	G L Sh
D M Th	H N K(f)	V S M(f)
Z O N(f)	Ch P P(f)	T Tz Tz(f)

The letter “f” in parenthesis indicates the final form of a letter. Other uses for Aiq Bekar will be mentioned in subsequent lessons.

Let me repeat that these methods of Literal Qabalah have been sadly misused. Cranks have employed Notariqon and Temurah, as well as Gematria, to bolster up fanciful doctrines for which they sought Biblical authority. Such misuse of these technical operations is responsible for the disrepute into which the Qabalah has fallen among those who know it only through such distorted manifestations. By these methods any text in the Bible may be made to mean anything, and whoever wishes to cite Scripture in support of his pet delusions may manufacture texts, when he cannot find them, as easily as a counterfeiter prints bogus bills - and the product will be just about as valuable.

On the other hand, the Hebrew scriptures undoubtedly contain intentional misspellings, uses of final letters in the middle of words (thus changing the numeration), and other variations of orthography, which are meant to give certain words or sentences a particular numeral value. Hebrew Rabbis who were not Qabalists knew this, and applied the methods I have just explained to Biblical interpretation. Early Christian writers also used Gematria, and similar systems are elaborated in Gnostic and Neo-Platonic books. The acrostic Psalms, such as the 119th, are a sort of Notariqon by expansion. The placard on the Cross, on which I.N.R.I. was written, is a Notariqon by contraction. Other examples of all three methods abound in alchemical and magical literature.

If we refuse to invent Temurahs of our own, and limit our study of Notariqon to examples taken from standard works, we shall not go astray. Our object is not to prove some new theory, but to find out what is the real doctrine behind the letter of the Qabalah.

Qabalistic cryptograms may seem strange, but there was a time when they were necessary to protect those who used them from the fury of bigots, as well as to keep certain practical secrets from falling into unworthy hands. The ability to solve them is an indication that the student has patience and penetration, and these are qualities which are indispensable to the practical occultist. We have to decipher them in order to learn the practical

wisdom behind them, and our time would be well spent if the exercise did no more than sharpen our wits and intensify our power to make associations and discern analogies.

We shall do more than this, however, because “Literal Qabalah” has two meanings. Exoterically it is “the tradition of the letters.” Esoterically it is a method for gaining firsthand knowledge of truths veiled in Hebrew words and phrases, through instruction from within.

It must not be forgotten that QBLH, Qabalah, is derived from QBL, to receive, and until we do receive, we are not Qabalists. We have not grasped the meaning until we understand that those outer forms, and also everything else taught by books or teachers, only prepare us for the higher instruction which comes from within.

To be receptive is not to make the mind a blank. We must grasp the difference between becoming puppets of unknown forces reaching us from without and opening ourselves to receive and express the One Power whose might we direct as it flows outward through us from within. True receptivity is the mental state achieved, after patient practice, by those who obey the injunction which is usually translated “Be still and know that I am God.” A more accurate version is, “Let be, and know that I, Elohim.” There is no “am” in the Hebrew original, and the final word is ALHIM. Elohim, “gods,” which is the masculine plural of a feminine singular. The text advises us to “let be,” to abstract ourselves from interference with and from the external world, to withdraw from the tumult of personality, in order to know the real ‘I,’ which, although is eternally ONE, is manifested through the creative gods or Elohim (the SEVEN spirits of God.)

Of all duties we count important, of all needs we deem indispensable, of all pleasures we regard as contributing to our happiness, no duty is so imperative, no need so vital, no joy so intense as that of daily communion with the One Self, the central principle which finds differentiation and expression through the activities of the creative forces of the universe (in our hearts is the power that creates, sustains and transforms all external conditions as all the work of the world). To know that ONE we must learn to ‘to enter’ the closet and shut the door to the clamor of the outside world. Because the Qabalah, and especially the literal Qabala, enables us to do this, by leading us thought step by step away from outward forms to interior

meanings, it is a variation of what Hindus call Gnana Yoga, union by knowledge. Approach it from this point of view and you will profit by your study.

A Brief Qabalistic Dictionary

N.B. Words are grouped by their numbers. Digits are given as to special meanings of numbers representing geometrical figures, etc. The basis of this list is the Sepher Sephiroth. The largest Qabalistic dictionary which is published in the Equinox, vol. 1, No. X. I have amplified some of the definitions and here and there a few words discovered by me in the course of research work for the B.O.T.A. have been added.

3. S:1 to 2. Triangle. Binah. Sephirah of Saturn. AB, father; a green plant; BA, to go out and in.

4. Square and Cross. Chesed, Sphere of Jupiter. ABA, father; BB, an excavation or well; GA, pride, haughtiness.

5. Pentagon anti Pentagram. Geburah, Sphere of Mars. ABB, to shine, to yield fruit; AGA, to flee, a fugitive; AD, fog, mist; BBA, division, section; BG, back, also food or spoil; GB, hill, mound, vault, arch.

6. Hexagon and Hexagram, the Shield of David. Tiphareth, Sphere of the Sun. S:1 to 3. BD, isolation, separation (the root of the word naming the sixth path); GBA, to gather, collect; a reservoir; GG, roof, top of altar; DB, a bear; HA, lo! behold! a window; the letter V, Van, used as the conjunction 'and'.

7. Heptagon and heptagram. Netzach, Sphere of Venus. Sum of the sacred numbers 3 and 4. ABD, to wander, to disperse; lost, ruined; AGG, the proper name, Agag; 'flame'; ADB, to languish. grieve; AHA, notariqon of ADNI HARTz, Adonai ha-Aretz. "Lord of Earth", a divine name attributed to Venus: AV, desire; either, if. or BDA. invent, devise, imagine, feign; GD, the proper name Gad, a tribe of Israel, meaning 'good fortune'; DAB, to pine, sorrowful; DBA, to flow in. influx; prosperity. riches; DG, a fish, particularly recommend in the study of this number, in all its relations. The words given above are valuable keys to the right understanding of the operation of the Venus vibration and its application to VICTORY or success on all planes.)

8. Octagon and octagram. Hod, Sphere of Mercury. ABH, to breathe after, to be acquiescent, to will, to intend; AGD, to bind, to combine; AHB, desired, beloved, the proper name Ahab; AZ, then, whether, also, if; BAH, entrance, threshold; DAG, to be anxious. The proper name Doeg; DD, love, breast (of woman). (Study this section carefully. remembering that the sphere of Mercury and the number 8 are related to Hermes, and to the intellectual Operations of self-consciousness.)

9. Enneagon and enneagram. Yesod, sphere of Moon. AVB, to mumble, a ventriloquist; ‘Aub” or ‘Ob,” the force used in the Magic of Darkness; ADD, to endure, last, continue; era, space of time, duration; AZA. to kindle, to heat; ACh, fire-pot, chafing-dish, hearth; BBH, hollowed out, the apple of the eye; BGD, to cover, a cloak, treachery; QAH, became powerful, grew high; QV, middle, a sounding again, an echoing shout (one spelling of Hod, Splendor).

10. Decagon and decagram. Malkuth, sphere of the elements (the FOUR elements, Fire, Water, Air, Earth). S:1 to 4. AHD, to be united, unity; AT, gently, softly, secretly; an enchanter; BDD, to divide, separation, separateness, separately; BZA, to cleave asunder, destroy; GBH, elevated, exalted, high; GZ, a fleece: DAH, flew, soared; HH, the name of the fifth letter, Heh, window; ZAB, to be yellow, a wolf; ChB, hidden place, bosom.

11. AVD, volcanic fire, firebrand; “Aud” or Od”, the force used in the Magic of Light; AI, where? how?; AI, dry land, coat, country (Job 22.30); BBVA, when; GDD, to tear out, attack; DHB (Aramaic) gold; ZD, proud, haughty; ChBA, to conceal; ChG, circularity of motion; a feast.

12. Number of zodiacal signs of units around the Pythagorean triangle (3 plus 4 plus 5); product of 3 and 4. AVH, desire, longing; AZD (Aramaic) confirmed, concluded; DGH, fish (fem); to multiply (like fish); HVA, Hua, “He”, a title of Kether. (In this name for Kether Qabalists refer H to Binah, V to Chokmah and A to Kether); VV, name of sixth letter, Vau, hook, nail, pin; ChBB, to cover, protect, love.

13. Many divine names are multiples of 13, to show that they are aspects of ACHD, unity, and AHBH, Ahebah, love. ACDH, a bundle, a joining together; a vaulted arch, the sky; AHBH, beloved, love; ACHD, unity; AIB, to violate, to asperse a female enemy; BHV, desolation, emptiness, terror,

void (Genesis 1:2); GHH, raised up; DAGH, anxiety, care, grief; DVG, a fisher; HGH, to divide, to separate dross; to think, to contemplate; ZV, blossom, splendor; here, this; ChGB, to pluck off, eat; a locust; IBA, he shall come.

14. An Egyptian, Masonic and Rosicrucian mystery number. It is the height of the Great Pyramid in proportion to the length of its base-line; the number of parts, according to some accounts, into which the body of Osiris was divided; the number of days that Hiram Abiff was buried. ATD, to pierce, to penetrate; thorn, spine; GIA, rising ground; DBCh (Aramaic) to offer, to sacrifice; an offering; DVD, the proper name David; love, beloved; HDH, to seize, lay hold of, stretch out the hand; ZHB, gold; ID, hand.

15. S:1 to 5. ABIB, month of Exodus and Passover; AID, steam, vapor; GAVH, elevation, pride, majesty, haughtiness; HVD, Splendor, 8th Sephirah; ZVB, overflowing, abounding; ChBH, to cover, conceal, hide; IH, Jah or Yah, the divine name attributed to Chokmah.

18. AHBI, my favorite, my beloved; AIBH, hatred; ChTA, to miss, to fail; a sinner, a penitent; ChI, living; DVCh, to purify.

19. Combines digits of beginning (1) and ending (9). AVIB, an enemy; AIVB, Job “the greatly afflicted one;” DIH, to be black; ChVH, name of the first woman, Eve; it also means: to be, exist, live; to say, relate, make manifest; to bend, to curve; a round tent, a circle of tents, a village.

20. AChVH, fraternity; DVI, sickness, melancholy; DIV, ink; ChZH, to see, to behold mentally; to select, to experience; a seer, a prophet; IVD, name of 10th letter, Yod, the hand.

21. S:1 to 6; product of 3 x 7. AHIH, Ehyeh, divine name assigned to Kether, “existence, being;” AK, but, yet, certainly; HGIG, musing, meditation; HVI, ah! alas!; IHV, Yaho, divine name in ancient Semitic mystery cults, rendered IAO in Greek, and connected with Horus and Dionysos in the Chaldean Oracles (Westcott’s translation, Chap. 1).

22. Number of letters in Hebrew alphabet; represents a circle, because the approximate ratio between a circle and its diameter is as 22 to 7; or as the whole alphabet to the 7 double letters. BIDV, with his hand; BIVD, by Yod;

HAAIH, hearer in secret; ZVVG, the state of puberty; ChVZA (Aramaic), a magical vision; ChTH, wheat; TVBH, good; IAIA, notariqon of IHVH ALHINI IHVH AChD, Jehovah Elohim is one Jehovah; IChD, unity.

24. Number of the “Elders” in the Apocalypse. AHVBI, he whom I love; AVHBI, he who loves me; AZBVGH, the name of a planetary force, Asbogah, associated with Mercury (the root of the name is AZ = 8, the number of Mercury); GVIH, substance, a body; DK, oppressed, humbled, miserable; ZIZ, abundance, plenty, superfluity; KD, a water-pot, earthen vessel for carrying water.

26. (2 x 13), Sum of the numbers of the Sephiroth which make up the Middle Pillar of the Tree of Life (see next lesson). These are 1, 6, 9 and 10, ChVZH, seeing, looking at; ChZVH, sight, vision; IHVH, the Tetragrammaton (“four-lettered name”), Yod-Heh-Vau-Heh, Jehovah; KBD, heavy, weighty, mighty; the liver, the innermost part (as we say, “the heart”); glorious, magnificent; glory, wealth.

28. S:1 to 7. In round numbers, the days of a lunar month; number of pieces, according to some accounts, into which the body of Osiris was divided. TIT, clay; IChVD, union, unity; KCh, power.

32. Number of the Paths of Wisdom (10 Sephiroth plus 22 letters). BL, Lord; VHVIH, an angelic name (note the letters of IHVH, transposed and prefixed by V); ZIVVG, copula maritalis; ZKH, was pure; ChZIZ, zig-zag, forked lightning; KBVD, glory, brilliance; LB, mind, heart.

33. A mystical number in many parts of the world. The magical age of perfection. Represents the union of the 32 Paths of Manifestation with that concealed ONE, whose veils are AIN, AIN SVP, and AIN SVP AVR. BLA, to destroy, to decay; ABL, to wither, to parch; sorrow, mourning; GL, ruin, a heap of stones; a spring, a fountain (because the water rolls out).

34. (S:1 to 16) + 4, that is, 1 to 4x4 + 4. This number is related to Jupiter, because it is the constant sum, horizontal, vertical, and diagonal of the rows of figures composing the magic square of Jupiter. AL AB, God the Father, a divine name attributed to Jupiter; BBL, Babel, confusion; GAL, to redeem, save, liberate; to ransom; also to profane, to pollute; GLA, to uncover, to reveal; DL, to move to and fro, to totter from weakness; weak, poor; a pauper.

35. (5 x 7). AGLA, notariqon of AThH GIBVR LOVLM ADNI; GBL, boundary, limit; HIK, he will go.

36. S: I to 8, A number of the Sun, whose magic square contains the numerals from 1 to 36. AHL, tabernacle; HLA, to; VIDVI, confession, LAH, wieldliness, exhaustion, the proper name Leah, LV, perhaps, possibly. Also ALH, God, to be strong, strength; an oak.

37. (3 x 37 = 111, which see Rosicrucian Fama gives 37 “reasons of their purpose and intention.” ALV, behold!; BLH, perished, grew old; GDL, to grow great; DGL, banner; HBL, vanity, breath; ZL, profession; IChIDH, Jeehidah, the SELF, attributed to Kether by Qabalistic psychology (equivalent to the ATMA of Hindu philosophy); LHB, flame.

40. A number representing the fourfold manifestation of the Sephiroth, ten Sephiroth in each of the Qabalistic “worlds” or “planes”. CVAL, Liberator, a title of Yesod; GZL, to cut off; ChBL, a rope; to ruin, to bind; ChLB, Milk; ID IHVH, the Hand of Jehovah; LI, to me, mine.

44. A Rosicrucian number; also a circle number, because a circumference is to its diameter as 44 is to 14. AGLI, drops of fluid; AGM, pool, pond, sorrow; GVLH, captive, captivity; DLI, a pail or bucket, Hebrew name of the sign Aquarius; DM, blood (this is the word particularly connected with 44 in Rosicrucianism); ChVL, sand; TLH, lamb or ram, Hebrew name for Aries; LHT, flame.

45. S:1 to 9. ADM, Adam, the generic name of the Life-Power as MAN; GAVLH, redemption, liberation; HM, to grow warm; ZZAL, Zazel, Spirit of Saturn; ChBLH, she who ruins; IVD RA VAV HA, spelling of Tetragrammaton in Yetzirah, the Formative World; MAD, greatly, strongly.

48. GDVLH, a name of the 5th Sephirah, Gedulah, greatness, majesty, magnificence; ChIL, a woman; strength, an army; ChM, to grow warm; heat, fire; blackness, Ham (son of Noah). ChM, Khem is also the name of Egypt in the Egyptian language. IVBL, Jubilee; KVKB, Kokab, a star, especially Mercury (KV 26, Tetragrammaton, and KB = 22, letters of alphabet).

50. Number of the “Gates of Binah”, or sum of squares on the three sides of the Pythagorean triangle, of the letter Nun ADMH, red earth, soil; ATM, closed, shut up; DC GDVL (great fish) Jonah’s whale; HMH, to ferment; ChBLI, pains, sorrows; TMA, unclean, impure; IM, the sea; KL, all, every; LK, to thee; MI, what? which?

52. (4 x 13) A number relating to the year (52 weeks). ABA VAMA, Father and Mother; AIMA, bright, fertile Mother (a title of Binah); BKL, from all, among all; BN, the Son, a title of Tiphareth; ZMH, imagination, meditation, sin; ChMD, to desire, a desirable one; IBM, husband’s brother; IVD HH VV HH, spelling of Tetragrammaton in Assiah, the Material World; KLB, proper name “Caleb”, a dog.

53. Important because of alchemical meanings. ABN, Ehben, the STONE (i.e. The Stone of the Wise). This word contains the letters of AB, Father (title of Chokmah) and BN, Son (title of Tiphareth). Thus it combines the power of the Sphere of the Zodiac (Chokmah) with the power of the Sphere of the Sun (Tiphareth); GN, garden; ChMH, to defend, hide, a wall; (poetically) the Sun; TChVL the spleen.

55. S:1 to 10. AMA AIMA, Father-Mother, combines the Qabalistic names of Chokmah and Binah; GNB, thief; DVMH, silence; HDVM, footstool; HLK, to walk; KLH, the Bride, a title of Malkuth; NGB, noon, midday; NH, ornament.

56. Important because it is the number of Minor Trumps in the Tarot pack. (7 x 8). AIMH, dread, terror; ANH, lie suffered; IVM, day; NAH, beautiful.

57. ABDN, ruin; AVKL, consuming; AVN, wealth; AIVM, formidable, terrible; ANV, We; BITVL, a breaking down, subversion, destruction; BNH, built; DGIM (pl. of DG), fishes, the sign Pisces; MZBCh, Altar; MChBVA, the laying-by, making secret.

61. ADVN, Master Lord; AIN, No-Thing (first veil of the Absolute); ALIK, toward, to thee; ANI, I, myself; BTN, belly, body; HVN, wealth; HLVK, movement, walking, motion (power assigned to Nun); NVH, to stay, abide, dwell; dwelling, habitation, meadow.

64. A number of Mercury, whose magic square contains the numbers from 1 to 64. ANChH, deep breath, sigh; DIN, Deen, Justice, a title of the 5th Sephirah; MI ZHB, golden water; NBVAH, prophecy (the root is NBV, Nebo, the Aramaic name of Mercury); NVGH, Nogah, name of the Sphere of Venus, “external splendor”; NVCh, the proper name, Noah, ‘to incline, lie down, rest.’

65. (5 x 13) ADNI, Adonai, Lord; HIKL, the Palace; HLL, shone, gloried, raised; HS, be silent; MZVZH, doorpost; MKH, stroke, wound; plague, defeat.

66. S:1 to 11. A circle number, because circumference is to diameter as 66 to 21. AKILH, food, victuals; ALRIK, the Lord thy Cod (Deuteronomy 4:24); ANIH, a ship; BChVN, trial, experiment; CLCL, wheel, circle, celestial orb or sphere (literally “whirl”).

67. BINH, Binah, Understanding, 3rd Sephirah; ZIN, name of 7th letter, Zain, sword, weapon; ZLL, motion to and fro; to strew about, to waste; profligacy, baseness; ChNT, to embalm.

72. Number of quinary (divisions of 5 degrees) in zodiac. BKN, in, so, thus, then; BSVD, in the secret; VIKLV, and they are excellent, finished; ChSD, name of 4th Sephirah, Chesed, Mercy; IVD HI VIV HI, spelling of Tetragrammaton in Atziluth, the archetypal world.

73. CML, name of third letter, Gimel, camel; ChKMH, name of second Sephirah, Chokmah, Wisdom; ChSH, to trust in, to shelter; IVM TVB, feast day (literally ‘day of good’).

74. DIN, leader, chief, judge; HGIVN, thought, contemplation, meditation; HDSH, proper name, Hadassah (former name of Esther) “myrtle”; LMD, name of 11th letter, Lamed, ox-goad; as verb LMD = to teach, to instruct; SBIB, circle, circumference, circuitous course; OD, the veiled or hidden time; eternity.

80. VOD, union, an assembling; ISVD, Yesod, FOUNDATION, name of 9th Sephirah; KLL, universal, general.

81. A number of the Moon, whose magic square contains the numbers from 1 to 81. ALIM, gods; ANKI, the pronoun “I” Exodus 23:20); AP, anger, wrath (also “nose”); KSA, throne; PA, here, hither.

84. AGP, a squadron, a chosen troop; DMM, was silent; ChLVM, a dream; ChNVK, proper name, Enoch, “an initiate”; IDO, knew.

85. GBIO, flower, clip; HMM, to confuse, rout; MILH, circumcision; PH, name of 17th letter, Peh, mouth.

86. AHIH ADNI, “I AM the Lord~’. combines divine names of Kether (AHIH) and Malkuth (ADNI); ALHINI, gods, Elohim; HLLVIH, Hallelu-Jah; KVS, cup, goblet; the lot of fate, whether good or bad; also the pelican called KVS, because its throat resembles a cup or bag. The pelican is an important alchemical and Rosicrucian symbol); MVM, want, fault; blemish, stain, defect; MLVI, plenitude.

90. MIM, name of 13th letter, Mem, that which flows, waters; MLK, to rule; the King, a title of Tiphareth; SL, wicker basket; also KLLI, Collective, title of the thirtieth Path of Wisdom.

91. S:1 to 13 (7 x 13). AILN, tree; AMN, Amen, same as Egyptian god-name, Amen or Amun; APVD, Ephod; IAHDVNHI, the letters of IHVH ADNI interlaced; MAKL, food, fare; MLAK, angel; MLKA, daughter, virgin, bride; MNA, manna; SVKH, a hut, tent, booth.

92. quagmire, bog; IHVH ALHIK, The Lord thy God (Deuteronomy 28:58); PChD, Pachad, a name of the 5th Sephirah, “fear, terror”.

100. IMIM, the seas, the times, a day; KLIM, vases, vessels; KP, name of 11th letter, Kaph, palm of hand; MDVN, effort, exertion; MChI IBAL, mitigation of the one by the other; OL, high, Most High.

104. AB HMVN, father of the mob; MDIN, quarrel, dispute; SGVLH, personal belongings; SDM, Sodo in; SVLCh, giving up, presenting, remitting; TzDI, name of 18th letter, Tzaddi, fishhook.

106. DBQ, attained; NVN, name of 14th letter, Nun, a fish; as verb, to sprout. To grow; PVK, to color, to paint; eyebrow paint; TzChCh, to glow, to burn; to be shining, white; QV, line, string, linen thread.

111. ADMVNI, red (Genesis 25:25); ALP, name of first letter, Aleph, Ox or Bull; a thousand; as verb, to slip, to glide; to learn, to instruct; ASN, ruin, destruction; sudden death; AOM, equivalent to AUM, the Hindu Pranava or sacred syllable, commonly written OM; APL, thick darkness; MHVLL, mad; OVLH, injustice, inequity, an offering; PLA, to divide, separate, distinguish; wonderful, extraordinary.

120. A Rosicrucian number. S:1 to 15 (1 x 2 x 3 x 4 x 5). KOL, according to Is. 59:18 and 63:7; MVSDI, foundation, basis; MVOD, the time of the decree; MLIM, words, sayings, decrees, prophetic sayings; MSK, to mix, to temper; SMK, the name of the 15th letter, Samekh, to support, strengthen, invigorate; prop, post; OMVD, that which is stretched out; erect; a pillar.

130. HTzLII, deliverance; MLAK HGAL, the Angel of Redemption; MUN, decrees, prophetic sayings; OIN, name of 16th letter, Ayin, eye or fountain; ONI, humbled, suffering, forbearing; SLM, a ladder.

148. AHIH IH IHVH ALHIM, a name of God; ZVLL VSVBA, glutton and drunkard; ChMQ, to enclose, encompass; MAZNIM, scales, Hebrew name of the sign Libra; NTzCh, Netzach, VICTORY, 7th Sephirah; QMCh, to pound, grind; meal, flour.

160. KSP, silver; NOM, grace, loveliness, delight; NPL, a) to fall down, b) birth, but generally premature birth, miscarriage; SLO, to be heavy, burden, weight, a rock; OTz, a stem, stock, shaft; a tree; wood as a material (compare Greek hvle, wood, the Gnostic term for root-matter); TzLM, image; QIN, that which is pointed, lance, spear, proper name, Cain; QIIM, stable, name of the 23rd Path of Wisdom.

186. ABN NGP, a stone of stumbling (Isaiah 8:14); MVSP, an increase; MMVNIM, prefects, magistrates; MQVM, a place; QVP, name of the 19th letter, Qoph, back of head; also, as a word of foreign derivation incorporated into the Hebrew language, an ape.

207. AGRAB, scorpion, name of the sign Scorpio; ADVN OVLM, Lord of the Universe; AVR, light; AIN SVP, limitless, boundless, the second “veil of the Absolute”; HRH, ate; GDR, walled, fenced; HBR, that which cuts; ZQNIM, the elders (Deuteronomy 21:19); ZQQ, melt, fuse; ZR, the crown of the Ark of the Covenant; RBH, grow great, multiply.

360. Number of degrees in a circle, and of days in the Egyptian year. HmShIH, ha- Messiah, the Messiah; RoMLM, thunderings; ShIN, name of 21st letter, Shin, a tooth; ShNI, two; IShN, to be weary, to wither, to sleep; old, inactive; ShKM, the shoulder, to lead; ShLL, booty, gain.

406. S:1 to 28. ATTh, Ateh, THOU, a divine name; OM HARTz, a boor, an ignoramus (literally, “man of earth, a clod”); ShVQ, to join closely, to flow, to run; leg or lower thigh (of man or beast); street, marketplace; ShNVIM, alterations; ThV, name of 22nd letter, Tau, mark, sign, signature, the Tau Cross.

412. BITH, name of second ~etter, Beth, house, dwelling; people, tribe; ChDTh (Aramaic) new, young, fresh; TzMR LBN, white wool; RVM OLIVN, Supernal Height, a title of Kether; ThAVH, desire, wish, longing; the object wished or longed for. 414. AZVTh, Azoth, a name of the Quintessence, A + Z, (Latin) + Ω(Greek) + נ(Hebrew). Initial and final in three languages; AIN SVP AVR, En Soph Aur, the third “veil of the Absolute”, Limitless Light; HGVTh, meditation (Ps. 49:3); MShVTTIM, going forth; ShChVQ, Mirth, attributed to the letter Ayin.

418. ChTATH, punishment, sin-offering; ChiTh, name of the 8th letter, Cheth, hedge, fence, field; BITH HA, “House of Heh”, or “House of the window”; IChTh, union, the proper name *Jahath*; IThCh, to beat, to strike.

419. TITH, the name of the ninth letter Teth, a serpent: SDM OMRH, Sodom-Gomorrah.

434. AISH MLChN4H, “man of war” (Exodus 15:3); L)LTh, name of the 4th letter, Daleth, a door (the leaf of the door, not the opening or doorway); OMISHDI, proper name, Ammishaddai, ‘people of the Almighty’.

496. 5:1 to 31 ATTh HMIM, essence of the waters; ATTh HMLK, essence of the King; LVITHN, Leviathan; MLKVTh, Malkuth, name of 10th Sephirah; TzRVR, a small bundle, a little stone.

510. DRVSh, allegorical sense; IRSh, to seize, lay hold of, take possession of; IShR, uprightness, probity; RISH, name of 20th letter, Resh, head or face; ShIR, song; ShRI, Sarai, princess, first name of Abraham’s wife; ThNIN, serpent, crocodile, dragon.

620. ChKMH BINH VDOTh, Chokmah, Binah and Da'ath (the union of Chokmah and Binah is Da'ath, knowledge); KThR, Kether; ShORIM, gates, doors; ShShK, Temuriah of BBL, Babel (Jeremiah 25:26 and 51:41).

1081. ThPARTh, Tiphareth, Beauty, name of the sixth Sephirah. In the foregoing pages the word (Aramaic) indicates that a word is not Hebrew but is from the language formerly called Chaldee, but termed Aramaic by modern philologists. This language is that in which part of the Book of Daniel is written. It was also the language spoken by Jesus.

In the lessons on the Tarot you will find much use for this dictionary. In the meantime, you will benefit by tracing out the connections between the various words given under each number. Especially important is it to find the inner correspondence between words whose external meanings seem to be conflicting.