

The Triplicities of the Zodiac.

~~Fire~~

Fire of Fire. Aries.

Lightning-swift violence of onset.

✓ Fire. Air of Fire. Leo.

Sun-steady force of energy.

Water of Fire. Sagittarius. Rainbow-fading spiritualized reflection of the Image.

Fire of Water. Cancer. Rains, Springs, etc.-swift passionate attack.

Water. Air of Water. Scorpio. Sea-steady force of putrefaction.

Water of Water. Pisces. Pool-stagnant spiritualized reflection of Images.

Fire of Air. Libra. Wind-swift onset (note idea of balance as in trade winds).

Air. Air of Air. Aquarius. Clouds-steady conveyors of water.

Water of Air. Gemini. Vibrations-bulk unmoved, spiritualized to reflect Quach (mind).

Fire of Earth. Capricornus. Mountains-violent pressure (due to gravitation).

Earth, Air of Earth. Taurus. Plains-steady bearing of life.

Water of Earth. Virgo. Fields-quiet, spiritualized to bear vegetable and animal life.

In each case the Cardinal sign represents the Birth of the Element, the Kerubic sign its Life, and the Mutable sign its Passing Over towards the Ideal form proper to it : i.e. Spirit. So also the Princesses in the Tarot are the Thrones of Spirit.

The Triplicities of the Zodiac.

~~Fire~~

Fire of Fire. Aries. Lightning-swift violence of onset.

✓ Fire. Air of Fire. Leo. Sun-steady force of energy.

Water of Fire. Sagittarius. Rainbow-fading spiritualized reflection of the Image.

Fire of Water. Cancer. Rains, Springs, etc.-swift passionate attack.

Water. Air of Water. Scorpio. Sea-steady force of putrefaction.

Water of Water. Pisces. Pool-stagnant spiritualized reflection of Images.

Fire of Air. Libra. Wind-swift onset (note idea of balance as in trade winds).

Air. Air of Air. Aquarius. Clouds-steady conveyors of water.

Water of Air. Gemini. Vibrations-bulk unmoved, spiritualized to reflect Quach (mind).

Fire of Earth. Capricornus. Mountains-violent pressure (due to gravitation).

Earth, Air of Earth. Taurus. Plains-steady bearing of life.

Water of Earth. Virgo. Fields-quiet, spiritualized to bear vegetable and animal life.

In each case the Cardinal sign represents the Birth of the Element, the Kerubic sign its Life, and the Mutable sign its Passing Over towards the Ideal form proper to it : i.e. Spirit. So also the Princesses in the Tarot are the Thrones of Spirit.

The Triple Trinity of the Planets.

Neptune	The Spiritual		
Herschel.	The Human (Intellectual)	Self.	Alchemical Mercury.
Sun.	The Sensory (Bodily)	(ego)	
Moon.			
Herschel.	The Spiritual	Will	
Saturn.	The Human (Intellectual)	of the	Alchemical Sulphur.
Mars.	The Sensory (Bodily)	Self.	
Jupiter.	The Spiritual	Relation	
Mercury.	The Human (Intellectual)	with the	Alchemical Salt.
Venus.	The Sensory (Bodily)	non-ego.	

Middle Pillar

Neptune.	The Spiritual	
Sun.	The Human	Consciousness.
Moon.	The Automatic.	
	<u>Pillar of Mercy.</u>	
Herschel.	The Creative	Mode of
Jupiter.	The Paternal	action on the
Venus.	The Passionate	non-ego.

Pillar of Severity

Saturn.	The Instinctive	
Mars.	The Volitional	Mode of Self-
Mercury.	The Intellectual	expression.

X For "intellectual" one might say "conscious".

Genethliac Values of the Planets.

Neptune.	The True Self (Zeitgeist).	Spiritual environment.
Herschel.	The True Will.	Spiritual energy.
Saturn.	The Ego (Ahamkara)	Skeleton.
Jupiter.	The Higher Love (Wesenschaund of Krause).	
Mars.	The Bodily Will (muscular system).	
Sun.	The Human Will (Vital force).	Spiritual conscious self.
Venus.	The Lower Love.	
Mercury.	The Mind: cerebral tissues and nerves.	
Moon.	The Senses (bodily consciousness).	

The Triple Trinity of the Planets.

Neptune	The Spiritual	Self.	Alchemical Mercury.
Herschel.	The Human (Intellectual)	(ego)	
Sun.	The Sensory (Bodily)		
Moon.			
Herschel.	The Spiritual	Will	
Saturn.	The Human (Intellectual)	of the	Alchemical Sulphur.
Mars.	The Sensory (Bodily)	Self.	
Jupiter.	The Spiritual	Relation	
Mercury.	The Human (Intellectual)	with the	Alchemical Salt.
Venus.	The Sensory (Bodily)	non-ego.	

Middle Pillar

Neptune.	The Spiritual	
Sun.	The Human	Consciousness.
Moon.	The Automatic.	
	<u>Pillar of Mercy.</u>	
Herschel.	The Creative	Mode of
Jupiter.	The Paternal	action on the
Venus.	The Passionate	non-ego.

Pillar of Severity

Saturn.	The Inuitive	
Mars.	The Volitional	Mode of Self-
Mercury.	The Intellectual	expression.

X For "intellectual" one might say "conscious".

Genethliac Values of the Planets.

Neptune.	The True self (Zeitgeist).	Spiritual environment.
Herschel.	The True Will.	Spiritual energy.
Saturn.	The Ego (Ahankara)	Skeleton.
Jupiter.	The Higher Love (wesenschaund of Krause).	
Mars.	The Bodily Will (muscular system).	
Sun.	The Human Will (Vital force).	Spiritual conscious self.
Venus.	The Lower Love.	
Mercury.	The Mind: cerebral tissues and nerves.	
Moon.	The Senses (bodily consciousness).	

(Herman Muller's Hand)
The Naples Arrangement

34

The Naples Arrangement.

000. Ain = Zero absolute
00. Ain Suph = Zero as undefinable
- 0 Ain Suph Aur. = Zero as basis of possible vibration.
-

- | | | |
|-----------|------------|---------------------------------------|
| 1 Kether | Positive { | = The Point; positive yet undefinable |
| 2 Chokmah | | = " : distinguishable from 1 other |
| 3 Binah | | = " : defined by relation to 2 others |
-

The Abyss = between Ideal & Actual.

- | | |
|--------------|--|
| (4 Chesed | = The Point: defined by 3 co-ordinates. Matter |
| (5 Geburah | = Motion |
| (6 Tiphereth | = The Point: now self-conscious able to de- |
| (| fine itself in terms of above. |
| 7 Netzach | = The Point's Idea of Bliss (Ananda) |
| 8 Hod | = " " Knowledge (Chit) |
| 9 Yesod | = " " Being (Sat) |
-

- 10 Malkuth = The Point's Idea of Itself fulfilled in
its complement, as determined by 7, 8 & 9

1477 Times

5 41
X1

A Brief Essay Upon The Nature And Significance of The
M A G I C A L A L P H A B E T

The book 7 7 7 has for its primary object the construction of a magical alphabet.

One of the greatest difficulties experienced by the student - a difficulty which increases rather than diminishes with his advance in knowledge - is this: ~~he~~ finds it impossible to gain any clear idea of the meanings of the terms which he employs. Every philosopher has his own meaning, even for such universally used terms as soul; and in most cases he does not so much as suspect that other writers use the term under a different connotation. Even technical writers and those who take the trouble to define their terms before using them are too often at variance with each other. The diversity is very great in the case of this word soul, ~~for example~~. It is sometimes used to mean Atman, an impersonal principle almost synonymous with the Absolute - itself a word which has been defined with scores of different senses. Others use it to mean the personal individual soul as distinguished from the over-soul or God. Others take it as equivalent to Neschamah, the Understanding, the intelligible essence of man, his aspiration; yet others mean the Nephesh, the animal soul, the consciousness corresponding to the senses. It has even been identified with the Ruach which is really the mechanism of the mind. Apart from these major distinctions there are literally hundreds of minor shades of meaning. We find therefore a writer predicating the soul A, B, and C, while his fellow student protests vehemently that it is none of these things - despite which the two men may be in substantial agreement.

Let us suppose for a moment that by some miracle we obtain a clear idea of the meaning of ~~the~~ word. The trouble has merely begun, for there immediately arises the question of the relations ~~of~~ of one term to ~~the~~ the others. There have been few attempts at constructing a coherent system; and those that are coherent are not comprehended.

In view of this Euroclydon of misunderstanding it is clearly necessary to establish a fundamental language. I saw this fact in my twenties. My extended travels throughout the world had brought me into contact with religious and philosophical thinkers of every shade of opinion: and the more I knew the greater became the confusion. I understood, with bitter approval, the outburst of the aged Fichte: 'If I

2 101

had my life to live again, the first thing I would do would be to invent an entirely new system of symbols whereby to convey my ideas! As a matter of fact certain people, notably Raymond Lully, have attempted this great work.

(Allen Bennett)

I discussed this question with Bhikkhu Ananda Metteya² in 1904. He professed himself completely satisfied with the Buddhist terminology. I could not concur with this opinion. Firstly, the actual words are barbarously long, impossibly so for the average European. Secondly, an understanding of the system demands complete acquiescence in the Buddhist doctrines. Thirdly, the meaning of the terms is not, as my venerable colleague maintained, as clear and comprehensive as could be wished. There is much pedantry, much confusion, and much disputed matter. Forthly, the terminology is exclusively psychological. It takes no account of extra-Buddhistic ideas; and it bears little relation to the general order of the universe. It might be supplemented by Hindu terminology. But to do that would immediately introduce elements of controversy. We should at once be lost in endless discussions as to whether Nibbana was Nirvana or not: and so on for ever.

The system of the Qabalah is superficially open to this last objection. But its real basis is perfectly sound. We can easily discard the dogmatic interpretation of the Rabbins. We can refer everything in the Universe to the system of pure number whose symbols will be intelligible to all rational minds in an identical sense. And the relations between these symbols are fixed by nature. There is no particular point - for most ordinary purposes - in discussing whether 49 is or is not the square of 7.

Such was the nature of the considerations that led me to adopt the Tree of Life as the basis of the magical alphabet. The 10 numbers and the 22 letters of the Hebrew Alphabet, with their traditional and rational correspondences (taking into consideration their numerical and geometrical interrelations) afford us a coherent systematic groundwork sufficiently rigid for our foundation and sufficiently elastic for our superstructure.

But we must not suppose that we know anything of the Tree a priori. We must not work towards any other type of central Truth than the nature of the symbols themselves. The object of our work must be, in fact, to discover the nature and powers of each symbol. We must clothe the mathematical nakedness of each prime idea in a many-coloured

garment of correspondences with every department of thought.

Our first task is thus to consider what we are to mean by the word number. I have dealt with this in my commentary to Verse 4, chapter I of The Book of the Law; "Every number is infinite: there is no difference". (See Appendix to this book, p.)

The student should go very thoroughly into the question of transfinite number. Let him consult the "Introduction to Mathematical Philosophy" of the Hon. Bertrand Russell in a reverent but critical spirit. In particular, in the light of my note on number, the whole conception of Aleph Zero should give him a fairly clear idea of the essential paradoxes of the magical interpretation of the idea of number, and especially of the equation $0 = 2$ which I have devised to explain the universe, and to harmonise the antinomies which it presents us at every turn.

Our present state of understanding is far from perfect. It is evidently impossible to obtain a clear notion of each of the primes if only because their number is Aleph Zero.

The numbers 0 to 10, as forming the basis of the decimal system, may be considered as a microcosm of Aleph Zero. For they are endless, 10 representing the return to Unity by the reintroduction of Zero to continue the series in a manner progressively complex, each term representing not only itself in its relation with its neighbours, but the combination of two or more numbers of the first decad. That is, until we reach numbers whose factors are all (except unity) greater than 10; as $143 = (11 \times 13)$. But this necessity to consider such numbers as altogether beyond the first decad is only apparent; each prime being itself an elaboration in some sense or another of one or more of the original 0 to 10 series. * This at least may be regarded as, conventionally true for immediate purpose of study. A number such as $3299 \times 3307 \times 3319$ may be regarded as a distant and not very important group of fixed stars. (Thus 13 is a "middle modulus" and 111 the "great modulus" of Unity. That is, the multiples of 13 and 111 explain the coefficients of their scales in terms of a more specialised idea of Unity. E.g. $26 = 2 \times 13$ represents the Dyad in a more specially connotated sense than 2 does; 888 describes the function of 8 in terms of the full meaning of 111, which is itself an elaborate account of the nature of Unity, including - for instance - the dogmatic mystery of the equation $3 = 1$.)

*) For the meaning of the primes from 11 to 97 see p.

(See what is a "number" or a "symbol". P. 14...)

garment of correspondences with every department of thought.

Our first task is thus to consider what we are to mean by the word number. I have dealt with this in my commentary to chapter I of The Book of the Law; "Every number is infinite and makes no difference". (See Appendix to this book, p. 14.)

The student should go very thoroughly into the question of the finite number. Let him consult the "Introduction to Mathematical Philosophy" of the Hon. Bertrand Russell in a reverent but independent spirit. In particular, in the light of my note on number, the conception of Aleph Zero should give him a fairly clear idea of the essential paradoxes of the magical interpretation of the number, and especially of the equation $0 = 2$ which I have explained the universe, and to harmonise the antinomies which confront us at every turn.

Our present state of understanding is far from perfect. It is evidently impossible to obtain a clear notion of each of the numbers if only because their number is Aleph Zero.

The numbers 0 to 10, as forming the basis of the decimal system, may be considered as a microcosm of Aleph Zero. For they represent the return to Unity by the reintroduction of the 10, continuing the series in a manner progressively complex, each

(See what is a "number" or a "symbol". p. 14...)

100 2

garment of correspondences with every department of thought.

Our first task is thus to consider what we are to mean by the word number. I have dealt with this in my commentary to Verse 4, chapter I of The Book of the Law; "Every number is infinite: there is no difference". (See ~~also~~ ~~in~~ ~~the~~ ~~book~~, p.)

The student should go very thoroughly into the question of transfinite number. Let him consult the "Introduction to Mathematical Philosophy" of the Hon. Bertrand Russell in a reverent but critical spirit. In particular, in the light of my note on number, the whole conception of Aleph Zero should give him a fairly clear idea of the essential paradoxes of the magical interpretation of the idea of number, and especially of the equation $0 = 2$ which I have devised to explain the universe, and to harmonise the antinomies which it presents us at every turn.

Our present state of understanding is far from perfect. It is evidently impossible to obtain a clear notion of each of the primes if only because their number is Aleph Zero.

The numbers 0 to 10, as forming the basis of the decimal system, may be considered as a microcosm of Aleph Zero. For they are endless, 10 representing the return to Unity by the reintroduction of Zero to continue the series in a manner progressively complex, each term representing not only itself in its relation with its neighbours, but the combination of ~~the~~ two or more numbers of the first decad. That is, until we reach numbers whose factors are all (except unity) greater than 10; as $143 = (11 \times 13)$. But this necessity to consider such numbers as altogether beyond the first decad is only apparent; each prime being itself an elaboration in some sense or ~~another~~ of one or more of the original 0 to 10 series. * This at least may be regarded as, conventionally true for immediate purpose of study. A number such as $3299 \times 3307 \times 3319$ may be regarded as a distant and not very important group of fixed stars. (Thus 13 is a "middle modulus" and 111 the "great modulus" of Unity. That is, the multiples of 13 and 111 explain the coefficients of their scales in terms of a more specialised idea of Unity. E.g. $26 = 2 \times 13$ represents the Dyad in a more specially connotated sense than 2 does; 888 describes the function of 8 in terms of the full meaning of 111, which is itself an elaborate account of the nature of Unity, including - for instance - the dogmatic mystery of the equation $3 = 1$.)

*) For the meaning of the primes from 11 to 97 see p.

By repercussion, again, each larger correlative of any number of 0 to 10 expresses an extended idea of that number which must immediately be included in the fundamental conception thereof. For instance, having discovered that 120 can be divided by 5, we must henceforth think of 5 as the root of those ideas which we find in 120, as well as using our previous ideas of 5 as the key to our investigation of 120.

On the surface, it would appear that this mode of working could only lead to baffling contradictions and inextricable confusion; but to the mind naturally lucid and well trained to discrimination this misfortune does not occur. On the contrary, practice (which makes perfect) enables one to grasp intelligently and class coherently a far vaster congeries of facts than could possibly be assimilated by the most laborious feats of memorizing. Herbert Spencer has well explained the psychology of apprehension. The excellence of ^{any} mind, considered merely as a storehouse of information, may be gauged by its faculty of re-presenting any required facts to itself by systematic classification into groups and sub-groups.

This present attempt at a magical alphabet is, in fact, a projection, both intensive and extensive, of this system of infinity. On the other hand, all possible ideas are referred by progressive integrations to the pure numbers 0 to 10, and thence to 2, 1, and 0. On the other, the connotations of 0, 1, and 2 are extended, by progressive definitions, to include every conceivable idea on every plane of the Universe.

We are now in a position to consider the practical application of these ideas. As regards the numbers 0 to 10 of the Key-Scale, each one is a fundamental idea of a positive entity. Its nature is defined by the correspondences assigned to it in the various columns. Thus we may say that the God Hanuman, the Jackal, the Opal, Storax, Truthfulness and so on are all qualities inherent in the idea called 8.

With regard to the numbers 11 to 32 of the Key-Scale, they are not numbers at all in our sense of the word. They have been arbitrarily assigned to the 22 paths by the compiler of the Sepher Yetzirah. There is not even any kind of harmony; nothing could be much further from the idea of 29 than the sign of Pisces. The basic idea had better be considered the letter of the Hebrew Alphabet; and the correspondence of each with fairly comprehensive definitions such as the Tarot trumps

45

is very close and necessary. (It will be noticed that certain Alphabets, especially the Coptic, have more than 22 letters. These additional symbols fill up the Tree of Life ^{then} ~~by~~ ^{id} ~~attributing them~~ to the Sephiroth). The numerical value of the letters does however represent a real and important relation. But these numbers are not quite the same as the original sephirotic numbers. For instance, although Beth ~~equals~~ 2, ~~equals~~ Mercury, and Mercury is part of the idea of Chokmah ~~equals~~ 2, the one 2 is not identical with the other. For Mercury, in itself, is not a Sephira. It is not a positive emanation in necessary sequence in the scale 0 to 10. For Beth is the path which joins Kether and Binah, 1 and 3. Zayin = 7 is the path joining Binah, 3, and Tiphereth, 6. That is, they are not numbers in themselves, but expressions of relations between numbers according to a predetermined geometrical pattern.

Another class of number is of immense importance. It is the series usually expressed in Roman numerals which is printed on the Tarot trump. Here, with two exceptions, the number is invariably one less than that of the letters of the alphabet, where they are numbered according to their natural order from 1 to 22. Thus Gimel, the third letter, pertains to trump II, Mem, the thirteenth letter, to No. XII. These numbers are very nearly of the same order of idea as those of the numerical value of the letters; but they represent rather the active magical energy of the number than its essential being.

To return to the pure Sephiroth, the numbers 0, 1, 2, 3, 5, and 7 are primes, the others combinations of these primes. Here we have already the principle of equilibrium between the simple and the complex. At the same time there is an inherent virtue in these compound numbers as such which makes it improper to think of them as merely combinations from their mathematical elements. Six is an idea in itself, a "Ding an sich". The fact that $6 = 2 \times 3$ is only one of its properties. Similar remarks apply to the numbers above 10, but here the importance of the primes as compared to that of the compound numbers is much greater. Few compound numbers appear in the present state of our knowledge in themselves as distinguished from the value of their mathematical elements. We may however instance 93, 111, 120, 210, 418, 666. But every prime is the expression of a quite definite idea. For instance 19 is the general feminine glyph, 31 the highest feminine trinity, a 'great modulus' of Zero, 41 is the aspect of the feminine

101 6

as a vampire force, 47 as dynamic and spasmodic, 53 as hedonogeous, 59 as claiming its complement, and so on.

(primes) Each number retains its peculiar significance in its multiples. Thus the number 23, a glyph of life, exhibits the life of the Dyad in 46, etc. The significance of the primes has been carefully worked out, with fair accuracy in each case, up to 97. *) Above 100 only a few primes have been thoroughly investigated. This is because, by our present methods such numbers can only be studied through their multiples. That is to say, if we wish to determine the nature of the number 17 we shall examine the series 34, 51, 68, etc., to see what words and ideas correspond to them. We shall establish a ratio $51 : 34 = \frac{3}{2} : 1$. From our knowledge of 3 and 2 we can compare the effect produced upon them by the modulus 17. For instance, 82 is the number of the Angel of Venus and means a thing beloved; 123 means war, a plague, pleasure, violation; and 165 has the idea of cleaving, also of profane as opposed to sacred. The common element in these ideas is a dangerous fascination; whence we say that 41, the highest common factor, is the Vampire. **)

But the above considerations, which would extend the letters of the magical alphabet to an infinity of symbols, are not properly pertinent to this essay. Our main object is convenience in communicating ideas. And this would be violated if we aimed too high. We can attain all our objectives for practical purposes by confining ourselves to the traditionally accepted scale of ~~12~~ ¹⁰ paths, of 10 numbers and 22 letters. The only extension necessary is the ^{inc}clusion of the three Veils of the Negative, a matter of fundamental importance in the apodeictic structure of the Tree given in the structural diagram. §) These Veils are useful in only a very few positive lasts.

The numbers 31 and 32 must be duplicated because the letter Shin possesses two very distinct branches of idea, one connected with the

*) See page 2.

**) A dictionary giving the meanings by traditional Qabalah of the numbers from 1 to 1000 with a few higher numbers is published in The Equinox I, 8 under the title "Sepher Sephiroth sub figura D".

§) See following 8, see p

XII 2

element of Fire, and the other with that of Spirit. Also the letter Tau is referred both to the planet Saturn and the element Earth. This is a great defect in the scheme, theoretically. But the traditional attributions are so numerous and well defined that no remedy seems feasible. (In practice no serious trouble of any kind is caused by the theoretical confusion.)

One farther difficulty has arisen owing to the discovery of the planets Neptune and Uranus. We have however tried to turn this into an advantage by including them with Primum Mobile in a Sephirotic arrangement of the planets. And the device has justified itself by enabling us to construct a perfectly symmetrical attribution for the rulings and exaltations of the Signs of the Zodiac.

For the rest it need only be said, that, as in the case of most lines of study, the key to success is the familiarity conferred by daily practice.

THE MEANING of the PRIMES from 11 to 97.

11. The general number of magick, or energy tending to change.
13. The scale of the highest feminine unity; easily transformed to secondary masculine ideas by any male component; or, the unity resulting from love.
17. The masculine unity. (Trinity of ~~Vau~~^{me} Ale Vau, Aleph, Yod).
19. The feminine glyph.
- 23.. The glyph of life - nascent life.
29. The magick force itself, the masculine current.
31. The highest feminine ~~trinity~~^{me} trinity - zero through the glyph of the circle.
37. The unity itself in its balanced trinitarian manifestation.
- 41~~7~~. The yoni as a vampire force, sterile.
43. A number of orgasm - especially the male.
47. The yoni as dynamic, prehensile, spasmodic etc. ~~Espti~~ Esprit de travail.
53. The yoni as an instrument of pleasure.
59. The yoni calling for the lingam as ovum, menstruum, or alkali.
61. The negative conceiving itself as a positive.
67. The womb of the mother containing the twins.
71. A number of Binah. The image of nothingness ⁿ and silence which is a fulfilment of the aspiration.
73. The feminine aspect of Chachmah in his phallic function.
83. Consecration : / love in its highest form /: energy, freedom, amrita, aspiration. The root of the idea of romance plus religion.
89. A number of sin - / ~~restriction~~ / restriction. The wrong kind of silence, that of the Black Brothers.
97. A number of Chesed as water and as father.

14th Times
letterhead

TABLE OF

CORRESPONDENCES

~~the follow~~
the follow ~~table~~ 1- vi my paper
2-36 of the original book

~~Here follow pages 1 to~~

Here follows

1. Plate of the Tree of Life.

h xix

~~2. Tables 1 to VI being pp 2 - 36 of the original book.~~

~~Here follow pages 1 to~~

Here follows

1. Plate of the Tree of Life.

h xix

~~2. Tables 1 to VI being pp 2 - 36 of the original book.~~

R

TABLE VII

Key Scale	GLXXXIV Arabic Alphabet see Col.LII	CLXXXIV Numeration of Arabic Alphabet see Col.LII	CLXXXV Numeration of Greek Alphabet see Col.LIII	CLXXXVII Diseases (typical)	CLXXXVIII Magical Formulae see Col.XLI
0					LASH TAL M....M
1			31	Death	
2			200	Insanity	VIAOV BABALON
3	tha	500		Dementia (Amnesia) Dropsy	VITRIOL
4	tha	500			IHVH
5	2 tha?	600	Phi 500	Fever	AGLA ALHIM
6	whal	700	Omega 800	Heart Lesions	ABRAHADABRA IAO INRI
7	dad	800		Skin Troubles	ARARITA
8	zad	900		Nerve Troubles	
9	ghain	1000	chi 600	Impotence	ALIM
10			stan 900	Sterility	VITRIOL
11	alig	1	alpha 1	Fluxes	
12	ba	2	beta 2	Ataxia	
13	jin	3	gamma 3	Menstrual Dis- orders	ALIM
14	da	4	delta 4	Syphilis, Gonorrhea	AGAPE
15	ha	5	epsilon 5	APOPLEXY Apoplexy	
16	wau	6	digamma 6	Indigestion	
17	za	7	zeta 7	Phthisis Pneumonia etc.	
18	'ha	8	theta 8	Rheumatism	ABRAHADABRA
19	thad	9	theta 9	Symope etc. Heart.	TO MEGA THERION
20	ya	10	iota 10	Spinal weakness Paralysis	
21	ka	20	kappa 20	Gout	
22	lam	30	lambda 30	Kidney disorders	
23	min	40	mu 40	Chill	
24	nin	50	nu 50	Cancer	AUMGN
25	sia	60	xi 60	Apoplexy Thrombosis	ON
26	ayin	70	omicron 70	Arthritis (Inflammation)	ON
27	pa	80	pi 80	Inflammation	
28	sad	90	rho 90	Cystitis	
29	qa	100	koppa 100	Gout	IAO INRI
30	ra	200	rho 200	Repletion	IAO INRI
31	shin	300	sigma 300	Fever	
32	ta	400	Upsilon 400	Arterio Sclerosis	
32 bis				Sluggishness	
31 bis				Death (full In- sanity)	

Tables I to VI being pages 2 - 36 of the original edition follow here.

CLXXXIX

CLXXXIX VIII The Body		CXC XXXX CXC Bodily Functions		CXCIX The Four Truths of Buddhism
11	Breath	Speaking	Thought	Sorrow's Cause
23	Chyle, Lymph	Holding	Nutrition	Sorrow's Ceasing
31	Blood	Moving	Motion	Noble Eight-fold Path
32 bis	Solid Structures, Tissues	Excreting	Matter	Sorrow
31 bis	Semen, Marrow	Generating	Magick	
CXCII The Noble Eight-fold Path. See Col. LXXXII		CXCII III Spirits of the Planets. See Col. LXXIX		CXCIV CXCIV Intelligences of the Planets See Col. LXXVIII
12	Right Speech	Taphthartarath		Tiel
13	Right Aspiration	Chasmodai		Malkah Be Tarshishim va A'ad
14	Right Conduct	Qedemel		Be Ruah Shehalim
21	Right Discipline	Chismael		Magiel
27	Right Energy	Bartzabel		Yophiel
30	Right Rapture	Sorath		Graphiel
32	Right Recollection (in both senses of the word)	Zazel		Nakhiel
	Right View-point			Agiel

THE NAPLES ARRANGEMENT

000 Ain = Zero Absolute
00 Ain Saph = Zero as undefinable
0 Ain Saph Aur = Zero as basis of possible vibration.

1 Kether = The Point: positive yet undefinable
2 Chokmah = " : distinguishable from 1 other
3 Binah = " : defined by relation to 2 others

The Abyss = between Ideal and Actual

4 Chesed = The Point: defined by 3 co-ordinates. Matter.
5 Geburah = Motion
6 Tiphereth = The Point: now self-conscious, able to define itself in terms of above.
7. Netzach = The Point's Idea of Bliss (Ananda)
8 Hod = The Point's Idea of Knowledge (Chit)
9 Yesod = The Point's Idea of Being (Sat)

10 Malkuth = The Point's Idea of ~~Itself~~ Itself fulfilled in its complement, as determined by 7, 8 & 9.

SUGGESTIVE CORRESPONDENCIES FOR THE HEBREW ALPHABET

- Aleph The Holy Ghost - Fool - Knight-Errant. Folly's doom is ruin.
- Beth The Messenger. Prometheus. The Juggler with the Secret of the Universe.
- Gimel The Virgin. The Holy Guardian Angel is attained by Self-Sacrifice and Equilibrium.
- Daleth The Wife. Alchemical Salt. The Gate of the Equilibrium of the Universe.
- Hé The Mother is the Daughter, the Daughter is the Mother.
- Vau The Sun. Redeemer. The Son is but the Son.
- Zain The Twins reconciled. The answer of the Oracles is always Death.
- Cheth The Chariot containing Life. The Secret of the Universe. Ark. Sangraal.
- Teth The Act of Power. She who rules the secret force of the Universe.
- Yod The virgin Man. Secret Seed of All. Secret of the Gate of Initiation.
- Kaph The All-Father in 3 forms, Fire, Air and Water. In the whirlings is war.
- Lamed The Woman justified. By equilibrium and self-sacrifice is the Gate.
- Mem The Man drowned in the 'womb' flood. The secret is hidden between the waters that are above and the waters that are beneath.
- Nun The putrefaction in the Athanor. Initiation is guarded on both sides by Death.
- Samekh The Womb preserving life. Self-control and Self-sacrifice govern the wheel.
- A'ain The exalted Phallus. The secret of generation is death.
- Pé The crowned and conquering children emerging from the womb. The Fortress of the Most High.
- Tzaddi The Husband. Alchemical Sulphur. The Star is the Gate of the Sanctuary.
- Qoph The Womb seething is the glamour of physiological upset while the Sun sleeps. Illusionary is the Initiator of Disorder.
- Resh The Twins shining forth and playing. The fighting of Set and Osiris. In the Sun is the Secret of the Spirit.
- Shin The Stélé. Nuit, Hadit, their God and Man twins, as a pantacle. Resurrection is hidden in Death.
- Tau The Slain God. Universe is the Hexagram.

THE VITAL TRIADS

The Three Gods I A O.	{	Aleph. O	The Holy Ghost.
		Beth. I	The Messenger.
		Yod IX	The Secret Seed.
The Three Goddesses.	{	Gimel II	The Virgin.
		Daleth III	The Wife.
		Hé XVII	The Mother.
The Three Demiurges,	{	Kaph X	The All Father 3 in 1.
		Tzaddi IV	The Ruler.
		Vau V	The Son.(Priest)
The Children Horus and Hoor-pa-kraat.	{	Zain VI	The Twins Emerging.
		Resh XIX	The Sun.(Playing).
		Pé XVI	The Crowned and Conquering Child emerging from Womb, as in A-L-P.
The Yoni Soudens. (The Woman justified).	{	Cheth VII	The Graal; Chariot of Life.
		Samekh XIV	The Pregnant Womb preserving life
		Lamed VIII	The Woman justified by Yod.
The Slain Gods	{	Teth XI	156 & 666.
		Mem XII	The Redeemer in the Waters.
		Qoph XIII	The Redeeming Belly which kills XV.
		A'ain XV	Erect and glad
The Lingam, The Yoni, The XXXX Stélé. (Priest, Preistess, Ceremony).	{	Qoph XVIII	The Witch. Yoni stagnant and waiting
		Shin XX	God and Man as twins from Nuit and Hadit.
The Pantacle of the Whole;		Tau XXI	The System.

Editorial Note.

The roman numerals refer to the ~~Atus~~ ^{Atus} whose titles are given in column CLXXX of Table Six. In this arrangement, which was published in the Book of Thoth the fourth and seventeenth Atus (Hé and Tzaddi) have been interchanged.. See editorial note to Column CLXXX on p for the explanation.

THE TRIPLICITIES OF THE ZODIAC

Fire	{	Fire of Fire. Aries. Lightning - swift violence of onset.
	{	Air of Fire. Leo. Sun - steady force of energy.
	{	Water of Fire. Sagittarius. Rainbow - fading spiritualized reflection of the Image.
Water	{	Fire of Water. Cancer. Rain, Springs, etc. - swift passionate attack,
	{	Air of Water. Scorpio. Sea - steady force of putrefaction.
	{	Water of Water, Pisces. Pool - stagnant spiritualized reflection of images.
Air	{	Fire of Air. <u>Libra</u> Wind - swift onset (note idea of balance as in trade winds.)
	{	Air of Air. Aquarius. Clouds - steady conveyors of water.
	{	Water of Air, Gemini. Vibrations - bulk unmoved, spiritualized to reflect Ruach (mind).
Earth	{	Fire of Earth. Capricornus. Mountains - violent pressure (due to gravitation).
	{	Air of Earth. Taurus. Plains - steady bearing of life.
	{	Water of Earth. Virgo. Fields - quiet, spiritualized to bear vegetable and animal life.

In each case the Cardinal sign represents the Birth of the Element, the Kerubic sign its Life, and the Mutable sign its passing over towards the ideal ^{form} proper to it, i.e. to Spirit. So also the Princesses in the Tarot are the Thrones of Spirit.

43 52

THE TRIPLE TRINITY OF THE PLANETS

Neptune	The Spiritual	}	Self (ego).	Alchemical Mercury.
Sun	The Human (Intellectual) *			
Moon	The Sensory (Bodily)			
Herschel	The Spiritual	}	Will of the Self.	Alchemical Sulphur
Saturn	The Human (Intellectual) *			
Mars	The Sensory (Bodily)			
Jupiter	The Spiritual	}	Relation with the non-ego.	Alchemical Salt
Mercury	The Human (Intellectual) *			
Venus	The Sensory (Bodily)			

Middle Pillar

Neptune	The Spiritual	}	Consciousness
Sun	The Human		
Moon	The Automatic		

Pillar of Mercy

Herschel	The Creative	}	Mode of action on the non-ego
Jupiter	The Paternal		
Venus	The Passionate		

Pillar of Severity

Saturn	The Intuitive	}	Mode of Self-expression.
Mars	The Volitional		
Mercury	The Intellectual		

* For "intellectual" one might say "conscious".

THE GENETHLIACAL VALUES OF THE PLANETS.

Neptune	The True Self (Zeitgeist). Spiritual environment.
Herschel	The True Will. (Spiritual energy).
Saturn	The Ego (ahamkara). Skeleton.
Jupiter	The Higher Love. (Wesenschaun of Krause).
Mars	The Bodily Will. (Muscular system)
Sun	The Human Will. (Vital force). Spiritual & conscious self.
Venus	The Lower Love.
Mercury	The Mind. Cerebral tissues and nerves.
Moon	The Senses. (Bodily consciousness.

Explanations of the attributions in the more important columns of Table I - VI.

Column I.

THE KEY SCALE. (see page ² ~~12~~ 3)

In order to understand thoroughly the Key Scale, the student should have mastered the Essay on the Qabalah (Solomon the King, Eqx. I,5) and acquainted himself with the use of Liber D (Eqx. I,8, Supplement).

It should be sufficient therefore in this place to explain simply the significance of the symbols of this scale.

The numbers 000 to 10 are printed in heavy block type. They refer to the three forms of Zero and the ten Sephiroth or numbers of the decimal scale. The diagram following page 18 shows the conventional geometrical arrangement of the symbols 1 - 10. ~~The numbers~~

~~The numbers~~ 11 - 32 correspond to the 22 letters of the Hebrew alphabet. They are attributed to the paths which join the Sephiroth. Their arrangement is shown in the same diagram. 31 and 32 must be supplemented by 31-bis and 32-bis, as those two paths possess a definitely double attribution; viz. 31-bis to Spirit as against 31 to Fire; 32-bis to Earth as against 32 to Saturn.

The numbers 11, 23, 31, 32, 31-bis are printed close to the left edge of the column for convenience of reference, they referring to the 5 elements.

12, 13, 14, 21, ~~22, 23~~ 27, 30, 32-bis are printed in the centre of the column: they refer to the planets.

15, 16, 17, 18, 19, 20, 24, 25, 26, 28, 29 are printed on the right-hand edge of the column. They refer to the signs of the Zodiac.

It should be understood that the main object of this book is to enable the student to do four ~~main~~ things. Firstly, to analyze any idea ~~whatever~~ soever in terms of the Tree of Life. Secondly, to trace the connection between every class of idea referring it thereto. Thirdly, to translate any unknown symbolism into terms of any known one by its means. Fourthly, to make a concatenation of any part of any idea with the rest by analogy with the similar concatenation of the Sephiroth and the Paths.

As an extension of this last faculty, he should endeavour to treat any given attribution of anything to the Sephiroth as part of the connotation of the idea of those numbers.

On this connection, observe that the ^{and} numbers (of this column) subsequent to 10 are not to be considered as real numbers. The figures have been assigned to them arbitrarily for convenience only. Thus there is no special sympathy between 11 and the letter Aleph which is referred to it. For Aleph is connected chiefly with the idea of Zero and Unity, whereas 11 is the number of Magick, and its principal alphabetical correspondencies are Beth and Teth. Further, the essential definition of a path is determined by its position on the Tree of Life as conductor of the influence of the Sephiroth which it connects.

(No space. print straight on
We start a fresh paragraph)

54
46

serial

One difficulty in constructing this table is caused by the intimate correspondency between certain Sephiroth and Paths. Thus Kether is directly reflected into Chokmah according to one mode, and into Tiphereth according to another. Further, the creative energy on a still lower plane is symbolized in Yesod. In respect of its unity, moreover, it has its analogy in the 11th Path. *)

In the case of Chokmah the difficulty is even greater. Chokmah, as the creative energy Chiah, is of the same nature as Chesed, and even Tiphereth as Vau shows an intimate correspondence with the final Hé of Tetragrammaton as Chokmah with her mother. Among the Paths of the Serpent this creative energy is expressed according to various modes: by the 11th Path, the Wandering Fool, who impregnates the King's Daughter, by the 12th Path, ^{which} ~~who~~ creates Maya, the 15th ~~Path~~ which is definitely phallic, and even the 13th which symbolizes change through putrefaction. Lastly, he is found in this function in the 27th Path, which represents Phallum ejaculatum ^{Chokmah} Chokmah being preeminently the causer of change.

na Again, Chokmah is the Logos, the messenger, the transmitter of the influence from Kether, and this is shown, in a lower mode, in the ~~Tiphereth~~ ^{Sephiroth} Hod. He is also implied in the 11th Path, for the Fool also transmits the essence of Kether. He is in the 12th Path as the Magician, Mercury, in the 16th ~~Path~~ ^{Path} as the Magus of the Eternal, in the 17th as the Oracle of the Mighty Gods, and in the 20th as the Prophet of the Eternal, the Magus of the Voice of Power. The idea of the message is also implied in the 13th and 25th Paths, perhaps even in the 32nd. The 18th Path, too, conveys a certain quintessence although not in a Mercurial manner. And it is just these subtle distinctions which are vital to the proper understanding of the Tree of Life.

* Editorial note. The plate on p shows the Key Scale in diagramatic form. 1 to 10 are the ten numbered circles or Sephiroth: 11 to 32 are the twenty two lines or paths which connect the Sephiroth with each other: the whole forms a traditional pattern known as The Tree of Life.

The idea of Binah is even more complicated. Her darkness is referred to Saturn. As the Great Sea, she gives of her nature to all those Paths which contain the idea of the element of Water. Binah is connected with the Azoth, not only because the Azoth is the lower Moon, but because the Azoth partakes also of the Saturnian character, being the metal lead in one of the Alchemical systems. She is also the Great Mother. She is Venus and she is the Moon, and in each aspect she sheds her influence into very/ various Paths. ~~We~~ ~~and we~~ need not here go farther into the cases of the other Sephiroth. ~~||P||~~ Now from a practical point of view of constructing these tables, it will evidently be very difficult in many cases to choose on which Path to place any given idea. For one thing, the ideas themselves are often very far from simple. It is obvious, for instance, that the Lotus - which is also a Wheel - might be attributed to any Path in respect to its femininity. In some cases it has been necessary to give several attributions to the same thing. Observe in particular the 12 different aspects of Isis. The student must not attempt to use this Book as if it were Molesworth. The whole idea of these tables is to supply him with very varied information, in such a form that he can build up in himself a scheme of the Universe in an alphabet, at once literary and mathematical, which will enable him to obtain a coherent conception of the Universe in a sufficiently compact and convenient form to utilize in both his theoretical and practical working.

||P|| - fresh paragraph.

36
68

Columns II, III.

The Hebrew names of Numbers and Letters.

These columns indicate the principal moral ideas connected with the Sephiroth. The names of the letters indicate rather the pictorial glyph suggested by the shape of the letter. But they ^{also} ~~names of the~~ letters conceal a secondary meaning behind that of the numerical value and the number of the Tarot trump of each. The value of the name of each letter modifies that meaning. ^{For example} ~~Erg~~ Aleph, (while principally significant of Zero and Unity), explains itself further by the number 111, the value of the letters A L P. ^{that is 1+1+1} ~~Arg~~ a study of the number 111 enables us ~~to~~ analyze the meaning of the number 1. It indicates ^{for instance} ~~erg~~ the trinitarian equation $1 = 3$.

Note that the letters Hé and Vau may each be spelt fully in 4 different ways, corresponding to the four worlds given in column LXIV.

It is to be thoroughly understood that the titles of the Sephiroth make no claim to give anything like a complete description of their nature. The glyphs of the 22 letters have some times a greater, some times a less, importance in elaborating the connotation.

ALEPH means an Ox, principally because the shape of the letter suggests the shape of a yoke. There is also a reference to the mildness and patience of Harpocrates: indeed, to his sexual innocence. The function of ploughing is clearly the chief idea involved: herein lies a paradox - to be studied in the last act of Parsifal.

BETH is a House, the letter showing the roof, floor, and one wall. It is the dwelling place of man in the world of duality and illusion.

GIMEL the Camel, reminds us of the position of the Path on the Tree of Life as joining Kether and Tiphereth, and thus the means of travelling through the wilderness of the Abyss.

DALETH a Door, refers to the position of the Path as joining Chokmah and Binah. It is the gate of the Supernals. Again, it is the letter of Venus; and shows the sexual symbolism. (The shape suggests the porch of a doorway, or a ^aporched tent-flap.)

HE a Window, reminds us that Understanding (Hé being the letter of the Mother in Tetragrammaton) is the means by which the

- Light reaches us. The gap between ^{two} the strokes is the window.
- VAU a Nail (shape directly hieroglyphic) suggests the fixation of the Supernals in Tiphereth.
- ZAYIN a Sword, refers to the attribution of the letter to Gemini, the sign corresponding to intellectual analysis. (The Yod above suggests the hilt; that below, the blade.)
- CHETH a Fence. The Cross-bar on the uprights suggests ^{fence - more} ~~the~~ properly the Holy Graal.
- TETH is a Serpent, as is very obvious from the shape of the letter.
 L 40 The symbol of ~~the~~ ^{also} also resembles the Uraeus. It being the house of the Sun, the idea is to emphasize the ^{identity} ~~fact~~ of the Star and the Snake.
- YOD a Hand, indicates the means of action. The doctrine is that the Universe is set in motion by the action of indivisible points (Hadit). (The Hand being the symbol of creative and directive energy, is the ~~positive~~ equivalent of Spermatozoon, the true glyph.)
- KAPH the Palm of the hand, is the hub of the wheel from which the force of the 5 elements spring. The reference is particularly to Jupiter and the 10th ATU. (The regular form may suggest the fist: the final, the open hand.)
- LAMED an Ox-Goad, is once more principally a matter of shape. There is, in particular, a reference to the relation of Lamed with Aleph, a matter too profound to discuss in this place. It must be studied personally in the light of The Book of the Law and essays thereon.
- MEM Water suggests a wave; a breaker by its initial or medial form, and still water by its final form. In this single case, the actual meaning of the word is identical with the Yetziratic attribution of the letter. (Note that the letter NUN, meaning fish, is not attributed to Pisces but to Scorpio.)
- NUN a Fish, is that which lives and moves in the water: which is here a symbol of death. It therefore indicates the forces of Scorpio, ~~generation~~ through putrefaction. The final form suggests a tadpole.)
- SAMECH a Prop, refers to the fact that the Path connects Tiphereth with Yesod and therefore serves to connect Microprosopus with this foundation. (The shape may suggest a pillow, or a stone to be thrust under some object.)

- A'AIN an Eye, refers to the meatus. This explains the application of Capricornus to the 15th ATU. (The shape may suggest the two eyes and the nose.)
- PE a Mouth, is explained by the shape of the letter. The Yod represents the tongue.
- TZADDI a Fish Hook, is also an obvious matter of shape.
- QOPH The Back of the Head. The shape is fairly suggestive.
- RESH A Head reversed. The seat of the human consciousness, which is Solar, pertaining to Tiphereth, is in the head. Resh is the Solar letter. (In shape it is merely a big Yod, implying the brain as the expansion of the Spermatozoon.)
- SHIN a Tooth, plainly exhibits the three fangs of a molar. It is also a glyph of the triple tongue of flame, the letter being referred to the element of Fire. The suggestion of devouring, eating, or eating into, is also given. The idea of the ternary shown by the three Yods is born out by the value of the letter, 300. Yet the letter being one letter, the doctrine of the Trinity is implied. Hence, its secondary attribution to the element of Spirit. It is also a glyph of the God SHU, whose head and arms, separating SEB and NUIT, form the letter. This connects it with the fire of the Last Judgment (ATU XX). I may here note that SHU is the God of air and not of fire, of the firmament that separates Earth and Heaven; so that part of the idea of the letter is to establish a link between the ideas of fire and air, the two active elements. There is a similar connection between Mem and Tau. The 12th ATU shows a man hanging from a cross, which is the meaning of Tau.
- TAU a Tau or Cross symbolizes the element of Earth as a solidification of the four elements. There is also a phallic meaning, whence Tau is attributed not only to Earth, but to Saturn. (Tau was originally written cruciform.)

I may supplement the above remarks by saying that they make clear that there is no such apodeictic connection between the letters as between the numbers. The meanings are in many cases little more than indications of certain lines on which meditation may be profitably pushed.

Column V. God names in Assiah.

- 1 The God names of the Sephiroth refer, for the most part by meaning, to their characteristics. Thus EHEIEH, pure existence, belongs to I. The sound of the word represents the indrawn and out-drawn breath.
- 2 YAH gives the title of the Father.
- 3 JEHOVAH ELOHIM gives the full name of the God, as if the Supernals were collected in Binah.
- 4 The name AL is used in many senses. Its deepest sense is given by The Book of the Law. The excuse for writing it here is that 4 represents Jupiter, the highest possible manifestation of Deity.
- 5 ELOHIM GIBOR. The attribution is natural.
6. JEHOVAH ELOAH VA-DAATH. The reference is ⁵ to Tiphereth as the child of Chokmah and Binah, Daäth (their first child) having failed to find a place on the Tree.
- 7-8 JEHOVAH TZABAOth and ELOHIM TZABAOth, give respectively the two principal names of the Demiurge expressed in multiplicity and positive action. (Hosts.)
- 9 SHADDAI EL CHAI. Almighty and Every-living God: refers to his function as Pangenetor.
- 10 ADONAI MELETH. "My Lord the King" is the natural inhabitant of "The Kingdom". The attributions of the Elemental Gods are somewhat arbitrary. Tetragrammaton is given to Air⁽¹¹⁾ because Jehovah is Jupiter, the Lord of Air. Al⁽¹²⁾ is given to Water⁽¹³⁾ because of its attribution to Chesed, the Sephira of Water. Elohim⁽¹⁴⁾ is given to Fire⁽¹⁵⁾ because the name of five letters represents the active but feminine principle Shakti of Geburah, the fiery Sephira. Adonai HaAretz is the natural title of Earth⁽¹⁶⁾ and Adonai is the name of God particularly referred to man in his mortality. It is one title of the Holy Guardian Angel. Yeheshua is attributed to Spirit⁽¹⁷⁾ on account of the formation of the word from Tetragrammaton by the insertion of the letter Shin, thus forming the Pentagram of the Elements. The planetary names refer to the sacred numbers of the planets. ~~The student is referred to the diagrams of the magic squares and columns which give the numbers.~~ The Zodiacal signs are not honoured with God-names in the Hebrew system. Those referring to the planets ruling them may be used.

65
52

cap

Column VI. The Heavens of ASSIAH.

(astrological)

This column gives the names of the astral or apparent phenomena corresponding to column II. It must be understood that in speaking of the sphere of a planet the ~~astrological~~ attribution is a minor quasi-accidental and not necessarily reliable function. It depends on astrological theories. By 'Tzedeq' we should understand any function of a phenomenon which partakes of the nature of Jupiter. At the same time the Heavens of ASSIAH do not refer directly to pure number but indirectly through the astrological and cosmographical conventions.

- 1 RASHITH HA-GILGALIM. The primum mobile — or 'beginning of whirling motion' — tells us that Kether is the point from which we measure motion. The Sephiroth might even perhaps be considered as coordinate axes.
- 2 MASLOTH. The fixed stars are connected with the idea of Hadit as positive interruptions of the negative continuum Nuit. Neptune is attributed to this sphere as being the outpost of the Solar system. Uranus is attributed to Daäth because of its explosive nature. The Abyss is represented in Nature by the Asteroids. There is another aspect of Uranus, the Magical Will, which is assigned to Chokmah. There is also another of Neptune, whose astrological characteristics are sympathetic with Neschamah and therefore with Binah. It must be remarked that since above the Abyss a thing is only true so far as it contains its contradictions in itself, the attributions of the planets above the Abyss cannot be so definite as those below. Each of them can ~~be~~ in a way be attributed to any of the supernals, and each may be given to any one for contradictory reasons. It cannot be too strongly pointed out to the practical Magician that when he comes to work with ideas above the Abyss, the whole character of his operations is completely changed.
- 3 SHABATAI represents Saturn as the planet of repose, of darkness, and perhaps, as the category of Time. Note that Saturn is attributed to Daäth in the hexagram of the planets. This is the creative Saturn, the hidden God, and the Daäth of the apex of the upper triangle of the hexagram is in reality a concentration of the Trinity of the Supernals. The hexagram must not be like

61
53

"the Stooping Dragon", crowned with a falsity.

4. TZEDEQ means righteousness; the inexorable law of Jupiter. The connection of this with the number 4 depends on the aspect of 4 as the square of 2, the limitation of the Dyad further fixed by self-multiplication, the introduction of a new dimension. 4 is thus a number of rigidity or materiality. Hence its ideal quality is inexorable righteousness.

Yet in connection with this, remember that Chesed means Mercy and 4 is Daleth, the letter of Venus, Love. Consideration of this is very helpful in understanding the way in which a Sephira combines widely diverse ideas.

5-9 . § 5. MADIM. 6. SHEMESH. 7. NOGAH. 8. KOKAB. 9. LEVANAH. ~~(Explanatory notes on these five Heavens of Assiah were never written.)~~ *

10. CHOLIM YESODOTH. The sphere of the elements is attributed to Malkuth. Of course, the elements extend through the Sephiroth. But 'element' here means the composition of Nephesch and sensible matter; which pertain to Malkuth.
11. RUACH means air, also breath and mind, though being the expression in expansion of the union of Chokmah and Binah in the subconscious. Ruach is also translated Spirit - Latin Spiritus - . There must be no confusion between this 'spirit' and that symbolized by the letter Shin. The distinctions are of the utmost importance, and so manifold and subtle that the subject demands a complete essay in itself.
23. MAIM is Hebrew for Water.
31. ASH is the Hebrew for Fire.
32. ARETZ is the Hebrew for Earth.
- 31 bis. I have myself assigned the word ATH to the idea of Spirit as an element, it being the Alpha and Omega, or the essence which interpenetrates the other element. It is the unformulated reality common to them, by virtue whereof they exist.

The planetary heavens follow their Sephirotic attributions; e.g. 27, the Heaven of Mars is MADIM given above against the number 5.

The Zodiacal heavens are simply the Hebrew names of the signs.

* Editorial Note. The explanatory notes on these five Heavens of Assiah were never written. The typescript merely has "Look up".

Columns VII. The English of Columns VI.

The nature of the entries in this column is to be studied
in the light of the traditional astrological conceptions

Column VII. The English of Column VI.

The nature of the entries in this column is to be
studied in the light of the traditional astrological conception.

The titles of the Qliphoth, generally speaking, suggest the vice characteristic of the Sephirah or other idea to which they are attributed. Thus the Thaumiel refer to Kether, because their characteristic is to possess two contending heads, and so to deny the unity of Kether. So also the Golachab are giants like volcanoes, symbolizing energy and fire, and their liability to appear as tyranny and aimless destruction. Similarly, the Qliphoth of Venus are carrion birds, as opposed to the dove, sparrow, etc.

The transliteration and meaning of the Hebrew names of the Orders of Qliphoth are as follows: -

- 0 { QEMETIEL. Crowd of Gods.
- { BELIAL. Worthlessness.
- { AATHIEL. Uncertainty.
- 1 THAUMIEL. Twin of God.
- 2 GHAGIEL. Hinderers. ~~off~~
- 3 SATARIEL. Hiding. ~~off~~
- 4. GHAGSHEBLAH. Smitters.
- 5. GOLACHAB. Flaming Ones.
- 6. THAGIRON. The Litigation.
- 7. AARAB ZARAQ. The Raven of Dispersion.
- 8. SAMAEI. The False Accuser.
- 9. GAMALIEL. ²¹Obscene Ass. (The)
- 10. LILITH. Woman of Night.
- 15. BAAIRIRON. The Flock.
- 16. ADIMIRON. Bloody.
- 17. TZALALIMIRON. Clangers.
- 18. SHICHIRIRON. Black.
- 19. SHALEHBIRON. Flaming.
- 20. TZAPHIRON. Scratchers.
- 22. AABIRIRON. ~~Scratching~~ Clayey.
- 24. NECHESHTHIRON. Brazen.
- 25. NECHESHIRON. Snakey.
- 26. DAGDAGIRON. Fishy.
- 28. BAIMIRON. Bestial.
- 29. NASHIMIRON. Malignant Women.

These numbers are obtained by adding together the natural numbers up to ^{and} including the one in question. Thus, the sum of the first ten numbers is fifty-five. Their significance has been well worked-out; and is important up to the number 13. After that, the numbers 15, 20, 21, 24, 28, and 31 have repaid the study bestowed upon them. ~~The others have not been thoroughly worked out present.~~

For the meaning of the primes from 11 to 100 see page 6.

page — .

1-9. Kether is said to be the root of Air, because of the force of air, or the ^{an} balance of Fire and Water, and, as connected, it is Aleph, with the ideas of Zero and Unity. Chokmah is said to be the root of Fire, because of its creative nature; Binah of Water, because of its receptive passivity, ^{and} ~~also~~ its symbolism as the Great Sea. The three elements are reflected into the second triad, Water being referred to Chesed, partly because it is the recipient of the male influence of ~~the~~ the Supernals, partly because 4 is Daleth, Venus, the feminine or watery principle. The energy and mobility of Geburah naturally suggests Fire and Air. The third member of the triad is Tiphereth, partly for the same reason as Kether just cited, partly because Tiphereth is Microprosopus, who is Vau in Tetragrammaton, Vau being the letter of Air, the result of the union of Yod and Hé, Fire and Water. 17

In the third triad Netzach is Fire, as representing the devouring quality of love; Hod, Water, as representing the reflecting quality of thought; And Yesod, Air, on account of the extremely important mystery expressed in Liber 418, Aethyr XI (see ^{the} Equinox I,5) *) The integrity of the Sephiroth is guaranteed by the fact that each one contains its contradictory in itself. Yesod, the Foundation, the principle of stability, cannot be shaken because it is also the ideal of elasticity, and instability. 8

10. Earth appears for the first time in Malkuth. The three active elements are represented in three triads in a progressively diluted and impure form. There is a progressive admixture of ideas as one descends the Tree; but when the descent becomes so gross that they can no longer subsist as such, they unite to act as a trinity, to reproduce themselves by reflection or crystallisation as a fixed form in which their original natures are no longer perceptible as such. They merely modify the character of the compound. The analogy is to chemical elements, which are unable to manifest the natural property of the pure state in a compound. It is only their subtler qualities which influence the nature of the compound. Thus none of the physical properties of H. are directly to be observed in its combination with SO₄. It is

*) Also re-issued: The Vision and the Voice, with Introduction and Commentary by The Master Therion. 16

55
58

only the subtler qualities which determine that ~~the~~ H_2SO_4 should be an acid. 2

The attribution of Earth to Malkuth is important as explaining the nature of Nephesch and manifested matter. It is to be understood that the three active elements and the first 9 Sephiroth do not exist at all directly for the senses. They are to be apprehended only indirectly, by observing their function through determining the nature of sensible things. The necessary attributions of the column are extremely important as throwing light on the nature of ^{the}Heavens of ASSIAH. They must be studied and meditated with great care. 9

Thus the fiery signs Ariens, Leo and Sagittarius partake of the nature of Sol and Jupiter, because of the active, ~~lordly~~, creative, paternal, generous, noble, and similar qualities. The earthy signs are sympathetic with Venus and Luna because of the passive receptivity of these planets. Airy signs correspond particularly with Saturn and Mercury, because of the connection of these planets with thought. Watery signs are sympathetic with Mars with regard to the fact that Water possesses the fiery property of breaking up and destroying solids. The student must be careful to avoid expressing himself by inventing false ^{names}antimonies. There is a great danger in arguing backwards in the Qabalah, especially in the case of attributions of this sort. Thus the explanation of the martial nature of water must not be used to argue a watery nature in Mars, whose natural sympathy is evidently ~~Fire~~ Fire. 16

It would be ^{sup}extremely misleading to try to obtain any information about the nature of Mars from this column. It is almost impossible to suggest any rule for avoiding errors of this sort. The best I can do ^{is}to recommend the student never to lose sight of the fact that all attributions whatsoever have no absolute quality. The object is really to remind the student of what he already knows about any given idea and its relation with the rest. He should therefore determine for himself the nature of any idea principally by meditation or direct magical investigation, such as actual visions. He may accept provisionally the validity of correspondences so far as they indicate the best methods of invocation and evocation. Having thus firmly established in his head the correspondences of any symbol, he is less likely to misinterpret it, or to 14

assign a new importance to any known correspondence such as is found in the latter part of this column. He will take the planetary rulers here given as little more than suggestions for memorizing minor details of the nature of the Zodiac. It would evidently be absurd to set up an antinomy between the statement in this column that Saturn and Mercury are the rulers of Libra with the statement elsewhere that Libra is ruled by Venus and Saturn exalted therein. There is, however, a certain partial sympathy between the columns. Thus Sol is exalted in Aries, Luna in Taurus, Mercury rules Gemini, and Sol Leo. In the case of Virgo, however, neither Venus nor Luna appear either as its ruler or as exalted therein. A profitable meditation might develop in some such way as follows: -

Question: Why should Venus and Luna not be given as rulers of Virgo? Virgo is suggested as the Virgin ISIS, Luna as sympathetic with solitude, purity, and aptitude for reflection of the Hermit, ATU IX. Venus, again, as Binah, the recipient of Wisdom, represents one aspect of Virgo. So too does the earthy nature of Venus in her aspect of Demeter. In this way an attribution which at first sight is puzzling, may assist the student to harmonize many ideas which appear at first sight incompatible. x *Dr. H. L. a footnote*

The case of Venus is germane to the argument (Note that the symbol of Venus is the only planetary symbol which includes all ten Sephiroth).

Venus is astrologically used as a synthetic term for the feminine aspect of the Deity. She has then many parts, Vesta, ²Ceres, Cybele, Isis, etc. The main distinction to be borne in mind is ^{that} with Luna; and the task is all the more difficult in that the symbols continually overlap. It is by harmonizing and transcending such difficulties that the student arrives at a metaphysical conception which is perfectly positive and lucid on the one hand, and on the other emancipated from the bondage of the Laws of Contradiction.

Luna = Gimel = 3. Trivia is one of the titles of Diana.

The life of woman is naturally divided into three parts: before, during, and after the age of menstruation. (1) The Virgin, (2) the Wife and ^Mother, (3) the Hag. In (3) the woman can no longer fulfil her natural functions, which therefore turn to the malignity of despair. Hence the identification of the Hag with the Witch. (1) is represented by Diana, the virgin ^huntress (legends of Atalanta,

Endymion, Pan, Actaeon, Persephone, etc.), Hebe, Pallas Athene, Pythia and the Sybils, etc. The function of the virgin is inspirational. (2) is connected with Venus, Ceres, Cybele, Kwannon or Kwanseon, Sekhet, Hathor, Kali, Aphrodite, Astarte, Ashtoreth, Artemis of the Ephesians, and many other female deities. (3) is a wholly malignant symbol. Hecate and Nahema are the principal representatives of the idea.

Note that there are certain demons of the nature of Venus Aversa, symbolical of the evil caused by distorting or suppressing this principle. Such are Echidna, Lilith, the outraged Aphrodite of the Hyppolytis, the Venus of the Hörsel in Tannhäuser, Melusina, Lamia, some aspects of Kali, Kundry, possibly the malicious side of Queen Mab and the Fairy nature generally.

The student is expected to have in mind all such symbols and to overcome their incompatibility, not by blurring the outline of the different figures, but by regarding each of them as representing one phenomenal manifestation of the ultimate principle which we name Nuit, Teh, Shakti, Hé, Isis, positive electricity, the infinity of space, possibility, etc., in conjunction with a particular set of circumstances. The student will note that this principle cannot be apprehended in itself, but only in combination. Just ~~as~~^{so} we can only understand electricity by observing its effects in lightning, magnetism, etc. Some philosophers have attempted to construct synthetic symbols to include all aspects of this principle. Thus the Egyptians, who were the most philosophical of all schools of Theogonists, included as many functions of femininity as possible in the idea of Isis. Thus she is: -

1. Wisdom, like Pallas Athene.
2. The physical Moon.
3. The perpetual Virgin, twin-born with Osiris.
4. Nature (complemented by her final form Nephthys + Perfection.)
5. The builder of Cities. (As indicated by her head-dress.)
6. The spouse of Osiris.
7. The mother of Horus.
8. The spirit of corn or food in general.
9. Earth in general.
10. The goddess of Water or the Nile, and therefore of wine in general. She is the soul of intoxication, this representing the spiritual rapture of physical love.

11. The Initiatrix; mistress of secrets. The Teacher.
12. [↑] Restorer (the earth fertile after winter) as shown
Re by her collecting the fragments of Osiris.

The feminine nature is evidently coextensive with a ~~moiety~~ moiety of all our ideas; and this fact alone is sufficient to account for the complexity of the symbolism. Hence the necessity for a course of meditation above indicated and ^{for} the occasional apparent contradictions.

Column XIII. The Paths of the Sepher Yetzirah.

These attributions arise from the description of the Paths in the Sepher Yetzirah. This is one of the most ancient books of the Qabalah; but it is far from clear how the ideas correspond with the general scheme of symbolism. They seem of no use in practical magical work. It is doubtful whether the text of the book is accurate, or whether (in any case) the rabbin responsible for the text had any sufficient authority.

Column XIV. General Attributions of Tarot.

This column gives merely the actual attributions which are to be taken as the basis of any investigation of the Tarot. They are the conventional terms and no more.

General Note on Columns XV - XVIII.

The King, Queen, Emperor and Empress Scales of Colour.

of color (columns XV-XVIII)

The four scales are attributed to the four letters of Tetragrammaton. The King Scale represents the root of colour; that is, a relation is asserted between the essential significance of colour in the Atziluthic world, and that of the Path understood as well as possible, in the light especially of columns II, VI, and XIV. But the King scale represents an essence of equal depth with the columns mentioned. It is an attribution of the same order as they; i.e. it is a primary expression of the essential ideas.

1. Brilliance represents the colourless luminosity of Kether.
2. The blue is that of the sky (Masloth)
3. The crimson represents blood. (Compare the symbolism of the Scarlet Woman and her Cup in Liber 418.)
4. The deep violet is episcopal. It combines 2 and 3, a bishop being the manifestation of heavenly or starry existence manifested through the principle of blood or animal life.
5. The orange suggests the energy as opposed to other qualities of the Sun.
6. The rose is that of dawn. The attribution therefore asserts the identity of the Sun and Horus and is thus implicated with the doctrine of the New Aeon.
7. Amber represents the electric voluptuousness of Aphrodite. It suggests the tint of the skin of those women who are most enthusiastically consecrated to Venus.
8. Violet-purple. Should this not be lavender? Meditate.
9. The indigo is that of the Akasa^(ether) and of the throat of Shiva. It represents the night sky blue of the nemyss of Thoth. This nemyss is the mysterious yet pregnant darkness which surrounds the generative process.
10. The yellow indicates Malkuth as the appearance which our senses attach to the solar radiance. In other words, Malkuth is the illusion which we make in order to represent to ourselves the energy of the Universe.

x d d d d d d d d d d

The elemental colours.

These may be naturally derived from what has been said about column XI lines 1-10. Scarlet naturally represents the activity of Fire, blue the passivity of Water, while yellow is the balance between them. Green is the middle colour of the spectrum and therefore the balanced receptacle of the totality of vibration. Observe that the complementary of each pair of the colours of the active elements is the third. Thus, red and blue make violet, whose complementary is yellow; and so on.

For the citrine, Olive, ~~russet~~ russet and black of earth, see the explanation under 10, Malkuth, in the Queen scale (column XVI). The pure earth, known to the ancient Egyptians in that Equinox of the Gods over which Isis presided, was green.

The Planetary Attributions.

They follow the colours of the spectrum. They are the transparent as opposed to the reflected colours. They follow the order of the subtlety and spirituality of the vibration. Thus the violet of Jupiter is definitely religious and creative, while at the end of the scale the red of Mars is physical, violent, and gross. Between these we have Saturn whose indigo represents the sobriety and deep-sea calmness of meditation, Saturn being the eldest of the Gods. Luna is blue; representing purity, aspiration and unselfish love. The green of Venus suggests the vibration of vegetable growth. It is the intermediate stage between the definitely spiritual and the definitely intellectual and emotional type of vibration. In the 'rods and cones' attribution green is the central colour, the pure passivity absorbing all: as Venus combines all the Sephiroth in one symbol. The yellow of Mercury suggests the balanced but articulate movement of the mind. The orange of Sol is the intense but gross ^{physical} vibration of animal life.

The above represents merely one of an indefinitely large number of interpretations which may be derived from meditation on this attribution.

The Zodiacal Attributions.

The Zodiacal colours proceed systematically from the Scarlet of Aries to the violet of Aquarius. The colour which completes the circle is described as crimson, and is attributed to Pisces, the allusion being to the relation of Pisces with Binah through the ATU XVIII, the Moon, in which also is shown the pool of midnight through which Kephra travels in his bark; and this suggests the Night of Pan which hangs over the City of the Pyramids. (See Liber 418, Equinox I, 5; The Vision and The Voice, new ed.) for an exposition of this doctrine.

Aries is scarlet, being the House of Mars and the sign of the Spring Equinox, where occurs the fiery outburst of the new year. Taurus is red-orange, suggesting the red earth of which man (who is Taurus, Vau, Microprosopus, the Son) is made, the orange indicating the Solar influence and the energy of Geburah. Gemini is orange, since ATU VI shows the Solar twins Vau Hé. Cancer is amber, the connection being with Netzach, Venus in her less spiritual form being the chariot or vehicle through which the influence of the Supernal Mother is conveyed to man. In this chariot is borne the Sangraal or Cup of BABALON; which connects the symbolism with the legend of Parsifal and the visions of Liber 418. The ideas of love and electricity are implicit in this sign, which is ruled by the Moon and in which Jupiter is exalted.

Leo is pure yellow, yet with that tinge of green which is characteristic of the purest gold. It suggests the first form of the principle of vegetable growth, implicit in the nature of the Solar ray.

Virgo has the yellowish green of young grass. The connection is evident.

Libra is emerald green, being preeminently the house of Venus.

Scorpio is the greenish blue - Prussian blue - whose psychological effect upon the sensitive mind is to suggest a poisonous or putrefactive vibration. It contains the idea of life and death interpenetrating each other and reproducing each other continuously; always with the accompaniment of a certain morbid pleasure. It is the identification which one finds in Swinburne's best poems: 'The Garden of Proserpine', 'Dolores', 'Illicet', 'Anactoria', and others.

Drop vs a
footnote

The natural correspondence is the blue-green sea.

Sagittarius is blue; being the House of Jupiter, which is blue in the Queen scale. It is also the blue of the sky; for Sagittarius is the background of the Rainbow symbolism of Q Sh Th. It is further connected with the blue of religious aspiration. It continues the path of Gimel. It is the aspiration from Yesod to Tiphereth as Gimel is from Tiphereth to Kether. Note that the aspiration to Yesod from Malkuth is dark blue: it being so low on the Tree its purity is to some extent darkened.

Capricornus is indigo. The connection is with the colour of Yesod, implying the sexual symbolism of the Goat.

Aquarius is violet: this is connected with ATU XVII. Cf. The Book of the Law, I, 61-64. The colour violet, generally speaking, signifies a vibration which is at the same time spiritual and erotic; i.e. it is the most intense of the vibrations alike on the planes of Nephesch and Neschamah. Compare at the other end of the scale the connection between the vibrations of Mars and those of the Sangraal.

Column XVI.The Queen Scale.

This scale represents the first positive appearance of colour; as the King scale is transparent, the Queen is reflected. (Spectra.)

- 1-3. In this scale, therefore, we read the appearance of the 32 Paths as they are found in Nature. Kether, being previously unconditioned brilliance, is now articulate as white. The grey of Chokmah refers to the cloudy appearance of semen, and indicates the transmission of white to black. It is the double nature of the Dyad. Binah is black, having the faculty of absorbing all colours.

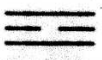
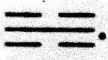
In the three Supernals, therefore, we find the 3 possible modifications of light, in its wholeness. Above the Abyss there is no separation into colour.

- | | |
|---------------------------------|--|
| 4. Chesed has the blue of water | } These being the 3 primary colours of reflected light as opposed to the violet, green and red of transparent light. (Reds and cones) . |
| 5. Geburah the red of fire | |
| 6. Tiphereth the Yellow of air | |

The colours of the 3rd triad are derived from those of the 2nd by simple admixture.

7. Netzach. Emerald is Chesed and Tiphereth mingled. *It is also the colour of Venus.*
 8. Hod. Orange is Tiphereth and Geburah mingled.
 9. Yesod. Violet is Chesed and Geburah mingled.

~~Further, Emerald is the colour of Venus.~~

Netzach and Hod are naturally the resultant of the two Sephiroth which impinge on them respectively, while Yesod represents a secondary effect of the conjunction of Chesed and Geburah, Tiphereth being the primary. Emerald represents the most brilliant aspect of Venus; orange that of Mercury. Yesod of the very complex formula synthesizes Yesod in the idea of Luna. (Note that Sol and Luna are direct images of the masculine and feminine principles, and much more complete Macrocosms than any other planets. This is explained by their symbols in the Yi King,  and .) ~~Sacred King~~ ^{also} Note that Yesod appears openly, this being the Queen scale, in the violet robes of the spiritual-erotic vibrations referred to above.

10. ~~Malchuth~~ *Malchuth*.

10. Just as the third Triad combined the colours of the second Triad by pairs, so does Malkuth in a yet more complete manner. Citrine combines blue, red and yellow with a predominance of yellow;

olive, with a predominance of blue; russet, with a predominance of red; and these represent respectively the airy, watery, and fiery sub-elements. Black is the earthy part of Earth. But here we observe a phenomenon compatible with that found in the Tarot, where the four Empresses (symbolical of Hé final) are the throne of the Spirit as well as being the ultimate recipients of the force of King, Queen, and Emperor. The black is the link between the lowest conception, the climax of the degeneration of pure colour in the final assimilation of light, and the black of Binah. It is the lowest part of the daughter which contains in darkness the identity with the Pure Mother, to set her upon whose throne is one definite image of the Great Work. ²~~Cf~~³ also the 27th Symbol in Liber XXVII⁴ *); the ultimate of the feminine symbols, the complete dissociation of existence, the final disappearance of all positive ideas. But this is found to be essentially identical with the perfection of the continuum. || The planetary colours are connected chiefly with the sacred metals as observed clairvoyantly, or considered in respect of their astrological and alchemical character. Mercury is purple suggesting the iridescence of quicksilver and the blue of Mercury vapour. Luna is silver, the apparent colour of the Moon in the sky, and of the metal to which she is attributed. Venus is sky-blue; this is possibly a reference to copper-sulphate, an important salt in alchemy; but principally because sky-blue naturally suggests the more frivolous aspects of love. The blue of Jupiter refers to the blue of the sky, his dominion, and to the appropriate colour of religious aspirations. Mars is red on account of the colour of rust, and of the use of iron in executing the pure will; whether by sword, spear, or machine. Sol is yellow, the apparent colour of the sun, and of the metal gold. Saturn is black with reference to Binah, the sphere of Saturn, to the Night of Pan (see Liber 418 in Eqx. I,5), to ~~the~~ blackness of oblivion (Saturn being Time),

*) Note: == is the 27th and last mutation of the Tao with the Yin and the Yang. "Therefore was the end of it sorrow; yet in that sorrow a six-fold star of glory whereby they might see to return unto the Stainless Abode; yea, unto the Stainless Abode."

|| pink
paraphrase

and
 to the blackness of the corruption of lead (his metal), whose heaviness and dullness confirms the appropriateness of the symbolism. It refers further to the blackness of ^{the} Tamoguna, Saturn representing the inactivity of old age. 22

Zodiacal colours are less obvious in their attribution. In fact it will be best to take this part of the column for what it may be worth as an uninitiated tradition. I am myself unable to attach any serious and important meaning to the majority of the symbols. At most, one can say that the colour of the scale represents the degeneration of the Key scale. E.g. in the case of Aries, red represents a mere dulling of the previous scarlet. The deep indigo ^{of} Taurus suggests the laborious sadness of the brute part of man; the slate-green of Virgo may refer to the apparent ^{of} annui or colourless melancholy of the hermit life. The black of Capricorn refers to the popular idea of ATU XV; while the attribution of Pisces may refer to the actual appearance of some fish, or certain phenomena characteristic of the astral plane. 14

Column XVII.

The Emperor Scale.

The scale of the Emperor is derived from the two previous scales by simple admixture, as of colours on a palette for the most part. 6

Column XVIII. The Empress Scale.

The scale of the Empress is, generally speaking, either a degeneration from the scale of the Emperor or a complementary attribution, Hé being the twin of Vau. But in each case there is an added brightness whose source must be discovered by meditation. This brightness is a phenomenon compatible to that described above in connection with the Empresses being the thrones of the Spirit, and Malkuth being the extreme departure from the perfection of the Supernals, and so the link through which the redemption of the whole complex substructure below the Abyss may be accomplished.

The colours of the Empress scale are combinations of two or more colours. The best may be considered as derived from the three previous scales, and the flecks or rays as representative of the bridegroom who is appointed to bring the Empress to perfection thus.

1. White flecked gold. The white is a reflection of the white brilliance of Kether; but the gold is an ornament, and thus indicates the mystery of the Holy Guardian Angel, who finds added perfection when invoked by his client, the gold of Tiphereth.
2. Red, blue and yellow are the results of the creative energy of Chokmah and their white basis signifies that Chokmah has been perfected by fulfilling his function in this way. Also, the robe of the perfected Osiris is white flecked with red, blue and yellow.
3. As the grey of Chokmah was perfected to the white of Kether, so the black of Binah is perfected to the grey of Chokmah. The grey is flecked with the pink of Tiphereth. This is the dawn of the child with which she is heavy, for this is the symbol of her perfection.
4. Deep azure represents Jupiter and Water. It is flecked with yellow. This represents religious meditation; the yellow flecks are the first marks of ecstasy.
5. Red is the most passive shade of the scarlet of the two former scales. The black flecks show that in its perfection it receives the influence of Binah, the Supernal immediately above it on the Tree.
6. Gold amber suggests the mellowness of harvest, which is the perfection of the rose-pink of dawn, the spring of the day.

7. There seems a possible reference to Semele; and the general idea is that Netzach has been brought to a quiet harmonious tone and is receiving the influence of Tiphereth.
8. This is a mystery of Mercury, improper to indicate clearly to those who are not obligated to the XI^o O.T.O.
9. Citrine represents the final modification of Yesod, the airy nature at last appearing. The azure flecks are derived from Chesed - perhaps through Netzach; ~~for~~ from Sagittarius, the Path joining it with Tiphereth.
10. Malkuth has been set upon the throne of Binah; and the rays of the bridegroom ~~from~~ Tiphereth flood her with Gold.

The Elements.

11. Air has been made fertile, so that the golden flecks of the Sun are able to illumine it. Air is naturally barren. The green represents the Lotus on which Harpocrates is seated, or from which he is born.
23. The perfection of Water is indicated by its iridescence. This is the alchemical symbolism.
31. Fire, being pure, retains its original vermilion; but it has become capable of being the home of the crimson and emerald of Binah and her sphere of joy, Venus. It is no longer a destructive element, but the proper abode of Love, both in its higher and lower forms.
- 32 bis. Earth is identical with Malkuth, save that the rays are now flecks. The symbolism is similar.
- 31 bis. Spirit manifests the scale of five colours as shown on the Uraeus Wand. (The Eqx. I, 3, p. 211). Its perfection is to complete itself in the Pentagram. The mystery is similar to that mentioned with I, above. in connection

The Planets.

12. Mercury's perfection is to still and concentrate thought, until it becomes deep red through which runs the violet vibration of spiritual-erotic ecstasy. (Note that the great defect of Mercury is its cold-bloodedness.)

13. Luna. The original chastity of the Moon is tinged with Love.
14. Venus. The defect of Venus is its tendency to romance (rose or cerise) - "External Splendour" Nogah. It is perfected by reality and usefulness - the emerald of vegetable life and growth.
21. Jupiter. The religious devotion of Jupiter is rewarded by the yellow rays of the Holy Guardian Angel.
27. Mars. ~~See Mars~~. The energy of Mars has been subdued until it is a proper basis for the blue and green rays of vegetable and spiritual life. ~~of Fire under 21 Fire above~~.
30. Sol. The perfection of Sol is its fixation in the amber of Cancer by elevation at the summer solstice. In this it receives the adornment of pure physical energy, Fire. The red is purer than the orange, being of the incorruptible element.
32. Saturn. The perfection of Saturn is its identification with Binah. It has, so to speak, made good its position above the Abyss. It is adorned with the blue rays of the King-scale of Chokmah. The symbol implies that Time, the Destroyer, has been transmuted into the condition of the operation of the Great Work, i.e. the marriage of Chokmah and Binah.

22

Zodiac.

15. Aries Controlled fire as in a furnace.
16. Taurus Rich fertile earth.
17. Gemini is perfected by active thoughts, aimed and tinged by spiritual intention.
18. Cancer See Liber 418 (Eqx. I,5) on the Mysteries of Magister Templi. The blood in the Cup of BABALON has dried to brown in which the vegetable, impersonal, and immortal life lurks.
19. Leo Fire is infused evenly in the Lion, thus correcting his tendency to impulse.
20. Virgo The perfection of virginity is fruitfulness.
21. Libra Retains the love of its ruler Venus, but this is purified of its grossness.

24. Scorpio The vivid watery vibration of putrefaction assumes the hue of the beetle Kephra. The perfection of Scorpio is to bring corruptibility through its midnight.
25. Sagittarius The virgin huntress is brought from her superficiality by becoming the huntress BABALON. The deep vivid blue is to be connected with the ideas of water (the Great Sea of Binah) and Chesed, the image of that sea below the Abyss.
26. Capricornus The colour combines Chokmah and Binah, and is very dark. ~~The implication is that the perfection of lust is its identification with the unconscious man; the final meaning of lust is the True Will.~~ The Great Attainment is symbolized by ^{ac}marriage.
28. Aquarius is the Kerub of the Man; and his perfection is to attain the purity of Kether (white) tinged with the purple or violet vibrations explained above.
29. Pisces is the symbol of the Astral Plane. (See ATU XVIII). Its defect is glamour and illusion. It has now been brought to a mental equilibrium signifying the adaptability of the ether to receive and transmit all types of vibration.

Minutum Mundum. A ^{General} ~~General~~ Note on Columns XV - XVIII, the Four Scales of Colour.

You can use the four scales of colour as you choose. The only thing to remember is the attribution, the Tetragrammaton.

The Sephiroth are given in the King's Scale and the Paths in the ~~King's~~ Queen's Scale in accordance with the general law of balance. You must never have a masculine sticking out by itself without a feminine to equilibrate it.

The Sephiroth are definitely positive ideas. The numbers are 'Things in Themselves', much more³ than the letters of the alphabet. The Paths are merely the links between the Sephiroth.

Of course the idea of balance is carried into the Sephiroth themselves. The number 4 is masculine in its relations with number 5, ~~the~~ feminine in its relation with number 3.

You cannot go wrong as long as you keep always this idea of

balance in the forefront of your mind. Whenever one thing goes on to another thing, there must always be this opposition, and equilibrium. You can apply this to every point that comes up in practical working. It is always possible to refer any system of symbols to the Tree of Life merely by Tetragrammaton, or indeed to any of the fundamental systems of classification. It is a very useful exercise to practice this type of analysis. Take, for example, the letter Daleth, and note all its correspondences. For instance you get at once the equation $4 = 7$, for the numerical value of Daleth is 4, while 7 is of Venus.

The more thoroughly you practice this the nearer you will come to the ^{my}completely automatic subconscious understanding of the essence of any given symbol.

14

1. Many of the so-called names of God, ^{such as} ~~etc.~~ the 99 names of Allah and the poetical lists of Hinduism, are not really names at all but descriptive titles. By the true name of a God we mean that word which represents his Magical Formula; the due process of which therefore sets his energy in motion. (See J.G. Frazer for numerous legends illustrating this idea.) There cannot therefore be more true names ultimately than there are distinct sounds. For a God with a compound name would represent a complex sound, and therefore a complex energy. Such a God would lack the simplicity which is the first attribute of Godhead. //P//
2. Outside the Hebrew and such other names of Gods as can be checked and corrected if necessary by the rules of Gematria, or the Yetziratic or Tarotic attribution, there is no adequate security that corruption has not taken place, e.g. Osiris instead of Asar; Jupiter instead of IAO-Pater. //P//
3. There are numerous dialectic changes, and changes due to corruption in the course of time or to deliberate modification, with such ends in view as the identification of a local deity with an important and popular God of similar name. //P//
4. The uncertainty of primitive alphabets is responsible for mispronunciations, which are then written down phonetically and again mispronounced, so that in course of time one finds a form which cannot be recognized; e.g. confusion has arisen from the writing of the sound S with a C, pronouncing the C hard and then (to avoid mistakes!) replacing it by K. There is also confusion between I or Y and J (Dj), soft G and hard G, so that a name originally pronounced with a Y ends by appearing with a hard G. //P//
5. The popularity of a Deity leads to his or her identification with the local interests of each new group of worshippers. Thus a corn goddess might appeal, for one reason or another, to town-dwellers, who would then acclaim her as especially protectress of cities. The process in its widest possibilities is practically universal in the case of those divinities whose cult covers any considerable variety of climates, cultures, economic and social conditions and centuries. Thus a primitive God may be worshipped under a corruption of his original name, and also

by his original character. The evolution of gods proceeds *pari passu* with that of their devotees.

From the above it will be clear that except in the case of the Hebrews and of a few isolated instances, it is almost impossible to decide on a satisfactory attribution for any given name. It is only where the cult of the god is limited so that his symbolic form, attributes, and legend have some single or at least predominant characteristic, that one can make use even of correctness, much less of completeness. Such ~~are~~^{is} Sekhet, who is uniformly represented with a lion's head and described as possessing feline qualities, so that we can assign her to Leo without hesitation. But a goddess like Isis might be given to Zero as conterminous with Nature, to 3 as mother, to 4 as Venus, to 6 as Harmony, to 7 as Love, to 9 as the Moon, to 10 as Virgin, to 13 again as the Moon, to 14 as Venus, to 15 as connected with the letter Hé, to 16 as the Sacred Cow, to 18 as Goddess of Water, to 24 as Draco, to 28 as Giver of Rain, to 29 as the Moon, and to 32 as Lady of the Mysteries (Saturn, Binah). In such cases one must be content with a more or less arbitrary selection, and make an independent investigation in each particular case in reference to the matter immediately under consideration. The complementary confusion is that Deities of very different nature will appear against the same rank of the Key Scale for different reasons. ^{for instance} E.g. the number 4 includes both Isis and Amoun. There is no question of identifying these. The fact of their appearing in the same place must be taken to indicate that ~~both~~ ideas are necessary to complete the connection of the number 4.

by his original character. The evolution of gods proceeds *pari passu* with that of their devotees.

From the above it will be clear that except in the case of the Hebrews and of a few isolated instances, it is almost impossible to decide on a satisfactory attribution for any given name. It is only where the cult of the god is limited so that his symbolic form, attributes, and legend have some single or at least predominant characteristic, that one can make use even of correctness, much less of completeness. Such ~~are~~^{is} Sekhet, who is uniformly represented with a lion's head and described as possessing feline qualities, so that we can assign her to Leo without hesitation. But a goddess like Isis might be given to zero as conterminous with Nature, to 3 as mother, to 4 as Venus, to 6 as Harmony, to 7 as Love, to 9 as the Moon, to 10 as Virgin, to 13 again as the Moon, to 14 as Venus, to 15 as connected with the letter Hé, to 16 as the Sacred Cow, to 18 as Goddess of Water, to 24 as Draco, to 28 as Giver of Rain, to 29 as the Moon, and to 32 as Lady of the Mysteries (Saturn, Binah). In such cases one must be content with a more or less arbitrary selection, and make an independent investigation in each particular case in reference to the matter immediately under consideration. The complementary confusion is that Deities of very different nature will appear against the same rank of the Key Scale for different reasons. ~~e.g.~~^{for instance} the number 4 includes both Isis and Amoun. There is no question of identifying these. The fact of their appearing in the same place must be taken to indicate that **both ideas are necessary to complete the connection** of the number 4.

by his original character. The evolution of gods proceeds *pari passu* with that of their devotees.

From the above it will be clear that except in the case of the Hebrews and of a few isolated instances, it is almost impossible to decide on a satisfactory attribution for any given name. It is only where the cult of the god is limited so that his symbolic form, attributes, and legend have some single or at least predominant characteristic, that one can make use even of correctness, much less of completeness. Such ~~are~~^{is} Sekhet, who is uniformly represented with a lion's head and described as possessing feline qualities, so that we can assign her to Leo without hesitation. But a goddess like Isis might be given to Zero as conterminous with Nature, to 3 as mother, to 4 as Venus, to 6 as Harmony, to 7 as Love, to 9 as the Moon, to 10 as Virgin, to 13 again as the Moon, to 14 as Venus, to 15 as connected with the letter Hé, to 16 as the Sacred Cow, to 18 as Goddess of Water, to 24 as Draco, to 28 as Giver of Rain, to 29 as the Moon, and to 32 as Lady of the Mysteries (Saturn, Binah). In such cases one must be content with a more or less arbitrary selection, and make an independent investigation in each particular case in reference to the matter immediately under consideration. The complementary confusion is that Deities of very different nature will appear against the same rank of the Key Scale for different reasons. ^{for instance} E.g. the number 4 includes both Isis and Amoun. There is no question of identifying these. The fact of their appearing in the same place must be taken to indicate that both ideas are necessary to complete the connection of the number 4.

Column XIX.Some Egyptian Gods.

0. Against the number Zero Harpocrates is Silence and Rest.
 Amoun is the Concealed. For Nuit and Hadit see the Commentary
 to the Book of the Law, ~~which is a very important part.~~

1. ~~Now~~ ⁱⁿ the number 1, Ptah is the Creator, being represented
 as a mummy without gestures. It signifies that Kether has no
 attributes. Asar-un-Nefer ^{is} the perfected Osiris; that is Osiris
 brought to Kether. Heru-Ra-Ha contains the twin forms of the Lord
 of the Aeon. He is Kether to us in this time and place as being
 the highest positive conception of which we are capable.

2. Amoun is - - -

- 2 Amoun as the creative Chiah, Thoth as the Logos, Nuit as connected with Mazloth.
- 3 Maut the Mother Vulture requiring to be impregnated by Air, the Logos. Isis as the Mother. Nephthys as the Mother in her dark aspect.
- 4 Amoun as the Father; Isis as water, and Venus^h the Nile Goddess.
- 5 Horus as the Lord of Force. Nephthys as the Lady of Severity balancing the mercy of Isis.
- 6 Asar, the prototype of man. Ra and On the Sun god. Harpocrates is of Tiphereth as being the Child. Also he is ^{the} Centre, as Tiphereth is the centre of the Ruach. His body is rose-pink, as in the King-scale of Tiphereth. ~~M~~ Hrumachis might also be placed here for the same reason.
- 7 Hathoor, the Egyptian Venus.
- 8 Anubis, the lower form of Thoth, Mercury.
- 9 Shu, Lord of the Firmament, supporting it as Azoth supports the Sephiroth 4 - 8 of the Tree of Life. Hermanubis, the Lord of the Threshold, because he is Yesod, the link between Ruach and Nephesch. All exclusively phallic Gods might be attributed here.
- 10 Seb as the Lord of Earth. The lower Isis and Nephthys as virgins, imperfect until impregnated. Sphinx, as containing the 4 Elements or Cherubs.

^{h2}
THE Elements.

- 11 ~~Air~~ Nu is the Lord of the Firmament, Hoor-pa-kraat is the Fool of ~~the~~ Taro. ^{Air}
- 23 ^{Water} Tum as the Sun descending into ocean. Ptah as the mummy. Compare ATU XII. Auramoth, goddess of Water. Asar as goddess of Water. Hathoor as goddess of pleasure. ^{Water}
- 31 ^{Fire} Thoum-aesh-neith goddess of Fire. Mau the Lion - Sun in the South.
- 32 ^{Earth} Kabeshunt - Kerub of Fire. Horus, god of Fire.
- Earth Ahapshi, Kerub of Earth.
- Nephthys, goddess of Earth as Isis is of Water.
- Ameshet, Kerub of Earth.
- 31 ^{Earth} Asar represents Spirit as being the ideal god in the normal man.

The Planets.

- 12 Thoth and Cynecephalus, Mercurial gods.
- 13 Chomse, God of the Moon.
- 14 Hathoor, goddess of Love.
- 21 Amoun-Ra, Jupiter as Creator.
- 27 Horus as Warrior God.
- 30 Sun gods.
- 32 Crocodile gods, devourers.

The Zodiac.

- 15 Men Thu as a martial god.
- 16 Asar as the Redeemer.
Ameshet as Kerub of Earth, Apis as Bull.
- 17 Twin Deities as pertaining to Gemini. Heru-ra-ha as containing the twin Horus Deities.
- 18 Kephra perhaps, because Cancer is in the nadir in the horoscope when Aries is rising.
- 19 Babalon as the Beast conjoined. Refers to ATU XI.
Pasht, Sekhet and Mau are all Lions.
- 20 Isis is the Virgin.
- 22 Ma, goddess of Truth and Justice (ATU VIII).
- 24 These are all Serpent or Dragon deities. Typhon especially, Lord of destruction and death.
- 25 Nephthys. Perfection presides over Transmutation.
- 26 Khem the erect Phallus. Set, see ATU XV. Capricornus is the House of the Sun at the extreme Southern declination.
- 28 Ahephi, Kerub of Air.
- 29 See ATU XVIII.

Column XXI.

The Perfected Man.

These attributions all refer to those ~~parts~~ parts of the human body on the Tree of Life.

The Planets.

- 12 Thoth and Cynecephalus, Mercurial gods.
- 13 Chomse, God of the Moon.
- 14 Hathoor, goddess of Love.
- 21 Amoun-Ra, Jupiter as Creator.
- 27 Horus as Warrior God.
- 30 Sun gods.
- 32 Crocodile gods, devourers.

The Zodiac.

- 15 Men Thu as a martial god.
- 16 Asar as the Redeemer.
Ameshet as Kerub of Earth, Apis as Bull.
- 17 Twin Deities as pertaining to Gemini. Heru-ra-ha as containing the twin Horus Deities.
- 18 Kephra perhaps, because Cancer is in the nadir in the horoscope when Aries is rising.
- 19 Babalon ~~at~~ the Beast conjoined. Refers to ATU XI. Pasht, Sekhet and Mau are all Lions.
- 20 Isis is the Virgin.
- 22 Ma, goddess of Truth and Justice (ATU VIII).
- 24 These are all Serpent or Dragon deities. Typhon especially, Lord of destruction and death.
- 25 Nephthys. Perfection presides over Transmutation.
- 26 Khem the erect Phallus. Set, see ATU XV. Capricornus is the House of the Sun at the extreme Southern declination.
- 28 Ahephi, Kerub of Air.
- 29 See ATU XVIII.

Column XXI.

The Perfected Man.

These attributions all refer to those ~~be~~ parts of the human body on the Tree of Life.

The Vital Triads.

	Aleph.	O. The Holy Ghost
The Three Gods I A O.	Beth.	I. The Messenger.
	Yod.	IX. The Secret Seed.
	Gimel.	II. The Virgin
The Three Goddesses.	Daleth.	III. The Wife.
	Hè.	XVII. The Mother.
	Kaph.	X. The All Father 3 in 1.
The Three Demiurges.	Tzaddi.	IV. The Ruler.
	Vau.	V. The Son (Priest)
	Zain.	VI. The Twins Emerging.
The Children Horus and Hoor-pa-kraat.	Resh.	XIX. The Sun (Playing)
	Ph.	XVI. The Crowned and Conquering Child emerging from Womb as in A L P.
	Cheth.	VII. The Graal; Chariot of Life.
The Yoni gaudens / (The woman justified).	Samekh.	XIV. The Pregnant Womb preserving life.
	Lamed.	VIII. The woman justified by Yod.
	Teth.	XI. 156 & 666.
The Slain Gods.	Mem.	XII. The Redeemer in the Waters.
	Qoph.	XIII. The Redeeming Belly which kills XV.
	A'ain.	XV. Erect and glad
The Lingam, The Yoni, The Stèle (Priest, Priestess, Ceremony)	Qoph.	XVIII. The Witch: Yoni stagnant and waiting.
	Shin.	XX. God and Man as twins from Nuit and Hadit.
The Pantacle of the Whole.	Tau.	XXI. The System.

Note by editor. The figures in roman numerals refer to the Atus whose titles are given in Column CLXXX of Table VI. Owing to a verse in the Book of the Law which stated that 'Tzaddi is not the star', Crowley towards the end of his life reversed the traditional attribution of Atu IV, The Emperor, from Hè to Tzaddi, and that of Atu XVII, from- The Star, from Tzaddi to Hè. Those wishing to follow him should alter 15 to 28 and 28 to 15 in the Key Scale throughout this book, and should transpose the two letters Hè and Tzaddi in the diagram of the Tree of Life.

The Vital Triads.

The Three Gods I A O.	Aleph.	O.The Holy Ghost
	Beth.	I.The Messenger.
	Yod.	IX.The Secret Seed.
The Three Goddesses.	Gimel.	II.The Virgin
	Daleth.	III.The Wife.
	Hè.	XVII.The Mother.
The Three Demiurges.	Kaph.	X.The "All Father 3 in 1.
	Tzaddi.	IV.The Ruler.
	Vau.	V.The Son (Priest)
The Children Horus and Hoor-pa-kraat.	Zain.	VI.The Twins Emerging.
	Resh.	XIX.The Sun (Playing)
	Fe.	XVI.The Crowned and Conquering Child emerging from Womb as in A L P.
The Yoni gaudens (The woman justified).	Cheth.	VII.The Graal; Charlot of Life.
	Samekh.	XIV. The Pregnant Womb preserving life.
	Lamed.	VIII.The woman justified by Yod.
The Blain Gods.	Teth.	XI. 156 & 666.
	Mem.	XII.The Redeemer in the Waters.
	Qoph.	XIII. The Redeeming Belly which kills XV.
The Lingam, The Yoni, The Stèle (Priest, Priestess, Ceremony)	A'ain.	XV. Erect and glad
	Qoph.	XVIII.The Witch: Yoni stagnant and waiting.
	Shin.	XX. God and Man as twins from Nuit and Hadit.
The Pantacle of the Whole.	Tau.	XXI. The System.

Note by editor. The figures in roman numerals refer to the Atus whose titles are given in Column CLXXX of Table VI. Owing to a verse in the Book of the Law which stated that 'Tzaddi is not the star', Crowley towards the end of his life reversed the traditional attribution of Atus IV, The Emperor, from Hè to Tzaddi, and that of Atus XVII, from The Star, from Tzaddi to Hè. Those wishing to follow him should alter 15 to 28 and 28 to 15 in the Key Scale throughout this book, and should transpose the two letters Hè and Tzaddi in the diagram of the Tree of life.

Evenham Journal & Four Shires Advertiser
and
Tewkesbury Register & Gazette
Evenham, Worcs., and 92 Fleet Street, E.C.4

MSS. Q 777

Revised

Letters from the

Duke of Kent

to Dorothy York

G.J. Yorke, Esq.

Pontefract Court,

Gloucester.

5, Montague Square

London W.1



Typewritten & corrected
777 revised

6-13-69

G.D. 121

Evesham Journal & Four Shires Advertiser
and
Tewkesbury Register & Gazette
Evesham, Worcs., and 92 Fleet Street, E.C.4

M 55 9 777

Remitted

Letters from the

Duke of Kent

to Dorothy Gode

J. J. Yorke, Esq.,

Postmaster General,

London.

5, Montague Square

London N. 1



7/11/41
777 received

6-5-9

6-5-9

Evenham Journal & Four Shires Advertiser
and
Tewkesbury Register & Gazette
Evenham, Worcs., and 92 Fleet Street, E.C.4

MSS- Q 777

Revised

Letters from the

Duke of Kent

to Dorothy York

G.J. Yorke, Esq.

Pentampton Court,

Gloucester.

5, Montague Square

London W.1



Typewritten + 6 words Q
777 revised

G.D. 777

441