Hi All,

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I'm still working on my comments on the other chapters connected with the Hekaloth.  However, as my reading is ahead of what I've prepared so far, I may as now, throw a few things in between.  The last several small chapters have really not presented much; nor really has the present chapter.  However, I have found for the first time, a primary source that directly connects the Nephilim with the Sons of God.

Said Rabbi Eleazar: "It is written, 'And the Lord said my spirit shall not always abide (or dwell) with man, for that he is flesh' (Gen. vi., 3). When the Holy One created the world, he made it after the pattern of the world on high and as long as its inhabitants lived pure and upright lives and caused the divine spirit or life into that part of the world, in which Jacob dwelt afterwards into the land of Israel during the reign of David, whence heavenly blessings and influences gradually extended over the whole earth; and therefore it is written, Praise the Lord for he is good, for his mercy extendeth throughout the world. The word ubed olam (world) has reference to that part of the spheres on high named David, and therefore is written without the letter Van (u), signifying that where the divine influence descends from that celestial region, then blessings are poured down on the world below. But as mankind sinned, the life divine has been taken from the world and only those who strive to attain unto, now enjoy its blessings whilst the unjust are unable to appropriate it for their wicked and magical purposes. The meaning of the words for that he also is flesh (beshagam) is, that, this58a divine life might not become abused by the serpent and others for their evil purposes, and so kept unsullied and undefiled by contact with the wicked and impure."

"By the word 'flesh,'" said Rabbi Simeon, "is meant the angel of death, whilst the words, 'the days of man shall be a hundred and twenty years,' mean to the thread or silver cord as it is termed, shall be broken that binds body and soul together. It is written, 'There were Nephalim (giants, fallen ones) in the earth in those days.'" (Gen. vi., 4.)

Said Rabbi Jose: "The nephalim here mentioned were the angels Aza and Azael, whom the Holy One hurled from heaven onto the earth. If the question he asked, how could they exist on earth in a state so different to that they enjoyed in heaven?"

Said Rabbi Hiya: "They were of that class of angels of whom scripture says 'and fowl that fly above the earth' (Gen i., 20), and who manifest themselves to mankind, in human form. When descending upon earth they are able to assume various shapes that become materialized and thus visible to mortal eyes. These rebel angels Aza and Azael hurled upon the earth became embodied in material bodies of which they could not after rid themselves. Charmed and overcome with the beauty of the daughters of men, they continue living unto this day, teaching men and initiating them into magical art and science. They begat children who were termed anakim (giants), Giborim (mighty ones). Such were the fallen angels who formerly were called sons of God."

The importance of this for the student of Enochiana is quite strong.  On the Sigillum Dei Aemeth, the Sons of God are named through the lettering.  And there is an interesting follow-up to this in the next chapter:

Continuing his remarks, Rabbi Jehuda said: "It is written, 'Come and see the works of the Lord who doeth wonders on the58b earth." (Is. xl., 8.) The words see (hazon) here has the same signification as in the words, 'The Lord has revealed unto me, hazouth qashah, a remarkable prophecy or vision' (Is. xxi., 2), from which we learn this fact, that prophecy is revelation from the Holy One on high to mankind, and also that the word shamuth is usually translated, wonders or marvelous things such as desolation, and yet here it should be read shemoth (names), teaching us that it is God who inspires the naming of everyone's name that corresponds to and is expressive of his or her life and character. Another interpretation is that the word shamoth in the above verse from the Psalms, signifies really 'destructions' for if the world has been created by the divine attribute termed Jehovah it would have been indestructible, but as it is, the work of Alhim (justice) is liable to dissolution and abolishment. It is written, 'Come and see the works of Alhim, that are subject to destructions (shamoth) on the earth.'"

The entire theoretical basis for the Magick is thus succinctly stated.

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Hi All,

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Again, I have yet, two chapters on the Hekaloth in draft, but this morning's reading pre-empts these.  What is interesting in the following discourse on a precursory level and as I have seen in several places in the text, is the speculative discussions and debates amongst the Rabbis in the text.  Scripture is being used to setup a mystical and doctrinal exegesis that is creative and functional.  I will contrast this with the central teaching of Thelema's largest body of adherents (the Caliphate O.T.O.) who teach that this should never happen with Thelema's holy books.  Crowley made commentary and the Caliphate says that Crowley should be the only one, which is why they held themselves against Motta for also having made commentary.

When a canon is frozen and a doctrine becomes closed to discourse and debate, the vital spark of theurgy that brought life to the religion is shut away from it and the religion becomes a dead shell; no matter what truth it may still yet hold.  In defense of Thelema, the philosophy is still yet very young and has not yet even found a way to qualify and distinguish a learned class of scholars; such as the Jews had made for themselves.  And so anyone without credential may come along and induce any and every possible obfuscation derived from inexperience combined with pseudo-intellectualism.  Some form of authentification needs to be established, which Crowley suggests would come by way of those who could generate new Gnosis...and a new Gnosis that would not contradict Liber AL (as some pretenders to prophecy have done).

"And the earth also was corrupt before God" (Alhim) (Gen. vi., 11). Said Rabbi Jehuda, "Scripture states that the earth was also corrupt and then adds, 'before the Alhim.' Why so? It was in order to show the men of that generation then existent on the earth lived in violation both of natural and moral law,--that their wickedness was flagrant and open before man and God."

Said Rabbi Jose: "I think otherwise. The words signify, that men committed crimes secretly and known only to Alhim and that only by their enormity and heinousness did they manifest to everyone. The words 'these are the generations of Noah' apply equally to mankind who before the advent of Noah lived in open wickedness and to his posterity whose sin was in secret."

Said Rabbi Abba: "From the time of Adam's transgression of the divine commands all his descendents were called sons or children of Adam, not as a term of honor, but as a characteristic of birth from an ancestor who by his disobedience had broken the divine law. When Noah appeared in the world, men were termed the sons of Noah, an honorable distinction, as being the offspring of him who preserved the human race from extinction and not of Adam whose sin caused it to disappear by bringing death into the world to every soul."

Said Rabbi Jose in objection to this statement: "If this were really true, wherefore is it written 'And the Lord came down to see the city and the tower which the children of Adam builded' (Gen. xi., 5), the sons or children of Adam and not of Noah and who were living after the time of the deluge.'"

Said Rabbi Abba in reply: "Through his disobedience it would have been better for Adam had he not been created, as all who like him become transgressors of the law are denominated 'sons of Adam,' not because deriving their birth from him but as being transgressors as he was, and such were the builders of the tower of Babel. Now may we gather why scripture uses the word Aleh (these are the generations) to distinguish the difference existing between the Adamic and Noachic races of mankind. The generations of Noah were now no longer termed the sons of Adam, but the sons of Noah who introduced into and brought them forth out of the ark in order to re-people the world. Adam did not bring forth children or sons out of the garden of Eden, for had he done so they would have been immortal or extra human. Then also would not the light of the moon have become diminished and the work of creation would have endured everlastingly. Even the highest angels themselves would not have equalled man in the endowment of celestial light, beauty of form and wisdom as it is written, 'In the image of Alhim created He him' (Gen. 1. 27). But the children of Adam, begotten after his expulsion from the garden of Eden, were both mortal and unworthy."

The spiritual and material parts of our being are delineated here and in a consistent manner with some HPB's teachings.  In her writings, HPB shows two involutionary axis; one descending from the spiritual height into earthly manifestation and the other ascending from the material depth and into earthly manifestation.  These come from the same unknowable and divine source, but through different means with spirit begetting spirit and flesh begetting flesh.

Said Rabbi Hezekiah: "How was it possible for Adam to beget offspring in the garden of Eden, as it is certain, the tempter would have had no power over him and he would have remained childless in the world, even as Israel if they had not sinned by worshipping the golden calf, would have remained unique as a race and would not have given birth to another generation?" Said Rabbi Abba in reply: "My contention is this. If Adam had not sinned he would not have engendered and begotten offspring under the influence of the tempter (sexual desire), but of the Holy Spirit (the Higher Self). After the fall, his offspring begotten under the influence of animal sexual propensities, were mortal, not being pure and unalloyed in their origin and constitution but compounded of the animal and spiritual. If however he had not fallen and remained in the garden of Eden, he would have begot offspring entirely spiritual and who in their constitution would have been as pure and immortal as the angels and other celestial beings. The children born after his expulsion from Eden enjoyed only a temporary and ephemeral existence up to the appearance of Noah who, after entering the ark (of incarnation) and by his righteous living becoming united with his Higher Self, was then able to produce offspring that eventually spread themselves throughout all parts of the earth, leaving behind a posterity that will survive to the end of the world.

Note that the Nephilim as 'Sons of God' (spirit) became enamored of the 'daughters of men' (flesh); or as the text states, the Adamic race having 'sinned' became interested in the race of Noah, uniting both poles of the life force of the unknowable divine.  We can integrate this idea with the Spiritual and Material cycles in human history, which then reveals to us some of the innate tendencies of our being.

Said Rabbi Hiya: "It is written, 'And God saw their works, that they turned from their evil way' (Jonah III. 10). Observe, when men become upright and obey the dictates of the good law, the earth itself changes and acquires a virtue to administer to the enjoyment and happiness of mankind, as then the Schekina or that divine something termed life that operates in all organic and inorganic creatures and by its attractive power binds together the mundane and heavenly sphere, the harmony between which, results in peace and joy. On the contrary, when sin and wrongdoing prevail, this divine life and influence is banished from the earth, which becomes itself infected and desolate and infertile through the evil influence that then pervades it. But if Israel sins, which God forbid, scripture states that then Alhim quits the earth and ascends into heaven (Ps. LXII 6) and also gives the reason thereof, 'because they have prepared a net for my feet. My soul is bowed down through their iniquity; which words are expressive of a degree of wickedness similar to that of the antediluvians. If it be asked, do they apply equally to Jerusalem? Doth the Schekina forsake it when men become corrupted? for we have been taught that it is under the special care and protection of the Holy One who has chosen it for his habitation, so that no other spirit or celestial chief reigns and rules in the land of Israel. Notwithstanding this, we affirm that it comes to pass that an evil spirit or influence visits it and corrupts the dwellers therein. How know we this? From King David of whom it is written, 'And David beheld the angel of the Lord standing between' the earth and the heaven having a drawn sword in his hand stretched over Jerusalem' (I. Chron. XXI. 16), owing to the land of Israel having become corrupted by evil."

In either of the two extreme cycles, the higher and lower lives are separated and their is dysfunction and alienation in the human community.  Crowley had stated that if everyone would come to a realization of their 'True Wills' or true nature, there would be a lasting and complete peace on Earth.  This is certainly an echo of the Zoharic text and clearly delineates the Integrative cycle.  The higher (inorganic) and lower (organic) Shekinahs are then involutions of each other, which explains the mystery of BABALON and why her Cup is called the Cup of Fornication.  The lower life force or Shekinah that is exuded into her Cup (the Blood of the Saints) is that which is to be carried on high AND that life force or Shekinah, which descends from on high is to be made manifest below.

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