Hi All,

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Here's the next-to-last installment on the chapters relating to the Hekaloth.  I think it important to note that what I have been presenting have been my speculations on the various descriptions offerred.  And I have not been offerring any official presentenments of fact or even for that matter, of correct opinion...as so far, no dianoesis has been countered.  Though I hope at some point, credible discourse will ensue.

This chapter presents two of the Hekaloth, with the other five to be described in the next chapter...

**RABBI SIMEON'S DISCOURSE ON PRAYER.**

RABBI SIMEON said: "Who is he that knoweth how to address his prayers to the Almighty as did Moses in all the circumstances of his life, whether long or brief in their duration. We have found in an ancient book, that prayer, in order that it may become effective and enter through heaven's gates without hindrance or obstacle, should be expressed in terms suitable and corresponding to existent circumstance, otherwise it is ineffective and of no avail. Blessed are they who learn and acquire the true secret of prayer, by which they succeed in obtaining through the Schekina their requests, and those blessings by which evils are assuaged or averted and judgment becomes tempered with mercy." For a few moments, Rabbi Simeon ceased speaking and then, as one inspired, he slowly rose and standing up, exclaimed: "Who can utter the mighty acts of the Lord, who can show forth all his praise and teach us the mystery and secret of prayer, but Abraham the patriarch sitting now on the right hand of God? He can tell us, he to whom were revealed in raptured vision the glorious mansions of the Great King. Seven are they in number and each with their entrances, through which the prayers of mankind may ascend up to the throne of the Eternal from the lips of those whose souls are in harmony and union with the Lord of the universe, who embraces worlds above and below with his love and regards them as a glorious whole. Such souls are they of whom scripture speaks, 'when trouble came they visited thee, and poured out their prayer when thy chastening was upon them' (Is. xxvi. 16).

The Shekinah is the life-force; and so obtaining something through this as directed  by prayer is an apt description of a Magick ceremony.  Further, evils are said in this text to be assuaged; an idea connected with the balance between judgment (Geburah) and mercy (Chesed) or the base line of the Ethical Triad (though inverted on the Tree).  These two Sefirot represent the work of the Major and Exempt Adepts in the grade system of the A.'.A.'.  It is the Major Adept that perfects his or her Magickal training.  In other words, this prayer is about the perfection of the Soul and not about obtaining any of the petty lusts of the lower Soul.  And this prayer should take one to the seven mansions of the Hekaloth; the shamanistic vision quest then being a key to the nature of this prayer.

"The first of these sacred mansions is referred to in the words, 'And they saw the God of Israel and there was under his feet, as it were, a paved work of a sapphire stone, like unto heaven in its clearness' (Ex. xxiv. 10). Its existence is the greatest of mysteries. It is the abode of a great spirit named *Saphira* whose radiant form is white and in its brilliancy like unto the precious sapphire stone. The light of this mansion sendeth forth rays in two directions, glittering and flashing like sparks from a candle, and though apparently separate and distinct, yet are they but emanations and scintillations of the one divine light; as it is written, 'like the color of burnished brass' (Hz. i. 7). This spirit Saphira is stationed on the right side of the mansion whilst on the left is stationed another spirit whose color is red and named *Lebanah*. The rays of these two spirits become blended and mingled together, the red absorbing the white as the cows of Pharash, of whom we read that when the lean had eaten up the fat kine it could not be discerned that they had eaten them (Gen. lxi. 20). There are two gateways to this mansion leading to the sphere termed 'the heaven of heavens.'

"From the emanations of these two spirits, *Saphira* and *Lebanah*, are created and formed those angelic beings called *Ophanim*, who in their holiness are accounted equal to the *Hayoth*, or living creatures, described by the prophet (Ezechiel i. 20). The appearance of the Ophanim was like unto the color of Beryl, but that of the Hayoth was like that of coals of burning fire and amidst them were fiery flames, glittering and scintillating like sparks, referring to the Holy Spirit from whom they all emanate and by whom they shine as it is further written, 'and the living creatures went and returned as the appearance of flashing lightning.' When a spirit becomes united and blended with another, there flashes forth above the four Ophanim a great white and dazzling light, each of whom takes the form of a lion with the wings of an eagle and rules over a thousand and three hundred myriads of subordinate spirits like unto themselves.

"These Ophanim form the wheels of the heavenly Mercaba, or chariot, by whom it is moved in four directions. In each wheel of his chariot appear the three different colors of the supreme light, thus twelve altogether. These Ophanim also constitute the four mystic beings of the Divine Chariot having the forms of a man, a lion, an ox and an eagle, facing the four quarters, but when the wheels of the chariot begin moving, they become faced to each other, as it is written. The loops held together each to each' (Ex. xxxvi. 12). At the time that the wheels begin moving, a voice sweet and harmonious is heard resounding by the dwellers in the lower world. The light emanating from this mansion is perceived by angels extending to the star *Sabathai* (Saturn), and is a source of nourishment and sustentation to all who behold it as it is written, 'Everywhere is the spirit, and wherever it went the wheels also went, for the spirit of the living creatures, or life, was in the wheels.' (Ez. i. 20). Some behold this light bright and ebullient as the rays of the sun reflected in clear water, by others it is perceived blended with the light of *Lebanah*.

"Blessed is he who by the intensity of his prayer is able to ascend into this mansion for, then by the exercise and performance of rites and ceremonies that symbolize union with the Divine and the oneness of the living spirit, his soul becomes filled with a heavenly joy, and he is encircled by a bright aura by which he is led to the silent contemplation of the mysteries of the second mansion. By the prayers of such souls, the four Ophanim become as one, and blended together as fire with water, and water with fire, as the North with the South and the South with the North, and also as the East with the West and the West with the East. Such is the power of a just man's prayer to accomplish the union of opposites; so that the human becomes Divine, and the Divine is blended with the human, which union is symbolized by a tall lofty column of light that extends and reaches from the lowest to the highest spheres, attracting the attention and regards of all spirits inhabiting there and by their meditation becoming united with the Divine Spirit as it is written, 'They have all one breath' (Eccles. iii. 16) that is one and the same indwelling spirit.

The four Ophanim are the Cherubs that guard the four gates of Eden, which houses the Tree-of-Life.  On the lower plane, these manifest as the four elements and are attributed to the four cardinal directions.  Considering Ezechiel I:20 (*Withersoever the spirit went, thither as the spirit went the wheels also were lifted up withal, and followed it: for the spirit of life was in the wheels*.), these four wheels are the life-force or four girders of the Soul.  These gates are before the four rivers that flow out from Eden, and in a previous post, we noted that they were delineated by the four Sefirot that surrounded Tiphareth.  Eden then becomes symbolic of the higher self.

As the Zohar is so very obsessed with sin against Jehovah, which caused the banishment from Eden, we find an alleghory for the obsession of the Nephesch as a separation from the Soul.  This is the infernal dwelling of which BABALON champions, which begs the question, then: why is BABALON so holy to Thelemites.  It is the Nephesch that must be perfected and united to Godhead, but also, the Nephesch is the emanation from Godhead at the opposite end of the pole as discussed in my comments to the previous chapter of this book.  There is a hint of this in Liber AL:

AL I.29: "**For I am divided for love's sake, for the chance of union.**"

We know from our studies of modern physics, that the deeper one goes into the material atom (the Microcosm), the more one comes to a Universal expression that is identical to the Macrocosm.  It is this infernal place where BABALON dwells and why it is said in Liber Tzaddi:

**I reveal unto you a great mystery. Ye stand between the abyss of height and the abyss of depth.**

**In either awaits you a Companion; and that Companion is Yourself.**

**Ye can have no other Companion.**

**Many have arisen, being wise. They have said 'Seek out the glittering Image in the place ever golden, and unite yourselves with It.'**

**Many have arisen, being foolish. They have said, 'Stoop down unto the darkly splendid world, and be wedded to that Blind Creature of the Slime.'**

**I who am beyond Wisdom and Folly, arise and say unto you: achieve both weddings! Unite yourselves with both!**

**Beware, beware, I say, lest ye seek after the one and lose the other!**

**My adepts stand upright; their head above the heavens, their feet below the hells.**

**But since one is naturally attracted to the Angel, another to the Demon, let the first strengthen the lower link, the last attach more firmly to the higher.**

**Thus shall equilibrium become perfect. I will aid my disciples; as fast as they acquire this balanced power and joy so faster will I push them.**

In another manner of speaking, we can say that this is another reason why the Jews are said in AL to have the half; they worship the highest but have forgotten and rebuked the lowest, having no equilibrium.

The Second Mansion is that alluded to in scripture, "like to heaven itself in brightness" (Ez. xxiv. 18) and is the abode of an angelic being termed Zohar (splendor) who in the luminous brightness of his form, is ever the same and changeth not. The light in this mansion is transcendently white and illumines it in all directions. Happy the lot of those to whom it becomes visible. With the spirit Zohar is associated another, the color of whose aura resembles that of the hyacinth more than the pearl or diamond and causes the light of this mansion to be more pronounced and noticeable by its contrast. From this light emanate the *Seraphim*, heavenly things having six wings according to the number of the mansion which is the sixth from the highest. It is they who consume up all those who have no respect nor regard for the worship and glory of their Lord and they are therefore termed "Consumers." The mystery attending their office and service is referred to in an ancient tradition that states, *dasthmsh btga chlph*, i.e., whoever makes a selfish use of the Crown, thus profaning it shall be consumed. He, however, who studies Scripture and the six orders of the Mishnah is as he who by reverential worship becomes unified with his Lord. To all such, the Seraphim become adjustants by consuming in their flames all the descendants of the great Serpent by whom death entered into the world. These seraphim are under the government and authority of the presiding spirit of the mansion, When the wheels of the Mercaba or heavenly chariot begin moving, they fall back and many of them are consumed in their own flames, but eventually they are resuscitated and, gaining their pristine state, take refuge beneath the wing of the eagle, one of the four living creatures surrounding the Divine chariot. When the divine light is seen beaming within the four living creatures, each of the wheels begin moving. The wheel belonging to the East, in moving in that direction becomes hampered by the other three, turning each in their own direction. This occurs alike with the other wheels of the North, South and West. Only when their individual motions are equilibrated, can the Divine chariot be raised and turned in any direction by the mystical Column of light that unites the higher and lower spheres. This same Column, according as the chariot is at rest or in motion, closes or opens the gate of prayers.

There is a vertical and an horizontal equilibration, which together form a symbol of the Cross of Light; L.V.X.  That the first heaven described above, falls under the aegis of an angel call Saphira seems to be an intimation of the Holy Sephirot or the comprehension of the Tree; being the comprehension of the Soul and the congealing of its forces.  The Angelic being called Zohar rules over the second heaven here, which seems to be an alleghory of the movement of this Soul; energized by the inflaming fire of prayer in the presence of holiness.  In this way, all the realms of consciousness (Sefirot) are fixed to that one great goal; the journey of the heart (Tiphareth).

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