



# Mensionization Complementation

## The Mathematics of Hermetic Alchemy

### Part 1

## Kabbalah of the Creation

by Albert Pike

This text has been transcribed from "Morals and Dogma" by Albert Pike. *Morals and Dogma* was sanctioned in the late nineteenth century by the Supreme Council of the Thirty-Third Degree, for the Southern Jurisdiction of Masons of the United States.

### Alignment of the Four Elements of the Alchemists to the Tetragrammaton

#### Four Elements

<i>Fire</i>	<i>Water</i>	<i>Air</i>	<i>Earth</i>
<i>Yod</i>	<i>Heh</i>	<i>Vav</i>	<i>Heh</i>
<i>Chiah</i>	<i>Neshmah</i>	<i>Rauch</i>	<i>Nefesh</i>
<i>Atzilut</i>	<i>Briah</i>	<i>Yetzirah</i>	<i>Assiah</i>
<i>Emanation</i>	<i>Creation</i>	<i>Formation</i>	<i>Fabrication</i>
<i>Tetragrammaton</i>			

### [Pike “Morals and Dogma”]

This is the doctrine of the Kabbalah, with which you will no doubt seek to make yourself acquainted, as to the creation.

The Absolute Deity, with the Kabbalists, has no name. The terms applied to him are **Aor Pasot**, the Most Simple [or pure] Light, called, **Ayen Soph**, or Infinite, before any Emanation. For then there was no space or vacant place, but all was infinite Light.

Before the Deity created any Ideal, any limited and intelligible Nature, or any form whatever, He was alone, and without form or similitude, and there could be no cognition or comprehension of Him in any wise. He was with Idea or Figure, and it is forbidden to form any Idea or Figure of Him,

neither by the letter **Heh**, nor by the letter **Yod**, though these are contained in the Holy Name; nor by any other letter or point in the world.

But after He created this Idea (This limited and existing-in-intellection Nature, which the ten Numerations, Sephiroth or Rays are) of the Medium, the First Man **Adam Kadmon**, He descended therein, that, by means of this Idea, He might be called by the name

**TETRAGRAMMATON**; that created things might have cognition of Him, in His own likeness.

When the infinite G-d willed to emit what were to flow forth, He contracted Himself in the centre of His light, in such manner that that most intense light should recede to a certain circumference, and on all sides upon itself. And this is the first contraction, and termed **Tsemsum**.

**Adam Kadmon**, the **Primal** or **First Man**, is the first Aziluthic emanant from the Infinite Light, immitted into evacuated Space, and from which, afterward, all other degrees and systems had their beginnings. It is called the Adam prior to all the first. In it are imparted ten spherical numerations; and thereafter issued for the rectilinear figure of a man in his sephirothic decade, as it were the diameter of the said circles; as it were the axis of these spheres, reaching from their highest point to their lowest; and from it depend all the systems.

But now, as the Infinite Light would be too excellent and great to be borne and endured, except through the medium of this Adam Kadmon, its most Secret Nature preventing this, its illuminating light had again to emanate in streams out of itself, by certain apertures, as it were, like windows, and which are termed the eyes, ears, nostrils, and mouth.

The light proceeding from this Adam Kadmon is indeed but one; but in proportion to its remoteness from the place of out-flowing, and to the grades of its descent, it is more dense.

From the word **Atsil**, to emanate or flow forth, comes the word **Atsiloth** or **Aziluth**, Emanation, or the **System of Emanants**. When the primal space was evacuated, the surrounding Light of the Infinite, and the Light immitted into the void, did not touch each other; but the Light of the Infinite flowed into that void through a line or certain slender canal; and that Light is the Emanative and emitting Principle, or the out-flow and origin of Emanation: but the Light within the void is the emanant subordinate; and the two cohere only by means of the afore-said line.

**Aziluth** means specifically and principally the first system of the four **Olamoth**, worlds or systems;

which is thence called the **Aziluthic World**.

The ten Sephiroth of the general Asiluthic system are ten **Nekudoth** or Points.

**Ainsoph, Aensoph, or Ayensoph**, is the title of the **Cause of Causes**, its meaning being 'endless', because there is no limit to its loftiness, and nothing can comprehend it. Sometimes, also, the name is applied to **Kether**, or the **Crown**, the first emanation, because that is the Throne of the Infinite, that is, its first and highest Seat, than which none is higher, and because Ainsoph resides and is concealed therein: hence it rejoices in the same name.

Before that anything was, says the **Emech Hammelech**, He, of His mere will, proposed to Himself to make worlds...but at that time there was no vacant space for worlds; but all space was filled with the light of His Substance, which He had with fixed limits placed in the centre of Himself, and of the parts whereof, and wherein, He was thereafter to effect a folding together.

What then did the Lord of the Will, that most perfectly free Agent, do? By His own estimation, He measured off within His own Substance the width and length of a circular space to be made vacant, and wherein might be posited the worlds aforesaid; and of that Light which was included within the circle so measured, He compressed and folded over a certain portion...and that Light He lifted higher up, and so a place was left unoccupied by the Primal Light.

But yet was not this space left altogether empty of that Light; for the vestiges of the Primal Light still remained in the place where Itself had been; and they did not recede therefrom.

Before the Emanations out-flowed, and created things were created, the Supreme Light was infinitely extended, and filled the whole Where nothing was, except that extended light, called **Aor H' Ainsoph**, the Light of the non-finite.

When it came into mind of the Extended to will to make worlds, and by forth-flowing to utter Emanations, and to emit as Light the perfection of His active powers, and of His aspects and attributes, which was the impelling cause of the creation of worlds; then that Light, in some measure compressed, receded in every direction from a particular central point, and on all sides of it drew back, and so a certain vacuum was left, called void space, its circumference everywhere equidistant from that point which was exactly in the centre of the space...a certain void place and

space left in Mid-Infinite: a certain Where was thereby constituted wherein Emanations might Be, and the Created, the Fashioned and the Fabricated.

This world of the **garmenting**, --this circular vacant space, with the vestiges of the withdrawn light of the Infinite yet remaining, is the inmost garment, nearest to His substance; and to it belongs the name **Aor Penai-AI, Light of the Countenance of G-d.**

An interspace surrounds this great circle, established between the light of the very substance, surrounding the circle on its outside, and the substance contained within the circle. This is called **Splendor Excelsus**, in contradistinction to Simple Splendor.

This light "**of the vestige of the garment,**" is said to be, relatively to that of the vestige of the substance, like a point in the centre of a circle. This light, a point in the centre of the great light is called **Auir, Ether, or Space.**

This Ether is somewhat more gross than the Light--not so subtle--though not perceptible by the Senses--is termed the **Primal Ether**--extends everywhere; Philosophers call it the Soul of the World. The Light so forth-shown from the Deity, cannot be said to be severed or diverse from Him. "It is flashed froth from Him, and yet all continues to be perfect unity...The Sephiroth, sometimes called the Persons of the Deity, are His rays, by which He is enabled most perfectly to manifest Himself.

The introduction **Book Sohar** says; the first compression was effected, in order that the Primal Light might be upraised, and a space become vacant. The second compression occurred when the vestiges of the removed light remaining were compressed into points; and that compression was effected by means of the emotion of joy; the Deity rejoicing, it had already been said, on account of His Holy People, thereafter to come into being; and that joy being vehement, and a commotion and exhilaration in the Deity being caused by it, so that He flowed forth in His delight; and of this commotion an abstract power of judgment being generated, which is a collection of the letters generated by the points of the vestiges of Light left within the circle. For He writes the finite expressions, or limited manifestations of Himself upon the Book, in single letters.

Like as when water or fire, it had been said, is blown upon by the wind, it is wont to be greatly moved, and with flashes like lightning to smite the eyes, and gleam and coruscate hither and thither, even so The Infinite was moved within Himself, and shone and coruscated in that circle, from

the centre outward and again to the centre: and that commotion we term exhilaration; and from that exhilaration, variously divided within Himself, was generated the potency of determining the fashioning of the letters.

Of that exhilaration, it had also been said, was generated the determination of forms, by which determination the Infinite determined them within Himself, as if by saying: "Let this Sphere be the appointed place, wherein let all worlds be created!"

He, by radiating and coruscating, effected the points, so that their sparkling should smite the eyes like lightning. Then He combined diversely the single points, until letters were fashioned thereof, in the similitude and image of those wherewith **THE BLESSED** had set forth the decrees of His Wisdom.

It is not possible to attain to an understanding for the creation of man, except by the mystery of letters; and in these worlds of The Infinite is nothing, except the letters of the Alphabet and their combinations. All the worlds are Letters and Names; but He Who is Author of all, has no name. This world of the covering (or **garment—vestimenti**), [that is the circular vacant space, with the vestiges of the removed Light of the Infinite still remaining after the first contraction and compression], is the inmost covering, nearest to His substance; and to this covering belongs the general **Aur Penial** Light of the Countenance of G-d: by which we are to understand the **Light of the Substance**.

And after this covering was effected, He contracted it, so as to lift up the lower moiety; and this is the third contraction; and in this manner He made vacant a space for the worlds, which had not the capacity to use the great Light of the covering, the end whereof was lucid and excellent as its beginning. And so [by drawing up the lower half and half the letters], are made the **Male** and **Female**, that is the anterior and posterior adhering mutually to one another.

The vacant space effected by this retraction is called **Aur Kadmon**, the **Primal Space**: for it was the first of all Spaces; nor was it allowable to call it covering, which is **Aur Peni-Bal**, the Light of the Countenance of G-d of the vacant space was created, He was, and His Name, and they alone; that is, **Ainsoph** and His garmenting.

The **Emech Hammelech** says again:

The lower half of the garment [by the third retraction], was left empty of the light of the garment. But the vestiges of that light remained in the place so vacated...and this garment is called **SHEKINAH**, G-d in-dwelling; that is, the place where **Yod Heh**, of the anterior [or male], and **Vav Heh**, of the posterior [or female], combinations of letters dwelt.

This vacant space was square, and is called the Primal Space; and in Kabbalah it is called **Aura Kadmah**, or **Rasimu Aliah**, The Primal Space or The Sublime Vestige. It is the vestige of the Light of the Garment, with which is intermingled somewhat of the vestige of the very Substance. It is called **Primal Ether**, but not void Space...The Light of the Vestige still remains in the place it occupied, and adheres there, like somewhat spiritual, of extreme tenuity.

In this Ether are two Lights; that is, the Light of the Substance, which was taken away, and that of the Garment. There is a vast difference between the two; for that of the Vestige of the Garment, is relatively to that of the Vestige of the Substance, like a point in the centre of a circle. And as the only appropriated name for the Light of the Vestige of Ainsoph is **Aur**, Light therefore the Light of the Vestige of the Garment could not be called by that name; and so we term it a point, that is, **Yod**, which is that point in the centre of Light...and this Light, a point in the centre of the circle of the Great Light, is called **Yod**, **Ether**, or **Space**.

This Ether is somewhat more gross than The Light...not so subtle, though not perceptible by the senses...is termed the Primal Ether...extends everywhere; whence the Philosophers call it The Soul of the World...Light is visible, though not perceptible. This Ether is neither perceptible nor visible.

The introduction to the book Sohar continues, in the section of the Letter **Yod**, etc:

Worlds could not be framed in this Primal Ether, on account of its extreme tenuity and the excess of Light; and also because in it remained the vital spirit of the Vestige of the Light Ainsoph, and that of the Vestige of the Light of the Garment; whereby such manifestation was prevented.

Wherefore He directed the letter **Yod**, since it was not so brilliant as the Primal Ether, to descend, and take to itself the light remaining in the Primal Ether, and return above, with that Vestige which so impeded the manifestation; which **Yod** did.

It descended below five times, to remove the vital Spirit of the Vestige of the Light Ainsoph; and the Vestige of the Light and vital spirit of the Garment from the Sphere of Splendor, so as to make of it **Adam**, called **Kadmon**. And by its return, manifestation is effected in the space below, and a Vestige of the Sublime Brilliance yet remains there, existing as a Spherical Shape, and termed in the Sohar simply **Tehiru**, that is, Splendor; and it is styled The First Matter...it being, as it were, vapor, and, as it were, smoke. And as smoke is formless, not comprehended under any fixed definite form, so this Sphere is a formless somewhat, since it seems to be somewhat that is spherical, and yet is not limited.

The letter **Yod**, while adhering to the Shekinah, had adhering to himself the Light of the Shekinah, though his light was not so great as that of the Shekinah. But when he descended, he left that light of his own below, and the Splendor consisted of it. After which there was left in **Yod** only a vestige of that light, inasmuch as he could not re-ascend to the Shekinah and adhere to it. Wherefore The Holy and Blessed directed the letter **Heh** [the female letter], to communicate to Yod of her Light; and sent him forth, to descend and share with that light in the Splendor aforesaid...and when he re-descended into the Sphere of Splendor, he diffused abroad in it the Light communicated to him by the letter **Heh**.

And when he again ascended he left behind him the productive light of the letter **Heh**, and thereof was constituted another Sphere within the Sphere of Splendor; which lesser Sphere is termed in the Sohar **Kether Ailah, Corona Summa**, The Supreme **Crown** and also **Atika De Atikim**, Antiquus Antiquum, The Ancient of Ancients, and even **Ailit H' Ailit**, Causa Causarum, the Cause of Causes. But the Crown is very far smaller than the Sphere of Splendor, so that within the latter an immense unoccupied place and spaces is still left.

The **Beth Alohim** says:

Before the Infinite G-d, the Supreme and First Good, formed objectively within Himself a particular conception, definite, limited, and the object of intellection, and gave form and shape to an intellectual conception and image. He was alone, companionless, without form or similitude, utterly without Ideal or Figure...It is forbidden to make of Him any figure whatever, by any image in the world, neither by the letter **Heh** nor by the letter **Yod**, nor by any other letter or point in the world.

But after He had formed this Idea, the particular conception, limited and intelligible, which the Ten Numerations are, of the medium of transmission, Adam Kadmon, the Primal or Supreme Man, He by that medium descended, and may, through that Idea, be called by the name **IHUH**, and so created things have cognizance of Him, by means of His proper likeness.

Woe unto him who makes G-d to be like unto any mode or attribute whatever, even were it to one of His own; and still more if he make Him like unto the Sons of Men, whose elements are earthly, and so are consumed and perish!

There can be no conception had of Him, except in so far as He manifests Himself, in exercising dominion by and through some attribute. Abstracted from this, there can be no attribute, conception, or ideal of Him. He is comparable only to the Sea, filling some great reservoir, its bed in the earth, for example; wherein it fashions for itself a certain concavity, so that thereby we may begin to compute the dimensions of the Sea itself.

For example, the Spring and Source of the Ocean is a somewhat, which is one. If from this Source or Spring there issues forth a certain fountain, proportioned to the space occupied by the Sea in that hemispherical reservoir, such as it the letter **Yod**, there the Source of Spring is the first somewhat, and the fountain that flows forth from it is the second. Then let there be made a great reservoir, as by excavation, and let this be called the Ocean, and we have the third thing, a vessel [**Vas**]. Now let this great reservoir be divided into seven beds of rivers, that is, into seven oblong reservoirs, so that from this ocean the waters may flow froth in seven rivers; and the Source, Fountain, and Ocean thus make ten in all.

The Cause of Causes made ten Numerations, and called the Source of Spring **Kether**, Corona, the **Crown**, in which the idea of circularity is involved, for there is no end to the out-flow of Light; and therefore He called this, like Himself, endless; for this also, like Him, has no similitude or configuration, no hath it any vessel or receptable wherein it may be contained, or by means whereof any possible cognizance can be had of it.

After thus forming the Crown, He constituted a certain smaller receptable, the letter **Yod**, and filled it from that source; and this is called "The Fountain gushing with Wisdom," and, manifested in this, He called Himself Wise, and the vessel He called **Hakemah**, Wisdom, Sapientia.

Then He also constituted a great reservoir, which He called the Ocean; and to it He gave the name of **Binah**, Understanding, and Intelligentia. In this He characterized Himself as Intelligent or Conceiver. He is indeed the Absolutely Wise and Intelligent, but Hakemah is not Absolute Wisdom of itself, but is wise by means of Binah, who fills Himself from it, and if this supply were taken from it, would be dry and unintelligent.

And thereupon seven precious vessels become, to which are given the following names: **Gedulah**, Magnificence or Benignity [or **Khased**, Mercy]; **Geburah**, Austerity, Rigor or Severity; **Tephareth**, Beauty; **Netsakh**, Victory; **Hod**, Glory; **Yesod**, Foundation or Basis; and **Malakoth**, Rule, Reign, Royalty, Dominion or Power. And in **Gedulah**, He took the character of Great and Benignant; in **Geburah**, of Severe; in **Tephareth**, of Beautiful; in **Netsakh**, of Overcoming; in **Hod**, of our Glorious Author; in **Yesod**, of Just, by Yesod all vessels and worlds being upheld; and in **Malakoth** He applied to Himself the title of King.

These numerations or Sephiroth are held in the Kabbalah to have been originally contained in each other; that is, Kether contained the nine others, Hakemah contained Binah, and Binah contained the last seven.

For all things, says the commentary of Rabbi Jizchak Lorja, in a certain most abstruse manner, consist or reside and are contained in Binah, and it projects them, and sends them downward, species by species, into the several worlds of **Emanation**, **Creation**, **Formation**, and **Fabrication**: all whereof are derived from what are above them and are termed their out-flowings; for, from the potency which was their state there, they descend into actuality.

