

The Book Of Tokens

Tarot Meditations

Paul Foster Case

THE MEDITATION ON ALEPH

1 I AM,
Without beginning, without end,
Older than night or day,
Younger than the babe new-born,
Brighter than light,
Darker than darkness,
Beyond all things and creatures,
Yet fixed in the heart of every one.

2 From me the shining worlds flow forth,
To me all at last return,
Yet to me neither men nor angels
May draw nigh,
For I am known only to myself.

Ever the same is mine inmost being;
Absolutely one, complete, whole, perfect;
Always itself;
Eternal, infinite, ultimate;
Formless, indivisible, changeless.

3 Of all existences I am the source,
The continuation, and the end.
I am the germ,
I am the growth,
I am the decay.

All things and creatures I send forth;
I support them while yet they stand without;
And when the dream of separation ends,
I cause their return unto myself.

I am the Life,
And the Wheel of the Law,
And the Way that leadeth to the Beyond.
There is none else.

4 I am the Fire of Mind
Which divideth itself
Into the Superior and Inferior natures,
And putteth on a robe of flesh
To come down.

I am the vital principle of all that is.
Nothing is that does not live,
And of that life I am the source.

As it is written:
“First the stone,
Then the plant,
Then the animal,
And then the man.”

But before the stone, I am the FIRE,
Distributed equally in space,
Nowhere absent, filling all.
And before the Fire, hidden within it,
I am the pure KNOWING
Whence all forms flow forth.

5 Apart from me
 There is neither wisdom,
 Nor knowledge, nor understanding.
Into every state of knowledge do I enter,
Into false knowledge as well as into true,
So that I am not less the ignorance of the deluded
Than the wisdom of the sage.
For what thou callest ignorance and folly
Is my pure knowing,
Imperfectly expressed
Through an uncompleted image
Of my divine perfection.

 Woe unto them
Who condemn these my works unfinished!
Behold, they who presume to judge
Are themselves incomplete.
Through many a fiery trial of sorrow
 Must they pass,
Ere the clear beauty of my wisdom
May shine from out their hearts,
 Like unto a light
Burning in a lamp of alabaster.

6 I am the doer of all.
Nothing moveth but by my power.

 Mine is the healing influence
 Flowing down from consecrated hands,
 Mine the venom of the adder's fang.
 Nothing falleth but by me
 And in whatsoever riseth
 Mine is the power that lifteth up.

7 My presence is the substance of all things.
I am the virgin snow on mountain heights;
I am the fruitful loam in valley depths.
I am the gold and silver of the temple vessels;
I am the mire on sandals left by the faithful
 at the temple gate.
See me and regard me equally in all,
O Israel, And thou shalt see indeed.

8 For seeing thus, shalt thou see, too,
That nothing is, or can be, my antagonist
 All, and in all
 Shall I fight myself?
What hath power to limit or defeat
The very source of power?

 Know then, that all thy sense of conflict
 Is but the shadow-play of ignorance.
 Wait with patience on me, thy Lord,

And in my appointed time
Will I make clear what now is dark,
And show before thee, straight and true,
 A path of safety
In the very place where now an abyss of terror
Seems to open at thy feet.

9 I am the beginning of all beginnings,
Checked by neither time nor space,
Held by no bonds of name or form.
 Present everywhere,
Centering the full perfection
Of mine exhaustless power,
I am thy Lord, O Israel,
And Lord of countless hosts.
Seek me in the Holy of Holies,
In the heart of the true Temple,
On the Holy Mountain.
Behold, I am with thee always,
And I never sleep.

10 I am the Height above all heights.
My descent reacheth likewise below all depths.
Yet am I poised forever between Height and Depth
 In perfect balance.
Consider me under the aspect of ALEPH;
There shalt thou find both Height and Depth
And the path also which joineth them
 For descent and return.

11 ALEPH in truth am I,
 The OX of solar fire
Whose radiance lighteth all the world,
Whose life-breath ebbeth and floweth
In creatures great and small,
Whose power taketh form
In all the acts of men, of beasts, of plants,
Yea, and of things which seem inanimate, as well.

ALEPH am I, the patient burden-bearer,
Strong to carry the heavy load of the manifest.

ALEPH am I, the Eternal Worker,
By whose might all fields are tilled,
And from whose life all seeds
Derive their growth and increase.

ALEPH am I,
The First and the Root.
From mine unfathomable Will
The universe hath its beginning.
In my boundless Wisdom
Are the types and patterns of all things.

 Before all worlds I WAS;
 In all worlds I AM;
And when worlds are but a memory,
 I SHALL BE.

COMMENT ON ALEPH



A L E P H, pronounced awlef.

Transcribed as “A”.

The number 1.

Meaning: Ox.

The Fiery Intelligence.

1 Throughout this text the proper name “Israel” should be understood as applying to the spiritual Israel. This name means “He shall rule as God”, and thus the text is addressed to all who, by identifying themselves with the Divine Will, become unobstructed channels for its expression. Thus they truly live the Divine Life, and consequently share in the Divine Rulership.

2 “To me neither men nor angels may draw nigh”. Nothing conscious of separateness can approach the Reality of the Absolute. When all at last return to the One, the differences that constitute various classes, such as plants, animals, men, and angels, will vanish.

4 “I am the vital principle of all that is.” This is a reference to the attribution of Ruach to the letter ALEPH. The Hebrew Ruach is analogous to Sanskrit Prana, Greek Pneuma, and Latin Spiritus. Every one of these words means Breath, and every one means Life. The meditation says emphatically that this Life-Breath animates even those forms which are commonly regarded as being lifeless.

5 The phrase “my works unfinished” is a key to the whole philosophy of good and evil running through these meditations. In the thought of the

author, we live in a dynamic, growing organism, which we call “the universe”. The purpose for which that organism has been projected into relative manifestation is not yet fully achieved. It is not a finished mechanism, a thing made, once and for all. Rather it is a living Being, whose life includes innumerable lesser lives and lesser degrees of knowledge.

THE MEDITATION ON BETH

- 1 ONE, and One only, am I in essence;
Changeless, indivisible;
Concealing within my being
The Ten Lights of divine emanation.
- In this, mine unalterable unity,
Am I supreme,
And none is equal unto me.
Yet though I myself remain unchanged
Throughout eternity,
My power doth manifest itself in ceaseless change
- 2 They err who speak of my changelessness in essence
As if it were fixity in operation.
That which changeth not is mine own nature,
But this includeth the possibility
Of infinite diversity in ways and works.
- 3 For the uninstructed this is a stumbling-block
Confused by words of double meaning,
They perceive not that this, mine immutable nature,
Is an essence whose first ground is Life,
And not mere Being.

Thou knowest me not, O Israel,
If thou regardest me only as "He who IS."
They know me indeed who know
That I am "He who LIVETH."

I am Life itself,
And without Mind there is no Life.
I am the essence of Mind,
And the essence of mind is Will.
Of my Will all created wills are but reflections,
And the essence of that Will ——
What is it but Desire?

I am Life eternal,
And I am the eternal longing for manifestation,
Because of which I bring forth the shining worlds.
For this do I divide myself, becoming two.

- 4 Of these two, the first is the CROWN of my Primal Will.
This, my superior nature, standeth above the world,
Which floweth forth from mine act of knowing.
Yet even the superior nature
Is to mine inmost essence as something outside,
And therefore is it to me as BETH, my House.
For I am within it,
And it is an emanation from me.
Nevertheless, I fill my dwelling-place.
Hence it is written that the Supreme
Is distinguished from the Crown by name only.

5 In my supreme abode stand I as the Onlooker.
Because of mine unwavering contemplation
The stream of manifestation continueth on its course.

Whatsoever existeth
Hath its beginning in my Will,
Continueth in my Will,
And by my Will cometh at last to its appointed end.
Than this, indeed, there is no other will
 In all the universe,
Yet in it do all creatures have a part.

6 From my substance all things derive their substance,
And all that hath form
Is built from my four-fold elemental manifestation.
Four are the subtle principles
Which the wise conceal from the uninitiate by the names:
 FIRE, WATER, AIR, and EARTH.

In endless variety of mixture and proportion,
Directed by my Will,
These mingle together for the production of forms.
They are transmutations of a single essence,
And from their mingling are brought forth all things.

Watching thus the multiplicity of existences
Proceeding from my single essence,
I understand them in all their relations.
I perceive that their beginning, middle, and end
 Is in truth myself.

Thus do I see that all things,
Whatsoever their appearance,
Because they spring from mine own nature
 Are grounded in goodness.

7 My superior nature is reflected also
In the mind of man, created in mine image.
Know me thus as the source of all true will.
Know me also as the power to perceive objects
 As having the appearance
 Of standing outside and apart from
 Him who regardeth them.
That in thee which so perceiveth objects,
Which giveth the power to distinguish between them,
Which revealeth them unto thee
In their relations to each other and to thyself,
And enableth thee to search out
The laws of their reciprocal action, ——
Know this to be identical with my superior nature.

Wherever this power acteth,
Whether in low forms or in high,
 I only am its source,
 And I the Knower.

Not thine, but mine, is the power of attention,
Of observation, of discovery,
Of the discerning of sequence in the operation of nature.
In all this, and in the power of discrimination,
My superior nature worketh through thee.

8 Happy art thou if thou canst grasp this truth.
For then, understanding that not thy weak self,
But my all-knowing Mind,
Looketh out upon the world through thine eyes,
Shalt thou have faith to *let* me see.

Then shalt thou overcome the evil of thy senses
By devoting them wholly to my use.

Not thou, but I,
Shall then discern the weight and shape and texture
Of the things thou touchest.

Not thine, but mine,
Shall be the knowledge of scent and savour
Gained through nose and tongue.
And when I use thine ears for hearing,
They shall be attuned to sweetest harmonies,
Where now they are assailed by strident discord.

So shalt thou become a partaker
In the bliss of mine experience of the universe,
A joy unknown to those of unperfected soul
Whose time of realization is not yet at hand.

COMMENT ON BETH



B E T H, pronounced bayth.

Transcribed as “B”.

The number 2.

Meaning: House.

The Transparent Intelligence.

1 The ten “lights” are the ten Sephiroth, represented by the circles on the diagram of the Tree of Life used as a frontispiece in this volume. Their names are:

1. KETHER, the Crown, or Primal Will;
2. CHOKMAH, Wisdom;
3. BINAH, Understanding;
4. CHESED, Mercy;
5. GEBURAH, Strength, or Severity;
6. TIPHARETH, Beauty;
7. NETZACH, Victory;
8. HOD, Splendor;
9. YESOD, Foundation;
10. MALKUTH, Kingdom.

The second, fourth and seventh Sephiroth form the Pillar of Mercy, named after the fourth Sephirah. Opposed to them, yet their complements, are the third, fifth and eighth Sephiroth, which form the Pillar of Severity, named after the fifth Sephirah. The middle pillar, composed of

the first, sixth, ninth and tenth Sephiroth, is named the Pillar of Mildness. The ten Sephiroth are also divided into a Supernal Triad, which includes the first three, and a Heptad, which includes the Sephiroth from CHESED to MALKUTH. This Heptad is the basis for many septenary schemes to be found in the literature of occultism. Yet always behind the Seven, and beyond it, is the Supernal Triad, for, as the Book of Formation tells us, the Lights of Emanation are “Ten and not Nine, Ten and not Eleven”; that is, neither more nor less than Ten.

3 “I am the eternal longing”. This is an example of the author’s use of Gematria, the Qabalistic method of establishing identities of meaning between words of the same number. Each Hebrew letter is also a number. The number of a word is the sum of the numeral values of its letters. The Hebrew for “longing” is *Tahavaw*, Th A V H, and the number of this word is 412, equivalent to that of the letter-name BETH, B I Th.

The “inmost essence” mentioned in this paragraph is En Soph Aur, A I N S V P A V R, the Limitless Light. In the philosophy of the Qabalah, *En Soph Aur* is held to subsist throughout eternity, and is regarded as being THAT which precedes all manifestation. Hence, although KETHER, the Crown, or Primal Will, is the first among the Lights of Emanation, it is secondary in the order of thought to the Limitless Light. Therefore KETHER is here compared to a HOUSE for that Light, and as HOUSE is the name of the second letter, which also has the value of 2, the Qabalistic ideas just explained are truly represented by that letter and its number.

5 & 6 These two sections of the meditation should be compared with the symbolism of the first Tarot Key. The Magician is obviously the On-looker, and he corresponds to the “superior nature”. The four subtle principles mentioned in the sixth section are also shown in the symbolism

of this Key, as the implements on the table. The Wand is the element of FIRE. The Cup stands for the element of WATER. The Sword is a symbol of AIR. The Coin or Pentacle represents the element of EARTH. Note well that the text says “the wise conceal” the true “principles” under the names of the elements of ancient physics.

THE MEDITATION ON GIMEL

1 THOU has seen, O Israel,
How, for the sake of creation,
The One Life that I am
Seemeth to divide itself,
Becoming two.
Of these two, I have made known to thee
My superior nature, the Crown of Primal Will
Wherein I have my supreme abode.

Hearken now,
While I expound the mystery of mine inferior nature,
Which standeth in the Tree of Life
As the Sefirah of Wisdom.

2 Forget not that these two,
Though they be named superior and inferior,
Are in truth of equal rank.
As it is written:
“That which is below is as that which is above,
And that which is above is as that which is below.”
Be thou not led astray by their false doctrine
Who ascribe to the inferior nature
Somewhat less of power and worth
Than inhereth in the superior.
The two are as the pans of a balance.
Each hath its own peculiar quality.

Each hath its appointed sphere of operation.
One cometh not before the other,
But together they exist
From everlasting to everlasting.

3 Mine inferior nature is the universal substance,
The divine mirror
Wherein I, who dwell at the heart of all things,
Am reflected to myself.

To the uninstructed, therefore,
Who mistake the reflection for that which is reflected,
My secondary nature seemeth to be more interior
Than the Primal Will.
This error may be likened to the illusion which ariseth
When one seeth a room reflected in a glass,
And thinketh he seeth the room itself.
For though what presenteth itself in the mirror of
Wisdom is internal,
The medium of reflection hath its place in the without,
In the realm of secondary and created things.

4 As the substance whence all forms arise,
The vehicle of my divine essence,
Mine inferior nature is to the superior
As is passive to active,
As woman to man,
As Eve to Adam.
Yet to every Light of Emanation

Proceeding from it on the Tree of Life
Doth this same Wisdom stand as Root and Source.
Hence in the Scripture is Wisdom spoken of as a woman,
As when it is said,
“Wisdom hath builded her a house”;
But elsewhere to this same Wisdom
The wise assign the title AB, the Father.
Never is the heavenly Wisdom known as Mother,
For She is the virgin substance of all things,
Whose purity naught can defile.

- 5 Remember now that I myself am the pure KNOWING
Whence all manifestation ariseth.
Recall to mind that my superior nature
is the Primal Will, the Eternal Watcher,
Under whose regard the stream of creation floweth.
The substance of the stream is the inferior nature,
Wherein I see innumerable images of myself.
These be all things and creatures, great and small.

Whatever existeth
Is as a ripple on the surface of the stream,
But all are of the one substance.
Thus all share in the peculiar quality
Of the stream itself,
Which is the mirror of myself to myself,
The root of all remembrance.

- 6 Creation is the record of mine ever-changing manifestation.
All things bear the imprint of the history of the universe.
Nothing of mine activity escapeth this record.
In it do men share, because they, too,
Are parts of the stream of mine inferior nature.
Thus are they partakers in my perfect recollection,
Which is the source of all memories,
And the root of all the wisdom of mankind.

- 7 All wisdom, therefore,
Is summed up in knowledge of me.
To gain this is the aim of all research,
Of all works, of all devotion.
From knowledge of me cometh the lesser knowledge
Of the things which I have brought forth.

Of no avail is this lesser knowledge
Unless it be founded upon the knowledge
Of my superior and inferior natures.

Hence it is written:
“Remember now thy creator in the days of thy youth,
And thy days shall be long.”
To keep me in vivid remembrance is to unite thyself
To the subtle principle of Life Eternal.

- 8 Mine inferior nature is the bond of union
Between myself and all created beings.
Hence it is likened to GIMEL, the camel,

Which bringeth a man safe
Through desert wastes from city to city.
Again it is likened to GIMEL
Because the camel beareth rich and costly merchandise.
And again, for that the camel betokeneth
 Travel and communication,
Being thus a symbol of change,
And of the flux and mingling of ideas
Borne upon the stream of memory.

Happy is he who bestrideth
This camel of mine inferior nature
Which bringeth them who learn the secret of its mastery
 Unto me, their Lord.
A task most difficult and laborious
Is the conquest of the power of recollection.
Strength and courage and patience must they have
 Who would gain this victory;
But these shall be as kings and princes in this world,
And even as gods in the world to come.

COMMENT ON GIMEL



G I M E L, pronounced *geemel* (hard “g”).
Transcribed as “G”.
The number 3.
Meaning: Camel.
The Uniting Intelligence.

1 On the Tree of Life the path of the letter GIMEL joins KETHER to TIPHARETH. But in the meditation GIMEL is referred correctly to CHOKMAH, the second Sephirah, because the letter-name, GIMEL, G M L, adds up to 73 and this is the value of the noun *Chokmah*, Ch K M H, “wisdom”. There are even profounder reasons for the identification of GIMEL with CHOKMAH, which cannot be included in this brief commentary.

2 The quotation is from the *Emerald Tablet*, supposed to have been written by Hermes Trismegistus, and is one of the evidences that our author is one of the later Qabalists. In the Qabalah, the direction *Below* is attributed to GIMEL, and *Above* to BETH. Philosophically they refer to the superior and inferior natures of the one Life, as described in the meditations. The doctrine here is so closely allied to that of the *Bhagavad-Gita* as to suggest that our author may have met one of the wandering Hindu philosophers.

4 Compare the words of this paragraph with the symbols of Key 2, the High Priestess. The phrase, “whose purity naught can defile”, means that no matter how many the forms developed from it, the virgin substance is

itself unchanged. Like water, which holds matter in suspension or solution, this substance remains ever itself. Here is one key to the alchemical mystery of the First Matter. Here, too, one may find a clue to the inner significance of the Virgin-myths of all religions.

THE MEDITATION ON DALETH

- 1 I AM the Door of Life,
The passage from the world of ideas
Into the world of form.
Expressing myself, I take form in substance,
But the power which worketh in that substance
Is the sovereign force of mine outflowing ideas.

- 2 Consider well, O Israel,
The knowledge of me which thou hast
In the sacred letters.
For with them, even as it is written,
Hath the universe been created.

- 3 In ALEPH
I present myself as the source of Life Eternal,
Self-dedicated to bearing the heavy burden of creation

In BETH
Thou seest me as the Primal Will,
Which, fixing beforehand
The boundaries of the universe,
Maketh mine own Being
The dwelling-place of all creatures.

As it is written:
Lord, thou hast been our dwelling-place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world.”

In GIMEL
Appeareth my perfect Wisdom,
Which uniteth all seeming contraries,
And establisheth throughout creation
The balance of warring forces.

4 Now, as DALETH,
I present myself as the Portal
Through which Life, Eternal and Unbounded,
Entereth the realm of temporal and limited creation.

The great Door is BINAH,
And BINAH is AIMA,
The fruitful Mother of all living.
She is the “desirable one,” the “precious thing,”
More to be sought after than rubies and fine gold.

She is both “Father” and “Mother,”
For her fruitfulness
Cometh from the YOD of the Supernal Wisdom.

5 She is the Thought,
Which spinneth the plan of existence,
That web of manifestation
Which entangleth the minds of fools,
And giveth understanding to the wise
Who know the secret of its mystery.

In her is concealed the plentitude of Tetragrammaton,
And hidden in that Door of Perplexity
Is the Son, who is from all and among all.

6 This is the Gateway of life and form.
Yet through it come also death and conflict,
Even as it is shown in the numbering of DALETH.
For D L Th, being 434, is also 11,
And 11 is the half, or division, of 22,
Which representeth the whole circle of creation.
Therefore is the Door a cause of separation,
And of the setting of one part against another;
And for this is it written that the Lord is a “man of war,”
For in this saying is D L Th, DALETH, concealed.

7 I am the knowledge of the wise,
And in me the ignorance of the foolish hath its root.
From me come forth all conditions ——
The evil as well as the good.
Without the setting of metes and bounds
There is no bringing forth,
And thus there can be no creation without seeming evil.

8 Creation hath its origin in life unlimited,
Yet for the sake of manifestation
Doth that life descend into the appearance
 Of Time and Place,
And that which hath neither end nor beginning
Appeareth to be born,
And to be brought at last to death.

Deluded by this appearance are those ignorant ones
In whom the light of my wisdom hath not yet dawned.
From their delusion springeth a false desire,
And from that false desire is generated unrighteous action.

Yet nothing is performed save by my power,
And I am the real Actor in these deluded ones,
 As truly as in any sage.
From the fires of pain and suffering
Kindled by their ignorance,

In my good time shall they come forth,
Cleansed from the dross of illusion,
Resplendent images of my golden self.

9 My creative power is the projection of myself,
And produceth the semblance of another;
 But know, O Israel,
That besides me there is none other.
I only am the Knower and the Actor,
 The one I AM,
Whether alone and unmanifest,

Or appearing in the multiplicity of created things.

10 The primal force of mine ideas
Dwelleth continually in ATZILUTH.
Thence it floweth forth into the three lower worlds
Through the Door of Understanding.
 As it is written:
“By understanding hath he established the heavens.”

I am the fruitful womb
Whence all creatures have their birth.
 I am the Mother of mothers.
Hence it is commanded:
“Honour thy father and thy mother;
That thy days may be long
Upon the land which the Lord thy God giveth thee.”

For I, who am thy Father, am thy Mother also;
And if thou honourest me, the Giver of Life,
Then shalt thou triumph at the last,
 Even over death.

COMMENT ON DALETH



D A L E T H, pronounced dawleth.

Transcribed as “D”.

The number 4.

Meaning: Door.

The Luminous Intelligence.

1 DALETH is the sign of the combined action of KETHER and CHOKMAH, or 1 and 2, expressed in 3. Thus the ancient Hebrew character for DALETH was a triangle, although the value of the letter is 4. The values of the letters apparently conflict with the numbers of the Sephiroth and with those of the Tarot Keys to which the letters are assigned; but 1 in the alphabet is the original ONE without a second. In our numerals this Absolute Unity is expressed by the sign 0. Our figure 1 stands for the first emanation, which implies the duad and also the triad.

KETHER, 1, is BETH, the HOUSE of *En Soph Aur*, and BETH is 2 in the alphabet; but BETH is also assigned to the Magician, or 1, which is the first of the Tarot sequence, because 0, the Fool, symbol of pure Spirit and the No-number, really precedes the idea of relative unity represented by 1. Yet the No-number, or 0, also follows every number, just as the Hindus say that ether, or Akasha, intervenes between each two manifested elements. The logical place for 0 in a definite series is before 1, but it is also the reality manifested as 1, or as any other number, and that which may be thought of as subsisting between any two consecutive numbers. Even in common parlance this is true. If we ask, “What comes between 1 and 2?” the correct answer is, of course, “Nothing”.

2 The idea that the universe is created with the letters of the alphabet is a commonplace of Qabalistic doctrine. It is found also in Hindu teaching. (See *The Serpent Power* and *Shakti and Shakta*, by Arthur Avalon). What is meant is that the powers designated by the letters are the building-forces of the cosmos.

4 BINAH, Understanding, is named A I M A, the Mother. In this paragraph she is called “the desirable one” or “the precious thing”, because the number of the word A I M A is 52, and this is also the number of the noun Ch M D, *Khamad*, which means “something desirable, an object of delight”.

The Sephirah BINAH is “both Father and Mother” because:

1. The word A I M A is formed from another noun, A M A, signifying “the dark, sterile Mother”, by the interpolation of the letter YOD, I, between the first and second letters of A M A. YOD is called the paternal letter, not only because its name, the Hand, is a euphemism for the phallus, but also because it is the characteristic letter of the Sephirah CHOKMAH, in Qabalistic philosophy, and CHOKMAH is named AB, the Father.

2. A I M A is the number 52, and this is the value of the particular Divine Name associated with Fatherhood, when the Name is “written in its plentitude”; that is, with the full letter-names instead of the single characters, thus:
IVD HH VV HH. This also explains the meaning of the line, “In her is concealed the plentitude of Tetragrammaton”, for Tetragrammaton is the Qabalistic designation of the four-lettered Divine Name, I H V H.

Door of perplexity” refers to the letter-name DALETH, signifying “Door”. Perplexity, because to DALETH Qabalists attribute the pair of opposites, Wisdom and Folly. It is said that the Son is hidden in her because the value of the noun B N, *Ben*, Son, is 52, the same as the number of AIMA. And, again, since DALETH is here identified with BINAH, the text refers also to the Qabalistic doctrine that in BINAH are concealed both the Father and the Son, because BINAH is spelt B I N H, so that this noun contains YOD, I, the letter of the Father, HEH, H, the letter of the Mother, and B N, *Ben*, the name of the Son.

6 Adding the digits of 434 gives us 11. In the Qabalah the number 22 represents the whole circle of creation because it is the number of letters in the alphabet. Thus the *Book of Formation* says: “Twenty-two basal letters: He designed them, He formed them, He purified them, He weighed them, and He exchanged them, each one with all; He formed by means of them the whole creation and everything that should be created (subsequently) “—*Book of Formation*, 1: 2, Stenring’s translation. Hence D L Th, 434, is held by our author to be a symbol of division, just as a door divides what is outside a house from what is within, because 434 digits to 11, the half of 22.

The letter-name, D L Th, is concealed in the saying, “the Lord is a man of war”, because the Hebrew for “Man of War”, used in Exodus 15 : 3, is *Ish milkhamah*, A I Sh M L Ch M H, which has the value 434, the same as the letter-name.

ATZILUTH is the highest of the four Qabalistic “worlds”. It is the Archetypal World, practically the same as Plato’s World of Ideas. Below it is BRIAH, the Creative World, or world of mental patterns. Below BRIAH is YETZIRAH, the World of Formation, or plane of invisible

forces. The fourth, and lowest plane is ASSIAH, the Material World, or world of action and things.

THE MEDITATION ON HEH

- 1 IN whatsoever object thou perceivest,
 Know me as the Essence,
 As the Idea,
 And as the Interior Nature.
Because of this the wise come easily to me
 By many paths,
Yet in truth these different roads
 Are but a single Way.
- If thou canst penetrate into the nature
 Of the simplest thing,
There thou shalt find me.
This is the key to the mystery of the sacred letters.
Fix thy mind on the object set before thee by any letter,
And hold thy thought to meditate thereon.
Then shall the inner nature of that object
Be made known to thee,
And by this means shalt thou draw nigh
To some aspect of my being.
- 2 Consider then the secret meaning of the letter HEH.
For even as I am the Essence,
And Idea, and Interior Nature
Of every Ox, of every House,
Of every Camel, and of every Door,
So am I also the Essence,

And Idea, and Interior Nature
Of every Window.

If thou set thy mind to meditate
Upon the interior nature of a window,
Thou shalt readily perceive that every window
Hath somewhat the nature of a door,
Inasmuch as it is an opening in the wall of a house.

- 3 The House is KETHER,
The Crown of Primal Will,
And the DOOR is BINAH,
The Gate of Understanding,
And as the thought of the door is from the building of the house,
So is the thought of the window from the fashioning of the door.
Hence those instructed in the Secret Wisdom declare
That CHESED, the Path of Beneficence,
Proceedeth from BINAH, the Gate of Understanding,
Even as the idea of the window
Proceedeth from the idea of the door.

For I am merciful
Because mine understanding compasseth
The secret nature of all things,
And my loving-kindness is the fruit
Of my discrimination.

4 Again, a window is set in the wall of a house,
Even as the eye is set in the head,
That they who dwell within may look abroad
To see what passeth without.
Hence it is written in the *Book of Formation*
That the letter HEH correspondeth unto the faculty of Sight.
This referreth to my power of vision,
Which is not as thine, since nothing escapeth it,
And all things appear unto it in their true aspect.

It is written:

“The eyes of the Lord are in every place,
Beholding the evil and the good”;

And because I,

The Dweller in the House of the Supernal Will,
See all things as they really are,
My vision hath no taint of false judgment.

Seeing, I understand,

And because nothing is hid from me,
Therefore am I merciful.

5 But the path of my Mercy
Is a way concealed from the profane,
Because they have not attained unto my perfect vision.
Easier to follow is the flight of an eagle,
For my way soareth high above the comprehension
of the mind of man.

As it is written:

“Lo, he goeth by me, and I see him not;

He passeth on also, and I perceive him not.”
Yet is the secret of that way
Hidden in thy bosom, O Israel.

6 For my Way is the Way of the Word,
And the Word is hidden in thy heart.
For this is the Word creative,
Which calleth all things into being.
Here is a mystery,
For the letter HEH concealeth the Word,
And the Word is as truly a vision as it is a voice.
With me there is no difference between speech and sight.
In very truth, I utter myself by seeing.

Unto the uninstructed

The coming forth of the Creative Word
Is as a mist and a vapor.

For existence is as a veil of concealment
Which hideth my true nature from their eyes.

Hidden and imperceptible

Is the Essence of my being

Which sages call “Concealed with all concealments.”

7 By day,
When thy senses busy themselves
With their appropriate objects,
If thou seest me at all,
Shall I be unto thee even as to thy forefathers,
Naught but a pillar of cloud,

Vague and uncertain,
Going before thee.

But at night,
When thou hast withdrawn thy senses
Into themselves,
And thy mind is no longer swept away
By the multiplicity of objects,
Thou shalt perceive me more clearly,
As a pillar of living fire.

Behold, it shall be well with thee
If thou canst understand this saying,
And if thou knowest
What is Day,
And what is Night.

8 None hath seen me face to face,
For I am the forerunner of all.
Thus, O Israel, am I ever before thee
On the Way of Life,
And to all mankind it is said,
Even as to Moses:
“Thou shalt see my back parts,
But my face shall not be seen.”

No matter how far thou goest,
I have already passed that way.
Thou shalt never see me as I am,
But thou mayest know me in what I have done.

The wise discover me in my works.

9 No man perceiveth me as father,
Until as mother I have brought forth creatures.
The following of HEH after DALETH in the alphabet
Is a sign and symbol of this truth.
Even as AIMA, the Mother,
Concealeth the YOD of AB, the Father,
So doth HEH, though the wise call it
“The Mother, wherewith creation took place,”
Conceal that same paternal YOD,
Since HEH in its plentitude is the number Ten.
Therefore the letter HEH belongeth to my paternal Mercy,
Since in the number Four,
Which appertaineth unto CHESED, Mercy,
Is the number Ten concealed,
Even as it is hidden in the word “window”.
And in that exhaustless Mercy
Lie hid the riches of the Kingdom,
For the Decad is the Kingdom,
And the Decad is hidden in CHESED.

10 Regard me, therefore, as the paternal YOD
Which imparteth life to the whole creation.
Not made with hands, but begotten,
Is this universe of which thou art
At once a part and the whole.

Of mine own substance are all things made,

And I give myself freely to every one.
They know me truly who see
That it is my nature to bring forth
And to originate.

This whole universe
Is an expression of my Primal Will to yield fruit.

11 Even as in Genesis thou mayest read
That Light was the first creation,
So hath it been known since the beginning
By the wise.
They worship me with wisdom
Who turn their faces toward the East,
For the shining of the dawn
Is a type of all my works.

12 This whole creation
Is the irradiation of that Limitless Light
Which I am;
But never shall mere man
Attain to the source of that divine illumination.
None may grasp me;
And to those who seek to capture me
In the net of thought
I am the Eternal Fugitive.
Yet though I elude pursuit,
I am the source and support, even of the pursuers.

I am, in truth, the food of all beings.
The bread thou eatest is my body,
The wine thou drinkest is my blood;
For because creation took place with the letter HEH,
That letter is the ground of all created existence,
The stuff from which every form is built,
The supply for every need.

13 All this am I.
Therefore, though none may capture me
In the net of thought,
He shall speak truly who shall say,
Laying his hand on anything soever,
(Whether men prize it, or scorn it as of no worth),
“Dost ask me to show thee the Lord?
Verily, in *this* shalt thou find Him,
If thou hast eyes to see.”

COMMENT ON HEH



H E H, pronounced *hay*.

Transcribed as "H".

The number 5.

Meaning: Window.

The Constituting Intelligence.

The first two sections of this meditation state the fundamental premise upon which is based the Qabalistic practice of meditation. The third section establishes the correspondence between HEH, the Window, and DALETH, the Door, as being of the same nature as that between CHESED, Mercy, and BINAH, Understanding. The fourth section is an elaboration of the Qabalistic attribution of the sense of Sight to the letter HEH.

5 In this section are two examples of Gematria, both in the phrase, “my way soareth high”. In Hebrew, *Dawaw*, D A H, means “to fly, to soar”, and *Gawbah*, G B H, means “high” or “soaring”. The numeral value of each word is 10, which is also the value of the letter-name HEH, H H.

Another example of Gematria comes in a later phrase of section 5, for “hidden in my bosom” is evidently based on the numeral identity between *Chob*, Ch B, “hiding-place, bosom”, and the letter-name HEH, H H.

6 “HEH concealeth the Word”. The value of the letter-name is 10, which reduces to 1, the number of ALEPH, and ALEPH stands for the

Creative Word (the Divine Name, I H V H) which calls all things into being.

The phrase “I utter myself by seeing”, based on the attribution of Sight to HEH, means that the universe is called into manifestation by the self-contemplation of Spirit.

“A mist and a vapor”. The Hebrew noun *Ade*, A D, has the numeral value 5, the same as the single letter HEH, and means “fog, mist”.

9 HEH is called “the Mother wherewith creation took place”, because H is the second letter of the Tetragrammaton, I H V H, and this second letter is attributed to BINAH, which is ALMA, the Mother. HEH conceals YOU, because the letter-name HEH, H H, has the value 10, the number of the letter YOU.

Ten is concealed in Four, the number of the Sefirah CHESED, because 4 implies the pre-existence of 1,2 and 3 so that it may be taken as representing 1 plus 2 plus 3 plus 4, or 10. Here the Qabalah agrees with Pythagorean number occultism. When CHESED is considered to be the number 4, the “riches of the Kingdom lie concealed therein”, because 10 is the number of the Sefirah MALKUTH, the Kingdom.

10 The phrase, “to yield fruit”, which sums up this section is another example of Gematria. The Hebrew is *Awbab*, A B B, “to blossom, to bear fruit”, and the numeral value of this word is 5, the same as that of the letter H.

11 “Who turn their faces to the East”, and what follows, refers to the attribution of the direction East to the letter DALETH, which precedes HEH in the alphabet.

12 “Eternal Fugitive” is from the proper name *Agee*, AG A, “fugitive”, probably derived from the Arabic. Its numeral value is 5, the same as the letter H.

“Food” in Hebrew is *Bag*, B G, a word derived from the Persian. Its numeral value also is 5.

THE MEDITATION ON VAV

1 AS that which uniteth all things
In the world of the manifest,
I am rightly made known by VAV, the Nail.
Because I am all, and in all,
Therefore am I the link or bond
Which joineth together
The parts of the fabric of existence.

In all the universe there is no break.
By bonds indissoluble
Each point is fastened to every other.

2 Behind the separate existences
Is the unity of my being,
Which is as a net,
Gathering together all these many forms.
Nothing existeth alone;
All things are in combination.

Manifestation requireth
The appearance of separate parts.
When I show forth my power,
What I bring into existence
Must seem other than myself;
And because I am wholly free,
I present myself to myself

In an endless variety of forms.
Yet is the seeming isolation of class and kind,
The separateness of creatures,
Naught but illusion which deludeth me not,
Nor are they by it deceived
In whom my Wisdom has ripened.

3 Unfathomed and unfathomable
 Is the Great Deep
 Of mine interior nature.
In the unplumbed abyss of the No-Thing
 Mine Eternal Will ariseth,
 And by the rising of that Will
 The No-Thing cometh forth
 Into the appearance of Something.

4 That Will is the Small Point of all beginning,
 And its coming forth is a search for itself.
 For that Will is a hunger,
 And a desire,
 And a longing.

My nature being changeless,
This eager longing altereth not.
It is a thing concluded before all manifestation,
A purpose unalterably decided upon,
A determination which I confirm by mine experience.
 Out of that longing
Cometh the fixing of the boundaries

Of the universe.

 By it I draw the circle of the Something
Which emergeth from the illimitable Deep of the No-Thing.
Therefore is this longing the root of GEBURAH, Severity,
For it restricteth the liberty of the No-Thing,
And produceth an appearance of limitation and
 separateness therein.

5 The Nail is a perfect symbol of this Severity.
 It hath a property of sharpness and stringency,
 Like the point of a nail;
 And again, as a nail fasteneth together
 The parts of a house,
 So doth the desire of coming forth
 Join together the parts of the universe,
 My dwelling-place.

6 These are mysteries, O Israel,
 Difficult to understand.
 With much searching shalt thou still fail
 To grasp them,
 Unless thy search be rightly prosecuted.
 Yet the Way to Understanding is ever open
 To him who will follow it steadfastly.
 It is the Way of the Heart,
 And thou shalt be guided therein
 By thine own inner Hearing.

7 Even this aspect of my nature
Which presenteth itself under the signature of the letter VAV
Is a promise and a fulfillment of the Way of Life.
Manifesting myself as the link
Which uniteth all the separate parts of my creation,
I make myself known as the bond of union
Between creature and creature,
And between the creatures and their Creator.

The Creator is myself,
And I am the Nail which joineth thee to me.
In thee am I ever present,
And thou hast only to turn within to find me.

Shut thine ears
To the confusion of the world which surroundeth thee.
Open thine inner hearing.
Aspire earnestly to me.
Verily thine aspiration is from me,
And what sendeth thee in search of me
Is that same eager longing which hath brought thee forth;
And it hath brought forth, too,
The four worlds and all that they contain.

8 Thy search for me
Is mine own search for myself,
Nor shall that quest of mine,
Which seemeth now to thee to be
Thine own pursuit of wisdom and of understanding,

Be doomed to failure.
Whosoever thou art that readest or hearest these words,
Know that thou shalt come to me.

9 I am the revealer of all mysteries.
None other is the Teacher of any man.
These words that thou readest,
Or that, perchance, are read to thee ——
Whose words are they but mine?
I have brought thee before me for instruction,
And whether thou receivest it willingly or unwillingly,
Know that because thou hast this day heard or read these words,
Thou art henceforth consciously united to me.

Today thou mayest reject me.
Today thou mayest receive these words with scorn.
Yet it shall be that my Voice
Shall go with thee henceforth forever.
When thou sleepest it shall instruct thee,
And even when thou art busiest with the affairs of daily life,
It shall ring suddenly in thine inner ear.

10 Forever art thou bound to me,
And in a day,
Or a month,
Or a year,
Or a lifetime,
Or a hundred lifetimes,
Thou shalt know this, even as I know it;

And when thou hast reached this goal,
What shall be a day,
Or a month,
Or a year,
Or a lifetime,
Or a hundred lifetimes?
Time ceaseth for those who come to me.

The quest will be forgotten
When thou hast reached the Goal.

COMMENT ON VAV

ך

V A V, pronounced *vahv*.
Transcribed as “V” or “U”.
The number 6.
Meaning: Nail.
The Triumphant and Eternal Intelligence.

1 Up to section 4, the text requires little explanation; Readers of the works of Jacob Boehme will see a close correspondence between his doctrine and that of section 3. In section 4, the phrase “A hunger, and a desire, and a longing”, is based upon the verb *Avah*, A V H, “to wish for”, which has the numeral value 12, equivalent to that of the letter-name VAV, V V.

5 “A property of sharpness” corresponds to the adjective *Khad*, Ch D, “sharp”. This adds up to 12 also. The idea of joining together the parts of the universe may be based on the noun *Gehbeh*, G B A, “a reservoir”, from a root signifying “to gather, to collect”. The value of G B A is 6, the same as V.

THE MEDITATION ON ZAIN

1 I AM the sword,
The sword which is understanding,
Dividing between the darkness and the light
At creation's dawn.

2 Not by addition
Doth the multiplicity of creatures
Come into existence,
For I, the source of all, am one,
One and alone,
Even as it is written,
"Beside me there is nothing."

Verily the beginning of all things
Is division, as Moses saith.
"In the beginning the Elohim cut apart
The heaven and the earth."

3 That, therefore, which to purblind eyes
Seemeth to be another than myself,
That which to the deluded
Appeareth as somewhat fashioned by my hand,
Into which I enter not,
The wise know as a portion of mine own being
Set apart for my regard

By mine unfathomable power of self-reflection.

This power the Secret Wisdom calleth the Mother.
It is the power of Understanding,
The power also of the Elohim,
For in BINAH are the Elohim enthroned,
And their Thrones are set in Her.

Mine are the Thrones,
Mine the powers of the Elohim,
And I, whom men adore as Father,
Am known also to the wise as the Great Mother
In whose name are hid
The names of the Father and the Son.

4 This name is the sharp sword
Whereby the One that I am
Divideth itself into the Many.

From BINAH this sharp sword proceedeth,
And by its separative force
I cleave asunder mine own unity,
Dividing myself into Two,
The Father and the Mother.

This thou mayest discern in ZAIN,
Whose beginning is the sword of separation,
Whose middle is the paternal YOD,
And whose end referreth by numeration
To the Gates of the Mother.

Here, too, shalt thou perceive
The Elohim (for they are Seven),
And the Lights of Emanation (for they are Ten),
And the Gates of Understanding (for they are Fifty).

Thus in ZAIN, the Sword,
Is shown a figure of all things that have been,
That are, and that shall be in time to come.

5 And the sword flasheth forth
From the heart of the Mother
Into the heart of the Son,
And its course is the path of the Disposing Intelligence.

This path is called
The Foundation of Beauty in the place of the Supernals.
And why is it so called?
Because it riseth in BINAH
And proceedeth unto TIPHARETH,
And that same BINAH is thus the Foundation of Beauty;
Yet her place is among the Supernals,
For She is the second emanation from the Crown.

6 After another manner, also,
Is BINAH the Foundation of Beauty,
For she is AIMA, the Mother,
And that same AIMA is by number
One with B N, *Ben*, the Son, which is TIPHARETH.

This Mother is the Great Sea,
Yet is the power flashing through the path of the
Sword a fiery power,
For the Sea is the sphere of Shabbathai,
Which is the secret abode of FIRE.

The FIRE of the Father
Is shut up in the WATER of the Mother,
And from this FIRE and WATER
Proceedeth the Airy spirit
Of the path of the Sword.

And this Airy spirit
Is the breath of my angel, Raphael,
He who rightly apportioneth my Word,
And ruleth as lord in the sign of the Twins.

COMMENT ON ZAIN



Z A I N, pronounced zahyin.

Transcribed as “Z”.

The number 7.

Meaning: Sword.

The Disposing Intelligence.

1 “The sword which is understanding”. The letter-name, ZAIN, means “sword”. The numeral value of Z I N is 67, the same as that of B I N H, BINAH, Understanding.

2 “The beginning of all things is division”. The English Bible says, “In the beginning God created”, but a literal rendering of the verb *Baraw*, B R A, is “to cut out, to separate, to select”.

3 The Mother is AIMA or BINAH. To this Sephirah the Qabalah assigns the Divine Name *Elohim*, A L H I M, and it is said also to be the seat of those cosmic powers named *Aralim*, A R A L I M, “thrones”. Qabalistically, the Thrones are Twelve because A R A L I M adds up to 282, and the digits of this number reduce to 12. These are the Thrones of the Breath of Lives because 282, the number of Aralim, is also the number of *Ruach Chaiim*, R V Ch Ch I I M, “Breath of Lives”.

“In whose name are hid the names of the Father and the Son” refers to the word BINAH, B I N H, composed of the letters forming the Divine Name *Jah*, I H, which is referred to CHOKMAH, also called the Father,

combined with the letters forming the name *Ben*, B N, referred to TIPHARETH, also called the Son. As it is written: “The Mother concealeth the power of the Father, and manifesteth that power in the Son.” This is true on all planes.

4 The letter-name ZAIN, Z I N, begins with Z, the Sword, has I, the paternal YOD for its middle letter, and ends with N, the value of which, 50, refers to the Fifty Gates of BINAH, the Mother.

The Elohim are traditionally Seven, thus corresponding to the number of Z. The Lights of Emanation (Sephiroth) are Ten, corresponding to the numeration of I. The Gates of Understanding are Fifty, corresponding to the numeration of the letter NUN, N.

5 The path of the Disposing Intelligence, attributed to ZAIN, begins in BINAH, the Mother, and ends in TIPHARETH, the Son.

6 “Great Sea” is a name sometimes applied to BINAH, and BINAH, is also *Shabbathai*, Sh B Th A I, the Sphere of Saturn. Saturn, in alchemy, is Lead. Alchemical Lead is the secret abode of FIRE, because BINAH, although this Sephirah is called the Root of Water by practical Qabalists, nevertheless conceals in her depths the active, fiery power of CHOCKMAH, the Root of Fire, just as the name AIMA contains the paternal I, and as B I N H is formed from *Jah*, I H, a name of the Father, and *Ben*, B N, a name of the Son.

The “Airy Spirit” of the path of ZAIN is a reference to the airy quality of the zodiacal sign Gemini, whose ruler, according to the Qabalah, is Raphael, angel of the planet Mercury.

THE MEDITATION OF CHETH

1 IAM the hedge of protection,
Enclosing the field of existence.

In this field thou dwellest,
And I am thy defense
Against the darkness which is without.

Yet is this hedge of safety
Also a wall of limitation,
And the darkness against which it defendeth thee
Is the radiant Darkness of the Limitless Light,
Too brilliant for thine eyes.

2 For within the wall of limitation
Is the field of mine activity
In the world of manifestation.
This, also is that which the wise call
The path of the House of Influence,
For into it descendeth the influx of my power.

Because it seemeth to be set apart,
It is also the field of sin and of punishment,
Because limitation is the root of failure,
And sin is but the missing of the target of perfection.

Yet as the archer gaineth skill
By reason of aiming again and again at his mark,
Though in the beginning he miss it a thousand times,
So doth the fruit of sin,
Which men call punishment,
Perfect the skill of my chosen ones.

3 Behold, sin and punishment are one,
And the fire of punishment
Is the fire that refineth my works.
Even in the sinner I am the Actor,
And I, too, am the Sufferer
In the experience of punishment.

Thy pain is my pain,
Thy suffering my suffering.
Thy sorrows pierce my heart,
Thine anguish is mine anguish.

I stand not aloof, unmoved,
Watching my handiwork,
As a potter watcheth the clay upon his wheel.
Nay, not so,
For I am the clay,
And the wheel,
And the potter, too.
I am the work, and the worker,
And the means of working.

4 Take heed lest ye mistake these words.
Be not deluded by false reasonings.

They err who say,
“The Lord is the Doer of all,
Therefore may we do what pleaseth us,
For we can do naught of ourselves.”

Know that the error of their thought
Is the folly that any man do what pleaseth him.

This false reasoning
Is rooted in the delusion of separateness.
The appearance of separateness
Cometh of necessity from my self-manifestation.
The delusion from it is the root of sin and pain.

Yet the delusion passeth
With the completion of the work
For which I enter into manifestation;
And because nothing can prevail against me,
Even the worst of sinners shall come
In their appointed time, to liberation.

5 If thou canst grasp it,
That liberation consisteth in the breaking down
And utter destruction of the hedge of protection
Which encircleth thee, and guardeth thee
From the terror of the Darkness which is without.
For when the work is finished in the field of CHETH,
When the Abode of Influence hath served its purpose,

Then shalt thou know, O Israel,
That thou hast naught to fear,
Naught to be guarded against.

Then shall the dreadful Darkness
Be revealed to thy perfected vision
As the flashing radiance of Light Limitless,
And from the Field of sin and punishment
Thou shalt pass,
Into the boundless freedom
Of my divine perfection.

COMMENT ON CHETH



C H E T H, pronounced *khayth*.

Transcribed as “Ch”.

The number 8.

Meaning: Field, or Fence.

The Intelligence of the House of Influence.

1 The Limitless Light is *En Soph Aur*, which is to us as darkness because it transcends our earthly vision. It is the Divine Darkness concerning which so much is said in all mystical literature. It was, for the Egyptians, indicated by their declaration, “Osiris is a black god.” It is also the terrible darkness of the Hindu goddess, Kali.

2 *Khattawath*, Ch T A Th, a Hebrew noun meaning both “sin” and “punishment”, corresponds to the letter-name CHETH, Ch I Th, because both add up to 418. The derivation of Ch T A Th is from a verb meaning “to miss the target”.

THE MEDITATION ON TETH

1 MY secret wisdom is hid in number,
And in the sign of the Tally
Is concealed the building of the whole creation.

Number veileth the power of the Elohim,
For number is that thick darkness whereof it is written,
“And Moses drew near unto the thick darkness
Where God was”; and again,
“Tetragrammaton said that he would dwell
In the thick darkness.”

Ye shall know that this darkness is Egypt,
And by the wisdom hidden in that darkness
Did Moses lead Israel forth.
In the darkness which is Egypt
Is the darkness of number,
Concealing the One in the cloud of the Many.
Of that darkness the Serpent is a sign,
That Great Serpent, the royal snake of Egypt.

2 This is the Serpent of temptation,
Yet from it cometh forth redemption.
For the Serpent is the first appearance of the Anointed One,
And that which casteth Adam out from the garden of the East,
Even that shall bring him back once more to Paradise.
Thus in TETH is shown the secret

Of the going forth and the return,
For TETH is the serpent coiled around the Tau.

This is the sign of the Name of Names,
Which none may utter.

Again, it is the symbol of the Tree of Divine Perfections,
Encircled by the power of the letters
Wherewith is formed the whole creation.

3 And because the Tally referreth to counting,
And so to all the works of number,
By this letter do I show—
First, that all things are brought forth through number,
And second, that all works of power accomplished by the wise
Have number for their foundation.
For the circle of the Tally
Is the coiled fiery power
Which cometh from the sun,
And to rule this, thou must learn to count.

Count aright,
And thou shalt have oil for thy lamps,
For the oil for lighting
Containeth the secret of the letter TETH.
This is the oil which riseth like a serpent,
The oil which thy father Jacob
Poured upon the Stone in the House of Strength.

4 Verily, he who knoweth the secret of that Stone,
Knoweth also the secret of the Serpent,
And in him shall be fulfilled the saying:
“When Israel was a child,
Then I loved him,
And called my Son out of Egypt.”

And he who knoweth this shall be a Measurer of Mercy,
And all his works shall be rooted
In the strength of my Law.

COMMENT ON TETH



T E T H, pronounced *tayth*.

Transcribed as “T”.

The number 9.

Meaning: Serpent

The Intelligence of the Secret of

All Spiritual Activities.

1 The ancient form of the letter TETH was a crude picture of a Tally, in the form of a circle enclosing a cross.

Mispawr, M S P R, “number”, *Arawfel*, O R P L, “darkness”, and *Mizraim*, M Tz R I M, the name given to Egypt by the Jews, are equivalent numerically to 380.

The Uraeus, or Royal Serpent, is the characteristic symbol of Egypt. Those versed in Egyptian wisdom will know how truly it may be said that the secret wisdom of that land is “hid in number”. In Egypt Pythagoras learned the great mathematical principles embodied in his system. The same truths are summed up in the Great Pyramid.

2 *Nachash*, N Ch Sh, the name of the serpent of temptation, is equivalent by number, 358, to *Messiah*, M Sh I Ch, the Anointed One, or Redeemer.

“The serpent coiled around the Tau” refers to the ancient form of the letter TETH, a circle (suggesting the serpent holding its tail in its mouth) enclosing a cross, which was the ancient form of the letter TAV (or TAU).

A circle enclosing a cross is a mathematical symbol of the Name of Names, I H V H, because every circle corresponds numerically to the number 22, and every cross to the number 4. Thus the circle enclosing the cross represents 22 plus 4, or 26, the value of I H V H, the Unutterable Name.

The cross, as the letter TAV, stands for the number assigned to TAV, 400. This number represents the total manifestation of the Ten Sephiroth in the four Qabalistic worlds, because each Sephirah is regarded as being itself tenfold, so that the numerical formula for complete manifestation is $10 \times 10 \times 4$, or 400. Hence the cross or TAV is a symbol of the Tree of Divine Perfection; and in the ancient form of TETH the circle surrounding the cross is a symbol of the “power of the letters”, because the total number of Hebrew letters is 22, and 22 is the characteristic number of any circle.

3. Arithmetic is the basis of all practical occultism. A knowledge of the esoteric properties and uses of number is indispensable to every seeker for liberation.

“The coiled fiery power” is the Astral Light, symbolized by a coiled serpent. It is also the Kundalini of the Yogis, and much concerning it will be found in the writings of Madame Blavatsky, who calls it Fohat, and says outright that the letter TETH is a symbol for Fohat. See also Arthur Avalon’s *Serpent Power* and *Shakti and Shakta*.

The “lamps” are the “interior stars” or “chakras”. The “oil” is the nerve-force (a modification of Fohat or Kundalini). It is made to energize the “lamps” by means of exercises in which counting is essential, because they include rhythmic breathing, and rhythmic intonation of Divine Names, etc. In Hebrew, *Shemen Le-Mawaur*, Sh M N L M A V R, “oil for lighting”, is the number 667, and this is the number of *Sod Ha-Pehooluth*, S V D H P O V L V Th, “secret of all spiritual activities”, the name of the path of Wisdom corresponding to TETH.

THE MEDITATION ON YOD

- 1 I AM the creative Hand,
Which fashioneth the worlds
And establisheth the spheres,
While yet the primal FIRE
Circleth untrammeled in the womb of space.
That fashioning is not as the handiwork of man.
It is my self-utterance through the Voice of Vision.
By it I declare myself.

Yea, I utter myself as the Father of all,
And from my fatherhood
Is the brotherhood of all creatures.
- 2 Therefore do the wise see in the letter YOD
The Fatherhood of CHOKMAH,
The unbounded Wisdom which establisheth all.

That Father, AB, am I,
The Source of all;
One in mine inmost being,
Two in my self-utterance,
And Three in my union with my divine manifestation:
Creating,
Preserving,
ransforming,
Throughout endless ages.

3 From my presence do all things derive their substance,
From my power all movement beginneth,
And my Wisdom is the foundation of all knowing.

Therefore is YOD the foundation of all the letters,
And every letter exhibiteth YOD in its formation.
By these two-and-twenty letters
Is the circle of creation described.

4 I am the fluid darkness,
Which is the ink wherewith I inscribe myself
Upon the scroll of manifestation.

Verily this writing of the Book of Being
Telleth no new thing.
They understand aright who say with Solomon
That beneath the sun is nothing new.
Of whatsoever is,
Thou mayest say with truth,
“It was.”

Hence is the vision of the prophet
Which seemeth to pierce the veil between what is
And what is yet to come,
In truth a recollection of that
Which seemeth to belong to the past.

My hand holdeth the whole circle of being
And for me time is not.

5 I am the link between CHESED and TIPHARETH,
Combining the Waters of substance with the
Air of Life.

I measure and bound the Ruach
Which hath its place
In the path of Mediating Influence,
Because I am the Intelligence of Will
Which carneth the Water of Mercy
Into the sphere of Beauty.

6 I am Ten,
Yet from me proceedeth the Twenty,
For I am Ten Ineffable
And Ten manifested in creation.
Therefore is YOD both Ten and Twenty.

And the Ten made manifest are also Seven,
And these are the Elohim.
These Seven bring forth Ten again,
For the Heptad which is below the Supernal Triad
Completh itself in the Kingdom of the Bride.

For tenfold is my self-utterance,
And therefore is it written of the Lights of Emanation,
“Ten, and not eleven, ten and not nine.”

COMMENT ON YOD



YOD, pronounced *yode*.

Transcribed as “I” or “Y”.

The number 10.

Meaning: Creative Hand.

The Intelligence of Will.

1 The letter-name YOD means “Hand”. The ancient pictographic form of this letter was a representation of the extended forefinger, a distinctly phallic emblem. The same idea of masculinity is applied to this letter in Qabalistic literature. For example, as the first letter of the Tetragrammaton, I H V H, YOD is called the “paternal” letter, and is assigned to CHOKMAH, which is named AB, the Father. This idea is elaborated in the meditation, paragraphs 1 to 3.

4 “Fluid darkness” or “ink” is *Dehyo*, D I V, in Hebrew. The letters of this word are the same as those of I V D, YOD, and the number, 20, is of course the same.

The phrase “it was” is *Hayah* H I H, in Hebrew, having also the numeral value 20.

“Vision of the prophet” is *Khawzaw*, Ch Z H, “to have a vision of”, and the active participle of this verb is used as the noun *Khozeh*, Ch Z H, “prophet, seer”, as in 2 Samuel, 24 : 11, and 2 Chronicles, 9 : 29.

5 This section refers to the 20th path of Wisdom, joining CHESED and TIPHARETH. It is named “Intelligence of Will”.

6 The “Ten Ineffable” are the unmanifested Sephiroth, or the potentialities of the Limitless Light, subsisting in eternity, which become the Sephiroth when a cycle of manifestation begins. YOD is both Ten and Twenty because the numeral value of the single letter I is 10, and that of the letter-name I V D is 20. The Ten Ineffable Sephiroth subsist eternally, but the Manifested Sephiroth come and go, as cycle succeeds cycle in the cosmic out-breathing and in-breathing. During a cycle of expression, therefore, when the Sephiroth are both unmanifest and manifest, they are represented by the number 20.

All the forces represented by the Ten Lights of Emanation are included in the Seven Spirits of God, or Elohim. The number Seven includes the number Ten, because the theosophic extension of 7 is 28, which digits to 10. The Heptad below the Supernal Triad consists of the Sephiroth from CHESED to MALKUTH inclusive, and this Heptad begins and ends in 10, because the extension of 4, the number of CHESED, is 10, and the number of MALKUTH is also 10. MALKUTH is sometimes called *Kallah*, K L H, the Bride. Hence we read: “The Heptad which is below the Supernal Triad completeth itself in the Kingdom of the Bride.”

THE MEDITATION ON KAPH

- 1 IN my grasp are all things
Held in perfect equilibrium.
I bind all opposites together,
Each to its complement.
One by another do I mitigate,
So that nowhere in the universe
Is there any real want or failure.
Neither is there anywhere injustice,
For the semblance of it
Is one of the manifold aspects
Of the delusion of separateness.
- 2 Forms are as vases into which I pour
The precious perfume of mine inmost essence,
And where I am,
There must truth and right abide.
Take heed lest thou despise
The forms thou understandest not.
Every vessel of life is an aspect of me, the Most High.
- 3 The strife, the quarrels, the contentions
That thou witnessest day by day
Are the play of the Light and Darkness which I am.
All sense of effort,
All semblance of exertion —
Know these as illusion,

And with thy mind's eye
See me entering into all.

- Know me thus as the Conciliating Intelligence,
Which rewardeth those who seek;
And know, too,
That whatsoever a man seeketh,
He desireth me.
- 4 Of my beneficence I give freely
To every one that seeketh,
And from me cometh the victory
Which they win who gain to knowledge of secret things.
- This victory cometh during the sleep of the body,
And the secret of my rewarding beneficence
Is bound up with the secret of sleep
Hid in the letter QOPH;
For in their numeration
KAPH and QOPH are bound together,
And what bindeth them
Is the multiplication of the Ten by itself.
- 5 By balancing opposites with exactitude unfailing,
I bring mastery of all conditions and circumstances
To him who seeketh faithfully to do my will.
Such an one will master days, and seas, and times,
Because through him my rulership of everything
Shall find free outlet.

Ever by balance do the wise attain.
Even as there can be no grasp without the hand,
So is there no conciliation of seeming opposites
 Without knowledge of my Will.
Therefore does KAPH, the hand exerting itself to grasp,
Follow YOD, the hand creative,
In the order of the sacred letters.

6 And as the rewarder and conciliator,
 I am the Lord of Fortune.
Whosoever conformeth his acts to my Will
Shall know me in truth as the Father of Mercy
Whose chariot in the heavens
Is the Great Benefactor, Tsedek.

COMMENT ON KAPH



K A P H, pronounced *kahf*.
Transcribed as “K”.
The number 20.
Meaning: Grasping Hand.
The Conciliating Intelligence.

1 KAPH means “palm of the hand”, and the old pictograph represented a cupped hand, held out as if to receive something about to be placed therein. The idea of grasp is thus combined with that of receptivity. Control and comprehension are related ideas.

The letter-name KAPH, K P, has the value 100, and this is the numeration of M Ch I T B A L, “mitigation of one by the other.”

2 “Vases” is the English for *Keliim*, K L I M, which has the numeration 100, equivalent to that of KAPH, K P.

3 “All semblance of exertion”. This is based upon the noun Mawdohn, M D V N, “contest, quarrel, exertion”, which has also the numeral value 100.

The final five lines of this paragraph elaborate the significance of the titles of the 21st path of Wisdom. It is called “The Conciliating Intelligence”, “The Rewarding Intelligence of Those who Seek”, and “The Intelligence of Desirous Quest”.

4 The second paragraph of this section is based on the fact

that the value of the letter-name KAPH, 100, is also the value of the single letter QOPH, to which Qabalists assign the function of Sleep. When the outline of these meditations was first received, the following comment was made:

“The vague hints of the ancient sage have to do with the process through which the aspiration of the patient seeker for occult wisdom is rewarded. It is in sleep that knowledge gained in the subtler vehicles is made a part of the corporeal intelligence, by being impressed upon the cells of the brain while sleep inhibits sensation. It is in this way that one seeking the solution of a problem so often finds the answer on waking. It is not unconscious cerebration in the sense in which that term is generally employed, although of course there is brain-activity; but that activity is the recording of impressions from the higher planes.”

5 “Days”, “seas”, and “times” are all represented by the one Hebrew noun, *Yawmim*, I M I M, which has the value 100.

6 This section refers to the attribution of the planet Jupiter to KAPH. The Hebrew name for this planet is *Tsedek*, Tz D Q, signifying “righteousness, equity, or prosperity”.

THE MEDITATION ON LAMED

1 I AM the goad of action,
Which impelleth and directeth
The great Ox of the Breath of Life.

I am the power of equilibration
Which holdeth Ruach in balance
Between formation and destruction,
As a driver with his goad
Keepeth his ox from straying off the highway.
Yet is this directive power inherent in Ruach itself,
For I myself am that great Breath of Life.

2 And because that Great Breath existeth before all else,
I am the Leader,
The Chief,
And the Judge
Of all creatures.
The wise find me thus concealed in LAMED.

3 Before this have I declared myself to be
The Teacher of teachers,
And now I say unto thee, O Israel,
That mine instruction is like unto a goad,
Which guideth thee through the long circuit of existence,
Until thou returnest to myself.

4 I am the root of all action.
No work is anywhere performed whereof I am not the doer.

By action are all things determined,
And every action proceedeth from my grasp
Of every condition of my self-manifestation.
No man accomplisheth anything of himself.
They are deluded who think otherwise.

5 “Have I not free will?” saith the fool;
But the wise know that in all the chains of worlds
There is no creature
That hath any will apart from my One Will.

My Will is free indeed,
And he who knoweth it as the wellspring of his willing
Remaineth free from error.

6 Let thy meditation bring thee to rest in that Will.
Then in the midst of action shalt thou be at peace,
And in thy busiest hours shalt thou find the Eternal Worker
Doing all things well in thee.

Lo, I guide thee all the way.
Rest thou in me.

COMMENT ON LAMED



L A M E D, pronounced *lawmed*.
Transcribed as “L”.
The number 30.
Meaning: Ox-goad.
The Faithful Intelligence.

1 The letter-name LAMED means “ox-goad”. The Ox is ALEPH, called “the Great Ox of the Breath of Life”, because *Ruach*, R V Ch, the Life-Breath, is assigned to ALEPH.

The second part of this section of the meditation combines the notion of balance suggested by the sign Libra, the Scales, with that of guidance, suggested by the letter-name.

2 “The wise find me thus concealed in LAMED” because Lamed, L M D, adds up to 74, and this is the number of the noun *Diin D I I N*, “leader, chief, judge”.

3 “The long circuit of existence” is probably based upon the Gematria of *Sabeeb*, S B I B, “a circuit, the place round about, environs”. The number of S B I B is 74, the same as L M D.

4 From here to the end of the meditation, the Qabalistic

doctrine of action as the expression of the One Will is developed. It should be compared with the Hindu teachings about Karma, for Karma is merely the Sanskrit term for action.

6 “All the way” seems to be based on the Gematria of *Ode*, O D, which means “all the way; constantly”, and adds up to 74, the number of L M D.

THE MEDITATION ON MEM

- 1 I AM the Water of Life,
The must, dark mirror of substance,
Reflecting myself unto myself.

This is the womb of all beings.

Changeless, this great deep of elemental Water
Remaineth forever pure.

Because of this

It possesseth the quality of stability.

It holdeth all things in solution,

Yet its own nature remaineth ever the same.

- 2 MEM is the murmuring of this great sea of life;
And by the addition of its letters, M I M,
Revealeth the number Ninety,
Which representeth the operation of YESOD
Through the Ten Lights of Emanation.

Consider this well, O Israel,

For as YESOD is the Foundation of existence,

So are the Waters the substance of that Foundation.

From WATER do all forms have their beginning,

Even as it is declared in Genesis.

3 Remember, also, that I, the Lord,
Make myself manifest in a fourfold manner,
And then consider what is the meaning of the letter MEM
With respect to its numbering as Forty.

Here thou shalt see the figure
Of the four-fold elemental division of my nature,
Working through the Ten Sephiroth.

All this is held in the primal WATER.
That element of creative potency
Is the matrix of all things.

4 Hear and forget not.
I am both Father and Mother,
And as Mother, I am She who bringeth forth and nourisheth.
Yet this my maternal nature
Remaineth virgin and unsullied,
Though it be the womb of birth
For countless thousands.

5 Absorb thyself in this Great Sea of the Waters of Life.
Dive deep in it until thou hast lost thyself.
And having lost thyself,
Then shalt thou find thyself again,
And shalt be one with me,
Thy Lord and King.
Thus shalt thou learn the secret
Of the restoration of the King unto his throne.

6 And in this path of Stability
Shall my knowledge of Roots of Being
Be united to the glorious Splendor
Of the perfect Knowledge
Which is established in the mirror
Of the clear waters of HOD.
For when the surface of those waters
Is disturbed by no slightest ripple of thought,
Then shall the glory of my Self,
Which is thy true Self,
Be mirrored unto thee.

COMMENT ON MEM



M E M, pronounced *mayim*.

Transcribed as “M”

The number 40.

Meaning: Water.

The Stable Intelligence.

1 The letter-name MEM, M I M, means Water. In the *Book of Formation* the element of WATER is assigned to this letter, and Qabalists say, “Mem is mute, like water.” The lettername, M I M, adds to 90, which is the value of *Dawmam*, D V M M, “still, silent, dumb”. The meditation opens with an explicit statement of the Qabalistic doctrine that the Life-power’s self-reflection is the cause of all manifestation.

The 23rd path of Wisdom, assigned to the letter MEM, is called “The Stable Intelligence”. This section of the paragraph develops the ideas behind that designation. Qabalists say that the Stable Intelligence “is the source of consistency in all the Sephiroth.”

2 The number 90 reveals the operation of YESOD through the Ten Lights of Emanation because 90 is 9×10 . The number 9 is that of YESOD, and 10 here signifies the Ten Sephiroth.

YESOD means “Foundation, or Basis”. Qabalists assign to this Sephirah the reproductive organs of the Cosmic Man. YESOD is thus regarded as the focus of the self-perpetuating potencies of the Life-power,

and esoterically WATER is the seed-principle out of which all forms are developed.

3 To commemorate this fourfold manifestation of Life, the Divine Names in many languages are four-lettered. This is particularly true in Hebrew, and of the Divine Names in that language the most important is the Tetragrammaton, I H V H. Each letter of this Name represents one of the four aspects of Life called “elements”. I stands for FIRE; the first H for WATER; the V for AIR; and the second H for EARTH.

Since the numeral value of the character MEM is 40, it represents 4×10 , and this is an arithmetical symbol of what the text calls “the fourfold elemental division of my nature, working through the Ten Sephiroth.”

4 The Great Mother, AIMA, is also the Great Sea which is the Root of all the waters. That Sea is BINAH, the Bringerforth and Nourisher.

5 Here is the advice given by all mystical teachers. When the Great Sea is perceived as something pertaining to our inner life, we may learn to dive deep into it, thus losing the sense of personal separateness in our understanding of the perfect Unity of the All. When we have lost the false, illusive, personal “self”, we find the true, eternal Self, and then we are one with Him who is our Lord and King.

“The restoration of the King unto his throne” is an echo from the *Book of Formation*:

“Ten are the numbers out of nothing, and not the number nine, ten and not eleven. Comprehend this great wisdom, understand this knowledge, inquire into it and ponder on it, render it evident and

lead the Creator back to His throne again.”—Kalisch’s translation, 1 : 3.

6 This refers to the fact that the 23rd path begins in the Radical Intelligence of GEBURAH (“Roots of Being”), and completes itself in HOD, Splendor.

The last sentence is a key to the practice of meditation. It may be compared with the Yoga teaching as to the various means for establishing a state of quiet in what is described as “the lake of *Chitta*, the mind-stuff”. Hindu teachers hold that when the *Chitta* is perfectly calm, it mirrors the light of the spiritual Sun. This is just what is declared in our text. Compare it carefully with the symbolism of the 12th Tarot Key.

Here it may be noted that there is a connection between the letter-name M I M, which adds to 90, and the letter TZADDI, which, as a single character, has the same value. To TZADD! Qabalists assign the function of Meditation. Thus there becomes evident an underlying relation between the WATER which is “the mute, dark mirror”, and the mental process whereby the wise attain to conscious union with the Life-power.

THE MEDITATION ON NUN

1 I AM the Fish
Which swimmeth in the Sea of the Great Waters,
Bearing all things in my belly,
Even as it is written:
“He had his dwelling in the Great Sea,
And was a fish therein.”

2 This is the Great Fish wherein the prophet abode
Three days and three nights.

And because of Jonah’s suffering
Is the Great Fish an emblem of all pains and sorrows,
For as the prophet’s anguish
Brought him to follow my way,
So are all pains and sorrows the portals
Through which man passeth
To the heart of the Great Mother.

Verily, the Mother is the Sea
Wherein swimmeth the Fish,
And the Fish and the Sea are one.

3 That One is the All,
And entereth into all.
Everything that is,

Even those things which men account unclean,
Is an aspect of this All,
Which is myself.
And as the Fish is hidden in the waters of the Sea,
So is the secret of the One
Shut up within the semblance of the Many.
Therefore is the Fish a sign of the Secret Wisdom,
For that Wisdom is naught but the discovery of the One.

4 To thee, O Israel,
Is the opening and the shutting of the Gates.
To thee,
After many questionings
Of “What?”
And “Which?”
Shall appear as in a flash of lightning
The unfolding of the secret.

That dazzling whiteness,
Too brilliant to be borne by mortal eyes,
Lighteth the path of every blessed one
Who attaineth to immortality.

5 Yea, immortality is known to the wise
Who understand the secret of my perpetual being —
The secret whereof the Fish concealeth and
revealeth the mystery.
For the Fish is the Perpetual One,
The Father of Salvation.

Therefore is it written,
“Joshua was the son of Nun.”
What, then, is this that continueth without ceasing?
Verily, it is I, myself,
And that which changeth not
Is the Motion which carrieth all things from place to place.

Change perpetual is at the root of all things,
And change hath two faces,
A face of life, and a face of death.

For know ye, O Israel,
That what men call life and death
Are as beads of white and black strung upon a thread;
And this thread of perpetual change
Is mine own changeless Life,
Which bindeth together the unending series
Of little lives and deaths.

COMMENT ON NUN



N U N, pronounced *noon*.

Transcribed as “N”.

The number 50.

Meaning: Fish.

The Imaginative Intelligence.

1 The quotation, “He had his dwelling in the Great Sea, and was a fish therein”, is from the *Zohar*, or *Book of Splendor*. The Great Sea, of course, is BINAH.

2 The prophet is Jonah, I V N H, signifying “a dove”. Note well that the dove is the bird of Venus, and that the “great fish” mentioned in Jonah 1 : 17 is *Dag gedul*, D G G D V L, for which the numeral value is 50, the same as that of the letter NUN. Furthermore, the zodiacal sign Scorpio, relating to reproduction, and ruled by Mars, is attributed to NUN. When the “great fish” swallows the “dove” the forces of Venus and Mars are conjoined. Note also that Nineveh, the capital of Assyria, where Jonah was sent, is spelt N I N V H, so that it combines the letters in N V N, NUN, and I H, *Jah*.

“Pains and sorrows” in Hebrew is *Khobli*, Ch B L I, and this word adds up to 50, the value of NUN. So also the noun translated “sea” is *Yawm*, I M, and this is 50, too. “The Fish and the Sea are one” because of this Gematria, and the Sea is BINAH, or ALMA, the Mother. Qabalistically, also, the Fish and the Son are One, because the Fish is one

with the Sea which is the Mother, and because the Mother, ALMA, is by numeration the same as *Ben*, B N, the Son.

3 *Kole*, K L, “all, every”, adds up to 50, the number of the letter N. This is referred to in the passage beginning “That One is the All”.

“Shut up within the semblance of the Many” is based upon the verb *Awtam*, A T M, “to close, to contract, to shut up”. The numeration is again 50.

4 “To thee” is *Le-khah*, L K. “What?” and “Which?” are *Mi*, M I. Both L K and M I have the value 50.

“White Brilliance” is a technical name for KETHER, the Crown. The reference to it here is derived from *Tsawkhakh*, Tz Ch Ch, “to glare, to be bright, to be dazzling white”. This word adds up to 106, the value of the lettername N V N.

5 The Book of Exodus says that Joshua was the son of Nun. His father’s name signifies “perpetuity”. Joshua means “the nature of Reality is to liberate”. The name Jesus is a variant of Joshua. Concerning the doctrine in the succeeding portion of this section, the following comment was given at the time the outline of the text was first received:

“The attribution of Motion to Nun becomes more intelligible when it is remembered that the older philosophers used the term Motion to designate what is now more commonly called Change. Thus Aristotle enumerates four kinds of Motion: first, change of position; second, generation and dissolution; third, alteration; and fourth, increase and decrease.

“Nun refers most particularly to the phenomena of generation, as you will see by our remarks on the significance of Scorpio. Outwardly, generation presents the appearance of dissolution, a fact noted by many philosophers, and pithily expressed by St. Paul’s remark, “That which thou sowest is not quickened, except it die.””

The remarks on Scorpio were, in part, as follows:

“The Imaginative Intelligence attributed to the letter Nun is a specialization of the image-making faculty inherent in the universal consciousness. As manifested in human mentation, it is the force by means of which man transforms his environment, and hence it is essentially destructive in its effects upon existing conditions, for it destroys the old to build the new.

“In this connection observe that Scorpio is the house of Mars by night, in contrast to Aries which Mars rules by day. In the Tarot, Nun corresponds to DEATH, while Heh, the letter corresponding to Aries, is attributed to THE EMPEROR. Death is the ruler of form, and the world of formation, as THE EMPEROR is the ruler of the creative world. That is to say, all forms must change, and what changes them is imagination.

“The universal imagination performs the greater transformations, but the imagination of man is no different, save in degree. In fact, the imagination of man is the universal imagination at work in a particular localized center. The same power works through all animate and inanimate creation (if we may say that there is any such thing as inanimate matter). Its essential nature is

shown by the root-meaning of the verb Nun, N V N—to sprout, to propagate by sprouting. The same idea is to be found in the familiar parable of the leaven. Leaven is yeast, a one-celled plant that propagates by budding, or emanation. The universal imagination effects all its transformations by a like process, for every new form is, as it were, sprouted from something pre-existing.

“The Imaginative Intelligence is, of course, especially active in the reproductive centers of the body, and hence NUN, through its correspondence to Scorpio, is attributed to those centers. Here be careful to observe that the reproductive organism includes certain ganglia of the sympathetic nervous system. These are the Hindu chakras at the base of the spine, at the navel (or rather just a little below it), and at the solar plexus. It is by imagination that the serpent-force in these centers is raised so that the poisonous Scorpion becomes the Eagle of aspiration. Psychologists know that in primitive minds the chief outlet of imagination is erotic, and this erotic tendency is never eliminated, even in the highest aspirations. All that is changed is the mode of expression, although the higher forms bear little outward resemblance to the crudities of gross imagination, so that we do not always find it easy to recognize the fundamental identity.

“You must wholly alter your conception of sex in order to comprehend the Ancient Wisdom. The story of the Fall should be sufficient to afford a clue. Not until after the Fall were Adam and Eve ashamed, and all our false sex modesty is the fruit of our remembrance of sex evils. We cannot too strongly insist that sex is sacred, and that it must be so regarded, for all the great symbols of the Ancient Wisdom have a decidedly phallic, aspect.

“The error into which seekers for truth so often fall as soon as they realize this fact is in supposing that the way of regeneration is somehow related to the reproductive function of the sex organism. Nothing could be farther from truth. It is the interior nervous organism, not the external organs, that is always meant in phallic symbolism, and the force that works through these interior centers is the Great Magical Agent, the divine serpent-fire.

“We have the almost superhuman task of creating a new set of associations with the word ‘sex’, because after all, certain aspects of the truth must be worked out to practical application through exercises which will lead only to most terrible results unless the minds of those who undertake them are first completely purged. False modesty must be replaced by a high and reverential attitude of respect for the centers where the fire of life is most active in the human body.”

6 The Hebrew for “thread” is *Kay*, Q V, which adds to 106, the value of the letter-name, N V N.

THE MEDITATION ON SAMEKH

1 I AM the support of all that enter into existence.
Upon me all depend,
And I fail not.

This have I declared unto thee in various ways,
But listen now to my words again.

2 I sustain creation
In the midst of a perpetual ebb and flow.
Therefore do I assume the appearance of a refiner’s fire,
Forever purging out the dross of forms outworn.

This is mine aspect of Severity,
And of this it is written,
“Tetragrammaton Elohim is a devouring fire.”

Thus am I as one who testeth gold in a furnace,
And this aspect of my being
Presenteth to the unrighteous
A face of wrath.

Yet by the purgation of fire
Do I uphold and sustain thee
In every moment of thy life.

3 Behold, I am he who tryeth thee
With many subtle tests.

Wise art thou if thou knowest
That the subtle serpent of temptation
Is in truth the Anointed One
Who bringeth thee to liberation.

4 I am he who establisheth the time of the decree,
Who declareth the term of the days of Adam.

The fullness of those days
Shall see the strengthening of thy weakness, O Israel,
And in the renewal of thy powers
Shall be made manifest
The plenitude of my Great Name in the abode of Wisdom.

For when thou hast been tried as by fire,
The gold of thy Beauty shall be purged of all dross,
And the glory of the Heavenly Son shall all men behold.

5 Then shall the Vision of thy Lord be granted unto thee,
And seeing Him shalt thou behold
The Shining One
Who is thine own true Self.

In the fullness of that blessed vision
Shalt thou be restored,
And as a young lion trampleth upon his prey,
So shalt thou conquer all the phantoms of delusion.

6 Lo, in that day shall the light that IS
Bind fast every hideous shape of darkness,
And all thy habitations shall be blest
By the White Brilliance
Which descendeth from the Crown.

COMMENT ON SAMEKH



S A M E K H, pronounced *sawmek*.

Transcribed as “S”.

The number 60.

Meaning: Prop, Support.

The Intelligence of Probation or Trial.

2 In Hebrew, “tried by fire” is *Bawkhan*, B Ch N, which adds to 60, the value of the letter SAMEKH. Furthermore, the sign Sagittarius, attributed to SAMEKH, belongs to the fiery triplicity.

Again B Ch N may be read *Be-khane*, by taking the initial B as a preposition signifying “in”, and then it will be translated “in Grace”. There is also a yet deeper significance in this reading, because Khane, Ch N is an abbreviation for the words Chokmah Nesethrah, Ch K M H N S Th RH, The Secret Wisdom, i. e., the Qabalah. Hence we may assume that the mystical trial by fire has something to do with initiation into the Qabalah.

3 The serpent of temptation is *Nachash*, N Ch Sh, whose name is the number 358, the number of the name Messiah, M Sh I Ch.

4 “The time of the decree” is *Moade*, M V O D, and the number of this word is 120, the same as that of the letter-name, SAMEKH, S M K. 120 is also the symbolic Hebrew number of the perfected life of man. “His days shall be an hundred and twenty years”; Genesis 6 : 3. This number is

also prominent in Rosicrucianism, as the result of the continuous multiplication of the first five digits: $1 \times 2 \times 3 \times 4 \times 5$.

“Strengthening”, in the next section of the meditation, in *Mawkheen*, M K I N, which also adds to 120.

“The plenitude of my Great Name in the abode of Wisdom” is a typical Qabalistic passage. The Divine Name attributed to CHOKMAH, Wisdom, is *Jah*, I H, and its numeral value is 15. The extension of 15, or the sum of the numbers from 1 to 15, is 120, so that in M K I N, “strengthening” or “renewal” of powers, is manifested the plenitude of the numeral value of *Jah*, I H. In this connection, also, note that *Jah*, I H, is directly connected with *Chaiah*, Ch I H, the Life-force, and with the cosmic cycles of the zodiac, since CHOKMAH is said to be the seat of the Life-force and the Sphere of the Zodiac.

Qabalistic alchemy assigns the metal gold to TIPHARETH, Beauty, and this same Sephirah is the Heavenly Son, *Ben*, B N. The Hebrew for “sublimity” or “glory” is *Gawawn*, G A V N, which adds up to 60, the value of the letter SAMEKH. The same number is represented by the emphatic *Hinnay*, H N H, “behold”.

5 “Vision” is *Makhazeh*, M Ch Z H, which adds up to 60, the number of the letter SAMEKH. This paragraph also contains another typical Qabalism in the phrase, “the fullness of that blessed vision”. Since the letter SAMEKH and *Makhazeh* are identical in numeration, the “fullness of vision” may be said to refer to the letter-name SAMEKH written in its plenitude, thus: S M K M I M K P. So written, the values of the letters add to 310, which is the number of *Kephir*, K P I R, “a young lion”, and of *Dush*, D V SH, “to trample on”.

From the same spelling of S M K in its plenitude are derived the words *Yesh*, I Sh, “is” or “are”; *Chabash*, Ch B Sh, “to bridle, to rule, to govern”; and *Medorin*, M D V R I N, “habitations”. All these words correspond to the number 310.

THE MEDITATION ON AYIN

- 1 THUS saith He who formulateth in darkness:
 I am Lord, not of light alone,
 But of darkness also,
 For I the One am all-pervading.

This is a hard saying and a stumbling block to many,
Yet must ye consider it well
And ponder it in your hearts.

- 2 Is it not written in Exodus
 That the Lord hardened the heart of Pharaoh,
 And again, in Isaiah,
 “*I create both the evil and the good*”?

Have ye not also read,
“*The EYE of the Lord is in every place*”?
And David saith,
“*If I descend into Sheol, thou art there.*”

- 3 AYIN is that EYE,
 And it is in every place in very truth,
 Because place there is not, save in the manifested,
 And wherever place is
 There also are light and darkness, side by side.

From the mixture of light and darkness
Do all things proceed,
 And I am Prince of Darkness
 As well as King of Light.
Shall there be anything
Wherein I, the Lord of all, have no dominion?

4 They see crookedly who know this not,
And in their deluded minds
They divide my nature,
Setting the Kingdom of Light
Over against the Realm of Darkness,
And thus making two gods.

But the darkness is the fountain of existence,
Whence the universe floweth forth,
 And thick darkness,
 Which is my habitation,
Is the substance of all outward appearance.

5 Five-score and thirty is the EYE
Which is the wellspring of outward appearance.
 That EYE is the ONE,
Multiplied through the Sephiroth.

It is the Sun of Life and Light,
Shining through the twelve tribes of heaven,
And spreading their power through the Tree of Life,
 To make all things new.

Yet does every beam of that Sun
Cast a shadow also,
For in all creation
Are light and darkness mixed,
And their equilibrium
Is the mystery of mystery.

One, and not two,
Is the beginning and end of all;
But two are the aspects it presenteth to mankind,
Because men are subject to the illusion of duality.

6 I, the Lord, destroy with darkness,
But with darkness do I also create.

 The wise discern this.
Fools, deluded by outward appearance,
Create a demon out of the web of their folly.

In the last day shall the demon be cast into a lake of fire;
But to each man there is appointed a last day,
 And none knoweth the time
 Save He who hath appointed it.

7 The lake of fire
Is that divine understanding
Which cometh to a man
Who succeedeth in contemplation,

As did our father Abraham,
And the last day
Is the time of that achievement.

Then shall all things pass away for that man,
And he shall behold all things anew,
And the Prince of Darkness
Shall be cast into the lake of fire.

For then shall that enlightened one see
That the demon is but the shadow
Of the Lord.

COMMENT ON AYIN



A Y I N, pronounced *ahyin*.
Transcribed as “0”.
The number 70.
Meaning: Eye.
The Renewing Intelligence.

4 “The darkness is the fountain of existence” is based on a secondary meaning of AYIN, O I N, which is “well, fountain, or spring”.

5 “Five-score and thirty”, 130, is the numeration of AYIN, O I N, which is here called “the wellspring of outward appearance” because AYLN, O I N, means also “look, face, appearance, color”.

130 is 13 multiplied by 10. 13 is a Qabalistic number signifying Unity, because *Achad*, “one”, is written with letters whose total value is 13. The number 10 may always be taken as a symbol of the Ten Sephiroth. Thus 130 Qabalistically corresponds to the statement, “The EYE is the ONE, multiplied through the Sephiroth.”

The two aspects spoken of in the last paragraph of this section are represented on the Tree of Life by the two opposing pillars, the Pillar of Mercy and the Pillar of Severity. The Pillar of Mercy is that of Light, and the Pillar of Severity is that of Darkness. In Hebrew the noun for “pillars” is Ammoodi, O M V D I, and the number of this is 130, the same as the letter-name O I N.

7 “Who succeedeth in contemplation, as did our father Abraham” refers to the last section of the last chapter of the *Book of Formation*:

“And when our father Abraham had come, he beheld this, revolved it in his mind, conceived it perfectly, made careful investigations and profound inquiries, pondered upon it, and when he had succeeded in his contemplations the Lord of the Universe appeared to him.”

THE MEDITATION ON PEH

- 1 IAM the MOUTH whence issueth the breath of Life;
I am the all-devouring one
Whereunto all things return.

- 2 “Beginning and End”
Is my holy name,
For the MOUTH is a sign of my self-duplication,
Whereby I testify to myself of myself.

- 3 I am the Word of Life
Which exciteth all beginnings,
The Word
Which hath its own beginning in Victory
And its completion in Splendour,
And is the balance between them.

- 4 It is written that the word of the Lord faileth not,
And how else should it be?
Of a truth I am victorious
Before ever the battle is joined,
And the continuance of my life
Is an effulgent Splendour throughout eternity.

- 5 I am,
Forms pass.

From me they go,
And again they come to me.
Their returning
Is what men call destruction.
Be not deceived thereby.
I tear down only to build anew.

Verily destruction is the foundation of existence,
And the tearing-down thou seest
Is but the assembling of material
For a grander structure.

6 Therefore is it written:
“Man doth not live by bread only,
But by all that proceedeth out of the PEH
Of Tetragrammaton.”

Not by the part, O Israel,
But by all which proceedeth from the MOUTH
Of the Lord.

Deluded are they who say,
“Man liveth by the Mercy of the Lord.”
Know ye
That by the balance of Mercy and Severity
Is the continuance of every life,
Yea, and of this whole universe.

COMMENT ON PEH



P E H, pronounced *pay*.
Transcribed as ‘P’.
The number 80.
Meaning: Mouth.
The Exciting Intelligence.

2 Here as elsewhere in these meditations our author regards the process of manifestation as being one in which the Life-power realizes itself.

3 This paragraph refers to the 27th path of Wisdom, called the “Active or Exciting Intelligence”, which joins the Sefirah NETZACH, Victory, to the Sefirah HOD, Splendor. The fourth paragraph continues the same theme.

5 “Destruction is the foundation of existence”. The letter PEH, as a single character, is the number 80, and 80 is the enumeration of YESOD, I S V D, “Foundation”. On the Tree of Life the Sefirah YESOD represents the reproductive organism of the Heavenly Man. The process which begins the generation of a human or animal body is primarily a destruction. The male cell, or spermatozoon, penetrates the female cell, or ovum, and begins a process of division in the ovum.

6 The quotation is from Deuteronomy, 8:3. The Authorized Version reads: "Man doth not live by bread only, but by every word that proceedeth out of the mouth (PEH) of the Lord." But the Authorized Version is a translation made by theologians, who interpolated the noun "word". It does not occur in the original, and the rendering given by our author is at once more accurate and more illuminating.

THE MEDITATION ON TZADDI

1 THINKEST thou, O seeker for wisdom,
That thou bringest thyself into the Light
By thine own search?

Not so.
I am the HOOK,
Cast into the waters of darkness,
To bring men from their depths
Into the sphere of true perception.

Entering that sphere,
They must die to their old selves,
Even as a fish cast upon the land must die.

Yet do they die only to live again,
And what before seemed life to them
Now weareth the aspect of death.

2 Men think they seek me,
But it is I who seek them.
No other seeker is there than myself,
And when I find mine own,
The pain of questing is at an end.

The fish graspeth the hook,
Thinking to find food,
But the fisherman is the enjoyer of the meal.

3 Understand this saying if thou canst:
The Hook and the Gate and the Right Hand am I.
I draw men forth from the death of error
Into the life of truth.
I am the gate through which they pass.
I am the hand extended
To guide them through the portal.

And I am the Window
Looking out upon the world,
And inward upon my Self.

The passage from the death and darkness
Of the Outer
Into the life and light
Of the Inner
Is but the turning of the eye of the soul
From the contemplation of appearance
To the vision of reality.

4 I am the balance between Victory and Foundation.
That balance I preserve
By ceaseless meditation upon mine own nature.

Only because I never forget myself
Doth the creation continue.
The seeds of existence
Spring from my self-contemplation.
That self-contemplation is a great silence,
For not by noise and tumult is my work perfected.

Herein is the secret of the pillar of establishment
Which Solomon set before the porch of the Temple;
And this is the royal secret of my reign.

COMMENT ON TZADDI



T Z A D D I, pronounced *tzahdi*.

Transcribed as ‘Tz’.

The number 90.

Meaning: Fish-hook.

The Natural Intelligence.

3 “The Hook” is the letter TZADDI, “the Gate” is the letter DALETH, and “the Right Hand” is the letter YOD. This paragraph of the meditation is merely a development, letter by letter, of some of the implicits of the letter-name TZADDI, Tz D I.

The number of the letter-name TZADDI is 104, and the addition of the digits of this number is 5, the number of the letter HEH, which means “a window”. The vision of reality which corrects the illusions of outer appearance results from the turning the eye of the soul within. Compare this passage with the whole meditation on the letter HEH.

4 This paragraph refers to the 28th path of Wisdom which joins the Sephirah NETZACH to the Sephirah YESOD. This path is called the “Natural Intelligence”, and it is associated, through the letter TZADDI, with the function of meditation.

At the time the outline of these meditations was first given, we also received the following comment on the fourth section:

“Here is one of the profoundest doctrines of Sacred Science, the doctrine that the universe owes its existence to the Creator’s perpetual self-recognition. Nature is thus the result of Spirit’s meditation upon the powers of its own being. The universe is thought into existence, and is maintained in existence by thought. Upon this foundation rests the whole structure of practical occultism, and from this doctrine you may understand the importance of meditation.

“Whenever aspirants really meditate they are sharing in the exercise of the divine power that created everything. Thus one of the tests whereby a student may know whether or not he has really succeeded in meditation is this: Let him find out whether or not what he has been doing takes form in the production of something better than he had before he began to meditate.”

Students of Tarot will be interested in this comment on the relation between TZADDI and the 17th Key, called
THE STAR:

“The application to the Tarot is that to the self-contemplation of Spirit the universe appears as it really is. The Divine Mother is always unveiled before her Lord. To man, except in those rare moments when he participates in the Divine Meditation, she is at best the veiled Isis, and at worst the Demon of the 15th Key, **THE DEVIL**”

“A great silence” in Hebrew is *Domam*, D V M M, which adds to 90, the value of the letter TZADDI.

“The pillar of establishment” is *Jakin*, I K I N, which also adds to 90.

THE MEDITATION ON QOPH

1 AM the KNOT in the endless cord of life,
Binding Past to Future in the eternal Present.
I am ALEPH and TAV, Beginning and end.

All that was,
And all that shall be,
Now is,
For in mine eyes time is not.

Therefore am I the outset of the quest.
And also the goal thereof,
And I am the Way of Life.

2 This is my hidden being
Behind the face of the Vast Countenance;
Therefore am I called
The BACK of the Head which is not a Head.

3 I am the sum of all perfections,
The Decad multiplied by itself.
In this, my number, shall be found a key
To the bringing forth of form.

4 My presence is the cause of every form,
And to those who have eyes to see,
Wherever a man may plant his foot is holy ground.

Not alone in sanctuaries set apart,
But in the street and market-place,
In the abode of sin
As well as in the house of prayer,
Mayest thou say with thy Father Jacob,
“Surely the Lord is in this place;
And I knew it not.”

5 Verily, thy consciousness of body
Is my self-knowledge of form,
And by that knowledge working in thee
Do I maintain thine existence
In all states and conditions.

6 Behold, I dwell with thee, O Israel,
And thou dwellest with me.
Take heed
That thou despise not thy Lord in human form.

COMMENT ON QOPH

Q

Q O P H, pronounced *kofe*.

Transcribed as “Q”.

The number 100.

Meaning: Back of the Head.

The Corporeal Intelligence.

1 The ancient form of the letter QOPH looks like a knot tied in a cord.

ALEPH and TAV are the first and last letters of the Hebrew alphabet. This statement, “I am ALEPH and TAV”, is like that in the Apocalypse, which says of the Heavenly Man that He is Alpha and Omega.

It is a commonplace in the Qabalah that the accusative particle *Eth*, A Th, formed from the first and last letters of the alphabet, implies the whole alphabet, and thus the totality of the Divine Powers.

2 This section is based on the meaning of the letter-name QOPH, Q V P, “Back of the Head”. The “Head which is not a Head” is a Qabalistic name for KETHER, the Crown. It is the Head, or beginning of the Ten Sephiroth. It is “not a Head” because the concentration of the Limitless light in KETHER is itself an effect of the mysterious power inherent in *En Soph Aur*. The Vast Countenance, or Macroprosopus, is another name for KETHER. Thus what is implied here is that QOPH represents the Radiant Darkness, *En Soph Aur*, which is behind, or back of, the first Sephirah.

3 The numeral value of the letter QOPH is 100, or 10 x 10, the Decad multiplied by itself. The “key to the bringing forth of form” is this:

The ineffable Sephiroth hidden in *En Soph Aur* are brought into manifestation as the Ten Sephiroth forming the Tree of Life. This is accomplished by means of the self-contemplation of the Life-power. Thus the power of the ineffable Sephiroth is, as it were, multiplied through the manifested Sephiroth, and this multiplication is represented by the number 100.

4 The Key-word in this section is the noun “place”, which, in Hebrew, is *Maqawm*, M Q V M. The number of this word is 186, the same as that of the letter-name QOPH, Q V P.

5 This section and the next refer to the 29th path of Wisdom, called “Corporeal Intelligence”, i. e., “Consciousness of Body”. It is written of this path that it “forms every body which is formed in all the worlds, and is the reproduction of them.”

THE MEDITATION ON RESH

1 I AM the FACE which shineth ever,
And before which the darkness hasteth away.

I am the White Brilliance
Of the Head which is not a Head.

I am the Profuse Giver of all abundance.

Yet though I am the greatest of the great,
I am also the smallest of the small.

I am the depth as well as the height,
The without as well as that which is within,
For in me are all opposites united,

I am the Glory of the Eternal Source,
And I am the Foundation of the Kingdom of the
Ageless Result.

2 In ASSIAH I am the Sun
Whose rays are the spring of life and action.
The Sun in this material world
Is the father of all bodies therein,
And the cause of every movement.
Yet though I am thy Sun,
I am also every Sun.

Lose not the spirit in the symbol,
O Seeker for Light.

3 Beneath the wings of the Great Sun thou dwellest,
And this is the Sun whereof the prophet spake:
“But unto you that fear my name
Shall the Sun of righteousness arise
With healing in his wings.”

Yea, in that day
Shalt thou sing unto the Lord a new song,
A song of rejoicing in His beautiful countenance,
The FACE of thine own true Self.

COMMENT ON RESH



R E S H, pronounced *raysh*.

Transcribed as

The number 200.

Meaning: Face.

The Collective Intelligence.

1 The first section rehearses various names of KETHER, the Crown. These are: *Resha Ha-Orah*, R I Sh A H V V R H, the White Head; *Tath Zal*, Th Th Z L, the Profuse Giver; *Nequdah Peshut*, N Q D H P Sh V Th, the Small Point; and *Oliun*, O L I V N, the Most High. The end of the paragraph refers to the path of RESH, the 30th path of Wisdom called the “Collective Intelligence”, which joins HOD, Glory or Splendor, to YESOD, Foundation.

2 ASSIAH is the lowest of the four Qabalistic worlds. This section begins with the attribution of the physical Sun to the letter RESH. It goes on to warn us that the physical Sun is not to be confounded with the Spiritual Sun.

3 This section is reminiscent of the great Egyptian symbol of the winged disk. The key-word is *Kanaphim*, K N P I M, “wings”, which adds up to 200, the numeral value of the letter RESH.

Compare this with the conclusion of the Rosicrucian Fama Fraternitatis, which ends, *Sub umbra alarum tuarum, Jehova*, “Under the shadow of thy wings, Jehovah.”¹

In the last paragraph the key-word is the noun *Sheer*, Sh I R, “a song”. This has the same numeral value, 510, as the letter-name RESH, R I Sh, and is spelt with the same letters, in a different order. The word FACE, in the last line, is a direct play upon the meaning of the letter-name.

¹ Editor’s note: Usually this is actually written using the fourfold name as in *Sub Umbra Alarum Tuarum* יְהוָה.

THE MEDITATION ON SHIN

1 I AM the circle of eternal flame,
Self-fed.

From this Fire all things proceed,
In it all things have their being,
And to it all return.

2 To the unenlightened
It is as a devouring flame,
And therefore is it the fang of death;
For by my transforming power
Do I cause the cessation of mine expression
In created forms,
And the unwise see not that cessation in one form
Is but the transition to another.

3 SHIN, the TOOTH or fang,
Is the perfect circle also,
Without beginning,
Without end.
This the wise perceive,
And know that for no creature
Can there be death.

4 Triple is my flame in manifestation,
And one in essence.
Three tongues of Fire,
Three manifesting Words,
And One Being whence all come forth.
One Archetypal world,
One creative letter.
And three worlds derived therefrom.
Such is the manifestation of the sacred Fire.

5 This is the Fire of formation,
And by this Fire is atonement made.

This Fire is hidden
In the depths of the waters
Of the Great Sea,
For in the Root of Waters
Is concealed the Fire of the Father.

6 Behold, this is the Fire of the Breath of the Mighty Ones,
And it appeareth as a flame of separation.

This living Flame is the power of the Anointed One,
The Power of the mighty thunders of the swift flash
Which divideth the One into the Two,
And in its return
Absorbeth the Two into the perfect Unity.

COMMENT ON SHIN



S H I N, pronounced *sheen*.

Transcribed as “Sh”.

The number 300.

Meaning: Tooth, or Fang.

The Perpetual Intelligence.

1 “Circle” is used here because every circle has 360 degrees, and 360 is the value of the letter-name SHIN, Sh I N. “Flame”, because of the attribution of the element of Fire to the letter SHIN.

Note also that the circle is the geometrical symbol of outgoing and return.

2 The key-word in this paragraph is “fang”, which is one meaning of the letter-name SHIN.

3 This paragraph contains a repetition of the reference to the number of the letter-name, 360, as that of the degrees of a circle.

4 This paragraph is based upon the shape of the letter, which resembles three tongues of flame rising from a fire.

5 The key-word in this paragraph is “formation”, which is *Yetzer*, I Tz R, having for its number 300, the value of the character SHIN. Similarly, “atonement” is *Kafar*, K P R “to cover, to condone, to placate, to cancel”, which also adds to 300.

The second paragraph of this section contains the same doctrine as that given in the meditation on ZAIN. BINAH is the Great Sea, and the Root of Waters, and CHOKMAH is the Father, and the Root of Fire.

6 The Fire in CHOKMAH springs from the descent of the primal whirling motion which begins in KETHER, and it descends through the path of ALEPH, to which is attributed *Ruach*, R V Ch, the Life-Breath. The *Ruach Elohim* is what the text means by “the Breath of the Mighty Ones”, and *Ruach Elohim* is R V Ch A L H I M, which words add up to 300, the value of SHIN. It is on this account that SHIN is called the “Holy Letter”. It is said to appear as a flame of separation because “separation” is *Pirawd*, P I R V D, which also adds to 300. Note, too, that the form of the letter shows three separated flames.

“The Anointed One” is *Ha-Messiah*, H M Sh I H (a variant spelling of the word ordinarily rendered M Sh I Ch). In this form it adds to 300. “Thunders” is *Rahamim*, R O M I M, which adds to 360, the value of the letter-name Sh I N.

The “swift flash” is the descent of the Sephiroth into instantaneous manifestation, often pictured by Qabalists as a Lightning-flash, because of the words of the *Book of Formation*: “Ten ineffable Sephiroth: their appearance is like that of a flash of lightning, their goal is infinite”. The descent of the Sephiroth seems to divide the unity of Spirit into the divisions, Manifest and Unmanifest. In Hebrew “two” is Sh N I, *Shenay*, and pronounced as *Shani* it means “the second”. This word is made up of the same letters as Sh I N, and has, consequently, the same numeral value. Even so the circle, which the number 360 expresses numerically, is a

symbol of circumscription, and thus of division between the definite area within its circumference and the indefinite expanse outside.

THE MEDITATION ON TAV

- 1 I AM the end and summation of all things,
The end which is without end,
Even as the beginning.

- 2 Fourfold am I in activity,
And tenfold in aspect,
And within me
Are four hundred Lights of Emanation,
Manifest in Ten,
And having also four-and-twenty thrones
Of primal forces.

- 3 Yea, I am Th V, TAV——
Th, the End, and V, the sign of continuation.
Learn by this, O Israel,
That never do I cease my self-expression.
Therefore is it written,
Le Olahm, “throughout endless ages.”

- 4 My going-forth is a perpetual instruction,
For verily the path of TAV hath its beginning
In the Foundation of Instruction.
Now the burden of the instruction is this:
End and Beginning are One.

5 What, then, is the End which is the Beginning also?
Behold, in Th V, TAV, is it concealed,
For Th V is A Th H, *Atah*, also.
And thus is it made clear
That Thou, even Thou
Art Beginning and End,
And the Window of Vision
Which looketh inward to the Source
And outward to the Goal.

6 Through all the shifting changes of existence
I remain myself,
And the Self which I am
Is thine own true Self.

7 Therefore is the end of all wisdom
Hid within the one word A Th H, THOU.
What thou seekest,
Truly that thou art.
The treasure thou journeyest afar to find
Is the Jewel of Eternity
In thy heart of hearts.

COMMENT ON TAV



T A V, pronounced *tahv*.
Transcribed as “Th”.
The number 400.
Meaning: Mark, or Cross.
The Administrative Intelligence.

1 As the final letter of the Hebrew alphabet, TAV symbolically represents completeness, or the end of manifestation. The letter-name TAV, Th V, however, subtly conveys the idea which the meditation calls “the end which is without end”. For in Hebrew the letter V is used as the conjunction “and”, so that the letter-name Th V suggests “end” by Th and “continuation” by V.

2 The doctrine of the fourfold activity of Spirit occurs again and again in the Qabalah, and is expressed in many ways. The Name of God, I H V H, is four-lettered, each letter corresponding to one of the four elements and to one of the four Qabalistic worlds. The letters of this name are represented by the four animals described in the Vision of Ezekiel: “They four had the face of a lion, of an eagle, of a man, and of an ox.” These living creatures correspond to the four aspects of the Absolute. The lion corresponds to Life, to the element of Fire, to ATZILUTH, the archetypal world, to YOD in I H V H, and to the Sefirah CHOKMAH, Root of Fire. The eagle corresponds to Mind, to the element of Water, to BRIAH, the creative world, to the first HEH in I H V H, and to the Sefirah BINAH, the Root of Water. The man corresponds to the third aspect, Truth or Law, to the element of Air, to YETZIRAH, the formative world,

to VAV in I H V H, and to the Sefirah TIPHARETH, attributed to Air. The ox or bull corresponds to the fourth aspect, Love, to the element of Earth, to ASSIAH, the material world, to the final HEH in I H V H, and to the Sefirah MALKUTH, attributed to Earth.

According to the Qabalah, the Life-power differentiates itself into Ten Lights of Emanation, the Sephiroth, and as each Sefirah is regarded as including all the others, the total number in each world is 100, or 400 for the four worlds. Yet all 400 are included in the primal Ten, the ineffable, unmanifested Tree of Life subsistent eternally in *En Soph Aur*, the Limitless Light. The letter TAV, because its number is 400, represents the total manifestation of the Sephiroth.

The “four-and-twenty thrones of primal forces” are the “thrones of the elders” mentioned in the first chapter of the Apocalypse, written by one who was a profound Qabalist. The number 24 is the result of the multiplication of the digits in 406 (4 x 6), the number of the letter-name Th V. The twenty-four thrones are the positive and negative manifestations of the twelve forces corresponding to the twelve signs of the zodiac.

4 “Instruction” or “erudition” is the meaning of the Hebrew *Maskil*, M Sh K I L. This word is a title of the Sefirah YESOD, Foundation. Its numeration is 400, that of the character TAV.

5 The Source of all things is likewise the goal of all endeavors, and that Source is the true Self of every seeker for Light. Therefore the author says: “Behold, in Th V. TAV, is it concealed, for Th V is A Th H, *Atah*, also.” That is, Th V is 406, the number of A Th H, which means “Thou”.

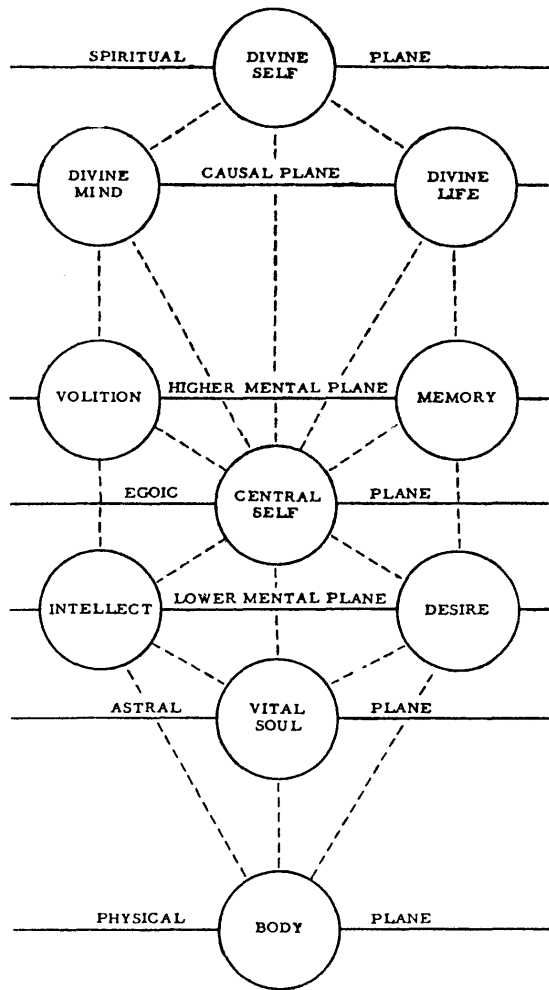
This last is used as a personal pronoun and as a Divine Name. Its first letter, A, begins the alphabet, and is therefore a sign of Beginning. Its second letter, Th, as the last of the alphabet, is the sign of the End. The final letter, H, means “window”, and to it is attributed the faculty of Sight.

So ends the Book of Tokens, with the affirmation which is made, in one way or another, by all the sages, of whatever race, time, or creed. The innermost Self of Man is the Jewel of Eternity, or the Magical Stone of the Wise, which gives its possessor the priceless boon of immortality.

He who truly knows the Self, who has freed himself from the bonds of delusion which make the ignorant mistakenly apply the term “self” to the limited, transitory personality, such an one has found the goal. They who find it are sometimes called Lords of the Secret of Saturn, for they understand why Saturn is said to have devoured his children.

That many readers of the Book of Tokens may in this life come to know that Secret, so that by reason of their transformed consciousness they may truly be “more than men”, truly numbered among the “immortals”, is the earnest prayer of those who are responsible for the publication of this volume.

*May the White Brilliance
Of the Supreme Crown
Descend upon you,
And may you rest in peace
Beneath the shadow of the wings of that Mighty One,
Whose Name no man may utter.*



EPILOGOS

THE MEDITATION ON MALKUTH

I AM the Clarion call of the Beyond,
 Reverberating myself
 throughout the Garden of Delight.
 I am thy Breath of Life,
 O child of Eden,
 Pervading thee with the perfumed fragrance of my Spirit.
 Thy very Self am I,
 O Israel,
 And Self of ALL THAT IS.

Deluded by the illusion of personal independence,
 The un instructed mistake the descent of My Power
 from the Life Breath of RUACH
 For an ascent of power from my manifestations
 in MALKUTH.

Know ye that never does power
 Have its beginning in that which is below.
 It doth ascend from earth to Heaven,
 Even as Hermes saith,
 And from Heaven it descendeth again to earth,
 As also he hath it.
 Yet remember, that whatsoever the Sages write,
 Is always veiled,
 Lest the profane burn themselves
 with the fires they know not how to direct.

Thus canst thou see
That they who read the words of the Sages
 with the outer eye alone,
 Mistake the inner import.
Dost thou aspire to the height
 of the Sphere of the Sun?
Worthy is thine aspiration.
But many are called and few chosen,
For only if thou canst understand the written word
 with thine heart,
Canst thou perceive that even thy aspiration
Cometh not from the levels of GUPH and NEPESH,
But is truly the reflection
 of My descending power from RUACH.

Always then is aspiration
Like the reflected image of the Sun in a glass,
Which, if it striketh straight into the eyes,
 Seemeth to be the Sun itself.
No man riseth to RUACH by his own power.
Yet many delude themselves concerning this,
And from that delusion spring up many weeds of error.
Know ye that the least of thine impulses
 towards what seemeth to be Above,
Hath its source in that same Above.
Avoid error by keeping fast to this.
Nothing in the levels of YESOD and MALKUTH,
Ever *can* or *doth* set power into operation.
These are but as glasses,
And the feelings and interpretations
 of the Spheres of Desire and Intellect

 directed downward toward YESOD and MALKUTH,
Are as spectators watching a mirrored reflection
Wherein all is the reverse of the true images.

In the physical universe of GUPH
Is the breaking up of the ONE into the four
 which are the basis of the many.
And to MALKUTH is the GUPH attributed,
Because the GUPH cometh not to perfection
 but by the *formation of bodies*.

It is written that “KETHER is in MALKUTH
 and MALKUTH is in KETHER,
 but after a different manner.”
In KETHER I am the ONE, the Indivisible,
But in MALKUTH that same ONE,
 Which I AM,
Appeareth as four and cometh into manifestation
As the ten which returneth unto the ONE.
But to enter the Kingdom there must always be two,
 For the Wheel turneth not
 but by the alternation of opposite forces.
Yet my Kingdom of ADONAI is not the kingdom
 of this world’s illusion;
And the bodies of the servants of ADONAI
Must be freed from that illusion
Ere they may serve as transparent channels
For the Light which descendeth from Above.
The law of ADONAI is other than the laws of men;
For in the laws of men hath entered confusion.
 This must needs be,

Since mankind still remaineth a work unfinished.
Yet be on guard,
Ye who seek to be numbered amongst
the sons and daughters of the true Israel,
Lest ye mistake the half-formed concepts
of an earlier stage of growth for final truths.

The Great Work directeth itself always
toward the building of the Temple of ADONAI,
And in its earlier stages there are needs
which do not continue
throughout the building process.
Yet men mistake the scaffolding for the building itself,
And thus pay idolatrous reverence to old rules
which have no longer any useful purpose.
Watch therefore, O ye who would rule
as the Lord ruleth,
Lest ye usurp the rights of the Lord.
His and His alone, is the Temple,
And ye who are concerned with the building
are not its owners.
Not thine but Mine is the work.
Not thine but Mine is the Temple;
For Me and Me only is it planned and built,
And Mine are the ordinances established
For thy guidance in the service of the Light.
For truly is KETHER in MALKUTH,
And in KETHER I dwell solitary without a second.
What think ye then,
Hath any man or woman
A right of ownership higher than Mine?

Mine is thy body,
Thou who seekest to find Me.
Mine and Mine alone.

Mine is the Substance of all that cometh into
manifestation through the thought, or
word or action of any of Mine instruments.
Never shall they who remain deluded
by the illusion of separateness
become clear channels
for the Outpouring of My Will,
Until all the follies of “thine” and “mine”
are cleared out by the
irresistible downpouring of My Power

In the numeration of GUPH,
Canst thou see the spiralling Light-power
Working through the mouth of the Eternal
When lightning flashes, thunder roars.
And thunder hath been
from time immemorial
a symbol for the voice of God.
So is thy body, O aspirant,
More, far more, than an earthen clod.
It is GIMEL, token of the Intelligence
that uniteth thee with the Crown;
It is VAV, the nail that joineth thee
to the Paternal Wisdom;
And it is truly PEH, the mouth of the Lord,
For in GUPH are the letters which uniteth thee
forever with the Kingdom.

Yet is all this naught but words,
Without the key supplied
by the understanding heart.

Love is that key.

Love, not reason;

For reason followeth *after* love,
And when reason would enslave love,
Then is reason but a tyrant
Punishing itself with what it trieth in vain
to enslave.

Love cometh first as thou mayest see in Tarot,
Where the Empress cometh before the Emperor.
Without love reason is sterile,
For love is the generatrix of true imagery.
Reason can arrange, reason can harvest;
But the harvester weareth also
the mask of death.

So this thy body is the instrument
Whereon may be played the Song of Life.
Nay, it is more than this;
For on this harp of ten thousand strings,
The wind of the Spirit moveth ever,
And soundeth night and day the melodies
and harmonies of that Eternal Song.

Yet few there be with ears to hear,
For that hearing is too often dulled
by the noisy clamor of the world's illusion.
Yet he who hath eyes to see, and mind to remember,

May see in the very word GUPH,
That the heart of its meaning
hath to do with Hearing,
For what else is VAV
but the heart of the word?
And is not VAV at once the special letter
Of Ben the Son and the sign of Hearing?

This thy body, O child of earth and sky,
Is truly the heavenly Vision of the Goodness
of the Eternal.
This thy body is the Palace of the King;
This thy body is the manifested world
of God and man;
This thy body is the seamless robe of ADONAI.
For I am thy Lord,
And the Lord and His Temple are ONE.

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