Hi All,

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WHEN the Holy One wished to form man and said: "Let us make man in our image. " He intended to set him over the angelic hosts who should be subject to his commands. The revolting angels, however, protested and said: "What is man that he merits Thy regards? (Ps. viii. 5); he will most certainly sin against Thee and disobey Thy commandments." Said the Holy One unto them: "If ye were on earth below you would become more wicked and culpable than he. And so it happened, for as it is written, as soon as "they beheld the daughters of men that they were fair, they took them wives of all which they chose" (Gen. vi. 2). Therefore, the Holy One hurled them into the abysmal darkness, where they abide unto this day.

Here we have the origins of the pseudpegriphal story of the Nephilim.  The revolting angels noted here are called the Annunaki; it was their progeny that were called the Nephilim.  The "abyss of darkness" immediately evokes the idea of the Nightside of the Tree-of-Life.  This is our individual and collective unconscious.  Note, they are revolting against the Elohim; proclaiming that humanity would defy these demigods.  In other words, humanity would find its spirit and become as great as the ONE; superior to the lesser gods of the Elohim.  Viewing the Elohim as planetary spirits, we know from our study of Magick that such beings can be invoked at the will of the practicing Mage.

The Annunaki of course, became attracted to the 'Daughters of Men', as they saw the divinity in these women.  Remember, the Elohim feared that humanity would become like them.

Such was the doom of Asa and Azael, from whom originated and were engendered those angelic beings who, through sexual intercourse with their fair and beautiful human wives, became the fallen ones and thus forfeited the joys of the heavenly world, exchanging its eternal happiness for the fleeting pleasures and delights of earthly existence, as it is written, "He repayeth them that hate him, to their faces to destroy them" (Deuter. vii. 10).

Indeed, it becomes quite apparent that the Elohim had no love for humanity and as the legend goes, would ultimately create the deluge in order to destroy them and their progeny, the Nephilim.  These, being locked in the lower Astral Plane (the Nightside), have but to be called on for human enrichment and empowerment.  The flood is but the lower waters that were separated at the start of Genesis.

The Giborim (mighty ones) formed the third race, and were they whom Scripture describes as "mighty men which were of old, men of great renown" (Gen. vi. 4). They it was who, at the building of the tower of Babel, said: "Go to and let us build us a city and tower whose top may reach unto heaven, and let us make us a name" (Gen. xi. 4). Becoming incarnated, they were those who built mansions, colleges, and founded oracles and temples, not for the worship and glory of the Divine Being, but for their own self-exaltation, and then tyrannized over Israel as though they were dust of the earth, by plundering and robbing them of every thing they possessed. Concerning them the Scripture states, "And the waters prevailed and were increased greatly upon the earth" (Gen. vii. 19).

The tower becomes the connecting link between the upper and lower worlds; the above and below.  And the Gibborim seem to allude to that great race of humanity that existed in the Age of Taurus.  Though here, it is more apparent that de Manhar is injecting his own Theosophical ideas into the Zohar.  Still, this is the ancient knowledge from which even the Hebrews were edified.

The fourth race was that of the Rephaim or Giants, who, whenever they beheld the children of Israel in sore straits or distress and afflictions, scoffed and derided them and treated with contempt the good law and its students and followers, but regarded with favor and indulgence the idolatrous and ungodly. Of them it is written, "The Rephaim (giants) shall not rise again" (Is. xxvi. 14), and when the redemption and deliverance of Israel shall appear, then will be accomplished the words of scripture respecting them, "Their memory shall perish."

Remember, these early Hebrews were an egocentric tribe.  This passage reads as much political propaganda as it does anything else.  Though the Jews have the half, they would be the ultimate source of two great slave religions; Christianity and Islam.  How could it be otherwise, the Elohim created the idea of human servitude at the outset.  If we ourselves, are gods, why should we serve them?

The fifth race was the Anakim (tall ones), a despicable people, of whom it is said: "The Rephaim were like unto them" (Deuter. xi. 11). It was through them that the earth reverted back to its previous state of tohu and bohu, occult words in which is contained the epitome of their history and final disappearance from off the face of the earth, which occurred when the light divine appeared in the world.

This seems to be a Theosophical allusion to the deluge.  We know that the manifest Universe didn't suddenly become unmanifest because the Elohim became angry.  de Manhar here, is betraying his own slave mentality before us.  But as HPB asserts, there have been races that have lived with thriving and sophisticated cultures on this Earth, before the present race.  Its the ethnocentricity of the early Hebrews that saw this in a much more racist (by today's standards) light.

Another explanation of the words, "These are the generations or offspring of the heavens and the earth," is gathered from the words, "And Aaron took them and cast them into the furnace and formed of them a calf." Then said the Israelites: "These (aleh) be thy gods, oh Israel" (Ex. xxxii. 4). On the day that all these different races were exterminated, the Holy One along with the Shekina created the heavens and the earth anew, as it is written, "For as the new heavens and the new earth which I make shall remain before me" (Is. lxvi. 22), which words are the complement to "on the day that God created. . . ."

Then it was that God also made to grow out of the ground every tree that is pleasant to the sight and good for food" (Gen. ii. 4).

This seems to be a reference to the legendary Edomite Kings that were destroyed by God before the present race began.  But I think there's more going on here.  First, if we try to read this part of the story denotatively, there is an apparent ubsurdity; a race that has been viciously enslaved and is newly departing that land carries with it large amounts of gold?  Even for that matter, these Egyptians gave them food and other supplies to help them on their way?  No, there is a large connotative allegory here.  Gold symbolizes the Sun and in the fire, even suggests an Alchemical process.  The calf is a symbol of the female and here, united with the Gold (the Sun being male).  And then there comes the word 'aleh' or 'these', which is constantly referrenced as gods in de Manhar's rendering.

But we know Moses would come down from the mountain and abhor this golden calf and scorn the people of Israel for its construct.  And what we can deduce from this is a seed point where the Hebrew cosmogony departs from all the ancient mythologies, which use male and female in the creative process and turn to the Monotheistic paradigm of one god who is male.  We know Qabalistically that the genderization of this god to be male is misleading.  It is actually, the All-Father or initial impulse (Kether) that then becomes male and female (Chokmah & Binah).

But not until the extermination of the above mentioned races did the secret doctrine appear in the world, and the children of Israel flourished and sprung forth as the trees and green herb out of the ground alluded to in scripture; for till then "the Lord God had not caused it to rain upon the earth and there was no man to till the ground" (Gen. ii. 5). The esoteric meaning of which is, the children of Israel were not there to do sacrifice and render worship to the Holy One. A further exposition is that the words, "And every plant of the field," denote the first Messiah; and the words "every herb of the field" a second Messiah.

The Zohar on so many levels, represents the admixture of myticism and political propaganda as the Torah itself actually represents the latter mixed with religiosity.  It is the mystical part that represents the 'half' for Thelemites, which then stripped of its original socio-political elements that the mystical part itself might be isolated and investigated.

What was the reason for the appearance of these Messiahs? Because there was no Moses to make intercession with the divine Shekina, and therefore is it written, "There was no man to till the ground." This esoteric meaning and interpretation is also that of the words, "And the Sceptre shall not depart front Judah" (Gen. xlix. 10), referring to the Messiah son of David; whilst the words, "nor a prince of his posterity," denote Messiah the son of Joseph,--"Until the coming of Schiloh, "--signifies Moses; the numerical value of these two names being the same. The Hebrew words "velo iqhath" (to him shall the nations look) are composed of the same letters as "velevi, qehath" (hevi and Qohath) the ancestors of Moses. Also, "every plant of the field," signifies the righteous whose souls emanated from him who is termed "The Just One," who is the life of the world and abideth forever.

The Jews regarded their Messiahs as political and military leaders in their constant struggles with the other nations of the world.  And so one should not look at David, Joseph and Moses in the Christianized perspective.  Their egocentricity gave them the need to distinguish themselves from the Pagan cultures about them and they built this separateness into their mythology; giving to themselves the distinction of being the chosen race of this new monotheistic god that they created.  But though they threw away all their previous pantheon, this simply became disguised as angels and patriarchs.

The word "shiah" (plant) is composed of the letter Sh, the branches of which symbolize the three Patriarchs and "hai" (life) denoting the Eternal One who alone hath life and immortality.

Shin (Sh) is the letter of Spirit and so subtly these partriarch are the demigods more openly denotated in Pagan pantheons.

The following word "eaheb" (every herb) denotes the union of the seventy-two branches of the celestial tree, and which only became united with the Shekina on the appearance of Adam (the man) whose name in its numerical value is equal to that of Jehovah.

The Adam Kadmon becomes the primordial archetype for humanity; the holographic image of God.  And so we can deduce from this that humanity itself is the anthropomorphised image of the nameless and formless God.

The words, "and every herb of the field before it grew out of the ground" denote also The Just One, of whom it is written, "Truth shall spring out of the ground" (Ps. lxxxv. 11), and "The Truth shall be sent down upon the earth" (Dan viii. 12.) These passages signify that students of the secret doctrine, like the green herb, will spring up during the period of captivity; that the truth will become recognized and prevail when Moses cometh again, of whom it is written, "The jaw of truth was in his mouth" (Mal. ii. 1); so that no one was better able to unfold and expound Divine mysteries than he. When he returns, "a mist shall go forth from the earth and water the whole face of the ground" (Gen. ii. 1); that, is. Ad (a mist). shall be taken from Adonai (Lord) and V and N becoming added to it shall form Adon, master or lord of the earth, by whom it shall be watered. Then will Israel understand the full meaning of the secret doctrine. The word Ad, translated in the targum or Chaldean paraphrase a cloud, designates also him who is referred to in scripture as "The cloud of the Lord was upon the tabernacle by day" (Ex. xl. 38). It is by him that the masters of the secret doctrine and all students of the good law shall be enlightened and flourish when He cometh again.

The mist then must be the Aethyr or Logos but now, in this monotheistic paradigm, the Adon (supplanted by Jehovah) is stripped of his consort Ashtoreth and the god no longer creates, but destroys and wreaks vengeance upon the Earth.  Jehovah is an angry, jealous and petty god.  Is it no wonder that the Gnostics would come to eschew this?

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pj