

**The Ten Sephiroth or Emanations of the Deity
according to the Kabbalah of the Hebrew Philosophers.**

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1886.

This is a vast subject, and is acknowledged to be the basis of the whole system of Occult Philosophy, so that this Key is only a very rudimentary sketch thereof. The Sephirotic scheme is considered by the Rabbis to express the philosophical idea of the Deity, as the Pentateuch does the theological. At what period of our history the theory of the Ten Sephiroth was propounded we cannot discover, but we know that for many centuries this and other doctrines of a cognate character were handed down from father to son, and that Rabbi Simeon ben Jochai, who lived in the reign of Titus, A.D. 70-80, is considered to have been the first to commit these to writing.

Three important books of the "Zohar" or "Splendour", which is the great storehouse of Kabbalistic teaching, have been translated into English, by S. L. Mathers; this and the Sepher Yetzirah, translated by Dr. Wynn Westcott, should be in every library. The former work speaks for itself, the latter is an exquisite gem of Occult Science and is the oldest of the works of Rabbinic philosophy still extant.

The Ten Sephiroth or Emanations of Divinity are as follows:—

1st. Kether.	The Crown.
2nd. Chokmah.	Wisdom.
3rd. Binah.	Understanding.
4th. Chesed.	Mercy.
5th. Geburah.	Power.
6th. Tiphereth.	Beauty.
7th. Netzach.	Victory.
8th. Hod.	Glory.
9th. Jesod.	Foundation.
10th. Malkuth.	The Kingdom.

By means of a diagram these can be shown arranged so as to resemble the Lightning flash.

Another arrangement is in the form of Three Pillars; that on the right, The Pillar of Mercy; that on the left, The Pillar of Severity or Justice; and the one in the middle, The Pillar of Mildness.

Sometimes Kether is omitted from the Middle Pillar, making each of the Three Pillars of equal height, each containing three emanations only.

The idea embodied in the Three Pillars is Mercy on the right and Severity on the left; these two equilibrated by the central one of Mildness.

Extreme Mercy would be Weakness. Extreme Severity, Oppression. These two are balanced by the Central Pillar of Mildness.

We now come to a very interesting part of the subject, the connection of the Tetragrammaton, the Four lettered word now called Jehovah or Yahveh, with the Sephiroth.

כתר, KTHR, the Crown, is the Concealed Father, אהיה, AHIH, Existence, Macroprosopus; to this emanation, the first, is allotted the extreme uppermost point of the γ Yod, the point within the circle.

To חכמה, CHKMH, Wisdom, the Divine Manifested God Father is allotted γ the Yod.

To בינה, BINH, Binah, Understanding, the Holy Spirit of God, is allotted ה the Hé, conjoined, יה is JAH.

תפארת, THPARTH, Tiphareth, Beauty represents the Son of God. מלך the King, to Whom is allotted ו the Vau, V. Note, Aleph the central letter and Tau at beginning and end.

This is the central Sun of the Sephiroth from which emanate the rays of Glory which illuminate these most mysterious words. The Incarnate Word by which all things were created. "The Glory of the Father, the express image and reflection of his person." Also Microprosopus, and it carries with it as its satellites the five nearest Sephiroth, viz.—Power, Mercy, Glory, Victory, Foundation.

To מלכות, MLKUTH, Malkuth, the Kingdom is allotted the final ה Hé of the mystic word Tetragrammaton, now called Jehovah: this final Hé is the Bride of the Microprosopus, and is the Church by analogy.

We may now study the Sephiroth as grouped in Triads.

The first or Supernal Triad consisting of the first three Sephiroth, Kether, Chokmah, and Binah, with Kether as its apex. Then we come to the first reflected Triad consisting of Chesed and Geburah with Tiphereth as its apex. That which is below is like that which is above. The Son is reflected from the Father. "He that hath seen me hath seen my Father also."

The second erect Triad, consists of Netzach and Hod, with Tiphereth as its apex.

The second reflected Triad, consists of Netzach and Hod, with Yesod as its apex, or with Malkuth the Completion.

The "Book of Concealed Mystery" is the book of "Equilibrium" which is that harmony which results from an analogy of contraries, it is the dead centre where the opposition of opposing forces being equal in strength, rest succeeds motion. It is the central point. It is the "point within the circle" of ancient symbolism. It is the living synthesis of counter-balanced power. This form may be described as the equilibrium of light and shade, take away either portion and form is viewless. The term balance is applied to the two opposite natures in each Triad of the Sephiroth, their equilibrium forming the third Sephira in each Ternary. This doctrine of equilibrium and balance "is a fundamental Kabbalistical idea", as is clearly shewn by Mathers, at page 16 of the Introduction to his translation of the "Kabala Denudata".

In each of the three Trinities or Triads of the Sephiroth is a duad of opposite sexes, and a uniting intelligence which is the result. In this the masculine and feminine potencies are regarded as the two scales of the balance, and the uniting Sephira as the beam which joins them. The term balance may be said to symbolize the Triune, Trinity in Unity, and the Unity represented by the central point of the beam. In the Sephiroth there is a Triple Trinity—the Upper, Lower, and Middle. The supernal or highest is represented by the Crown Kether, the middle by the King; and the inferior by the Queen.

Thus far we have but entered on a subject which is always most interesting to the Rosicrucian Student, and to which the attention of the Zelator was directed in "Clavicula Rosicruciana", No. 1, when the Three Sephirotic Pillars were alluded to, as symbolized by the three Egyptian Obelisks on the parchment certificate presented to each initiated Zelator.

*The accompanying diagrams are supplied by Dr. Wm. Wynn Westcott,
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