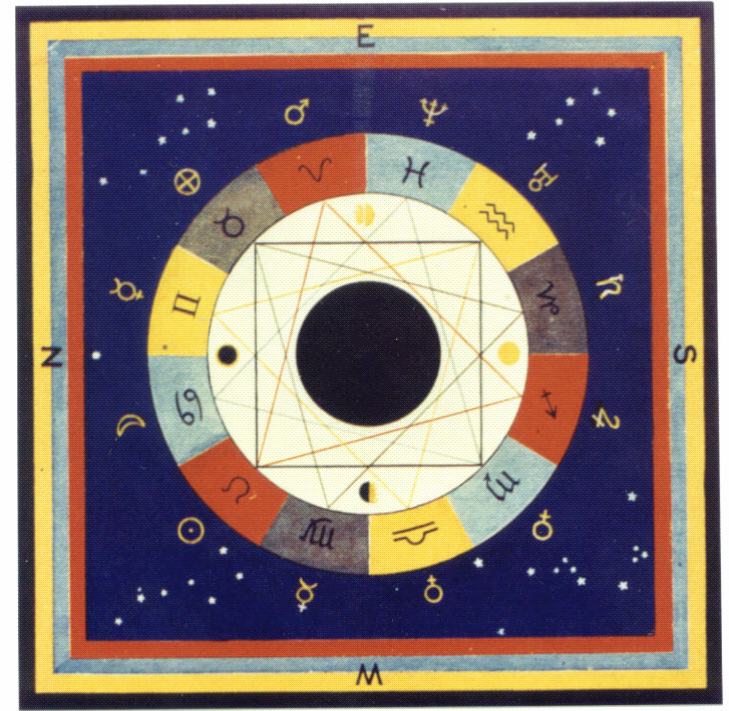


# CLAVICULI ROSICRUCIANA





its activity, and yet at the same time unites opposites in its character, in the Mind; as it were holding the Balance between them. Air cosmically signifies the Third or Mental Plane, the true home of the Soul.

The Third Triangle is that of Water, with its apex corresponding to Cancer (Midnight). The watery element may be interpreted as a mental subdivision of the emotional psychic phase of consciousness. Water signifies the next-interior plane to the physical. It is variously termed the Astral or Psychic plane—Hades the purgatorial zone. It is the plane from which all souls are born into physical bodies, and to which all return at death. In terms of consciousness it bears relation to the feelings, desires, appetites, passions and emotions, from the lowest and most animal, to the highest and most refined. It corresponds to the Astral or Kamic body which is the seat of these feelings.

The Fourth Triangle that of Earth has its apex in Capricorn (Noon) This element carries with it the idea of vitality, action and doing, as distinct from feeling and thinking, and with reference to man it means the physical body. Earth is the lowest and outermost of the elements and in terms of consciousness it implies mere existence, quite apart from self-consciousness, intellect, or emotion.

The Black Central Circle symbolically represents the centre of the Earth upon which the Initiate or Aspirant stands with his arms extended to the North and South desiring to approach the Radiant East and rejoice in the Light of Perfection.

Thus we see here symbolically displayed the foundations which the Creator had laid and the various agencies by which, and ways in which Nature works for the benefit of Mankind; all these laws and forces have been well and wisely ordained and established, and we all feel and experience their power.

So it is well to bear in mind that these heavenly bodies, combined with the influence of the Four Elements, are everywhere equally near, and that nothing ever happens to us that we are not fitted to bear, though at the time it may be we are not fully able to comprehend the beneficence of the design.

## CLAVICULA ROSICRUCIANA No.1

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### Explanation of the Rosicrucian Certificate and the Seal of the Supreme Magus with Kabbalistic Notes.

By William Robert Woodman, M.D., IX°, Supreme Magus.

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The Order is essentially a Christian Order, and its members are selected from among those who have already entered the Masonic Brotherhood, and who have learned the true meaning of squares, levels and perpendiculars; to such, a few brief words will suffice to explain the points in the Rosicrucian Certificate which may not be self-evident.

The Seven Stars represent the seven lower Sephiroth from

**דסה**(KHESED) to **חובלם**(MALKOOTH) inclusive, and these are also equivalent to the seven planets and the seven angels governing them. Cassiel, Sachiel, Zamael, Michael, Anael, Raphael, and Gabriel, representing saturn, jupiter, Mars, Sol, venus, mercury, and Luna.

The Crown of Glory is emblematical of the 1st Sephira the Crown **דתר** (KETHER), which represents the highest trinity of the Sephiroth, Macroprosopus the Father. This Trinity added to the preceding seven stars is ten, the number of the Sephiroth; but inasmuch as this Supernal Trinity is above all things, so it is partly concealed and partly manifest, and, therefore, is given under the symbol of the Crown. On the band is the word "Resurgum."

I.N.R.I. Are the English equivalents of the hebrew initials of the words **חשבי** **מימי** **רענ** **חור**(YAMMEEM, NOAR, ROOAKH, YEVAISHAUH), which mean Water, Fire, Air, and dry Land or Earth, in addition to their well-known meanings—

Jesus Nazarenus Rex Judaeorum,  
Igne Nitrum Roris Invenitur,  
Igne Natura Renovanda Tntegrat,  
Igne Natura Renovatur Integra

The cross in the Lozenge is the jewel of the Order and contains a word in which you have been already instructed. It is to be noted that the lozenge is a figure formed of two equilateral triangles, and the Cross represents the equated force of the elements; Macroprosopus and Microprosopus, the four Cherubim; the Zodiacal Signs, Taurus, Leo, Scorpio, Aquarius, and conceals the name **יהוה** Tetragrammaton which refers to the Son Microprosopus; its meaning as traced below the Crown but at the head of the symbol of

**מלכות** (MALCOOTH), Created Nature, signifies “such as is the father so also is the Son,” “that which is below is like that which is above.”

*“οὐδείς γινώσκει τίς ἐστιν ὁ υἱός, εἰ μὴ ὁ πατήρ, καὶ τίς ἐστιν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ὁ ἐάν βούληται ὁ υἱός ἀποκαλύψαι.»*—Luke x., 22, and Matth. xi., 27.

*“ὁ ἑωρακώς ἐμέ, ἑώρακε τόν πατέρα.»*—John xiv., 9.

Microprosopus is the reflection of Macroprosopus, as is evident from a reference to the Greek quoted above; see also Heb. 1., v. 3.

The Zodiacal Signs, with the Sun in the centre, are emblems of the seasons and the great source of light and life to the system of the planets to which our Earth belongs, the Sun being the representative of the Great Omnipotent giving life, and light, and power, and heat, and motion to everything within its influence.

Circling round it is a word of Power—a word of power in four languages—Sanskrit, Hebrew, Greek and Latin.

These signs and words with the Life giving Sun in the centre, are contained in a circle, within which are four greater triangles, which their intersections form a number of lesser triangles.

when in due time we return within that Perfect Circle, then and only then, shall we feel the true Glory of its radiance. The Circle also expresses Limitation, and the Signs of Zodiac which are placed on the outer ring serve to indicate the various influences which combine to press forward our Evolution. Under the influence of the Three Essential Qualities (or Gunas, as they are known in Hindu Philosophy) each part of the Zodiacal Circle becomes triple, or throws off two modifications of itself. This triplicity is symbolised by the Equilateral Triangle, the apex of which is placed on one of the four points of the Square, its base then, with the apex, divides the Circle into three equal parts and when four such triangles have been drawn, the Circle will have twelve equal divisions, which form the Twelve Houses and give the position of the Twelve Zodiacal Signs.

The first Triangle is that of Fire, with its apex in Aries (Sunrise). The element Fire implies impulse, vitality and energy. It also affords indications in general outline of personal appearance, character, fortune and health. Thus we find a fiery vital energy and impulse underlies it and acts through it in various forms of emotions and instinct, and in the average man may possibly typify something even much higher than these. Fire implies also all that is above and beyond air, both in matter, in planes and in consciousness. It stands for the energising all-permeating life of the Universe everywhere, and is the main-spring of Evolution and progress. It corresponds to the mental plane in general and to the next highest—the Spiritual or Bud-dhic plane—in particular. It indicates a state not yet evolved in humanity, one far above intellect and carrying with it Love and Understanding. This condition is expected to appear in the next or Jupiter period of the Great Septenary of the World's Evolution. To-day, in the average man, apart from its significance of Vital Energy, it seems to have a closer affinity with the state of Consciousness indicated by Water, than even those of Earth or Air.

The Second Triangle is that of Air, with its apex in Libra (Sunset). This element is associated with various forms of intellect. The influence of the Airy Sign Libra is the most active and the most moveable; it separates and differentiates through

of Vesta for Luna; the earth for the negative side of Venus; Vulcan for Mercury; Pluto for Mars; Uranus for Saturn; and Neptune for Jupiter. The use of these Secondary Planets is according to the plan adopted by some of the modern astrologers and this scheme avoids an exact repetition of the symbols.

The four corners of the Black Square which is here outlined are in contact with Four Zodiacal Signs related to the Elements, viz., the Signs of Leo (Fire), Aquarius (Air), Scorpio (Water) and Taurus (Earth), and indicate their combined operative influence. This Square also represents the Sacred Cube by means of which the Ancient Magi were enabled to unlock the mysteries of the Macrocosm.

As is well known, this figure also represents the Geometrical Square under which Pythagoras communicated the Ineffable Name of God to his chosen disciples.

With regard to a symbology of the Signs of the Zodiac, some writers have assumed that:—

*Aries* reflects the Energy and manifested Life of the Deity. *Taurus*. His peace and immutable Law.

*Gemini* His Joy and Gladness.

*Cancer*. His patience and long suffering.

*Leo*. His Majesty and Glory.

*Virgo*. His Purity and Holiness.

*Libra*. His Beauty and Harmony.

*Scorpio*. His Power and Justice.

*Sagittarius* His Wisdom and Goodness.

*Capricornus*. His Threefold Nature, i.e., Fatherhood, Motherhood, Sonship.

*Aquarius*. His Immanence, i.e., all underlying Truth.

*Pisces*. His Transcendence, i.e., Unifying Love.

Within the Circle of the Zodiac the groundwork is White, which colour being Synthetic, contains all colours within itself, in the same way as God contains within Himself all things in the Solar System.

The Circle being the most perfect Form, without beginning and without end, represents the Creative Principle, perfect in all its parts, attracting towards itself with a Threefold Potency, all those who are sufficiently evolved to feel its influence, and

The four triangles interlaced and crossing each other whose union gives twelve, are the four elements—Fire, Air, Earth and Water, each with the Triune form operating therein.

The twenty-four Flames, waved and salient alternately, typify the equilibrium of positive and negative, the twenty-four Elders who surround the Throne. These are called in the Kabbalah the twenty-four Thrones of Wisdom, on this matter Solomon says (fragment of one of his Clavicules):—

“Number, weight and measure determine the form of all things; Substance is one, and God createth it eternally.”

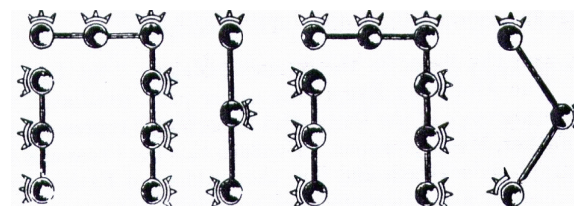
“Happy is he who understandeth Letters and Numbers”

“The Letters are from the Numbers, and the Numbers are from the Ideas, and the Ideas from the Forces, and the Forces from the Elohim. The synthesis of the Elohim is the Shêma (the Tetragrammaton **יהוה**). “

“The Shêma is one, its columns are two, its Power is three, its Form is four, its reflection gives eight **יהוה יכדא** (Tetragrammaton-Adonai) which multiplied by three giveth you twenty-four thrones of wisdom.”

“Upon each throne reposeth a crown with three rays, each ray beareth a name, each name is an absolute idea. There are seventy two names upon the twenty four crowns of the Shêma.”

And seventy-two is **נע** the secret name of the highest world, that, namely, of Atziloth, or Archetypal Form.



The Sun in the centre is the Quinta essentia of the Universe, and the Lion **היידא** (AR-YAIIH) of the Alchemists.

We now arrive at the business portion of the Certificate in English and latin containing the name of the admitted Zelator with the date of his entrance.

Three Egyptian Obelisks bound and divide the two spaces thus inscribed, and at their bases bear respectively the three letters of a Hebrew word, the first emanation from the Omnipotent at the Creation; There are also on the obelisks certain letters or characters referring to the same, and also to Life, and Death, Resurrection and Immortality.

These obelisks represent the three Pillars of the Sephiroth, viz., the right, the Pillar of Mercy, the left, the Pillar of Justice, and the middle, the Pillar of Mildness, whereon the nine Sephiroth, Kether being excepted, are placed in the form as the **עץ חיים** (AITZ HAKHIYEEM) or tree of Life. On the right Pillar are **דמחצ' המכח** (NAITZAKH, KHESED and KHAUCMAUH) the 2nd, 4th and 7th Sephiroth. On the left pillar are **דומי' תוכללמ' תראכת** (MALCOOTH, YESOD AND TIPHERETH), the 6th, 7th and 10th.

The three obelisks stand on a pavement consisting of seventy-two blocks of white marble which represent the names of the seventy-two angels bearing the names of God. These seventy-two angels are the reflection of the seventy-two names on the triple rayed Crowns above alluded to.

The Border round the edge consisting of Roses and Lilies entwined has reference to Christ the redeemer, the beauty of whose life and character has been compared to the Rose of Sharon and the Lily of the Valley. Emblems of the Son and the bride, Microprosopus and **תוכללמ** (MALCOOTH).

We now come to the seal on which much care was bestowed, and in which I was assisted materially by Frater Hughan, the past S.S.M., a veritable adept in these matters. He considers it the most perfect symbolical Seal in Masonry. The form is that of the Vesica Piscis, which represents the matrix or womb of nature, **תוכללמ** (MALCOOTH) the bride. The inscription, the name of the Society and the Motto of the Supreme Magus, "Sit Lux et Lux Fuit." The All-Seeing Eye at the upper part, irradiated, alludes to the Omniscience of the Deity, and being single represents the eye of the father Macroprosopus. Beneath this the Cross and Crown, the triumph over death and Sin, the emblem of Father and Son, Macroprosopus and Microprosopus

## CLAVICULA ROSICRUCIANA, No. VI

### An Essay upon the Symbolic Centre of the Earth.

Being an explanation by R. W. Frater Dr. W. C. Blaker, VIII°, 9°, Of the Floorcloth presented by him in 1917 to the Metropolitan College for use in the Second Part of the ceremony of the Zelator Grade.

The border of four coloured bands, black, yellow, blue and red refers to the Four Elementary states—Earth, Air, Water and Fire—which are related in reverse order to Yod, Heh, Vau, Heh, the four letters of the Tetragrammaton, the Kabalistic IHVH. Within this border is seen the Blue Empyrean vault of the heavens, wherein exists the pure and divine radiance by which spirits and bodies become manifest.

In the midst of this immensity, according to Zoroaster, is the First principle of all things, Ormuzd or Ahura Mazda, Who diffuses Himself everywhere, but it is there that he is manifested after a more glorious manner; around his Throne are an infinite number of Intelligencies and Powers of different orders and degrees, who carry out his mandates.

In the midst is an Ocean of Light, the reflection of which we now term the Sun, whose brightness, as revealed to human sight, is but obscurity when compared with that Light which illuminates the Empyrean.

At the four corners are the Constellations of Orion, Leo, Cassiopeia, and Ursa Major with the Pole Star in the North.

There are seen also the Symbols of the Planets in their respective houses or positions with regard to the Signs of the Zodiac of which they are the Rulers; but instead of using the negative side of the Chief Planets in the so-called Night-houses, there are here substituted the recently proposed forms

repentance, but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptise you with the Holy Ghost and with Fire.”

Thus the regenerate man wars against his Earthly desires, subdues his fleeting airy thoughts, conquers his wavering emotions, and becomes purified in the Fire of Divine Love.


conjoined. At the bottom of the seal the Star of bethlehem shedding its rays on the Three Wise Men who came from the East to worship the Infant Christ. The three Magi being represented by the figure IX in a triangle. In the body of the seal a circle surrounding a triangle, and around it nthe four points of the compass. Within the triangle, the Mercy Seat with the Cherubim with wings extended over it, and the Shekinah, or the visible Glory of Jehovah, with the point in the centre representing Deity Itself, the perfect equilibrium of Counter-balanced Power; the Alpha and the Omega ( $\mathbf{A.-\Omega}$ ), the Beginning and the Ending, the First and Last, the great Centre of all created things, the Prime Ruler of the Universe, the Omnipotent Jehovah. Beneath the Cherubim are the ten crowns (divided into a triad and a heptad) symbolising the ten Sephiroth.



These *Numerical Notes* on the *Seal* and its component parts analytically considered, are deserving of study:—

29 letters in inscription round the Seal, including the word Et obscured by the all-seeing eye.

4 symbols ... = Tetragrammaton **יהוה**

2 Letters in IX. ... = **הי**

24 points in the eight  $\cdot\cdot$  8 = the 24 rayed crowns 

7 lines in  and  = The Mystic number

5 points in Star ... = 5 pts of F., Pentagram

● point in centre ... = Deity

---

Total 72 = *Angels* bearing the names of God.

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I may observe, in conclusion, that the Numerical Notes on the seal were written some time after the Seal had been completed, and it was with a certain amount of surprise that I found that its computed number agreed Kabbalistically with the

number of the white stones forming the tessellated pavement on which stand the three obelisks.

*NOTE.*

*The pronunciation of the Hebrew words is here given as nearly as possible phonetically and the words are not simply transliterated; au is not to be pronounced too broadly.*

ments find their correlatives in the human body; the natural heat of the living body representing the Fire; blood the water; the gases in the lungs the Air; and the bones the Earth.

The Elements also refer to the Creation of the World as recorded in the first Chapter of Genesis.

And the Spirit of God, (symbolised by Fire)  
moved upon the face of the Waters, (Water)

And God said, let there be a firmament in the midst of the Waters, (Air)

Let the dry Land appear (Earth).

According to the Kabbalah, the fire and the Water represent the Abba and Aima, the Great father and Mother, into whom the ETERNAL ONE conforms himself before the Universe can subsist; for before this "the earth was formless and void" Tohu-ve-Bohu; and thus Chaos became Cosmos. This eternal conjunction of the great father and Mother is a "Tetragrammaton Elohim"; but is not "Ain Suph" for before this, He was the "Concealed of the Concealed" of the Kabbalah; but when He manifested His latent potency, the Monad had become the Dyad, and the Triad then appeared; hence came the Trinity of all faiths.

We find also in the First Part of that Fire is the ultimate and most prominent Element, and it is the beginning of the Tetragrammaton; but in the Second Part we find that Water asserts itself, being the initial letter of I. N. R. I., represented in Hebrew by lammin, thus mitigating as it were the Fire of the Father by the Water of the Mediatorial Son. We have in the first part in the east the red Pillar of the severity of the father God, and in the second Part as compensation, we have the blue Pillar of Mercy of the Son God in the west.

The Earth represents the darkness of the Aspirant; the Water is baptism the exterior emblem of Regeneration; Air symbolises Divine Truth enlightening the Mind: and the Fire of human suffering opens the heart to seek the Love Divine.

The Three Pillars of Water, Air and Fire remind us also of what John the Baptist says of unregenerate man with his earthly lower tendencies in life: "I indeed baptise you with water unto



arranged with Air in the east, Water in the West, earth in the North, and Fire in the South, and thus forming a cross, the initials of whose Kabalistic Hebrew names represent the initials I. N. R. I.

IMIM	Yamim	I.	Water
NUR	Nour	N.	Fire
RUCh	Ruach	R.	Air
IBShH.	Yabeshah	I.	Earth.

These letters have been translated various ways, viz:—

<i>Jesus Nazareus Rex Judaeorum.</i>	Jesus, the Nazarene, King of the Jews.
<i>Intra Nobis Regnum Dei.</i>	The Kingdom of God is within us
<i>Igne natura Renovatur Integra</i>	By Fire Nature is renewed and made whole.
<i>Igne Nitrum Roris Invenitur.</i>	By Fire is found the Nitre of the Dew.

Thus we have in the First Part the Old Testament represented by Jehovah as the Tetragrammaton and the New Testament in the Second Part by Jesus as I. N. R. I. ; the Father and the Mediatorial Son, the Macroprosopus and the Microprosopus of the Hebrew Kabalah.

The East and West arrangement of the Four Elements in the first Part may be taken to represent the pole which Moses set up and the winding path of the Aspirant round the Pillars is the serpent twined round the pole. (*The simple Circumambulation, now in use in small halls, has replaced a more complex and symbolic path in and out between the Pillars, viewed as points in the course of the Sun along the Ecliptic*). In the Second Part the arrangement of the Pillars is that of the Cube of the White Stone, which when opened out becomes the Cross.

We have also in the Air and Water and fire a representation of the Three Hebrew Mother Letters, Aleph, Mem and Shin, acting on Tau the last letter for Earth or Malkuth. These four Ele-

## CLAVICULA ROSICRUCIANA No. II

### The Symbolism of the 4 Ancients

BY THE R. W. FRATER S. L. MACGREGOR-MATHERS, IX° J.S.M.

In this Clavicula No. 2, is given a short explanation of the Symbolism of those Four important Officers of a College, open in the Zelator grade, who are named *Ancients*.

They preside, in the first place, over the Elemental tests, by the symbolical passing through which alone, the candidate becomes entitled to kneel before the Altar of Light, and to join in the Mystic labours of the Order.

It is necessary to consider them, however, in other aspects than as simply preparers of the ordeal of the candidate; and, firstly, what does the Name "Ancient" mean, and why is it applied to these officers?

In the Hebrew Kabalah, the terms "Ancient," "Ancient of the Ancient Ones," "Ancient of Days," etc., are titles applied to God in His innermost and most concealed forms; and the term "Ancient of Days" is used in several passages in the Bible. This term "Ancient of Days," is said, Kabalistically, to refer to God *before* the Creation, and its meaning is "Ancient *before* (or anterior to) the Days of Creation"; which days of Creation, mentioned in Genesis, are of course not the simple day and night of this insignificant little solar system of ours, which is but a mere spot in the shoreless ocean of the Universe. The term "elders" (or Ancient Ones) is also used in the fourth chapter of the Apocalypse of St. John, describing the twenty-four thrones before the throne of the Majesty Divine. The word "Antient," as used in the time of Shakespeare, meant a Banner-Bearer, or Ensign, or he who is worthy to bear the symbol under which

men go forth to war; and we shall see presently, of what and how important occult symbols our “Ancients” or “Antients” are the guardians. The Egyptian Royal Cartouche is, probably, the origin of the armorial bearings of heraldry, the hieroglyphics being the charges; and this cartouche borne upon a pole, formed a Banner or Symbol, whichever you like to call it.

Now the seats of the Ancients in each point of our Zelator Grade, are pregnant with meaning. In the one they are arranged in a column, *as in leading the Candidate from the West to the East*. In the second point, however, *as if they had then finished their office in this respect*, they are placed at the Cardinal points, apparently to mark still further, yet in a secret manner, some particular relations of the *arms of a cross* to the aspirant, who stands *in the centre of that cross*, with his arms extended in the form of the same mystic symbol, and is made to say at the same time that he is then standing in the “centre of the Earth”; just as the Greeks were told that *for them* Delphi represented “ὁ ὀμφκλόν τήν ἡήν.” Also the four Ancients preside over the four elements of Air, Fire, Water and Earth; or as the teaching of Occultism would say, over Air, Fire, Water, and *their Synthesis*; and, therefore, are their robes of the 3 primary colours, one the flame red of fire, the second the blue of water, the third the luminous yellow of air, and that of the fourth is black, signifying the earth, and which colour is obtained by the mixture of the three others. But the Candidate is clad in the white robe, to point out to him that he should not be led aside by the attraction of the elements, but that he should steadfastly follow that path of spiritual purity which alone will lead him to the Divine light.

Symbol of water is the triangle pointing downwards.

Then lastly we have the Red Pillar denoting the Active Element Fire, and on it in Green, its complementary colour, the Astrological Symbol of Leo the Lion, representative of the Fiery Trigon of Aries, Leo, Sagittarius; the Alchemical Symbol of Fire is an upright triangle.

These Four Pillars thus represent the Four Elemental States and are capable of various symbolical interpretations.

The reason for the Aspirant commencing his steps at the Black Pillar and ending his course with the red Pillar, is because he is supposed to be at first immersed in ignorance of divine things, and Black is the symbol of obscurity; travelling east for knowledge he comes eventually to the Red Pillar the Symbol of Light; the principal colour of which is Red.

The arrangement of the Pillars also represents the Creation of Man. We are told in the book of Genesis of the Pentateuch of the Hebrews, that God formed Man of the dust of the ground—Earth; and breathed into his nostrils the breath of life—air; and he became a living soul—water; and called his name Adam meaning Red, the colour of Fire.

The sacred volumes also refer to man who was created from Earth, being regenerated through baptism of Water by the Holy Spirit of which the Symbols are Fire and Air, as we find narrated in the Acts of Apostles, when the Holy Ghost descended on the Day of Pentecost.

The primary meaning of the arrangement of the Pillars, is however, that representing I.H.V.H., Jehovah, the Tetragrammaton of the Jews and Gnostic Greeks; the Fire being the Yod, the Water the Heh, the Air the Vau, and the earth the final Heh of that mystic word.

These also represent the Four Worlds of the Kabbalah of the Hebrew rabbinic Theosophy; as follows:—

Fire,	for Atziluth	the Abode of the Deity
Water,	for Briah	the Angelic World
Air,	for Yetzirah	the Formative World
Earth,	for Assiah	the Material World

In the Second Part of the Zelator Ceremony we have the Four Pillars removed from their previous position and we find them

## CLAVICULA ROSICRUCIANA, No. V.

## Lecture on the religious Symbolism Of the Four Pillars.

The Ritual of the Grade of Zelator provides much subject for thought, and although Clavicula No. 2 affords an explanation of an astrological character concerning The Four Ancients, yet there remains much religious symbolism which may be unveiled.

In the First Part of the Zelator Ceremony there are Four Coloured Pillars in the Rosicrucian Temple, arranged from the West to the East representing the Four Elements, Earth, Air, Water and Fire, and they are coloured respectively Black, Yellow, Blue and Red.

Commencing at the West; where the Aspirant is first placed to undergo the trials prescribed by our Ritual we find the Black Pillar bearing a vessel containing Earth, Inscribed on the side of the Pillar we have the Astrological sign of Taurus the Bull, in White, which is the complementary colour to black; it is the principal member of the Earthly Astrological Trigon of Taurus, Virgo, Capricornus; the Alchemical Symbol of Earth is a reversed triangle with a cross-bar. This Pillar represents the Passive Element Earth.

Proceeding Eastward, we have the Yellow Pillar, representative of the Active element Air, with the Fan. Inscribed upon it in Violet is the Astrological Symbol of Aquarius; the most potent of the Aerial Trigon of Gemini, Libra, Aquarius; the Alchemical Symbol of Air is the upright Triangle with a cross-bar.

Then we have next the Blue Pillar, Symbol of the Passive Element Water, with a vessel of Water upon it and the Astrological Symbol of Scorpio in Orange; it is the representative of the Watery Trigon of Cancer, Scorpio, Pisces; the Alchemical

## SYMBOLISM OF THE COURSE OF ZELATOR PAST THE 4 ANCIENTS.

## EAST.

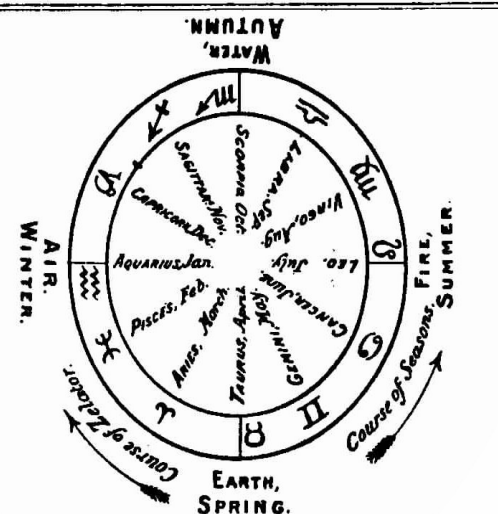
FIRE, ♄, 4<sup>th</sup> Ancient, July, ♄, RED.

WATER, ♊, 3<sup>rd</sup> Ancient, Oct. ♏, BLUE.

AIR, ♊, 2<sup>nd</sup> Ancient, Jan ♒, YELLOW.

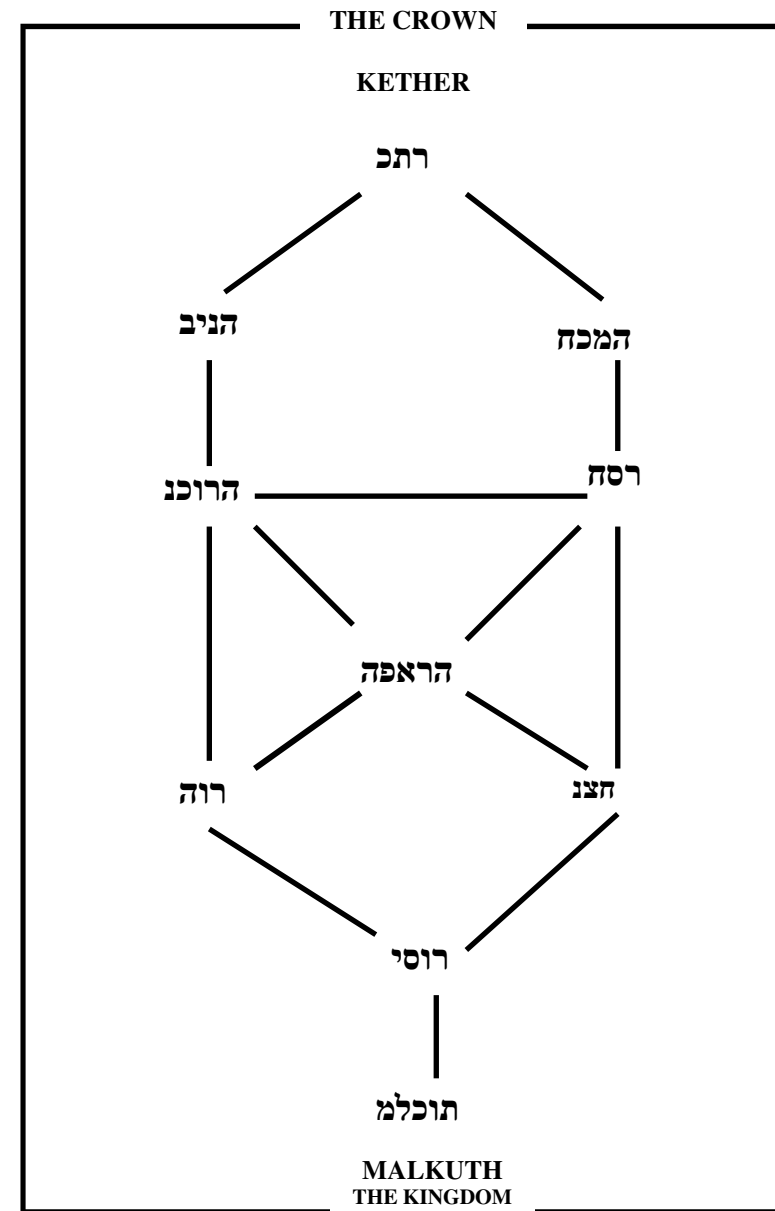
EARTH, ♉, 1<sup>st</sup> Ancient, April, ♈, BLACK.

## WEST.



the four signs of Taurus, Leo, Scorpio and Aquarius, which are represented in the Hebrew Cherubim with the heads of the Bull. The Lion, the Eagle (for the eagle replaces the scorpion, unless the symbolism is intended to be of destructive nature), and the Man. For when the Sun enters the sign of the Bull, in April, he stirs up the earth to vegetation, and the Ancients said that this showed that the sign of the Bull especially had an Earthly operation. In the Lion, in July, the Fiery heat is most evident. In the Scorpion, in October, come the Water floods, and in Aquarius, in January, come the keen and biting Winds, of which the element Air is the type. Note that the aspirant is led, as it were backwards, up the seasons in his course past the Ancients, from West to East.

But the Hebrew Rabbis said that the Divine name **יהוה**, IHVH rushes through the universe, for each letter presides over an element—Yod over Fire, Hé over Water, Vau over Air, and Hé over Earth, and that therefore he who could pronounce it aright would make both heaven and earth totter and quake, seeing that he would have used the creative word which called each element into being. I will, therefore, in conclusion, ask those who wear those mystical robes of the Ancients to remember what they signify separately and collectively; for it is not a light thing to represent materially the forces of the INEFFABLE NAME!



be justly deemed the *End and completion of the Baraisheeth*, only waiting for the “restoration of all things” which we are all led to believe will not much longer be delayed by him who is the Great Architect of the Universe. The years which have elapsed since the creation of Man, are but as a grain of sand on the sea shore, when compared with the mighty ages of the Beraisheeth which preceded them—Yesterday, to-day and for ever.

Man is but of yesterday and yet for how many ages was his advent prepared for, and now he will live and constantly progress onwards through the ages to that perfection which here we but dimly dream of.

By going through the painful ordeal of suffering in our present state of existence, we shall be enabled to enjoy the hereafter in a manner which would have been otherwise out of our reach; Out of Evil cometh Good, this is the fiat of the Eternal. Darkness is followed by Light. “Weeping may endure for a night, but joy cometh in the morning.”

### CLAVICULA ROSICRUCIANA, No. III

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The Ten Sephiroth or Emanations of the Diety  
According to the Kabbalah of the Hebrew Philosophers

BY WILLIAM ROBERT WOODMAN, IX<sup>o</sup>, SUPREME MAGUS  
1886

This is a vast subject, and is acknowledged to be the basis of the whole system of Occult Philosophy, so that this Key is only a very rudimentary sketch thereof. The Sephirotic scheme is considered by the Rabbis to express the philosophical idea of the Diety, as the Pentateuch does the theological. At what period of our history the theory of the Ten Sephiroth was propounded we cannot discover, but we know that for many centuries this and other doctrines of a cognate character were handed down from father to son, and that Rabbi Simeon ben Jochai, who lived in the reign of Titus, AD 70-80, is considered to have been the first to commit these to writing.

Three important books of the “Zohar” or “Splendour”, which is the great storehouse of Kabbalistic teaching, have been translated into English, by S. L. Mathers; this and the Sepher Yetzirah, translated by Dr. Wynn Westcott, should be in every library. The former work speaks for itself, the latter is an exquisite gem of Occult Science and is the oldest of the works of Rabbinic philosophy still extant.

The Ten Sephiroth or Emanations of Divinity are as follows:-

1st	Kether	The Crown
2nd	Chokmah	Wisdom
3rd	Binah	Understanding
4th	Chesed	Mercy
5th	Geburah	Power
6th	Tiphereth	Beauty
7th	Netzach	Victory
8th	Hod	Glory
9th	Jesod	Foundation
10th	Malkuth	The Kingdom

By means of a diagram these can be shown arranged so as to resemble the Lightning flash.

Another arrangement is in the form of Three Pillars; that on the right, The Pillar of Mercy; that on the left, The Pillar of severity or Justice; and one in the middle, The Pillar of Mildness.

Sometimes Kether is omitted from the Middle Pillar, making each of the Three Pillars of equal height, each containing three emanations only.

The idea embodied in the Three Pillars is Mercy on the right and Severity on the left, these two equilibrated by the central one of Mildness.

Extreme Mercy would be Weakness. Extreme Severity, Oppression. These two are balanced by the Central Pillar of Mildness.

We come now to a very interesting part of the subject, the connection of the Tetragrammaton, the Four lettered word now called Jehovah or Yahveh, with the Sephiroth.

**רתנא**, KTHR, the Crown, is the Concealed Father, **היהא**, AHIH, Existence, Macroprosopus; to this emanation, the first, is allotted the extreme uppermost point of the י Yod, the point within a circle.

To **המכח**, CHKMH, Wisdom, the Divine Manifested God Father is allotted י the Yod.

To **הניכ**, BINH, Binah, Understanding, the Holy Spirit of God, is allotted ה the Hé, conjoined, **הי** is JAH.

**תדאפת**, THPARTH, Tipareth, Beauty represents the Son of God, **דלמ**, the King, to Whom is allotted ו the Vau, V. Note, Aleph the central letter and Tau at beginning and end.

This is the central Sun of the Sephiroth from which emanate the rays of Glory which illuminate these most mysterious words. The incarnate Word by which all things were created. "The Glory of the Father, the express image and reflection of his person." Also Microprosopus, and it carries with it as its satellites the five nearest Sephiroth, viz.—Power, Mercy, Glory, Victory, Foundation.

**ת** TH, Tau the Ending == Omega, the Last.

**תישארב**, BRASHITH, Beraisheeth.

Happy is he who understandeth Letters and Numbers. The Letters are from the Numbers, and the Numbers are from the Ideas, and the Ideas from the Forces, and the Forces from the Elohim. The synthesis of the Elohim is the Shêma.

The first few verses of the Volume of the Sacred Law treat of the earth as "without form and void, and darkness was upon the faces of the deep". This is what we imagine to be the "nebulous period". "And the Spirit of God moved upon the faces of the waters." Here we imagine is the gradual development of form, extending probably over myriads of centuries, until it pleased Him to say "Sit Lux—et Lux Fuit".

Then was the earth approaching to form and shape and the luxuriant vegetation on its thin crust was subject to many a cataclysm, eruptions which from time to time burst through its crust submerging all on its surface and forming the coal fields so useful to man, when the time arrived for his creation, when the earth was ready to receive him, and when the gigantic beasts and reptiles had disappeared from its surface, and the steaming seething atmosphere had been in the lapse of ages rendered fit for the support of life as we now see inhabiting our beautiful planet—and a different and less luxuriant vegetation sprang up suited to their requirements. Then came man on this earth, accompanied by the creatures over which he was given to rule, and the vegetation which we now see around us.

In our little essay on the word Baraisheeth and the mystic letters of which it is composed, which in so marked a manner indicate the Powers, Influence, and Forces displayed in Creation, we go back to a period when time, as we count it, had no existence.

"In the beginning, God created the Heaven and the earth" the Beginning, the mysterious Beraisheeth took place innumerable millions of ages ago.

By this word, carrying with it the idea not only of the *Beginning* but of the *End*, we arrive at the Creation of Man, after the *perfecting* of the Earth and rendering it a fit habitation for this the last and most finished work of the Divine being; this may

even at his entrance into our Order, to note the remarkable analogy, I may say similitude between the commencement of the more ancient volume and the commencement of the Gospel of S. John in the New Testament.

*In the Beginning*, is the first word in both instances, and the word in the Hebrew from its peculiar construction points not only to the *Beginning* but also to the *End*, the finish or completion of the work begun.

To the ordinary student this may not at first sight appear, but to the students of the Kabbalah, to whom every letter has its meaning, the opportune occurrence of the א Aleph and the ט Tau, in the peculiar position they occupy in this most important word, must have a most striking and marked significance.

God never *begins* anything that He does not *finish*, is the occult meaning of this wonderful word.

Space will not permit me to pursue this theme much further, or I should discuss the meanings of the other letters forming part

of the word "Beraisheeth", ש Shin and י Yod, the former representing Fire, and by analogy-Light, and the latter being connected in the Sephiroth with the Wisdom of God

"Chokmah": note also the ר Resh which is the initial letter of Ruach, the Spirit of God moving and brooding upon the "faces of the deep". All these letters allude to the Powers and Influences displayed in Creation, and it is not to chance that we must attribute the association of these letters to form this mysterious word "Beraisheeth".

ב Beth, the first letter of the word beraisheeth is a preposition meaning In.

ר Resh, the initial letter of Ruach, "The Spirit of God moving upon the faces of the waters" at the Creation.

א Aleph, the Beginning == Alpha, the First.

ש SH, Shin, represents Fire, Light, Heat, etc., "Forces from Elohim"

י I or Y, Yod, the first letter of the tetragrammaton, The Great Name is allotted in the Sephiroth to Chokmah, Wisdom, the Wisdom of God

To תוכלם, MLKUTH, Malkuth, the kingdom is allotted the final

ה Hé of the mystic word Tetragrammaton, now called Jehovah: this final Hé is the bride of the Microprosopus, and is the Church by analogy.

We may now study the Sephiroth as grouped in Triads.

The first or Supernal Triad consisting of the first three Sephiroth, kether, Chokmah, and Binah, with Kether as its apex. Then we come to the first reflected triad consisting of Chesed and Geburah with Tiphereth as its apex. That which is below is like that which is above. The Son is reflected from the Father. "He that hath seen me hath seen my Father also."

The second erect triad, consists of Netzach and Hod, with tiphereth as its apex.

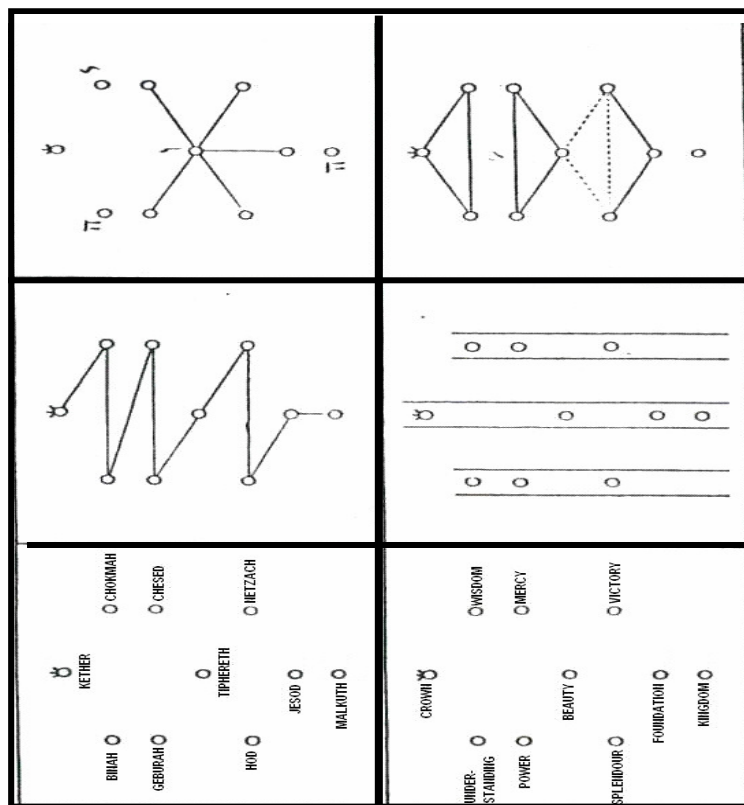
The second reflected Triad, consists of Netzach and Hod, with Yesod as its apex, or with Malkuth the Completion.

The "Book of Concealed Mystery" is the book of "Equilibrium" which is that harmony which results from an analogy of contraries, it is the dead centre where the opposition of opposing forces being equal in strength, rest succeeds motion. It is the central point. It is the "point within a circle" of ancient symbolism. It is the living synthesis of counter-balanced power. This form may be described as the equilibrium of light and shade, take away either portion and form is viewless. The term balance is applied to the two opposite natures in each Triad of the Sephiroth, their equilibrium forming the third Sehirah in each Ternary. This doctrine of equilibrium and balance "is a fundamental Kabbalistic idea", as is clearly shewn by Mathers, at page 16 of the Introduction to his translation of the "Kabala Denudata".

In each of the three Trinities or Triads of the Sephiroth is a duad of opposite sexes, and a uniting intelligence which is the result. In this the masculine and feminine potencies are regarded as the two scales of the balance, and the uniting Sephirah as the beam which joins them. The term balance may be said to symbolize the Triune, Trinity in Unity, and the Unity represented by the central point of the beam. In the Sephiroth there is a Triple Trinity, the Upper, Lower, and Middle. The supernal or highest is represented by the crown Kether, the

Unity represented by the central point of the beam. In the Sephiroth there is a Triple Trinity, the Upper, Lower, and Middle. The supernal or highest is represented by the crown Kether, the middle by the King, and the inferior by the Queen. Thus far we have but entered on a subject which is always most interesting to the Rosicrucian Student, and to which the attention of the Zelator was directed in "Clavicula Rosicruciana", No. 1, when the Three Sephirotic Pillars were alluded to, as symbolised by the three Egyptian Obelisks on the parchment certificate presented to each initiated Zelator.

*The accompanying diagrams are supplied by Dr. Wm. Wynn Westcott, 9°, Secretary-General*



## CLAVICULA ROSICRUCIANA, No.IV

### חישאדבא Beraisheeth.

BY WILLIAM ROBERT WOODMAN, IX°, Supreme Magus  
1887

#### MYSTIC LETTERS.

Beraisheeth—In the Beginning— This is the first word of that Book which is called the "Volume of the Sacred Law", revered alike by Jew and Christian. There is a peculiarity, I might call it a weirdness in the construction of the word itself, the first portion or half of the word terminates in א Aleph, the first letter of the Hebrew Alphabet, the second half ends in ט Tau, which is the last letter of that alphabet, corresponding with the

Α Alpha and Ω Omega of the Greek Alphabet, used to represent the beginning and the End, the First and the Last, the especial attributes of the Son of God, Jesus Christ, The Word—"I am Alpha and Omega, the beginning and the ending saith the Lord, which is and which was and which is to come, the Almighty."—Rev.I.,8, and "Εν αρχή ἦν ὁ λόγος, καὶ ὁ λόγος ἦρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. &c.

"In the Beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made, in him was life and the life was the light of men. And the light shineth in darkness and the darkness comprehendeth it not."—S.John I.,1 to 5.

I havequoted these verses, so well known to the Rosicrucian