Hi All,

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This will get us to the core of the Qabalah and to the very essence of its formation.  We have often talked on this list about the importance of New Gnosis in the validation of any Magickal Lodge or Lineage.  And this New Gnosis generally comes from prophetic vision, which is the cornerstone of apocalyptic documents.  It is unfortunate that this seems to be unknown to most Occult communities today; with most focusing on the Tree-of-Life and searching with great vanity to put some new imprint, permutation or attribution upon it.

In modern times, only the original skrying work of the Golden Dawn, with their working of the squares of the Enochian Tablets and ultimately Crowley's skrying of the Enochian Aethyrs constitute the main body of this work and are all but completely ignored.  As I've often stated, Runar's Enochian transmission (DOzmt Index) also falls into this category but is not really noticed by even those today, that call themselves to the Enochian path.  For more on Runar's transmission, you may want to read my [Comments on the DOzmt Index](http://www.astronargon.us/DOzmt%20Commentary.html).

Though there's much to compliment the work of the Golden Dawn, it is only of their attempt.  There are no records of any real success.  And while I personally value Runar's contribution, it is not as dramatic as the work of Crowley, nor the early apocalyptic writers.  The prophecies of Dee & Kelly may yet produce this, but they remain unexamined, though I have attempted one verse from the first leaf and in the future hope to do more.  You can find my one attempt at the AOM website: [The First Leaf (1A)](http://www.archidox.org/The%20First%20Leaf.doc).

The apocalyptic tone, most notably found in the Book of Revelation, is consistent in form with the Old Testament prophecies of Daniel and several pseudpegriphical books that are listed on the GCL website in the curriculum section.  The Book of Revelation actually comes from a later line of Gnostic apocalypses.  All are connected with the ancient shamanistic tradition of the early Hebrews; something in modern times that only Crowley understood and was able to investigate; resulting in his book: [The Vision and the Voice](http://gclvx.org/astronargon/LIBER%20XXX%20AERUM.pdf).

The operating theory in the original shamanistic tradition is that one got on his spiritual chariot (the Merkabah) and ascended (astrally) to the seven heavens (the Hekaloth).  And then in communicating with the Divinities there, would receive information deigned for the spiritual benefit of humanity.  Yet though these visions are well recorded in the ancient documents I listed above, the Hekaloth themselves are only explained in the Zohar.  And so, the next chapters in my reading of the Theosophical Zohar that we can examine, chapters 10-13 will now be offerred up to the list; starting with chapter 10.

**THE DEVACHANIC OR HEAVENLY SPHERES.**

SAID Rabbi Simeon: It is a tradition from the most ancient times that when the Holy One created the world he engraved and impressed on it in letters of brilliant light, the law by which it is sustained and governed. Above, below and on every side of it, it is engraved on every atom that man, by research and discovery, might become wise and conform himself to it as the rule of his life. The world below is, in shape and form, the reflection and copy of the world on high, so that there may be no discontinuity between them, but reciprocally act and react upon each other. This being so, we purpose to show that the same principle or law that operated in the creation of the physical world, operated also in the origin of man, and that both alike are manifestations of one and the same law. That this great fact may be more fully perceived, let us first consider the esoteric meaning of the words, "But they, like Adam, have transgressed the covenant, there have they dealt treacherously against me" (Hos. vi. 7).

The holy nature of the Hebrew alphabet is here re-established as noted earlier in this work and of course, especially in the Sepher Yetzirah.  This is not derided nor ignored by Thelemites, for indeed, Crowley used it to prove the nature of Liber AL vel Legis; leaving the alphabet with its holy status.  And these letters are designed to produce wisdom "by research and discovery," which is the key to Qabalistic exegesis.  The working of the Qabalistic system is that through such research, a mystical insight is developed that in moments produces what is called the 'Aha! Experience'.

But the working of the Merkabah is not mystical; rather, it is magickal in nature and is the shamanistic or astral journey.  In Thelema, the Tree-of-Life is used as the initial skrying matrix as we have explored in our examination of [Liber 231](http://www.thelemicgnosticism.org/aa/liber231.htm).  For those interested in our collective work that are new to this list, please see the [Liber 231 Diary](http://www.amhr.org/231.html) in our archives.  You are of course, welcome to participate in this.  And for that matter, you are also welcome to participate in our [Vision and Voice Discussions](http://www.amhr.org/418.html).  We may easily draw the inference from the above Zoharic text, that is incumbent upon us to do this type of work  in order to draw true wisdom.  Therefore, not only is New Gnosis the proof of the viability of a Magickal Lodge or lineage, it is a necessary function for the practicing Mage.

In the invisible world, (or heaven, Devachan), there are seven spheres or states of existence, in which operate all those principles of life and existence which can only be matters of faith to the generality of mankind as at present constituted. Corresponding to them there are seven spheres or states, appertaining to and surrounding the lower world of humanity. Of these seven spheres, six can be apprehended by the human mind and only by those initiated into the highest mysteries. As the lower spheres belonging to the terrestrial world are formed after the pattern of those of the celestial world, the highest of the terrestrial spheres which comes between them is that which was at first designed by The Holy One as the abode and dwelling place of man in his primeval state of purity and sinlessness. After his expulsion from this Edenic sphere of existence, it became reserved by His Creator for the souls of the righteous in which they might enjoy the happiness of the beatific vision, or divine presence, and take on them the form and appearance of Adam before his fall.

Taking the "form and appearance of Adam before his fall" means the astral form as the Adam Kadmon is the human archetype and not an historical being.  This is the mounting of the Chariot and the beginning of the Great Work as aptly described in Crowley's essay on the Chariot Atu, which we have discussed often enough on this list.

THE FIRST, of these seven lower terrestrial spheres, is that from which proceeds an influence that prepares and qualifies dwellers on the earth plane to acquire a state of perfection, approximate and similar to that which distinguishes angelic beings. In it are found gathered together students of the Good Law, engaged in the study of that secret wisdom and doctrine that is never imparted except to just, upright and unselfish souls, who are admitted therein that they may enjoy a knowledge both of heaven and earth, and thus be better able to meditate on Divine mysteries and become receptive of heavenly delights and enjoyments. It is altogether invisible to ordinary human perception and the way of access to it unknown and undiscoverable save to those who, amidst the afflictions and distress attendant on earth life, render a faithful obedience to the Divine law.

Moral stature and personal integrity are the true beginnings of the work.  The outer or Blue Lodge of Masonry is entirely devoted to this (at least in structure and before the failure of the Order; especially noted by its lack of producing New Gnosis after the production of the Declaration of Independence and formation of the United States...a great Magickal Act that is now threatened with failure and collapse).  For more on this, see my two articles: [Morals & Magickal Integrity](http://www.astronargon.us/Morals%20&%20Magickal%20Integrity.html) and [The Eagle and the Temple](http://www.astronargon.us/Eagle%20&%20Temple.html).

It is written, "A virtuous woman is a crown to her husband" (Prow. xii. 4), in which words there is an occult reference to this sphere which as stated is a subject of faith and not of sight. A man ought therefore always to cleave unto and be faithful unto the Divine within him or his Higher Self and never deviate either to the right or left from its dictates and injunctions through menace or fear which in scripture is termed "the adulterous woman or a woman of fornications." Therefore is it written: "Say unto Wisdom, thou art my sister, and call understanding (binah) thy kinswoman, that they may keep thee from the strange woman, from the stranger which flattereth with her words" (Prow. vii. 4, 5). In this sphere also are gathered the souls of those who have commenced on the upward track or path to the Higher Life, for when they quit and go out of earth life, they rest and abide in it for a period more or lese prolonged, and necessary to prepare them for ascension into the higher or celestial Eden.

For more on this from the Thelemic perspective, let's examine an extract from Crowley's skrying of the 12th Aethyr, called LOE (LOE = {Cancer}{Libra}{Virgo}. These are all aspects of Babalon.):

The charioteer speaks in a low, solemn voice, awe-inspiring, like a large and very distant bell: Let him look upon the cup whose blood is mingled therein, for the wine of the cup is the blood of the saints. Glory unto the Scarlet Woman, Babalon the Mother of Abominations, that rideth upon the Beast, for she hath spilt their blood in every corner of the earth and lo! she hath mingled it in the cup of her whoredom.

With the breath of her kisses hath she fermented it, and it hath become the wine of the Sacrament, the wine of the Sabbath; and in the Holy Assembly hath she poured it out for her worshippers, and they had become drunken thereon, so that face to face they beheld my Father. Thus are they made worthy to become partakers of the Mystery of this holy vessel, for the blood is the life. So sitteth she from age to age, and the righteous are never weary of her kisses, and by her murders and fornications she seduceth the world. Therein is manifested the glory of my Father, who is truth.

(This wine is such that its virtue radiateth through the cup, and I reel under the intoxication of it. And every thought is destroyed by it. It abideth alone, and its name is Compassion. I understand by "Compassion," the sacrament of suffering, partaken by the true worshippers of the Highest. And it is an ecstasy in which there is no trace of pain. Its passivity (=passion) is like the giving-up of the self to the beloved.)

The voice continues: This is the Mystery of Babylon, the Mother of abominations, and this is the mystery of her adulteries, for she hath yielded up herself to everything that liveth, and hath become a partaker in its mystery. And because she hath made herself the servant of each, therefore is she become the mistress of all. Not as yet canst thou comprehend her glory.

Beautiful art thou, O Babylon, and desirable, for thou hast given thyself to everything that liveth, and thy weakness hath subdued their strength**5**. For in that union thou didst understand. Therefore art thou called Understanding, O Babylon, Lady of the Night!

For a greater understanding of the above paragraph, we should consult the 4th chapter of the Book of Lies:

                     PEACHES

Soft and hollow, how thou dost overcome the hard

and full!

It dies, it gives itself; to Thee is the fruit!

Be thou the Bride; thou shalt be the Mother here-

after.

To all impressions thus. Let them not overcome thee;

yet let them breed within thee. The least of the

impressions, come to its perfection, is Pan.

Receive a thousand lovers; thou shalt bear but One

Child.

This child shall be the heir of Fate the Father.

COMMENTARY

Daleth is the Empress of the Tarot, the letter of

Venus, and the title, Peaches, again refers to the Yoni.

The chapter is a counsel to accept all impressions;

it is the formula of the Scarlet woman; but no impression

must be allowed to dominate you, only to fructify you;

just as the artist, seeing an object, does not worship it,

but breeds a masterpiece from it. This process is

exhibited as one aspect of the Great Work. The last

two paragraphs may have some reference to the 13th

Aethyr (see The Vision and The Voice).

This is that which is written, "O my God, in one last rapture let me attain to the union with the many.**6**" For she is Love, and her love is one, and she hath divided the one love into infinite loves, and each love is one, and equal to The One, and therefore is she passed "from the assembly and the law and the enlightenment unto the anarchy of solitude and darkness. For ever thus must she veil the brilliance of Her Self.**7**" O Babylon, Babylon, thou mighty Mother, that ridest upon the crown d beast, let me be drunken upon the wine of thy fornications; let thy kisses wanton me unto death, that even I, thy cup-bearer, may understand.

For a better understanding of the above paragraph, let's refer to Liber VII, Cap. 7 (my comments are in italics as Crowley's are in bold print):

41. Come, O my God, in one last rapture let us attain to the Union with the Many!

**[41-44.] See expl[anation] in Aethyrs.**

*The union of the one (Hadit) with the many (Nuit).*

42. In the silence of Things, in the Night of Forces, beyond the accursed domain of the Three, let us enjoy

our love!

*The Ain Soph Aur is the greater silence and night of forces beyond the Supernal Triad and is the*

*abode of Nuit, Hadit, and Ra-Hoor-Khuit. This is the yew-groves of Yama referred to in LXV,*

*Cap I, vs. 39.*

43. My darling! My darling! away, away beyond the Assembly and the Law and the Enlightenment unto an

Anarchy of solitude and Darkness!

*Again, beyond the Supernals!*

44. For even thus must we veil the brilliance of our Self.

*And so is the L.V.X. within the N.O.X.*

But as this all is for too subtle for me to adequately comment on, I am including Crowley's essay in its entirely, on the Lust Atu for a fitting explanation.

This Trump was formerly called Strength. But it implies far more than strength in the ordinary sense of the word. Technical analysis shows that the Path corresponding to the card is not the Strength of Geburah, but the influence from Chesed upon Geburah, the Path balanced both vertically and horizontally on the Tree of Life (see diagram). For this reason it has been thought better to change the traditional title. Lust implies not only strength, but the joy of strength exercised. It is vigour, and the rapture of vigour.

"Come forth, O children, under the stars, & take your fill of love! I am above you and in you. My ecstasy is in yours. My joy is to see your joy."

"Beauty and strength, leaping laughter and delicious languor, force and fire, are of us."

"I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, O man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this."

"Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath."

"There is a light before thine eyes, O prophet, a light undesired, most desirable.

"I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.

"Thou art exhaust in the voluptuous fulness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm."

This Trump is assigned to the sign of Leo in the Zodiac. It is the Kerub of Fire, and is ruled by the Sun. It is the most powerful of the twelve Zodiacal cards,' and represents the most critical of all the operations of magick and of alchemy. It represents the act of the original marriage as it occurs in nature, as opposed to the more artificial form portrayed in Atu VI; there is in this card no attempt to direct the course of the operation.

The main subject of the card refers to the most ancient collection of legends or fables. It is necessary here to go a little into the magical doctrine of the succession of the Aeons, which is connected with the procession of the Zodiac. Thus, the last Aeon, that of Osiris, is referred to Aries and Libra, as the previous Aeon, that of Isis, was especially connected with the signs of Pisces and Virgo, while the present, that of Horus, is linked with Aquarius and Leo. The central mystery in that past Aeon was that of Incarnation; all the legends of god-men were founded upon some symbolic story of that kind. The essential of all such stories was to deny human fatherhood to the hero or god-man. In most cases, the father is stated to be a god in some animal form, the animal being chosen in accordance with the qualities that the authors of the cult wished to see reproduced in the child.

Thus, Romulus and Remus were twins begotten upon a virgin by the god Mars, and they were suckled by a wolf. On this the whole magical formula of the city Rome was founded.

Reference has already been made in this essay to the legends of Hermes and Dionysus.

The father of Gautama Buddha was said to be an elephant with six tusks, appearing to his mother in a dream.

There is also the legend of the Holy Ghost in the form of a dove, impregnating the Virgin Mary. There is here a reference to the dove of Noah's Ark, bringing glad tidings of the salvation of the world from the waters. (The dwellers in the Ark are the foetus, the waters the amniotic fluid.)

Similar fables are to be found in every religion of the Aeon of Osiris: it is the typical formula of the Dying God.

In this card, therefore, appears the legend of the woman and the lion, or rather lion-serpent. (This card is attributed to the letter Teth, which means a serpent.)

The seers in the early days of the Aeon of Osiris foresaw the Manifestation of this coming Aeon in which we now live, and they regarded it with intense horror and fear, not understanding the precession of the Aeons, and regarding every change as catastrophe. This is the real interpretation of, and the reason for, the diatribes against the Beast and the Scarlet Woman in the XIII, XVII and XVIII-th chapters of the Apocalypse; but on the Tree of Life, the path of Gimel, the Moon, descending from the highest, cuts the path of Teth, Leo, the house of the Sun, so that the Woman in the card may be regarded as a form of the Moon, very fully illuminated by the Sun, and intimately united with him in such wise as to produce, incarnate in human form, the representative or representatives of the Lord of the Aeon.

She rides astride the Beast; in her left hand she holds the reins, representing the passion which unites them. In her right she holds aloft the cup, the Holy Grail aflame with love and death. In this cup are mingled the elements of the sacrament of the Aeon. The *Book of Lies* devotes one chapter to this symbol.

*Waratah-Blossom*

Seven are the veils of the dancing-girl in the harem of IT.  
Seven are the names, and seven are the lamps beside Her bed.  
Seven eunuchs guard Her with drawn swords; No man may come nigh unto Her.  
In Her wine-cup are seven streams of the blood of the Seven Spirits of God.  
Seven are the heads of THE BEAST whereon She rideth.  
The head of an Angel: the head of a Saint: the head of a Poet:  
  the head of an Adulterous Woman: the head of a Man of Valour:  
  the head of a Satyr: and the head of a Lion-Serpent.

Seven letters hath Her holiest name; and it is

This is the Seal upon the Ring that is on the Forefinger of IT:  
and it is the Seal upon the Tombs of them whom She hath slain,.

Here is Wisdom. Let him that hath Understanding count the Number of Our Lady; for it is the Number of a Woman; and Her Number is  
An Hundred and Fifty and Six.

There is a further description in *The Vision and the Voice.*

There is in this card a divine drunkenness or ecstasy. The woman is shown as more than a little drunk, and more than a little mad; and the lion also is aflame with lust. This signifies that the type of energy described is of the primitive, creative order; it is completely independent of the criticism of reason. This card portrays the will of the Aeon. In the background are the bloodless images of the saints, on whom this image travels, for their whole life has been absorbed into the Holy' Grail.

"Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman all power is given. They shall gather my children into their fold; they shall bring the glory of the stars into the hearts of men.

"For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight."

This sacrament is the physical-magical formula for attaining initiation, for the accomplishment of the Great Work. It is in alchemy the process of distillation, operated by internal ferment, and the influence of the Sun and Moon.

Behind the figures of the Beast and his Bride are ten luminous rayed circles; they are the Sephiroth latent and not yet in order, for every new Aeon demands a new system of classification of the Universe.

At the top of the card is shown an emblem of the new light, with ten horns of the Beast, which are serpents, sent forth in every direction to destroy and re-create the world.

Further study of this card may be made by close examination of *Liber XV (Magick,* pp.345 sqq.).

BABALON

[From *The Vision and the Voice*]

In Atu VII, the charioteer bears the Grail, from the Great Mother. Here is the Vision:

"The charioteer speaks in a low, solemn voice, awe-inspiring, like a very large and very distant bell: Let him look upon the cup whose blood is mingled therein, for the wine of the cup is the blood of the saints. Glory unto the Scarlet Woman, Babylon the Mother of Abominations, that rideth upon the Beast, for she hath spilt their blood in every corner of the earth, and lo! she hath mingled it in the cup of her whoredom.

"With the breath of her kisses hath she fermented it, and it hath become the wine of the Sacrament, the wine of the Sabbath; and in the Holy Assembly hath she poured it out for her worshippers, and they have become drunken thereon, so that face to face have they beheld my Father. Thus are they made worthy to become partakers of the Mystery of this holy vessel, for the blood is the life. So sitteth she from age to age, and the righteous are never weary of her kisses, and by her murders and fornications she seduceth the world. Therein is manifested the glory of my Father, who is Truth.

("This wine is such that its virtue radiateth through the cup, and I reel under the intoxication of it. And every thought is destroyed by it. It abideth alone, and its name is Compassion. I understand by 'Compassion' the sacrament of suffering, partaken of by the true worshippers of the Highest. And it is an ecstasy in which there is no trace of pain. Its passivity (=passion) is like the giving-up of the self to the beloved.)

"The voice continues: This is the Mystery of Babylon, the Mother of Abominations, and this is the mystery of her adulteries [The doctrine here set forth is identical with that of the whole Mystery of Perfection understanding itself through experience of all possible Imperfection, as explained elsewhere in this Essay.], for she hath yielded up herself to everything that liveth, and hath become a partaker in its mystery. And because she hath made her self the servant of each, therefore is she become the mistress of all. Not as yet canst thou comprehend her glory.

"Beautiful art thou, O Babylon, and desirable, for thou hast given thyself to everything that liveth, and thy weakness hath subdued their strength. For in that union thou didst understand. Therefore art thou called Understanding, O Babylon, Lady of the Night!

"This is that which is written: 'O my God, in one last rapture let me attain to the union with the many!' For she is Love, and her love is one; and she hath divided the one love into infinite loves, and each love is one, and equal with The One, and therefore is she passed 'from the assembly and the law and the enlightenment unto the anarchy of solitude and darkness. For ever thus must she veil the brilliance of Her self.'

"O Babylon, Babylon, thou mighty Mother, that ridest upon the crownéd beast, let me be drunken upon the wine of thy fornications; let thy kisses wanton me unto death, that even I, thy cup- bearer, may understand.

"Now, through the ruddy glow of the cup, I may perceive far above, and infinitely great, the vision of Babylon. And the Beast whereon she rideth is the Lord of the City of the Pyramids, that I beheld in the fourteenth Aethyr.

"Now that is gone in the glow of the cup, and the Angel saith:

Not as yet mayest thou understand the mystery of the Beast, for it pertaineth not unto the mystery of this Aire, and few that are new- born unto Understanding are capable thereof.

"The cup glows ever brighter and fierier. All my sense is unsteady, being smitten with ecstasy.

"And the Angel sayeth: Blessed are the saints, that their blood is mingled in the cup, and can ;never be separate any more. For Babylon the Beautiful, the Mother of abominations, hath sworn by her holy kteis, whereof every point is a pang, that she will not rest from her adulteries until the blood of everything that liveth is gathered therein, and the wine thereof laid up and matured and consecrated, and worthy to gladden the heart of my Father. For my Father is weary with the stress of eld, and cometh not to her bed. Yet shall this perfect wine be the quintessence, and the elixir; and by the draught thereof shall he renew his youth; and so shall it be eternally, as age by age the worlds do dissolve and change, and the Universe unfoldeth itself as a Rose, and shutteth itself up as the Cross that is bent into the Cube.

"And this is the comedy of Pan, that is played at night in the thick forest. And this is the mystery of Dionysus Zagreus, that is celebrated upon the holy mountain of Kithairon. And this is the secret of the brothers of the Rosy Cross; and this is the heart of the ritual that is accomplished in the Vault of the Adepts that is hidden in the Mountain of the Caverns, even the Holy Mountain Abiegnus.

"And this is the meaning of the Supper of the Passover, the spilling of the blood of the Lamb being a ritual of the Dark Brothers, for they have sealed up the Pylon with blood, lest the Angel of Death should enter therein. Thus do they shut themselves off from the company of the saints. Thus do they keep themselves from compassion and from understanding. Accursed are they, for they shut up their blood in their heart.

"They keep themselves from the kisses of my Mother Babylon, and in their lonely fortresses they pray to the false moon. And they bind themselves together with an oath, and with a great curse. And of their malice they conspire together, and they have power, and mastery, and in their cauldrons do they brew the harsh wine of delusion, mingled with the poison of their selfishness.

"Thus they make war upon the Holy One, sending forth their delusion upon men, and upon everything that liveth. So that their false compassion is called compassion, and their false understanding is called understanding, for this is their most potent spell.

"Yet of their own poison do they perish, and in their lonely fortresses shall they be eaten up by Time that hath cheated them to serve him, and by the mighty devil Choronzon, their master, whose name is the Second Death, for the blood that they have sprinkled on their Pylon, that is a bar against the Angel Death, is the key by which he entereth in."

Returning to the Theosophical Zohar:

In each of the lower spheres are found souls in various and different states of progression each arrayed in garments and vestments corresponding thereto in brightness and color which they continue to wear until they attain unto the angelic state of existence, when they are discarded and thrown away. Ere this however takes place they enjoy the privilege of beholding the denizens of the higher celestial spheres and contemplating the glory of their Lord. Here are found those who, though heathen by birth, embraced and conformed their lives to the good law and from them emanates an aura, so bright that when they ascend, they become invisible to beholders. This sphere is more splendid and glittering than gold or precious stones. Through an opening on one side of it glimpses are obtained of the miserable state and unhappy condition of the inmates of Gehenna or Avitchi, into which they have been hurled by destroying angels, because in earth life they were rebels and disobedient to the good law. Through this same opening, a beam of celestial light penetrates into their dark abode three times daily, when for a short period they enjoy an assuagement of their misery and pain. Again, in this first sphere are upright proselytes such as Obadiah and Onkelos, who are held in honor above others. When any inmate is judged worthy to ascend into a higher sphere he retains the rank that distinguished him from his fellows.

"Spheres" is an obvious reference to the Sefirot on the planetary plane of being; giving us the idea of various levels of consciousness on this plane.  The garments worn in each of these spheres then represents the sheath or body that belongs to that sphere.  From the above information, this first sphere is obviously elemental and belongs to Malkuth, which is immediately above and mingles with the material plane; often called the etheric plane.

THE SECOND SPHERE is more interior than the first and is the abode and resting place of the fathers of humanity. It is illuminated by a light of many variegated colored rays descending from on high and its effulgence is far beyond that emitted by the most glittering diamonds. In it dwell those who were tormented and afflicted in the world yet renounced they not their worship of and trust in The Divine, nor ceased in their service to humanity. There too are those who, at all times and with all their power and strength, hallowed the divine Name, their daily prayer being, "Let His great name be blessed forever and ever." These, dwelling more in the centre of his sphere, are more recipient of the light by which it is illuminated and are better able to catch glimpses of higher and more supernal rays of light which, singly or in combination, flash down from the next higher sphere where abides the Messiah, who occasionally descends in their midst in order to direct and guide them in the path of ascension.

This is the sphere of Yesod and the "variegated colored rays" are the prism of light called as discussed in my article: [The Veil of Qesheth](http://www.astronargon.us/Veil%20of%20Qesheth.html).

THE THIRD SPHERE; in it are assembled those who in earth life were subjects of great suffering and grievous trials, also those who died in early childhood. Here also are those who mourned and sorrowed over the destruction of the Holy Temple and are consoled and strengthened by the Messiah, so that eventually they ascend into the glory and Light of

As discussed in the first sphere, the suffering is a glory; hence, we find here its attainment in the splendor called Hod on the Tree-of-Life.

THE FOURTH SPHERE, which includes those who mourned over the destruction of Jerusalem and were slain by idolatrous nations. When beholding them, and thinking over the miseries they endured, the Messiah weeps sympathetic tears so that the chiefs of the house of David gather round him in order to share in and thus mitigate his sorrow. In it the Messiah abides and dwells and in the time of the new moon his cry ceases not until it is responded to by the voice divine from on high. When he descends and visits the lower spheres, he is girded with garments of dazzling light, the sheen of which radiates in all directions, imparting renewed vigor and energy to those who died and suffered grievously for his sake. Ere he ascends again he arrays himself in a purple robe into which are woven the names of those who were slaughtered by idolaters for and which, after he ascends, are transcribed and impressed on the purple robe of the great king; and there cometh a time, when the Holy One will envelop Himself with it and judge the nations as it is written: "He shall judge amongst the heathen" (Ps. ex. 6). Ere, however, this comes to pass, the Messiah with an aureole of light, and accompanied with hosts of angels in their chariots, visits his martyrs to console and comfort there. Within this same sphere live and dwell the ten famed Rabbis of Israel, Rabbi Akiba and his associates together with others who all acquire here the faculty of beholding the reflection of that transcendently Divine light that no mortal can approach unto, of which it is written: "No eye but thine, oh God, has seen it" (Is. lxiv. 3).

The Sorrow is the Sorrow of the Great Mother, given to Malka the Daughter or lower Shekinah that is the abode of Malkuth.  But here, it is a direct reflection of the higher Shekinah as found in Netzach.  The setup here is for the 'martyrdom' of the lower self so that the higher self might then indwell in full consciousness.

THE FIFTH SPHERE includes all those souls who in earth life repented of their evil ways and attained a state of purity, and with them are those who sacrificed their lives for the glory and honor of God. At its entrance sits Manasseh. the king of Judah, whose repentance The Holy One graciously accepted and restored unto him His divine favor. Here also are they who deeply regretted their deeds of selfishness and evil ere they died, and now enjoy along with the rest, its joys and delights. There comes a time when the celestial light descends from the sphere above, filling every one with that degree of happiness of which he is receptive. It is a sphere of joy so exalted and great, that even the souls of just men made perfect are unable, through its intensity, to enter and abide therein, those servants of the Divine who had attained to the unitive stage in the Higher Life being only admitted into it and occupy the highest rank.

This is of course, Tiphareth, the ultimate sacrifice being made.  It is the College of the Holy Ghost and the College of the Rosy Cross.  The Aspirant has now become the Minor Adept, but is yet a Neophyte on this plane.

THE SIXTH SPHERE is the peculiar abode of these latter and of the most exalted of divine and holy men and women whose love for their Lord proved itself true and lasting. At its entrance are all those who proclaimed the word of the Lord and when the time of ascending higher comes they are the first. At another entry, Abraham, the right hand of the Holy One, is found, and there too is Isaac who was hound upon the altar as a perfect offering unto the Most High. At the third entry is Jacob, surrounded by the chiefs of the twelve tribes each with the halo of the divine Shekina encircling their heads. When the children of Israel suffer affliction, all these patriarchs are likewise afflicted and implore the Shekina to protect them, which then descends and places a crown over Israel that defends them from all trials and troubles. All these six spheres are variously connected with each other.

The Severity (Geburah/Din) of this plane proves the metal of the newly planted Adept; perfecting his or her Adeptship and creating the Major Adept.

THE SEVENTH SPHERE is the complement of all the others and, being the most central, its existence is a subject of faith and not of knowledge to human beings. In this most secret and most interior of the spheres is a most magnificent column of light of many colors, green, white, red and black predominating. Each soul, at the end of each incarnation on earth ascends for a moment into this sphere, and, according to the color that he first beholds, so is he located in the sphere corresponding to it. The mystery of these six spheres is expressed in the word Sheth (six) and occultly alluded to in the first word of holy scripture, Brashith, bra, shith, He created six lower spheres and their corresponding higher antetypes, both being included in this word Brashith.

Chesed is the highest sphere that a human can attain and still be human; it is the sphere of the Exempt Adept and the crown of being.  From here, the leap into the Abyss and if successful, the attainment of Binah and the birthing of a Master of the Temple.  A star is then cast in the heavens and simultaneously, the soul is cast back into its place in the Ruach and reconstituting the physical body from the elemental plane, signified by the colors (green, white, red and black) attributed to Malkuth.

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