

QABALISTIC DOGMA

[This short explanatory article has been specially contributed by an Adept, revered alike for his intellectual gifts and his spiritual attainments by the few to whom he permits himself to be known. Thanks to him would be impossible, but the Editor wishes to express his gratitude to the student who kindly obtained for him the introduction. No liberties have been taken with the MS., even to the retention of the capitals, but the spelling of some Eastern names has been assimilated to the universal alphabet — e.g. Qabalah for Kabbala — with the permission of the author.]

THE Evolution of Things is thus described by the Qabalists.

First is Nothing, or the Absence of Things, אִין, which does not and cannot mean Negatively Existing (if such an Idea can be said to mean anything), as S. Liddell Macgregor Mathers, who misread the Text and stultified the Commentary by the Light of his own Ignorance of Hebrew and Philosophy, pretends in his Translation of v. Rosenroth.

Second is Without Limit מוֹרְ אִין, i.e., Infinite Space.

This is the primal Dualism of Infinity; the infinitely small and the infinitely great. The Clash of these produces a finite positive Idea which happens (see בראשית, *infra*, vol. ii., for a more careful study, though I must not be understood to indorse every Word in our Poet-Philosopher's Thesis) to be Light, אור. This word אור is most important. It symbolises the Universe immediately after Chaos, the Confusion or Clash of the infinite Opposites. א is the Egg of Matter; ו is ♂, the Bull, or Energy-Motion; and ר is the Sun, or organised and moving System of Orbs. The three Letters of אור thus

repeat the three Ideas. The Nature of אור is thus analysed, under the figure of the ten Numbers and the 22 Letters which together compose what the Rosicrucians have diagrammatised under the name of Minutum Mundum. (See Table of Correspondences.) It will be noticed that every Number and Letter has its "Correspondence" in Ideas of every Sort; so that any given Object can be analysed in Terms of the 32. If I see a blue Star, I should regard it as a Manifestation of Chesed, Water, the Moon, Salt the Alchemical Principle, Sagittarius or What not, in respect of its Blueness — one would have to decide which from other Data — and refer it to the XVIIth Key of the Taro in Respect of its Starriness.

The Use of these Attributions is lengthy and various: I cannot dwell upon it: but I will give one Example.

If I wish to visit the Sphere of Geburah, I use the Colours and Forces appropriate: I go there: if the Objects which then appear to my spiritual Vision are harmonious therewith, it is one Test of their Truth.

So also, to construct a Talisman, or to invoke a Spirit.

The methods of discovering Dogma from sacred Words are also numerous and important: I may mention: —

(a) The Doctrine of Sympathies: drawn from the total Numeration of a Word, when identical with, or a Multiple or Submultiple of, or a Metathesis of, that of another Word.

(b) The Method of finding the Least Number of a Word, by adding (and re-adding) the Digits of its total Number, and taking the corresponding Key of the Taro as a Key to the Meaning of the Word.

(c) The Method of Analogies drawn from the Shape of the Letters.

(d) The Method of Deductions drawn from the Meanings and Correspondences of the Letters.

(e) The Method of Acrostics drawn from the Letters. This Mode is only valid for Adepts of the highest Grades, and then under quite exceptional and rare Conditions.

(f) The Method of Transpositions and Transmutations of the Letters, which suggest Analogies, even when they fail to explain in direct Fashion.

All these and their Varieties and Combinations, with some other more abstruse or less important Methods, may be used to unlock the Secret of a Word.

Of course with Powers so wide it is easy for the Partisan to find his favourite Meaning in any Word. Even the formal Proof $0 = 1 = 2 = 3 = 4 = 5 = \dots$
 $\dots = n$ is possible.

But the Adept who worked out this Theorem, with the very Intent to discredit the Qabalistic Mode of Research, was suddenly dumbfounded by the Fact that he had actually stumbled upon the Qabalistic Proof of Pantheism or Monism.

What really happens is that the Adept sits down and performs many useless Tricks with the Figures, without Result.

Suddenly the Lux dawns, and the Problem is solved.

The Rationalist explains this by Inspiration, the superstitious Man by Mathematics.

I give an Example of the Way in which one works. Let us take IAO, one of the "Barbarous Names of Evocation," of which those who have wished to conceal their own glory by adopting the Authority of Zarathustra have said that in the holy Ceremonies it has an ineffable Power.

But what Kind of Power? By the Qabalah we can find out the Force of the Name IAO.

We can spell it in Hebrew יאן or יאן. The Qabalah will even tell us which is the true Way. Let

us however suppose that it is spelt יאו. This adds up to 17.

But first of all it strikes us that I, A, and O are the three Letters associated with the three Letters ה in the great Name of Six Letters, אהיהוה, which combines אהיה with יהוה, Macroprosopus and Microprosopus. Now these feminine Letters ה conceal the "Three Mothers" of the Alphabet, א, מ, and ש. Replace these, and we get אשימוא, which adds up to 358, the Number alike of נחש, the Serpent of Genesis, and the Messiah. We thus look for redeeming Power in IAO, and for the Masculine Aspect of that Power.

Now we will see how that Power works. We have a curious Dictionary, which was made by a very learned Man, in which the Numbers from 1 to 10,000 fill the left hand Column, in Order, and opposite them are written all the sacred or important Words which add up to each Number.

We take this Book, and look at 17. We find that 17 is the number of Squares in the Swastika, which is the Whirling Disk or Thunderbolt. Also there is חוגג, a Circle or Orbit; זוד, to seethe or boil; and some other Words, which we will neglect in this Example, though we should not dare to do so if we were really trying to find out a Thing we none of us knew. To help our Deduction about Redemption, too, we find חדה, to brighten or make glad.

We also work in another Way. I is the Straight Line or Central Pillar of the Temple of Life; also it stands for Unity, and for the Generative Force. A is the Pentagram, which means the Will of Man working Redemption. O is the Circle from which everything came, also Nothingness, and the Female, who absorbs the Male. The Progress of the Name shows then the Way from Life to Nirvana by means of the Will: and is a Hieroglyph of the Great Work.

Look at all our Meanings! Every one shows that the Name, if it has any Power at all, and that we must try, has the power to redeem us from the Love of Life which is the Cause of Life, by its masculine Whirlings, and to gladden us and to bring us to the Bosom of the Great Mother, Death.

Before what is known as the Equinox of the gods, a little while ago, there was an initiated Formula which expressed these Ideas to the Wise. As these Formulas are done with, it is of no Consequence if I reveal them. Truth is not eternal, any more than God; and it would be but a poor God that could not and did not alter his Ways at his Pleasure.

This formula was used to open the Vault of the Mystic Mountain of Abiegnus, within which lay (so the Ceremony of Initiation supposed) the Body of our Father Christian Rosen Creutz, to be discovered by the Brethren with the Postulant as said in the Book called Fama Fraternitatis.

There are three Officers, and they repeat the Analysis of the Word as follows: —

Chief. Let us analyse the Key Word — I.

2nd. N.

3rd. R.

All. I.

Chief. Yod. י

2nd. Nun. נ

3rd. Resh. ר

All. Yod. י

Chief. Virgo (♍) Isis, Mighty Mother.

2nd. Scorpio (♏) Apophis, Destroyer.

3rd. Sol (☉) Osiris, slain and risen.

All. Isis, Apophis, Osiris, IAO.

All spread Arms as if on a Cross, and say: —

The Sign of Osiris slain!

Chief bows his Head to the Left, raises his Right Arm, and lowers his Left, keeping the Elbow at right Angles, thus forming the Letter L (also the Swastika).

The Sign of the Mourning of Isis.

2nd. With erect Head, raises his Arms to form a V (but really to form the triple Tongue of Flame, the Spirit), and says: —

The Sign of Apophis and Typhon.

3rd. Bows his Head and crosses his Arms on his Breast (to form the Pentagram).

The Sign of Osiris risen.

All give the Sign of the Cross, and say: —

L.V.X.

Then the Sign of Osiris risen, and say: —

Lux, the Light of the Cross.

This Formula, on which one may meditate for Years without exhausting its wonderful Harmonies, gives an excellent Idea of the Way in which Qabalistic Analysis is conducted.

First, the Letters have been written in Hebrew Characters.

Then the Attributions of them to the Zodiac and to the Planets are substituted, and the Names of Egyptian Gods belonging to these are invoked.

The Christian Idea of I.N.R.I. is confirmed by these, while their Initials form the sacred Word of the Gnostics. That is, IAO. From the Character of the Deities and their Functions are deduced their

Signs, and these are found to signal (as it were) the Word Lux (אור,) which itself is contained in the Cross.

A careful Study of these Ideas, and of the Table of Correspondences, which one of our English Brethren is making, will enable him to discover a very great Deal of Matter for Thought in these Poems which an untutored Person would pass by.

To return to the general Dogma of the Qabalists.

The Figure of Minutum Mundum will show how they suppose one Quality to proceed from the last, first in the pure God-World Atziluth, then in the Angel-World Briah, and so on down to the Demon-Worlds, which are however not thus organised. They are rather Material that was shed off in the Course of Evolution, like the Sloughs of a Serpent, from which comes their Names of Shells, or Husks.

Apart from silly Questions as to whether the Order of Emanations is confirmed by Palaeontology, a Question it is quite incompetent to discuss, there is no Doubt the Sephiroth are types of Evolution as opposed to Catastrophe and Creation.

The great Charge against this Philosophy is founded on its alleged Affinities with Scholastic Realism. But the Charge is not very true. No Doubt but they did suppose vast Storehouses of "Things of one Kind" from which, pure or mingled, all other things did proceed.

Since א, a Camel, refers to the Moon, they did say that a Camel and the Moon were sympathetic, and came, that Part of them, from a common Principle: and that a Camel being yellow brown, it partook of the Earth Nature, to which that Colour is given.

Thence they said that by taking all the Natures involved, and by blending them in the just Proportions, one might have a Camel.

But this is no more than is said by the Upholders of the Atomic Theory.

They have their Storehouses of Carbon, Oxygen, and such (not in one Place, but no more is Geburah in one Place), and what is Organic Chemistry but the Production of useful Compounds whose Nature is deduced absolutely from theoretical Considerations long before it is ever produced in the Laboratory?

The difference, you will say, is that the Qabalists maintain a Mind of each Kind behind each Class of Things of one Kind; but so did Berkeley, and his Argument in that Respect is, as the great Huxley showed, irrefragable. For by the Universe I mean the Sensible; any other is Not to be Known; and the Sensible is dependent upon Mind. Nay, though the Sensible is said to be an Argument of an Universe Insensible, the latter becomes sensible to Mind as soon as the Argument is accepted, and disappears with its Rejection.

Nor is the Qabalah dependent upon its Realism, and its Application to the Works magical — but I am defending a Philosophy which I was asked to describe, and this is not lawful.

A great Deal may be learned from the Translation of the Zohar by S. Liddell Macgregor Mathers, and his Introduction thereto, though for those who have Latin and some acquaintance with Hebrew it is better to study the Kabbala Denudata of Knorr von Rosenroth, in Despite of the heavy Price; for the Translator has distorted the Text and its Comment to suit his belief in the supreme Personal God, and in that degraded Form of the Doctrine of Feminism which is so popular with the Emasculate.

The Sephiroth are grouped in various Ways. There is a Superior Triad or Trinity; a Hexad; and Malkuth: the Crown, the Father, and the Mother; the Son or King; and the Bride.

Also, a Division into seven Palaces, seven Planes, three Pillars or Columns: and the like.

The Flashing Sword follows the Course of the numbers and the Serpent Nechushtan or of Wisdom crawls up the Paths which join them upon the Tree of Life, namely the Letters.

It is important to explain the position of Daath or Knowledge upon the Tree. It is called the Child of Chokmah and Binah, but it hath no Place. But it is really the Apex of a Pyramid of which the three first Numbers form the Base.

Now the Tree, or Minutum Mundum, is a Figure in a Plane of a solid Universe. Daath, being above the Plane, is therefore a Figure of a force in four Dimensions, and thus it is the Object of the Magnum Opus. The three Paths which connect it with the First Trinity are the three lost Letters or Fathers of the Hebrew Alphabet.

In Daath is said to be the Head of the great Serpent Nechesh or Leviathan, called Evil to conceal its Holiness. נחש = 358 = משיח, the Messiah or Redeemer, and לויתן = 496 = מלכות, the Bride. It is identical with the Kundalini of the Hindu Philosophy, the Kwan-se-on of the Mongolian Peoples, and means the magical Force in Man, which is the sexual force applied to the Brain, Heart, and other Organs, and redeemeth him.

The gradual Disclosure of these magical Secrets to the Poet may be traced in these Volumes, which it has been my Privilege to be asked to explain. It has been impossible to do more than place in the Hands of any intelligent Person the Keys which will permit him to unlock the many Beautiful Chambers of holiness in these Palaces and Gardens of Beauty and Pleasure.