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# The Sacred Magic of the Qabalah

## The Science of the Divine Names



Manly Hall





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The Science of the Divine Names

by

Manly P. Hall



Second Edition



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# The Sacred Magic of the Qabbalah

THE SCIENCE OF THE DIVINE NAMES

## INTRODUCTION

The religious teachings of all nations may be divided into two general divisions. The first is the religion of the common people, and is the exoteric faith. The second is the religion of the wise and initiated few. This is the esoteric faith, and seldom, if ever, appears in the world without the cloak of ritual and symbol to conceal it from the uninitiated. The esoteric faith assumes the same position in connection with religions that the spirit holds in relation to its bodies. The bodies bear witness of the spirit. Through the spirit comes the life which animates and vitalizes the bodies. These bodies are often referred to as Matthew, Mark, Luke, and John, the witnesses or recorders of the life of the spirit. Man's four bodies are the evangelists who go forth bearing accurate witness to the spiritual life that animates and gives power to them. In a similar way, the body religious bears witness to the life spiritual. The world recognizes only the body, while the wise and initiated few study only the spirit.

All concrete visible things belong to the world



of effects. These are studied by the esoteric student only that he may discover through them the invisible Cause. True esotericists are students of Aristotelian reason, using the visible only as a means whereby they may know the invisible, studying the multiplicity of effects that they may become mentally and spiritually aware of the unity lying behind the diversity in Nature.

Behind the veil which conceals the great Unknown stretches the world of causes, the invisible side of Nature. It is not given to man at the present time to understand the mysteries of this prototypal land. The veil of *Maya* which divides the world of men from their source, the world of God, is not really a structure or fabric but is rather the line of limitation. The things that lie beyond the hypothetical circle which surrounds man are unknown because they are too attenuated and subtle to be recorded by the senses which the human race has thus far developed.

This invisible world is explored only by a few hardy travelers who, striking out from the human race, dare all in their efforts to chart and map the great vistas of eternity. These daring ones are rewarded for their efforts by being accepted into the Invisible. They become citizens of two worlds, and are known as the initiates and masters. Only those who have gradually learned the subtle laws of the invisible Nature are permitted to pass beyond the veil.

All of the arts, philosophies, and sciences which surround us in the material world are effects and doctrines concerning effects; for when they have

become concreted or organized, or have reached that point where they can be grasped by the human mind, they have come across from the intangible to the tangible and have assumed, to a partial degree at least, the veil of substance. They have taken on coats of skins, and in becoming one with men have severed their connection with the Infinite. As the body conceals the spirit, so within the soul shrine of every philosophy and religion is hidden a living, divine, glowing coal. This fiery radiance is the esoteric power, the spirit of every art and science. It is that part of the human being which still preserves its divine element. With the sword of true discrimination man must sever the false from the true, the head from the body, the spirit from its sheath of clay.

Philosophy is a concrete, exoteric study, but it conceals within itself occultism, the mystic philosophy of the soul. The former bears witness to the latter, for both are one. The visible, tangible body is for the consideration of the materialist and those who are wedded to form, while the invisible body is for the consideration of those few who can realize its existence because of particular training along the lines of mystic thought. The craft Mason with his geometry conceals behind his exoteric rituals the geometry of natural law. Beneath chemistry lies hidden alchemy, waiting to give to those who can search out its depths the secrets of spiritual transmutation and the chemistry of life. Religion, as we know it, shields the path of the mystic, for it is unfolding gradually the ideals of service and brotherhood, which are

the basis of true mysticism.

The true student of music can never gain the full inspiration of his art until the attuned keyboard of his being registers the music of the spheres, for these are the eternal harmonies in Nature. No artist has ever really learned color, no lawyer or physician his profession, until its hidden side has been understood, and no student of modern religion can unlock his sacred books without the two-fold key of the Qabbalah.

The Bible, as it is studied today by the average Christian, is a sealed book. There are few who can read its meaning, for we can see and understand only those things which are already part of our natures. From the time of Moses, the Jews have preserved by oral tradition certain spiritual laws, certain mystic principles, which, when applied to the exoteric documents of Scripture, reveal to those capable of using them the unseen, spiritual side and the wonders of the invisible Nature. With these keys a student may unlock many of the hidden places of religious philosophy and may unravel intelligently the complicated story of the gods. In the following pages are gathered a series of concise statements intended to give the student of the invisible path a few principles or foundation stones upon which to build a superstructure of personal experience and first-hand knowledge. By means of them he may unravel the thread of existence and, like Alexander, cut the knot that the world has tried so long to untie. Life is the Gordian Knot, wisdom the sword of quick detachment. According to the ancient views, the



veil between the false and true was composed of draperies of knotted cords and tassels. Each of these knots was placed in a peculiar position in relation to others, and whoso can read the cypher of these knots can solve the Qabbalistic mysteries of the Jews.

# The Sacred Magic of the Qabbalah

## PART I

### KEYS OF THE SACRED WISDOM

1. The first point that a student must understand in studying the sacred sciences is that they will give him no powers or opportunities greater than those which he has prepared himself to receive by the life that he has lived. The daily life is the test of the student, and until he lives true to the laws of the mystic temple builders he can never gain anything from the study of the Qabbalah, for the esoteric wisdom is not a series of intellectual facts but a living, spiritual thing which can be recognized only by those who live and think like itself.

2. There is only one reward for those who seek spiritual unfoldment and extensions of power without first cleansing their bodies and their souls. The very powers which the student draws to him in his studies will destroy him unless he is robed in the garments of purity. Unto the unpurified, God is a consuming fire, for wherever there is dross in the nature of things His power will burn it away. With the influx of the spiritual power there is a great cataclysm in the body of man; and if he has not prepared it to the best of his ability

to receive this light, obsession, insanity, death will result from his foolhardiness, for broken bodies, nerves, and minds follow in the wake of broken laws.

3. The student of the Mysteries must learn to be patient. He must be prepared to strive for ages without reward, with no greater encouragement than that of the realization of a life work well done. The powers of the true mystic and the insights of a Qabbalist are not assumed, but are evolved by years and lives of unselfish service and by slow, certain self-improvement. There are no exceptions to this rule anywhere on the White Path.

4. The ancient Qabbalistic magic of the philosophers had nothing to do with fortune telling, divination, or the so-called arts of numerology, for such things were considered to be of the earth earthy and it was considered a prostitution to make these great spiritual things serve the human side of Nature. Those who study the Qabbalah to find out their lucky days, the length of their lives, their birth paths, and so forth, are failures before they begin. They prove beyond the shadow of a doubt that they are not worthy or prepared to receive the guardianship of the sacred teachings; for man cannot know truth until he realizes the value of it, nor can he be wise while he seeks anything else but wisdom.

5. The study of man can be approached successfully only by those who have attained the qualities of reverence and obedience. Each must have one ideal as his guiding star. Each must study

principles and not personalities. With simplicity of heart and clarity of mind he must approach the great mystery. When man abuses his privileges or does not make use of his opportunities to understand Nature's law for his being, he brings down upon himself unhappy Karmic reactions.

6. The old Jewish rabbis taught that those who study the Qabalah play with fire, and the student of today knows that this is true of all esoteric teachings. They are a two-edged sword. For that reason, the Mystery Schools demand years of purification and preparation, and the student of the Ancient Wisdom must, without hesitation, accept the obligations if he desires the illumination.

7. The curiosity seeker or those searching for thrills can never gain the sacred truth or fathom the secrets of the ancient Hebrew. The same is true of those who study magic only that they may gain from it powers by means of which they hope to take advantage of less informed people. Who searches for wisdom in order to gain temporal power can never secure the true spiritual light. All who follow such courses are disciples of the Black Path.

8. Only students actuated by the highest motives and purest ideals can hope to gain true knowledge of this great science which instructs concerning the secrets of the soul. Not until the seeker after spiritual illumination so lives that he proves by his thoughts and actions his right to receive the celestial knowledge, will the keys of the sacred sciences, the silver key of the old and the golden key of the new Qabalah, be entrusted to him.

9. Man must cease trying to mold the universe into his own desires and chain God's laws to temporal ends. He must realize that the wise man molds himself into the divine plan, and, instead of drawing God and wisdom down to himself, rises through the seven heavens like Muhammed ascending to the footstool of divinity.

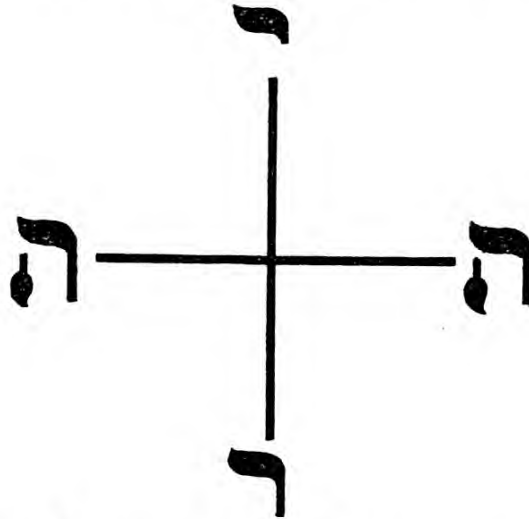
10. The student must realize that a balanced mind to check their emotions and a harmonized body to manifest both are essential to an understanding of a teaching which is harmonious and balanced. Only those who have been faithful unto little things can ever hope to be given the sacred sceptre of divine power which makes them masters over greater things.

11. In the Hebrew alphabet, consisting of twenty-two letters, are the elements of Qabbalistic knowledge. Each of the letters is composed of tiny flames joined together in various formations to produce letters. The number of flames to each letter ranges from one to four. It is with the letters of this flaming alphabet that the student of the Qabbalah is first concerned, for they are the basis of a great fire-born doctrine.

12. It is said by the ancient Jews that it was with various combinations of these flaming points that ADM named all things while in the Garden of the Lord. The student of occult philosophy realizes that all things have a true name, which is their eternal word, and also a form or material name, which changes with their manifestations. All of the true names are based upon various combinations of *Yod*, the great fire flame.



*Yod* is the primitive figure or hieroglyph of the Hebrew alphabet. It is the name of the independent fire flames which gather together to form the



twenty-two letters. Masons have accepted this symbol as that of God. It is also the first letter of the Hebrew name *Jehovah*.

13. These fire flames represent living forces among the creative hierarchies which we know as the vitalizing or life-giving forces of Nature. Various combinations of these celestial creatures differentiate and vivify all of the forms which we see in the material world.

14. All differentiation is the result of various combinations of spiritual energies, which cross and recross at different angles according to the receiving poles and centers within the evolving life. The various combinations of these forces in the invisible world spell out the archetypes of bodies,

and these bodies become the consonants of the Hebrew alphabet.

15. The vowel points, which were never written by the ancient Jewish people—because they represented divine elements and were too sacred to be symbolized upon paper—represent the life centers which animate and give expression to the consonants or forms. In the same way the whirling vital centers in the human body are the invisible causes which lie behind our visible bodies. As there are seven vital centers, so there are seven vowels; but as two vowels (*w* and *y*) are at the present time only partly used, so certain spiritual centers are latent under certain conditions at the present time. As no word can be formed without vowels, so no body can be built of consonantal elements alone. Every body must have its unwritten but sounded and admitted life element.

16. The vowel points and their sounds, colors, and forms were grouped together by the ancients as the spirits before the throne, and compose the unspeakable name of the unknowable God. (In the Sanskrit the seven vowels are the *Dhyani Chohans* radiating the life force of Fohat.)

17. According to the Jews there are two great worlds. The higher or superior world was called the *Macrocosm*, and in it rules the divine man, *Macroprosopus*. The lower world or the lesser sphere was called the *Microcosm* (little cosmos), and in it ruled an emanation of *Macroprosopus*, known as *Microprosopus*, or the lesser reflection of the greater. Man made in the image of his Father, the Great Man (Adam Kadmon, the archetype),

contained both the nature of the human, or lower, and the nature of the divine, or higher. In order to understand Nature and God, these philosophers taught that man must unravel the mystery of his own being, which was made in the shadow of God, and find the sacred meaning of the twenty-two hieroglyphic letters and the vowel points as they play out their drama in spirit and substance.

18. It is said that there are a certain number of mysterious forces playing through Nature. These forces are correlated to the letters of the divine name *Tetragrammaton*, which in turn is correlated to the elements; and these, combined into seventy-two combinations, are referred to as the ministering angels, or the intelligences dwelling in and manipulating the life-giving forces. The celestial language, which we see around us in our world of everchanging lights and colors, is called the Bible of Nature. The word (*Bible* here has its original meaning, *a book*.) This book is composed of the consonants of the divine alphabet. When these letters are given meaning and illuminated by the unuttered and unwritten vowel points dwelling within the senses, man then reads his own destiny as it is written by the eternal hand.

19. All forms are composed of one substance, the difference being in the combinations and positions of the life centers (the vowels). Nature furnishes the book, but it is the positions of man's seven-fold consciousness which interprets the book. The consonants may and do change their meaning, through the position of the vowels which gives life to their dead forms. The early translators of

Jewish literature experienced literally the difficulty which students of Nature's books experience spiritually. The early Jewish Scriptures were written without vowels and without spacing between words. The difficulty which arose as a result can be appreciated by taking two consonants such as *l* and *g* and trying to reason out as to whether the word is *log* or *lug* or *leg*, for the vowel changes the meaning. It is the same in Nature. The difference between a plant, an animal, and a man, as well as the difference between the intelligences of different men is the result of varying the placing of the vowels of consciousness in the forms or consonants.

20. These vowel centers, or life poles, are evolved by the lives we live; and as their position and power are all-important in interpreting the message of life, we lose the power of discernment when our lives are out of plumb. All the words which we interpret in life lose their meaning because the vowels are misplaced. In the same way, if we have a certain vowel (center of life or interest) that is over-emphasized, we have a habit of placing it in everything that we see; and as a result of this undue emphasis we distort Nature and become incapable of wise analysis.

21. The present position of the consonant bodies and vitalizing vowels in man produce a *word*. This word is not primarily a combination of sounds, but rather, like words, is a symbol of an invisible activity; yet in the last analysis it is literally a word. It is the key to the position occupied by the life of which it bears witness in the scale of evolution.

22. Every living thing consists of a sound, a color, and a form, for these are the trinity of manifestations which bear witness to the life within. All colors have a sound and a form. All forms have a color and a sound; and all sounds have a color and a form. There are many sounds the rates of vibration of which our ears are unable to detect. There are numerous colors which we do not see and forms which we do not contact with the senses, but nevertheless they exist. All manifestations of life on all the planes of Nature (in the sense of subjective worlds, the lesser face) manifest through these three divisions, which are correlated to the powers of the triune divinity.

23. Thousands of years before the discovery of radio Jewish philosophers realized that the world was a checker-board of crossing, vitalizing currents, alternately positive and negative. This is the checker-board floor of the ancient Temple.

24. Man is a human radiophone, and like this instrument can be attuned satisfactorily to but one rate of vibration at a time. There are thousands of messages passing through the air simultaneously, but a well-made receiving instrument can be attuned to one while all others have no more effect than as though they were non-existent. The more selective the instrument, the higher grade is its mechanism. It is the same with man and the consciousness planes of Nature through which he is evolving. The scatter-brain, like the cheap instrument, is not sharply selective, and therefore brings in several stations at once. The finer the receiving pole and mechanism, the more perfectly it will



receive the spiritual messages of Nature. The difference in our ability to think, the difference in our natures, and the difference in our spiritual unfoldment is largely the result of our adjustments with these fire-flaming currents of natural force, natural function, and natural intelligence which the Jews symbolized as the alphabet of Nature or the elemental letters from which the words of manifestation are formed.

25. The daily and hourly development of body, mind and spirit attunes us to ever finer currents, and we receive an influx of energies from ever higher and finer natural planes. These influxes are the materials with which we are eternally rebuilding our organisms. Therefore it is easy to understand that the better the quality of the organism, the better the materials it will draw; also the more attenuated and ethereal the source of our vital energies, the more our bodies will be molded and attuned with the spiritual spheres of Nature. The more nearly perfect our bodies are in function and organic quality, the more nearly perfect our characters become and the more satisfactory the results of our labors.

26. All things are created by a word. This word is a rate of vibration, and is said to be the true name of the things or bodies which it builds around itself. Therefore we may say that bodies are spiritual thoughts put into words. The letters of the alphabet which form the elements of words in the physical world are the chemical elements. Therefore our forms are words made up of a certain number of chemicals. An example of this can

be studied first hand by the advanced student who is able to see the word forms gather around the rates of vibration which issue from a person's mouth when speaking, for man is a creator on a small plan and is capable of giving a certain degree of immortality to his thought forms and word pictures. Hence he is Karmically responsible for these invisible children.

27. The great vibratory fiats of cosmic creation, called in the ancient Qabalah the sacred names, in the hands of the wise unlock the mystery of being; but in the hands of the foolish they are deadly weapons which will ultimately destroy all who seek to desecrate them. They are in truth the flaming letters which light the way of the sincere aspirant but burn the unpurified and insincere with a consuming flame.

28. Among the ancient Israelites it was said that the knowledge of the ancient Qabalah was given by the angels in Paradise to man at the time of his fall, so that by the help of it he might regain his lost estate. It was perpetuated by Moses and the schools of Samuel the prophet, and during their day consisted of a series of oral traditions and keys which were communicated solely by word of mouth to those who had proved worthy of the trust. They formed the inner teachings of one of the deepest of the Atlantean Mystery Schools.

29. The Qabbalists taught that the body of man consisted of consonant letters which on a larger scale formed the body of the Grand Man of the Universe. The vowels were the planets, and their bodies the *Elohim*; and on the wall of the heavens

they wrote eternally in ever-changing combinations, concentrating their influence upon the lesser man through their miniature centers within his own body. (This is undoubtedly the origin of the story concerning the handwriting on the wall: at least, such are the deductions of James Gaffarel.)

30. The vowels, as the life, were divine; they belonged to God and were His name, for He was considered the composite of all life energies. In man these are the lotus blossoms and the roses which bloom on his cross of matter, and no body can be formed without one of these centers, any more than a word can be formed without a vowel. It must be sounded even if not written.

31. By students of the sacred sciences it is maintained that each nation pronounces its vowels differently. This is the result of the development of the larynx. The range which it has and the rates of vibration which it is capable of expressing are the results of evolutionary expansion. One of the interesting parts of the early Qabbalistic philosophy was a system whereby the dignity of words was emphasized by the position which the tongue must occupy in the head while pronouncing them. Therefore, in pronouncing the name *God* it was necessary to raise the tongue to the roof of the mouth as a symbol of adoration. In speaking the letter *s* it is necessary to hiss like a snake; and we know that the present form of the letter is taken from the ancient character of a twisted serpent. The same system was used all through the alphabet, and was said to have special Qabbalistic significance. According to the system

concerning the formation of the larynx, the Qabalists taught that each living thing is speaking a word which mentally, spiritually, and physically denotes by the way it is pronounced the status of the body which forms its sounds. This is called the true name of all things. This is the word which man loses when he loses the ability to know himself.

32. Occult scientists have said that spirit is air in motion; and the ancients taught that when rates of vibration, which we call matter, were raised to a certain point they became sparks of life. In man this spark of life is born out of the larynx by rates of vibration set up by the shape of that organ and the vibrations which are generated there. This rate of force coming into the world clothes itself with colors, sounds, and forms. Among those dope addicts who smoke hashish, it is not an uncommon form of hallucination for them to declare emphatically that while in a partial state of stupor they have seen words coming out of people's mouths when they talked. The occultist knows that the use of drugs is one of the easiest methods of obtaining a negative form of mediumship, for when the conscious mind is lulled into a stupor, it often brings through certain astral and psychical records. Delirium tremens is another form of the same thing. The Ancient Wisdom teaches that man was born out of the mouth of God, and this creative fire which brought him into being by calling him out of the darkness of space is called the Great Name, the key-note of his creation.

33. Let us apply this thought to the problem

of every-day existence, realizing that the world is made up of consonant elements and that the sense centers evolving within ourselves are the vowel points which bring order and sensibility out of the chaos of confusion and ignorance. The thousands of examples which man sees around him in Nature and in life, when gathered into a composite unit comprise the Bible, the sacred book of creation. This sacred book, however, as said before, was written without spacing and without vowels.

34. Each individual must apply the keys furnished by his own centers of consciousness to the problems of his existence. With these Qabbalistic keys of wisdom he must make true logic and sense out of the sacred book, vivifying it with his own life and dividing its letters into words by the powers of discrimination. It is only when he has done this that the secret of the Sacred Name can be understood, and he will realize that incantation and invocation were merely blinds used by the wise magicians of the ancient world to conceal the true spiritual mystery of ceremonial magic.

35. The Qabbalah can never be written; it can never be explained to the profane, for its own depths conceal it. Unrecognized and unknown, it stands behind the veil of human ignorance. The impossibility of materially objectifying this sacred science was well understood by the ancient philosophers, and this is the true reason why there are so few students of the mystic sciences. Like all great things for which man seeks, the student of the Qabbalah must be prepared to pay the price that Nature asks for the wisdom he receives.



The unwritten law cannot be learned; it must be evolved within the spiritual body of the aspiring seeker through right thought, right emotion and right action. When this point is reached and the student has actually mastered it, then and then only the vowels assume their correct positions, the sacred centers are opened, and the Master's word, the key to all creation, is found in man and the student becomes a Master of the Sacred Name.

# The Sacred Magic of the Qabbalah

## PART II

### THE MYSTERY OF THE NUMBERS

36. All numbers, according to the Ancient Wisdom, came forth out of *Ain Soph*, the unknown, the dot, the Absolute. The one is the first manifestation, and as such we are going to consider its power, first in its descent out of the dot and then in its ascent back again into the circle.

37. All things manifesting out of the formless dot begin as a one-ness which man calls unity. All things in the world today have one natural origin. All things began as one, which came forth out of No-thing, the Unmanifest, by the elongation of the dot. To the ancients, *one* indicated the unity of source, and a unified source meant equal opportunities for all and equal possibilities for each. If all things had one source, there can be no superiority among them, except that which is the result of action, with its victory over inaction. In other words, we may say that difference is the result of the diligence of some and the indolence of others.

38. Since all peoples can trace their family tree back to the dot, the form of No-thing and the One, its first outbreathing, there is no place in

Nature for persons or things holier than others or superior to each other. All things in unity have equal opportunity and equal possibility. Nothing and no one can honestly say that they never had a chance. Either they have never recognized opportunity or, having recognized it, have not profited by it or accepted the lessons which it sought to bring. It is merely the difference in desire to accomplish and the intelligence of procedure that is responsible for the inequalities which we see in the world.

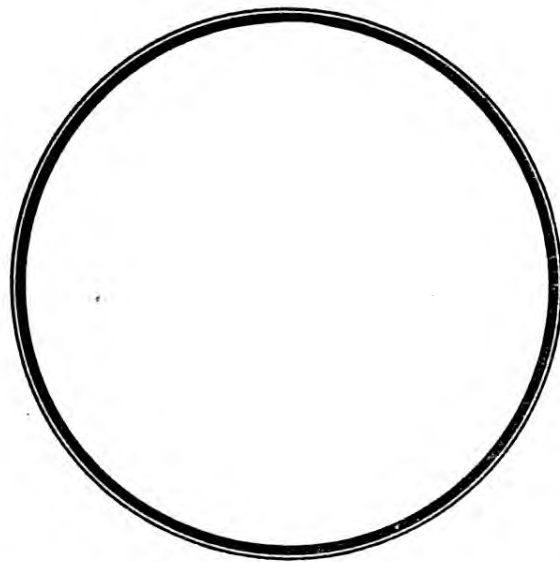
39. Everyone has within his own soul the possibility of ultimate perfection and the daily opportunity for relative perfection, but these possibilities and opportunities remain unawakened until man himself rouses them by effort and activity. Perfection—at least relative perfection—is the undeniable goal of all things, and the length of time we are forced to wander in darkness waiting for it depends largely upon the abilities which we unfold, and, having developed them, the application which we make of our new-born faculties.

40. Science teaches that all forms are various combinations of one primitive essence. This essence, or *primum hyle*, is the substance of the dot, and manifests through its personification and extension in the One. A stone, a flower, a man, and a god are all stages in the differentiation of one life. A vegetable is in the process of becoming an animal; an animal is a stage in the unfoldment of a planet; while an electron is a god in the process of becoming. All things are stages in the expression of one connected life, which at the

present time is in the labor of liberating itself from the dense crystals of physical substance.

41. All thought is a unity; all natural forces which man uses in his various manifestations are one in their causation; and a person's ability to think does not depend upon chance, but upon the attuning of his consciousness to the planes of thought, so that his mental powers may be energized. Those who attune themselves to the various planes of Nature, one of which governs each great division of life, will receive the influx of thought, life, or power which dwells in and manifests through that plane.

42. The number *one* also governs the reason for man's labor here. There is but one motive in



all his works. There is but one end to all his labors. He must seek to unite his intelligence with that of his Creator, the Ancient of Days. This he

does by adjusting his organisms to the body centers of the macrocosmic man. This sequential adjustment of internal centers of consciousness with eternal divine qualities, we call *evolution*.

*The One in its Return to the Unity*

43. The one source of life and the first principle thereof manifests itself in the world as a multiplicity. The one cause, the eternal unit, is diversified into the millions of existing forms, all of which bear witness to the infinite diversity of powers concealed within the structure of the primitive One. Since this unified causation expresses itself as a multiplicity, we recognize it as a stream of ever-evolving individualities pouring out of the abyss of space through the One and into the Many-ness. This One is like a ray of light which spreads out, to be finally swallowed up in darkness, as a spirit is enmeshed in form.

44. All differentiation must be unified without the loss of individuality before even a relative state of perfection is attainable. Consciousness in man is always growing. (We use the word *growing* to express the idea of spreading out over the area of its bodies.) Its path is from unconscious One-ness to semiconscious Many-ness, and then back again to superconscious unity. When he returns to his source again, however, man has the circle of a completed cycle to add to the extended point of first expression. This is symbolized by the number *ten*, which stands for the completion of the first round, for it is the *one* and the *round*, or cipher. It means that the One has returned to itself after experiencing the circle of Many-ness.



45. The young soul is a unity of unconscious possibilities; it is One, and yet has within it endless differentiation, for it has not as yet split up its rays in individualization. It is asleep. The old soul, after its wanderings, is again a One-ness, containing within itself the possibilities which it has awakened into dynamic powers, for, having split its rays to gain experience, it has again united them to a single end. *The young soul is the expression of One pouring itself into Many-ness in search of experience. The old soul has increased its One-ness to contain all diversity and all Many-ness and still remains a unit.*

46. If all things are phases in the unfoldment of one thing and we are seeking to understand that thing, what is the logical course to pursue? There is but one answer. If its phases of manifestations are reflections of itself, the only way to understand its desires is to master the gamut of its moods. Those who are masters of the complete expression of divine manifestation are masters of the divine will. As long as there is one link missing, man cannot know his Maker. As all things combined in certain proportions form the body of the Grand Man, so all these things combined in miniature in the same proportions produce the transmuted terrestrial Adam, the symbol of species.

47. All things are moving and evolving as diversity in unity. Let us take, for example, a man with a bag of seed to plant. He scatters them all over the field. Each grows and bears fruit tenfold. He gathers the fruit and, taking from it the seed, returns the seed to the bag, and now he has ten

times as many as he had before. This is symbolic of the unfoldment of man, who by passing through diversity, multiplies his acquirements and finally, as the old soul, gathers the fruitage of his works and returns with them to unity. Instead, however, of the one latent possibility he brought with him, he carries back ten dynamic powers.

48. Therefore, realizing this fundamental unity of all form and of all life manifesting through infinite diversity through infinite time and infinite space (as Herbert Spencer puts it), the student can understand the ancient occult demand for brotherhood. If all things are individualizing sparks from one neutral source, then each is a brother to all else. Man is not to coalesce but to coadunate with all living things. In life all is brotherhood, except through the regions of form, where the Oneness is diversified and the sense of unity is lost. The unity in this diversity is invisible to the young soul, but a reality to those who have raised their spiritual consciousness out of matter.

49. Forms of solid material clash, and a spark is the inevitable result; but when we raise our consciousness out of the concrete, we then see and realize the One-ness of all life behind the evil. This realization is one of the first steps on the path of wisdom. We are not only to include our human companions but all Nature in our span of brotherhood. It is our duty and responsibility to use all natural elements constructively for the good of the plan. If we do not, we are overlooking the bond of brotherhood which connects us with all parts of the visible and invisible cosmos. All wanton

destruction and carelessness concerning the rights of others bring inharmony to those who have failed to recognize this the most formal and sacred of their spiritual obligations.

50. Under the One-ness we find the ultimate of all manifestation. All diversity returns again to its own source. Therefore it is said that the life of the great outpouring begins in its own center and ends there. So all life is symbolized by a great circle, returning again to that from which it came, a serpent with its tail in its mouth. This, however, can be understood in fullness only by those who have lived through the outpouring and found again the divine source.

## THE MYSTERY OF THE NUMBER TWO

51. The number *two* is symbolic of the dual system of human thought, which views everything from the standpoint of opposites and the laws of comparison. All things are judged in their relation to other things, but are seldom, if ever, weighed and measured by their own intrinsic merits. The mystic alone realizes that everything in Nature is a law unto itself and can be honestly evaluated only when judged by its own standards alone.

52. The one outpouring reflecting itself in matter is called the *two*. This is the first negative number, for when divided it leaves no remainder. All even numbers are called negative and feminine, and are ruled by the moon. All odd numbers are called positive, because an odd number cannot be divided without leaving the First Cause, *One*, in the center. They are therefore under the dominion of the First Vibrant Power, the Sun.

53. As *One* is called the Number of the Father, so *Two* is the Number of the Earth, or cosmic root substance, the base of form. This is the negative pole of life, and is called by the ancients the Divine Mother, in opposition to the vitalizing ray which carries the title of Great Father.

54. Those people who are mastered by bodies, which are the expressions of matter on the various planes of Nature, are referred to as negative. They may be courageous, violent, and apparently very positive, but all things in which the body rules the

life are negative. Therefore people who are ruled by appetites and passions or who are swayed by emotion and torn by things of the lower worlds are said to be negative types, while those who rule their bodies in wisdom and integrity are called positive. All true mystics and occultists are positive.

55. When the vitalizing centers in the body are nourished by the descending spinal fires, man is said to be negative through the descending black serpent wound around the famous staff of Hermes; while those who are raising these powers and unfolding the cerebrospinal nervous system are said to be positive, for they are nourished by the ascending white serpent of wisdom which Moses raised in the wilderness.

56. As long as man is ruled by opposites, one of which is always combating the other, he is incapable of true spiritual growth. He must unify these two opposing factors, which as two thieves are seeking to steal away his powers of concentration.

57. The number *Two* is said to be the number of unconsciousness, because the one spiritual power is broken and its current impeded. It is also often referred to as the number of contention, because the two extremes of Nature are always seeking mastery one over the other. Man often fails to realize that mastery by either means the destruction of both. In slaying its opposite it slays itself, for one pole cannot manifest without the other. Equilibrium in Nature is the point of greatest efficiency.

58. When man's center of consciousness is out of its true position, it is negated. Thousands of students of occult philosophies are negative and consequently incapable of growth because they have allowed themselves to be led out of their own true center of consciousness. Some people wander millions of miles from their own centers of being following other people's advice and going off on endless tangents. When they do this, they completely lose sight of one of occultism's most important laws—the necessity of unifying all opposites and synthesizing all philosophies.

59. The greatest trouble with man is that when weighing anything he always places himself on one end of the scale. Instead of allowing conditions to weigh themselves and remaining as he should at the point of equilibrium, his likes and dislikes influence his judgment, which, therefore, becomes null and void. Peace can never come through the rulership of extremes, for as surely as a pendulum swings in one direction it will swing back and react in the other.

60. An excellent example of this can be found in one aspect of the political conditions of our day. For many hundreds of years—in fact thousands—the world has been ruled by a patriarchy. Now the general trend is towards a matriarchy. An Amazonian form of government is liable to appear at almost any moment. Many people believe that this is the true solution of the problem of life, but the occult student, with his broader vision, realizes that this is merely shifting the weight of rulership from one end of the scales to the other and conse-



quently can never bring the desired effect, which is balance. The superiority of anything destroys the harmony of the divine plan. It is only when these extremes are blended, at least to the stage of constructive coadunation, that religion, philosophy or politics will ever find an answer to their eternal seesaw. Since earliest history, first one end is up and then the other, and humanity must suffer this condition until it learns that the greatest good is accomplished when all things work together.

61. The number *Two* is symbolic of discrimination, for it is the number of man's free will, which at this stage of his growth is not free but is merely the power of choice. Through experience with the opposites in Nature, man is developing the power of discrimination, the application of which will remove much of his present suffering.

62. Those who would learn the mystery of the number *Two* must learn the power of thought and how to blend the opposites in Nature, for the mind is the uniting link between God and man. Without thought, man is an animal carried away by the sway of emotions. Those who do not think are not human. Those who are not able to discriminate wisely between better and best and walk straight between the two pillars of opposites, maintaining perfect balance, are not thinkers in the higher sense of the word.

63. There is only one way by which man may learn how to choose, and that is through knowledge of the two extremes. The Ego swings like a pendulum, alternating both viewpoint and body from one life to another, and through this knowledge

of the opposites, gains the power of discrimination and learns how to blend differences which weaken, into unities which strengthen.

64. Safe and intelligent judgment on any problem depends upon the knowledge of the opposite phase of the thing discussed. Judgment of an individual does not depend upon his good points or upon his bad points, but upon a blending of the two. If you are giving a learned discussion on the subject of *Up*, be certain that you have considered deeply the problem of *Down*. People who know only one side of a question are not fitted to pass judgment on any phase of it. This is the most frequently broken law in Nature, for the majority of people who talk glibly concerning various things have totally failed to consider the other viewpoints which may be held concerning the same subject.

65. Every element in Nature has its opposite. Every law in Nature has its opposite. In a majority of cases the opposite of all things is the lack of those things. Light is an element. Darkness is the absence of it. Knowledge is an evolved thing. Ignorance is the lack of it. Good is a quality; and evil is the least degree of good. As we evolve, we make a triangle out of the opposite by lifting our own center of consciousness above the two points of our horizon, thus forming a triangle.

### *The Mystery of the Number Three*

66. *Three* is symbolized by the triangle, for it is the number of outpourings which radiated from the divine Being in the process of creating the world. Its basic principles are spirit, soul, and

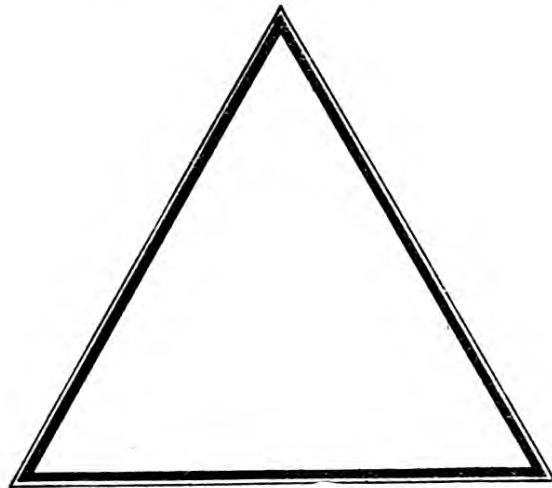
body. This trinity manifests in the world of form as thought, desire, and action, these being the concrete attributes of the threefold divinity. These three principles or forces mold the destiny of all living things. The three spiritual phases are the centers of life and consciousness, while the three bodies or methods of expression are mediums through which the spiritual consciousness of man expresses itself in the objective world wherein we now dwell.

67. *Three* is also the number of the blended opposites, for out of the duality of the *Two* there is born a child containing part of both of its progenitors but being a manifestation of neither in full. This divine *Three* is born in man as a result of the power of discrimination and the union of spirit, mind, and body. The secret formulas of how this is accomplished have come down to us in the secret of the Philosopher's Stone, composed of its three elements—salt, sulphur, and mercury. The triangle is the most simple of geometric forms. We might almost call it a geometric unit. And such it is in the world, for as father, mother, child, it is the fundamental cornerstone of all expression, generation, and regeneration in Nature.

68. The number *Three* is also known as the threefold path, for it symbolizes the highest expression of the three major divisions of human character. The three paths are symbolized by a philosopher, a priest, and a soldier. Occultism is the path of the philosopher; mysticism is the path of the priest; while Service is the path of the soldier. All life seeking union with its source is

advancing toward mastery on one of these three great rays.

69. The *Three* is also the number of the three worlds which the true Qabbalist is investigating with his self-evolved powers. It represents the triple crown of the ancient Magus, who was king of heaven, earth, and hell; and of course it represents the three grand centers in the human body, the brain, the heart, and the generative system. The triple scepters of the Egyptian kings, the triple tiara of the Delha Lama of Tibet, the three domed roofs of the Temple of Heaven at Peking, are all symbolic of the same thing. It is only when these three great natures in all things are blended in harmonious understanding, each serving the other and the three uniting to serve the Divine, that we



have the eternal triangle in man, which is symbolic both of his divine search and the accomplishment thereof. Jacob Boehme, the great German mystic,

said that these three natures were three witnesses by which God was known among men.

70. The number *Three* is symbolic of balance and equilibrium, for the triangle is equilateral, meaning that all of its sides are of equal length. With its point upward it represents human aspiration and consciousness rising out of form to union with its divine source, and with its point downward it represents the God powers, the trinity of spirit, descending into matter to move it into a semblance of themselves.

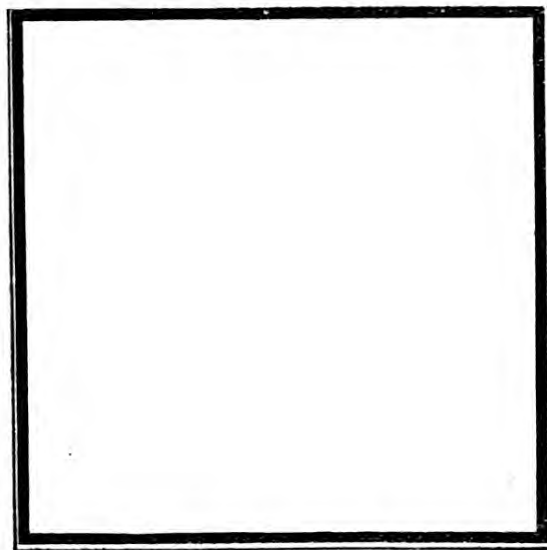
#### *The Mystery of the Number Four*

71. *Four* is the symbol accepted by all nations to represent the path of accomplishment and the labors to be done, for being the number of form and of earthly things it is represented as a cube or stone imprisoning life within itself; and wherever this is found it means that the labor of liberating life is the next thing to be accomplished. During involution man assumed bodies; and now since the point has turned and evolution is under way, man must concentrate his energies upon the labor of liberating life from its vehicles of ignorance.

72. *Four* is the number of matter, because for our particular day of manifestation matter manifests as earth, fire, air, and water; action, vitalization, emotion, and thought. Science knows that four basic principles are the key to all form, which is built up of compoundings of them. These four are carbon, hydrogen, nitrogen, and oxygen. The higher the evolution of the life, the more it controls its own bodies; but these four principles form the cross upon which is crucified the spirit

of life. *Four* is called the symbol of crystallization, and is also known as the number of impediment.

73. In astrology, a science well understood by the Qabbalists, *Four* is symbolized as a square, one of the so-called evil aspects of a horoscope. It merely means that at the points where the square falls, crystallization has not given place to vitalization. The square presents us with a problem to be solved, and is therefore a great benefactor in spite of its oppression. Matter is always opposing its own vitalization because of its negation. Matter, symbolized by the cube block of salt in alchemy, is symbolic of the body, which, while unregenerated, seeks to smother and destroy the life within itself. Therefore the square is the symbol



of the tomb, and this holy sepulchre is the tomb of matter in which we have buried our own spiritual nature. This is the cross of four arms which man



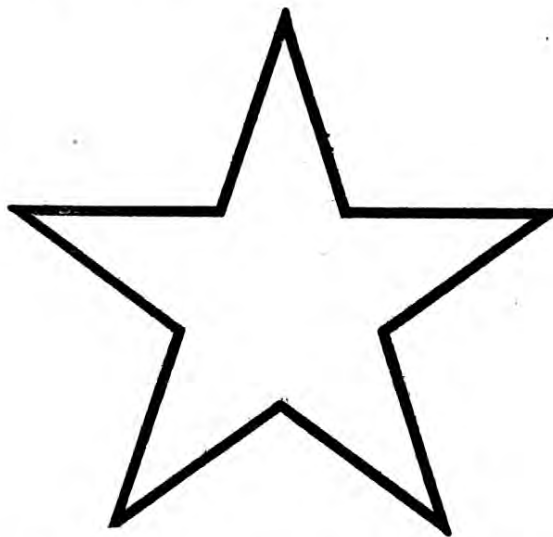
must carry if he is to reach the footstool of Divinity. When our physical body is not properly taken care of, one corner of the square strikes us; when our emotions are not mastered, then the second corner of the square falls; when our vital systems are depleted, the third angle, as crystallization, steps in; while our destructive thoughts react upon us as the fourth corner. When we have not been true to any of these, our nature collapses and we are buried in the tomb of matter under the symbol of the *Four*.

74. Man, by his thoughts and labors, his growth and actions, slowly transmutes this square from a tomb of stone into a cube of glass from which the light shines forth as though protected by a lantern. His present duty is to cleanse the glass; for though we see now but through a glass darkly, some time we shall know face to face. *Four* represents the number of bodies and the work we must accomplish with them. They are useful servants, but hard taskmasters.

#### *The Mystery of the Number Five*

75. *Five* is the hand of the philosopher. It is made up of the four elements plus spirit, which, like the human thumb, co-operates with the fingers but is not with any, for it works by opposition. *Five* is called the Christ, and in the *Tarot* the Hierophant or priest, because it is the spirit of man rising from the tomb of matter. Those who have lived through the laws of the *Four* and have mastered themselves have become *Five*, or liberated from the case of matter. The geometric form of this is the pyramid, in which one corner rises

from the four corners of the base. When the four elements have become the pedestal upon which the spirit stands as a city upon a hill, and not stone walls which close it in, then man has reached the *Five*, the spiritual number.



76. Man's development is the harmonization of his centers of consciousness with the external planes in the universe by attuning the lesser self with the greater self. By means of this the tiny spark gains the ability to speak to the great spark, its parent. All this comes when the life is freed from the form—not by the destruction of form but by the regeneration of the bodies, symbolized mathematically by the freeing of the *One* from the *Four*.

77. If our minds are muddled and unbalanced, we cannot comprehend the mysteries of God. If our hearts are filled with misgivings and passions,

we cannot have the divine compassion of the Christ. If we have expended our vital energy and wasted our substance in riotous living, we cannot attune ourselves to the living planes of the eternal. If our bodies are crystallized and broken, we cannot perform the daily labors which give us a right to our position in the great plan. These four are our cross, upon which the *One* is crucified. Down in materiality we see only the *Four*, but as we so live that we harmonize and revivify this cross, then the *One* shines out and man is the divine *Five*.

78. When the *One* dictates to the *Four*, fear is gone, selfishness is gone, and egotism disappears. In their place is one who is great because of utter simplicity, great with the faith of a child and the wisdom of a god. Then the spiritual man, the *One*, is robed in the purified garments of the *Four* and this great mystery, like all other true mysteries of the Qabbalah, must be lived before it can be understood. The fact that his name or birth path is similar to any of these numbers means nothing to the true Qabbalist. His conscious understanding as the result of having experienced these truths means all. Only those who have lived life through and have risen above it and its uncertainties can truly comprehend the mystery of the number *Five*.

#### *The Mystery of the Number Six*

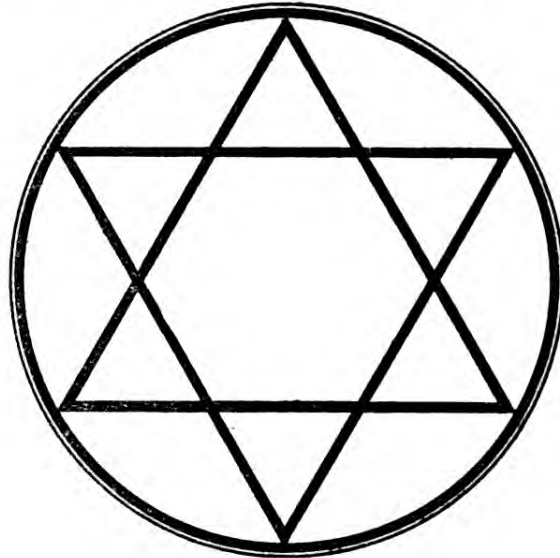
79. The first consideration in the study of the number *Six* is the well known six-pointed star, or the two interlaced triangles commonly known as the Shield of David. Man consists of two interlaced triangles, the threefold spiritual body and the threefold form. They are his life principles,

and the casings of matter which are ensouled by them. In the trinity of creation are the three builders of the Temple who sit in council in the secret room. These three form the first triangle, with its point descending into matter. The three master builders, the three lords of creation, the Brahma, Vishnu, and Shiva of India, the Father, Son and Holy Ghost of Christianity, the Ammon, Ra, and Osiris of Egypt—each of these groups represent the divine triangle. The ancient Qabbalists knew them as the vehicles of causation.

80. These three never manifest except through vehicles of expression. Therefore, in order that they might make themselves known on this plane, it was necessary for the three kings to build a threefold body. This they accomplished and then took up their dwelling places in the brain, heart, and generative system, which in man are their thrones.

81. *Six* is sometimes called a number of materiality, for it is symbolic of the union of spirit and matter; so really it becomes a second symbol of equilibrium, and is sometimes referred to as the soul. Man at this time is symbolic of the union of spirit and matter, for he has barely passed the turning point where the higher begins to control the lower. This *Six* forms the protection or vehicle for the manifestation of the unknowable in man. The two triangles are symbolic of fire and water, and it is these tied together and interlaced that are said to stand for the Philosopher's Diamond. They stand also for the interblending of all opposites within man's own being.

82. *Six* also represents the six senses, the sixth sense being clear vision and the ability to function on the planes of the astral world, which is the next



one of our many latent faculties to be unfolded. This sense will have much to do in assisting man to gain mastery over his emotional nature.

83. The figure 6 is a line descending into a circle. The coil with the line descending is symbolic of the serpent's coil, which descends in 9 and ascends in 6. Therefore, in the case of *Six*, the serpent is returning upward to the power which was its source.

#### *The Mystery of the Number Seven*

84. *Seven*, the immortal number of the Mosaic law, is called the day of completion, for it is said by the ancients that all things were made in seven days. This is true when understood from the eso-

teric standpoint. All life is divided into seven parts, and the passage of consciousness through these seven divisions constitutes what are known as the days of creation.

85. These seven parts are the centers of consciousness—vowels, notes, colors, and senses in the body of the man cosmic. The pathway of human progression winds in serpentine fashion in and out through these seven centers, finally uniting them as beads upon its gleaming, golden thread.

86. The so-called seven days of creation are not numbered or divided by man-made time, but are steps in the unfolding of the soul, and man finishes a day of creation when he has bridged a certain gap between incidents and has raised his consciousness one complete rate of vibration over his previous position.

87. The time in man-made figures may be seven minutes or seven million years, but regardless of how long it takes in these figures, man can never spend more spiritual time in his evolution than the seven creative days.

88. The seven centers within man's own being and the seven senses he is slowly evolving through contact with natural conditions, when completed show that the soul has finished its days of wandering to be liberated upon the seventh day to start its own creative labors.

89. Seven fundamental laws mold all created things. It is wholly impossible for any individual to be greater than these laws, and those who are greater than law among the spiritual hierarchies are far too great to doubt its powers. Every liv-



ing thing has become subservient to certain laws as the result of its gradual growth, and while the law never varies in its fundamental principles, its effects vary according to the combinations of intelligence upon which the law reacts. It is absolutely true that one man's meat is his brother's poison—not that the law changes, but its effects are different when striking variously attuned receiving systems.

90. One individual may live to be a hundred and nine on limeade and cottage cheese, while another could not live a week on such a diet. One individual may fall from an upper window and be only slightly bruised, while another slipping on the sidewalk is killed. One person may go to sleep on board a battleship while broadsides are being fired, while another is kept awake by the ticking of a clock. One is exposed for years to every variety of weather a rigorous climate can offer, and lives to be a hundred; another stands in a draft for a few moments and contracts a fatal pneumonia. All students, when advising others, should take thought accordingly, realizing that their great work is to analyze reasons, to understand causes, and, most of all, to discover their own weak points and to strengthen them as rapidly as possible.

91. It takes an exceedingly wise person to live his own life, and realizing the way he is constituted, to act in harmony with the influxes of the law which affect him. While all students of spiritual philosophy must realize the necessity of living a clean, wholesome life, they must give to all others

the same freedom of expression which they wish others to allow for their idiosyncracies.

92. Cranks can never learn the mysteries of creation, for they have narrowed themselves to their own ideas, and none who are narrow can ever know God who is broad. When we are inclined to be antagonized by a brother's action and to feel that he is going to be dammed, we have the privilege of reminding him of his error, or what we believe to be his error. If he does not take to this kindly, our responsibility ends. If we would know God, we must be God-like; and God will allow the drinker to drink and the raver to rave until the individual himself learns his lessons in his own way. In other and plainer words, God butts into no one's affairs; neither do God-like people.

93. *Seven* is the number of knowledge, and those people who believe they are going to attain mastership in ignorance have shown that they are too ignorant to know what mastership is, and consequently they are incapable of applying a master's power. None has ever gone to heaven who was not master of the seven liberal arts and sciences and all the various things which make up the knowledge of the earth.

94. Man must learn to realize that his first step is to learn the laws of being. The second and more important step is, having found them in his own way, to live them in his own way, but always to the best of his ability.

95. To work out a problem and get it wrong is often of more value in the growth of the soul than to have someone else tell you and get it right.

The student is always seeking for first-hand knowledge. He will not be satisfied with anything but the best. He desires to stand alone, and not to lean. It is the one who sits down and reasons it out who gets a great deal more than the one who asks questions and has them answered. It is the thinker and the worker alone who learns the sacred mystery of the Qabbalah.

96. The *Seventh* day is called the day of rest, and the entire religious world has argued and waxed eloquent and often wroth in its efforts to settle the great question of which day is the seventh. Which day are we supposed to keep sacred? (We can't afford to keep them all!) Once again the true mystic sits back and would smile if he did not weep first. When we want to know what day is sacred and which day we should worship our God and Creator, let us no longer study one creed but all religions, and then we find a very wonderful thing. Each day of the week is sacred to some one of the great religions, and on each one of the days a great multitude of people meet and carry on their adorations. Man and his sevenfold being must worship his God in thought, action, and desire seven days a week.

97. *Seven* is called the number of divine harmony, for it is the music of the spheres. All Nature is one great, harmonious melody to those who have harmonized themselves with it. Man must learn to recognize this eternal harmony and realize that all so-called inharmony is the result of man's inharmonious adjustments with him self and his neighbor. When we do not like something, let us

like the result of that thing. If we do not like misery, let us learn to like the deepness and the understanding that comes out of it. If we do not like sickness, let us like the lesson that it teaches us. When we harmonize ourselves with the plan, the mystic melodies of the seven spheres are echoed in our own seven-pillared temple.

*The Mystery of the Number Eight*

98. *Eight* is the divine symbol of vitality. It is the symbol of the mystic marriage and of spiritual and physical regeneration. It is the great cross current without an end passing up and down through man as a golden band of light which is symbolized by the wedding ring. *Eight* is the strange symbol inscribed by Nature upon the puffed head of the Indian cobra, the symbol of the Logos, and the symbol of the universal creative power. All things in the universe are said to have come into being as a result of the twisting, spinning power of the figure 8.

99. *Eight* is considered by many as an unlucky number, which is another case of sublime ignorance. The world is filled with people who have unlucky things, who are troubled with unlucky days, astrological complexes, *et cetera*. Really they should not complain. It is everyone else who has to suffer as a result of their attitudes of bad luck that really are unfortunate. The bad luck of the universe is the misfortune of having people in it who are subject to misfortune.

100. There are no such things as bad numbers, bad rays, bad planets, unlucky birth hours, and similar afflictions; and those who are failures be-

cause of them would not have been successes with anything else. All so-called misfortune of this kind is the result of the fact that at various times in the evolution of all creatures it becomes necessary for them to attune themselves with new cosmic influences. With those to which they have already become familiar they no longer have any trouble. In this world that which is easy has the preference and is called good, while that which opposes us because of our own ignorance concerning it, and which requires effort to overcome we call unlucky and evil. People with unluck birth hours are merely explaining to their friends that they are lazy—too lazy to sufficiently exert themselves to make those adjustments which they came into the world to complete.

101. The *Eight* stands for recompense, for the bringing back again of that which is lost. It is the return of those forces which have been redeemed from the animal world. It is the fusing or joining of the broken ends of the spiritual circuits which, combining in the body of man, form the spiritual wedding ring which unites the masculine and feminine nature within himself. Those who have not raised the sleeping serpent and have not labored for years for the Hermetic Marriage and the Qabalistic union cannot understand the mystery of the number Eight, and none can who has not wandered himself through its twisting, coiling form.

*The Mystery of the Number Nine*

102. *Nine* is called the number of humanity, or the symbol of incompleteness. It is the number



of man's bodies, for it takes nine months to build the human form; and in China a child is a year old three months after birth, for the Chinese are a Qabbalistic nation. *Nine* is called by the ancients the broken wheel. There are four seasons of three months each, spring, summer, autumn and winter. The winter months are the three yet unfinished in evolution, and it is because of those three months that the Sun Spirit still descends into the earth on the 25th day of December and ascends at Easter after spending his three days (months) in the tomb. This mystery is the story of Jonah's whale, who swallowed him and then cast him up upon the shore.

103. Man is *Twelve* and is so symbolized in nearly all of the ancient teachings, and *Twelve* is *Nine* plus *Three*. It is at this point that Free Masonry enters the scene, for the three steps of the entered apprentice, the fellow-craft and the Master Mason add to the nine months of physical birth the three degrees of spiritual birth completing the broken wheel, making man the perfect *Twelve*.

104. Man must wander in the lower worlds until he makes of his *Nine* a *Twelve*, for there is happiness only in completion, and *Nine* is evil so-called only because it is unfinished; but man completes his birth when he goes up the three steps that lead to the Temple. (Occult legend states that some time in the future man will spend twelve instead of nine months as an embryo. Three times three is *Nine*, and the thirty-three degrees of the Ancient Rite are very closely connected with the history of man. In the story of spiritual growth



each vertebra of the human spine represents a year, or a degree. As there are thirty-three segments in the human spine, we discover why there are thirty-three degrees in Free Masonry and why Jesus died in his thirty-third year and ascended to heaven. The human spine is the Jacob's Ladder of the ancients, upon which the angels ascended and descended. To the Qabbalist the mystery of numbers is solved, for 666, the number of the Beast in Revelation, when added together makes eighteen, and eight and one equal nine; therefore man himself is the Beast. In the same language we understand that 144,000 shall be saved. When the digits of this number are added, the total is nine, which proves that man is also to be saved as a unit or mass. Further applications for the system of thought will occur to the student as he continues his research.

# The Sacred Magic of the Qabbalah

## PART III

### THE POWER OF INVOCATION AND THE SCIENCE OF THE SACRED NAMES

105. The power of invocation, so-called, as it was used by the ancient Jews, has a very wonderful spiritual meaning little dreamed of by the average student of the magical arts. It was stated by the ancient rabbis that all the celestial influxes and personified natural forces had names, and these names and certain magic formulae were secretly communicated to those who had prepared themselves to receive them. This is practically all that the world knows concerning the secret instructions and strange conjurations used in the mystery of invoking spirits.

106. It was maintained by the ancient Masters of ceremonial magic and Qabbalistic arts that when the names of these great beings were properly invoked, the intelligence to whom the name belonged was forced to appear in answer to the summons of the magician. There were, however, certain instructions which must be carefully followed or serious harm would come to the magician. The disciples were instructed as to how they should build their circles, placing in them the various

articles and implements which were prepared for the purpose. The magicians must have their censers and especially prepared incense, their swords, their rods strangely engraved with hieroglyphic figures, and their virgin parchments inscribed with seals and pentacles. If all these things were as they should be and the magician had inscribed the sacred name of the One he wished to invoke, this intelligence would appear to him, usually with considerable noise and tumult. The spirit would then await the instruction of the adept, for it was claimed by these magicians that they could control the intelligences belonging to the spiritual worlds of Nature.

107. Varying combinations of vitalizing rays, which we call the letters of the Hebrew alphabet, and the vowels which form the life of the alphabet were used to produce the conjurations of the ancient magicians. These men by their magic power had learned how to combine these symbols into the forms of great celestial beings, like Faust in his laboratory invoking the earth spirit. Certain combinations of these vital energies inscribed on the virgin parchment of a purified body united the consciousness of the individual with the plane of Nature which he had invoked by the organic quality of his own life.

108. Man must learn that he is these letters himself. Every one of his thoughts is a letter; every action is a word; every combination of thought, action, and desire, every combination of the four elements of his life, produce a name as he lives them. That name is the name of one of the

sub-planes of Nature; and every action attunes him to an external influx which has been personified under the name of the Angels.

109. *We are the living invocation, and our every thought and action spells out a word. These words are the names of things, and when we spell out their names they come to us.*

110. The combining of the consonants and vowels in the human body into words, which words are the combinations of all the elements—mental, emotional, spiritual, vital, and physical in man—which are the result of a sounding of these key-notes, brings an influx equal to the combination which man sends out. In invoking, the ancient Jew with his silver key used his letters. The modern mystic with his golden key uses his life.

111. Christianity, as it is found in the New Testament, is a mystic ritual to be unlocked only by the golden key of the Christian Qabbalah, which key is the vitalizing ray of the sun with its spiritual, mental, and physical regenerative powers. The key of the ancient Qabbalah was the silver key of the moon, with its body and form-building propensities.

112. Christianity can never be understood until its students discover the sacred keys now hidden deep beneath its literal and physical rubbish. The reason why the average interpretation of Christianity does not answer the soul hunger of the Christian student is because he has only the crystallized, external ritual. Its sublime magic, the magic of invocation, not as taught by the black magicians but as shown by the great adepts of the White

School, is missing. There are two schools of Christianity. The physical, literal school would have died ages ago had it not been for the binding ties and the divine sacrifice of the spiritual school.

113. Each great religion has its sacred names symbolic of the state of development of those souls who are passing through it. The vowels and consonants composing these names in each case tended, when properly applied, to unite the seeker with his ideals. As Christian mystics (and this applies to all peoples equally, regardless of their beliefs) let us consider the invocation of the Christ.

114. It is a well known fact to students that the true names of the Exalted Ones are unspoken and unknown. Christ, like Krishna and Buddha, is a complimentary title, and the true name of the Great One who labored through and inspired mankind is unknown to the lay brother, and must always remain unknown while he searches for it on paper or by word of mouth, for it is a sacred word and is written in the divine alphabets, not in the language of men. This sacred name is the golden secret of the priest initiate, and *he had to be it before he found it*.

115. The pure transcendentalist, in invoking a great Intelligence, drew his circles with chalks and pigments, prepared his physical robes of linen, his symbols and insignias, totally unaware of the fact that he was as far from truth as the East was from the West, having failed entirely to grasp the true interpretation of Qabbalistic magic. Let us now see how a true Magus of the White Brotherhood sought to invoke the great Christ Spirit.

116. The true Magus stood in the center of his circle, but the circle was the sphere of his experiences, for like the magician of old he knew that if he left that circle all would be lost. Any true student knows that when he leaves the center of his own being he forfeits all right to celestial power, for the circle is his own aura while the life within enthroned in its center is the master of all conditions. The true magician was robed in white garments of a purified body, in the silence and stillness of a harmonious being. He carried the living offerings of his daily labors, and there with the vowels and consonants of the celestial alphabet as his own being he blazed forth in the living name that invokes all things. And when that invocation was made and he had invoked the Christ by being like the Christ, then indeed he was one with the Spirit of Light, for nothing could refuse his call. His path finished, his mastership at hand, he had become one with the Christ by the power of the living word written in the celestial language radiating from the centers of his own soul. He then stood a Master of the Qabbalistic arts.

117. Let us now consider the black magician, who sells his soul to the Demon. He also builds his circle, formed of his evil thoughts and emotions, and there he invokes his spirits by speaking the divine name; but now he can draw only the powers of negation and the principles of evil, because his life has spoken the word and it must draw that which is like unto itself.

118. We cannot invoke the Great Ones by chanting songs, for the only music that they can



hear is the song of the lives we live. Many are the intelligences and planes of Nature which we attract by the power of invocation during our wanderings in the lower worlds, but always, regardless of what they may appear to be, they are drawn not by the things we say but by the things we do.

119. The Qabbalah is a science by which that sacred name is learned, and the secret of the Qabbalah is that your own life is the word and whatever that is, that will you invoke. Man is the living necromancer, the living magician, juggling with the elements of Nature. He is the living ritual, the living secret, and the living magic of the Qabbalah.

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