Hi All,

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Continuing on with the central chapters of the Theosophical Zohar and of course, really, the Zohar itself, here is yet the next in a series of chapters on the Hekaloth.  My reading of the book is well past these chapters, and I am seeing both in these and the chapters presently reading, a growing obsession with sin.  Understanding the nature of the Spiritual Cycle from the perspective of the Integrated Cycle, sin becomes simply the material involution, which of course, explains why the Scarlet Woman and the Beast would be so horrid to those of the former cycle.  For those of the Material Cycle, the philosophy of the Scarlet Woman and the Beast bring a certain danger of obsession and indulgence; and so a certain warning must be given here.  It is this Material Cycle in its imbalance that brings on the 'equal and opposite reaction' of the Spiritual Cycle.  And only the Integrated Cycle holds the scale in balance; balance being the central value of true Qabalistic work.

**HIGHER DEVACHANIC OR HEAVENLY SPHERES.**

SAID Rabbi Abbi: "The higher or celestial world with its accompanying spheres, though invisible to mortal sight, has its reflection and analogue, namely, the lower world with its circumambient spheres, according to the saying, 'As above, so below.' The works of the Holy One in the celestial world are the type of those in the terrestrial world. The meaning of the words, Brashith, bara Alhim is this: brasahith, i.e., the celestial world, gave rise or origin to Alhim, the visible divine name that then first became known. Thus Alhim was associated with the creation of the world, as Brashith was connected with the creation of the celestial or invisible world, that being the type, thus the antetype, or in other words, one was the reflection and analogue of the other, and therefore it is written, 'Ath hashamayim, veath ha-aretzs' (the heavens and the earth). The heaven on high produced and gave rise to the earth below."

The key to the entire Qabalistic exegesis of the Zohar is Berashith, a word with the gematric value of 813.  This is also the value of Ararita (an acronym of the Hebrew prhrase: "One is his Beginning, One is his Individuality, his Permutation is One").

Eliphas Levi writes in Transcendental Magick, that Ararita is "the *verbum inenarrabile* of the sages of the Alexandrian School," which "Hebrew Kabalists wrote *Javeh* and interpreted by the sound *Ararita,* thus expressing the triplicity of the secondary kabalistic principle, the dualism of the means and the equal unity of the first and final principle, as well as the alliance between the triad and the triad and the tetrad in a word composed of four letters, which form seven by means of a triple and double [repetition](" \t "_top)."

"The first of these higher or celestial spheres and nearest to the earth, is altogether void of light and is the abode of angels who are like tempestuous winds, never seen, but felt, and are always invisible as they are void of light and darkness and undistinguished by any color. They are wholly without self-consciousness and without form or shape. Its chief and ruler is an angel named *Tahariel*, who has under him seventy subordinates. Their motion is manifested by the glittering of fiery sparks, the appearance and disappearance of which constitute day and night.

This is the elemental world of blind forces; they can be manipulated to any end, but for most of us in our unconsciousness, simply obsess and possess.  The fiery sparks represent raw, aethyric matter or in physical terms, sub-atomic particles.  For more on this, please read my articles: [Testing the Night of Pan](http://www.astronargon.us/Testing%20the%20Night%20of%20Pan.html) & [Scientific Proof of Levi's Aethyr](http://www.astronargon.us/Scientific%20Proof%20for%20Levi's%20Aethyr.html).

The virtue described in this sphere:

"The first of these mysterious spheres is inhabited by a lofty angel named *Rachmiel*, who has the charge over those who have forsaken idolatry to become worshippers of the Holy One. By him they are prepared to look in the Luminous Mirror, or Beatific Vision.

"The second celestial sphere is distinguished from the first by the possession of a modicum of light, and is inhabited by angels appointed to watch over humanity and guide it into the path of uprightness whenever there is danger of its falling into error and wrong doing. When righteousness prevails in the world, they are filled with joy and delight. Their chief and ruler is called *Qadmiel*. When Israel commences its worship of the Holy One, they then manifest and make themselves visible in forms of intense brightness, and three times daily they bless and hallow the divine name. When they observe Israel studying and meditating on the law or secret doctrine, they ascend on high before the Holy One, who takes account of what they have seen and heard.

This is the astral world called the Veil of Qesheth, but specifically relating to the intellectual sphere of Hod; though comprehending the whole of the Astral Triad.  Noting that the acent to the Hekaloth produces prophecy (recorded into documents called Apocalypses), there is a layer of intellectual development that is necessary for enlightenment to be whole and complete.  An inferior intellect can only comprehend a small portion of the light; especially in comparison with the superior intellect.  As Crowley, Gurdjieff and by implication, others often portend, it's all about the mind, which indeed is soul.

The virtue described in this sphere:

"In the second higher sphere dwells *Ahinael*, who receives under his care all who died ere being initiated in the secret doctrine, and instructs them in its teachings."

"The third celestial sphere is pervaded and filled with fire and flames. In it the fiery river *Nahar dinur* takes its rise and flows into Gehenna, overwhelming and engulphing in its course those mortals whose lives on earth were given up and addicted to evil and wrongdoing. Over these are placed destroying and tormenting angels, also accusing angels who, however, have no power or influence over Israel when it repents and does what is just and right. The abode of their chief is on the left side of this sphere in which darkness prevails, as it is written, 'and darkness was upon the face of the waters.' It is also the abode of Samael, the angel of darkness, the great transgressor.

Here we have that world attributed to the Ethical Triad on the Tree-of-Life and specifically, Tiphareth.  It is here that I can see the operations of BABALON having their efficacy.  Note the evil and torment that attend the Crucifixion that is the initiatory symbolism of Tiphareth.  That this comes from the left side, we have the suggestion of the path that connects Hod with Tiphareth (and hence, the Astral with the Ethical Triad); called the Devil Atu and of which Samael is one of the names attributed.

The virtue described in this sphere:

"The third is that where abides *Adrahinael*, a spirit under whose care and guardianship are those who in earth life had resolved to change their evil habits, but being suddenly overtaken by death, were unable to do as they had willed. Such souls find themselves cast first into Gehenna, out of which, however, they are taken by this spirit and prepared for the enjoyment of the divine light emanating from their Lord and Creator, the Holy One. The joys of such souls are inferior to those of others. They are known as 'children of the flesh,' and of them it is written, 'From one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord' (Is. lxvi. 23).

"The Fourth celestial region is splendidly luminous, being the abode of angelic beings of great honor and dignity who, unlike those of the first sphere, begin and finish their worship of the Holy One without interruption. They are not subject to any change or declension, being angels of mercy and compassion of whom scripture speaks 'Who maketh his angels as the wind, and his messengers as flames of fire' (Ps. civ. 4). Their great mission work is on the plane of human existence and are invisible save in visions of the night, or on extraordinary occasions according to the degree of intelligence of those to whom they manifest themselves. Their great chief is named *Padiel* by whose orders they hold the key and open the gates of mercy through which pass the prayers and supplications of those who sincerely repent and live the Higher and Diviner life.

This also seems to be of Tiphareth, and therefore, I'm thinking of the two levels of this Initiation in the A.'.A.'.; Adeptus Minor (without) & Adeptus Minor (within).  In the former paragraph, we have the Junior Adeptus or the 'without' phase of this Initiation.  Here, the connection with the Holy Guardian Angel is tenuous as there is no control over this relationship.  In the latter, the connection is "without interruption," making one the Senior Adeptus of the 'within' phase.

It seems to me that the 'without' phase also describes the relationship with one's HGA; holding the HGA as a parent disciplining a child; the Nephilitic Angel providing instruction and discipline until the egoic structure can internalize such wisdom (represented in psychology as the Super-Ego and which in modern nomenclature is termed the Higher Ego), which would then represent the 'within' phase.  This would be consistent with descriptions of the Existential Crisis as I've talked about before on this list.

The virtue described in this sphere:

"The fourth of the spheres is inhabited by a spirit named *Gadrihael*, presiding over all those who were slain by idolaters. His office is to guide them unto the palace of the king clothed in robes of purple, in which their names are inwoven and where they abide until the day when the Holy One shall avenge their sufferings, as it is written: 'Hs shall judge amongst the heathen. He shall fill the places with dead bodies and shall wound the heads of many' (Ps. cx. G.).

"The Fifth celestial sphere is one of still greater and more intense light. Therein are angels, some of them ruling over fire, others over water, and are messengers either of mercy or judgment, and as such become manifested as heralds of light or darkness. Their worship of the Holy One takes place at midnight. They are under the control of a chief named Qadashiel. When at midnight the north wind begins to blow, the Holy One, blessed be He! enters the garden of Eden and holds converse with the righteous. Then begin they their service of praise which resounds throughout the whole of this sphere and lasts during the night until daybreak and the sun appears. At that moment these angels join in a grand and glorious song of thanksgiving that peals also from all the hosts of heaven, from angels and archangels, seraphim, cherubim, above and below all uniting in the ascription of blessing and honor, glory and power to Jehovah, the Lord of Hosts that liveth forever and ever; as it is written, 'When the morning stars sang together and all the sons of God shouted for joy' (Job. xxxviii. 7). This their great anthem ceases not until Israel begins its song of praise.

Geburah and Chesed; Judgment and Mercy in balance and representing the high tension of internal forces that is described in Magick as the Angel hurling the soul across the Abyss to that great enlightenment that gives one complete mastery of being; assuming one's integrity is holy and humble before the Godhead.  It is only from this point that the ego can be dropped and identification with the Godhead can be made.  As long as one holds onto one's identity here, one cannot unite with this Divinity.  And so the holding onto the least egoic energy denotes a failure in the Abyss.

The virtue described in this sphere:

"*Adiriel* is the presiding spirit in the fifth higher sphere and is in charge of those souls who through their lifelong penitence, attained to a high degree of holiness and purity in which they surpass all others, even as their abode excels all others in grandeur and glory.

"The Sixth celestial Sphere is nearer to the Kingdom of heaven. In it are seas covered with ships, also rivers and lakes abounding in fish. Its denizens are under the rule of presidents, the chief of whom is named *Uriel*, who enter on their official duties at certain fixed times. When the time arrives for the ships to go south, Michael is their ruler; and when they go north, Gabriel assumes authority and direction; as these two archangels occupy the right and left sides of the Mercaba, or celestial chariot. When, however, the ships go eastward, *Raphael* rules, and *Uriel* when they sail westward.

The Sea of Binah is here, aptly described; as well as what is called in Thelema, the casting of one's star into the heavens (from the celestial chariot, which is the pyramid in the City of Pyramids in Thelemic Doctrine).  Simultaneously one's soul returns to the Ruach and its immortality becomes fixed.  From this fixed point and by virtue of one's mastery, the four directions are at one's command.

The virtue described in this sphere: (none listed for this or the seventh sphere)

"The Seventh Celestial Sphere is the highest and accessible only to souls of the greatest purity and thus qualified to enter into its joys and delights. None other are found there. In it are laid up treasures of peace, blessings and benefits.

"All these seven spheres are inhabited and filled with beings like in their form to man, who cease not to worship and give thanks to the holy One. None of them, however, are so conversant with the glory of the Holy One as the inhabitants of the sphere of Thebel, who are perfectly pure in body, mind and soul. In the seventh celestial sphere there are those who have attained to the highest degree of holiness as in the seventh sphere belonging to earth below, are found the just with purified bodies. Moreover, above and beyond all these spheres there are seven others the existence of which is a subject of faith and not of experience, and in each of them are spiritual beings of the highest order.

Chokmah, beyond Binah (of which Saturn is attributed and is connected with the Hexagram or 6-pointed star), is the star of seven and the true essence of the mystery called BABALON; that provides "the highest degree of holiness...belonging to the earth below..." and "are found the just with purified bodies;" having exhausted the whole of one's life-force into her Cup of Fornication.

Of final note on the virtues:

"All the aforenamed presidents are under the rule and authority of the archangel *Michael*, captain of the myriad hosts of heaven, whose office it, is to fill with joy and delight the souls of the faithful and true servants of the Lord, by causing them to view and behold the light, clear as crystal, that marks the course of the river of the water of life flowing into the world to come."

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