

# V - Fifth Knowledge Lecture or Azoth

Azoth is a word formed from the initial and final letters of the Greek, Latin and Hebrew Alphabets thus; A and Z, Alpha and Tau, Alpha and Omega. It is used with various meanings by different writers, but generally signifies essence. It is commonly used amongst the writers on Alchemy.

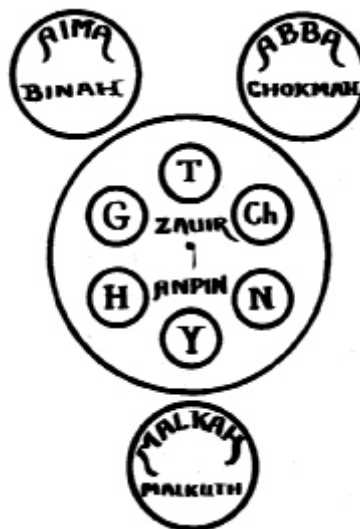


The following names occur in Qabalistic writings:

- Ain            Nothing - Not
- Ain Soph     Without End
- Ain Soph Aur   Infinite Light

These three are the Veils of negative existence behind as it were Kether.

Arik Anpin - MACROPROSOPUS or the vast countenance is one of the titles of Kether, yet another of its titles is the Ancient of Days, Aatik Yomin. Kether or the vast countenance emanates first as Abba the supernal Father, and Aima, the supernal Mother. Abba is referred to Yod of YHVH, and Aima is referred to Heh of YHVH. Elohim is a name given to these two Hypostases united.



As Elohim they are considered the parents of the Son, Zaur Anpin, also called MICROPROSOPUS, or the lesser countenance.

Abba is referred to Yod and Chokmah. Aima is referred to Heh and Binah. Zaur Anpin is referred to the 6 Sephiroth Chesed, Geburah, Tiphareth, Netzach, Hod, Yesod and of these especially to Tiphareth.

Malkah the queen and Kalah the bride are titles of Malkuth when considered as the spouse of Zaur Anpin, the Microprosopus.

The letters of the name YHVH contain these meanings:

Yod is referred to Abba.

Heh to Aima.

Vau to Zaur Anpin.

Heh (1) to Malkah.

These letters are also referred to the four worlds and the four suits of the Tarot thus:

Yod	Atziluth	Wands
Heh	Briah	Cups
Vau	Yetzirah	Swords
Heh (f)	Assiah	Pentacles

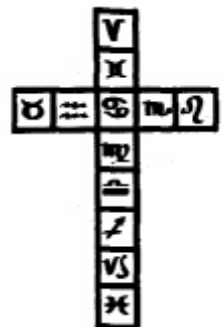
There are ten Sephiroth in each of the four worlds. Each Sephirah has its own ten Sephiroth making 400 Sephiroth in all - the number of the letter Tau, the Cross, the Universe, the completion of all things.

The Tarot is referred to the Tree of Life in the following manner.

The four Aces are placed on the throne of Kether. The remaining small cards of each suit are placed on the respective Sephiroth, two on Chokmah, three on Binah, etc. The twenty two Trumps are then arranged on the paths between them according to the letters to which they are attributed. The King and Queen of the suit are placed besides Chokmah and Binah, the Knight and Knave by Tiphareth and Malkuth. The Tarot Trumps thus receive the equilibrium of the Sephiroth they connect.

**ADMISSION BADGES USED IN THE GRADE OF PHILOSOPHUS**

First is the Calvary Cross of twelve squares.

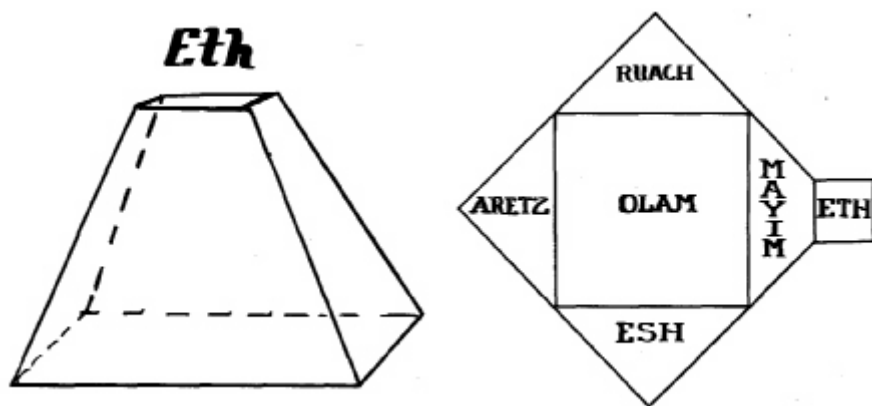


It admits to the path of Qoph, the 29th path, and refers to the Zodiac and to the eternal River of Eden, divided into four heads as follows:

### NAHER - The River

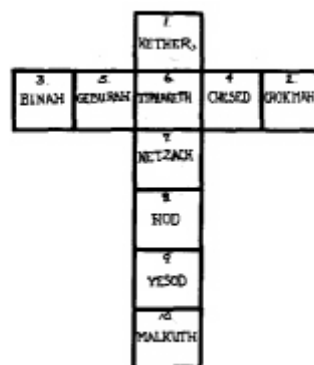
1. Hiddikel
2. Pison
3. Gihon
4. Phrath – Euphrates

The Pyramid of the four elements admits to the path of Tzaddi, the 28th path.



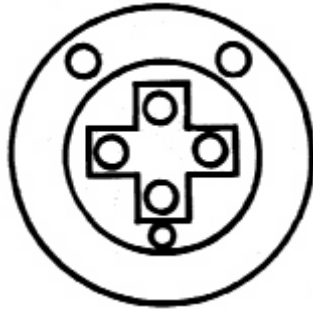
On the sides of the pyramid are the Hebrew names of the elements. On the apex is the word ETH, meaning essence and on the base is the word OLAM, meaning world.

The next Badge is the Calvary Cross of ten squares admitting to the path of Peh, Mars, the 27th Path.



The ten squares are referred to the Ten Sephiroth in balanced disposition. It is also the opened out form of the double cube of the Altar of incense.

Another Badge is the Hegemon's Cross admitting to the Grade of Philosophus.



This Cross embraces Tiphareth, Netzach, Hod, and Yesod resting upon Malkuth. This Cross also refers to the 6 Sephiroth of Microprosopus and is the opened out form of the cube.

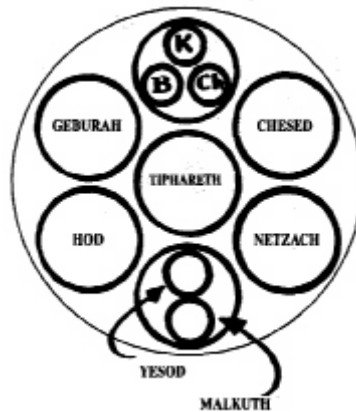
Finally we have the symbol of Venus on the Tree of Life



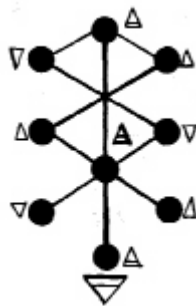
It embraces all ten Sephiroth on the Tree. It is a fitting emblem of the isis of Nature. Since it contains all the Sephiroth its circle should be made larger than that of Mercury shown in a previous diagram.

## ANOTHER ARRANGEMENT OF THE TREE

There are various formats of the Sephiroth. The most frequent has already been given, but there is another in common usage and will be seen to have been employed in some of the large Altar diagrams of both the Practicus and Philosophus Grade. It is often referred to as The Seven Palaces of Assiah attributed to the ten Sephiroth.



This drawing represents the triad of elements operating through the Sephiroth and reflected downwards into the Tree. Air is reflected straight down the Middle Pillar, from Kether through Tiphareth to Yesod and the upper quadrant of Malkuth. Water is reflected cross-wise from Binah through Chesed to Hod. Fire is reflected cross-wise from Chokmah through Geburah to Netzach. Malkuth therefore becomes the receptacle of the other three elements.



## THE REFLECTION OF THE ELEMENTS DOWN THE TREE

### MEDITATION NUMBER FIVE

Let the PHILOSOPHUS meditate upon the symbol of the Fire Triangle in all its aspects. Let him contemplate the symbol of the Planet VENUS until he realises the Universal Love which would express itself in perfect service to all mankind and which embraces Nature both visible and invisible.

Let him identify himself with the powers of FIRE, consecrating himself wholly until the Burnt Sacrifice is consummated and the Christ is conceived by the Spirit.

Let him meditate upon the Triplicity of Fire - its attributes and correspondences.

## **MEDITATION NUMBER SIX**

Let the Aspirant meditate upon the Cross in its various forms and aspects as shown in the Admission Badges throughout the Grades.

Let him consider the necessity and prevalence of sacrifice throughout nature and religion. Let him realise the saying of the Master, 'Whosoever shall save his life shall lose it, and whosoever shall lose his life shall save it.'

'Except an ear of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.'

Let him endeavour to realise his own place and relative importance in the Universe, striving to stand outside himself and allowing only such claims as he would allow to another.

Let him carefully abstain from talking of himself, his feelings or experiences that he may gain continence of speech, and learn to control the wasteful activities of his mind.

Let him contemplate the Sun as thinly veiled in clouds.