



Mensionization Complementation

The Mathematics of Hermetic Alchemy

Part 2

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

<i>Four Elements</i>			
<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*”]

The *Introduction* says:

It is said in many places in the Sohar, that all things that emanate or are created have their *root above*. Hence also the Ten Sephiroth have their root above, in the world of the garment, with the very Substance of Him. And **AINSOPH** had full consciousness and appreciation, prior to their actual existence, of all the Grades and Impersonations contained unmanifested within Himself, with regard to the essence of each, and its domination then in potency...When He came to the Sephirah of the Impersonation **Malakoth**, which He then contained hidden within Himself, He concluded within Himself that therein worlds should be framed; since the scale of the first nine Sephiroth was so constituted, that it was neither fit nor necessary for the worlds to be framed from them; for all the attributes of these nine Superior Sephiroth could be assigned

to Himself, even if He should never operate outwardly; but **Malakoth**, which is Empire or Dominion, could not be attributed to Him unless He ruled over other Existences; whence from the point **Malakoth** He produced all the worlds into actuality.

These circles are ten in number. Originated by points, they expanded in circular shape. Ten Circles, under the mystery of the ten Sephiroth, and between them ten Spaces; whence it appears that the sphere of **Splendor** is in the centre of the space **Malakoth** of the First Occult Adam.

The First Adam, *in the ten circles above the **Splendor***, is call First *occult* Adam; and in each of these spaces are formed many thousand worlds. The first Adam is *involved* in the Primal Ether, and is the analogue of the world **Binah**.

Again the Introduction repeats the first and second descent of **Yod** into the vacated space, to make the light there less great and subtle; the constitution of the **Tehiru**, Splendor, from the light left behind there by him; the communication of Light to him by the female letter **Heh**; the emission by him of that Light, within the sphere of Splendor, and the formation thereof, within the sphere, "of a certain sphere called the Supreme *Crown*," *Corona Summa*, **Kether**, "wherein were contained, in potence, all the remaining Numerations, so that they were not distinguishable from it. Precisely as in man exist the four elements, in potence specifically undistinguishable, so in this Corona were in potence all the ten Numerations, specifically undistinguishable." This **Crown**, it is added, was called, after the restoration, The *Cause of Causes*, and the *Ancient of the Ancients*.

The point, **Kether**, adds the Introduction, was the aggregate of all the Ten...When it first emanated, it consisted of all the Ten and the Light which extended from the **Emanative** Principle simultaneously flowed into it; and beheld the two *Universals* [that is, the Unities out of which manifoldness flows; as, for example the **idea**, within the **Deity**, of Humanity as a Unit, out of which the individuals were to flow], the Vessel or Receptacle containing this immitted Light, and the Light Itself within it. And *this Light is the Substance of the point **Kether**; for the Will of G-d is the Soul of all things that are*.

The **Ainsophic** Light, it had said, was infinite in every direction, and without end or limit. To prevent it from flowing into and re-filling the quasi-vacant space, occupied by an infinitely less Splendor, and a like on bounding the sphere of **Kether**, were called **Vessels or Receptacles**, *containing*, including, and enclosing within themselves the light of the sphere. Imagine a sea of

pellucid water and in the centre of it a spherical mass of denser and darker water. The outer surface of this sphere, or its limits every way, is the vessel containing it. The Kabbalah regards the **vessels** "as by their nature somewhat opaque, and not so splendid as the light they enclose."

The contained Light is the Soul of the vessels, and is active in them, like the Human Soul in the human body. The Light of the Emanative Principle [**Ainsoph**] *inheres* in the vessels, as their *Life*, internal *Light*, and *Soul*...**Kether** emanated, with its Very Substance, at the same time as Substance and Vessel, in like manner as the flame is annexed to the live coal, and as the Soul pervades, and is within, the body. All the Numerations ere potentially contained in it.

And this potentiality is thus explained: When a woman conceives, a Soul is immediately sent into the embryo which is to become the infant, in which Soul are then, potentially, all the member and veins of the body, which afterward, from that potency of the Soul, become in the human body of the child to be born.

Then the wisdom of G-d commanded that these Numerations, potentially in **Kether**, should be produced from potentiality into actuality, in order that worlds might consist; and He directed **Yod** again to descend, and to enter into and shine within Kether, and then to re-ascend: which was so done. From which illumination and re-ascension, all the other numerations, potentially in **Kether**, were manifested and disclosed; but they continued still compacted together, remaining within **Kether** in a circle.

When G-d willed to produce the other emanations or numerations from **Kether**, it is added, He sent **Yod** down again to the upper part of Kether, one-half of him to remain without and one-half to penetrate within the sphere of Kether. The He sent the letter **Vav** into the Splendor, to pour out its light on **Yod**: and thus, ----**Yod** received light from **Vav**, and thereby so directed his countenance that it should illuminate and confer exceeding great energy on **Hakemah**, which yet remained in Kether; so giving it the faculty to proceed forth therefrom; and that it might collect and contain within itself, and there reveal, all the other eight numerations until that time in **Kether**.

The sphere of **Kether** opened, and thereout issued **Hakemah**, to remain below Kether, containing in itself all the other numerations.

By a similar process, **Binah**, illuminated within **Hakemah** by a second **Yod**, "issued forth out of

Hakemah, having within itself the Seven lower Numerations."

And since the vessel of Binah was excellent, and coruscated with rays of the color of sapphire, and was so nearly of the same color and the vessel of Hakemah that there was scarcely any difference between them, hence it would not quietly remain below Hakemah, but rose, and placed itself on his left side.

And because the light from above profusely flowed into and accumulated in the vessel of Hakemah, to so great an extent that it overflowed, and escaped coruscating, outside of that vessel, and, flowing off to the left, communicated potency and increase to the vessel of **Binah**...For **Binah** is **female**. . .

Binah, therefore, by means of this energy that flowed into it from the left side of Hakemah, by virtue of the second **Yod**, came to possess such virtue and potency, as to project beyond itself the Seven remaining vessels contained within itself, and so emitted them all, continuously, one after the other. . . all connected and linked one with the other, like the links of a chain.

Three points first emanated, one under the other; **Kether**, **Hakemah**, and **Binah**; and, so far, there was no copulation. But afterward the positions of **Hakemah** and **Binah** changed, so that they were side by side, Kether remaining above them; and then conjunction of the Male and Female, **Aba** and **Imma** . *Father and Mother*, as points.

He, from Whom all emanated, created Adam Kadmon, consisting of all the worlds, so that in him should be somewhat from those above, and somewhat from those below. Hence in Him was **Nephesch** (**Psyche**, *anima infima*, the lowest spiritual part of man, *Soul*), from the world **Asiah**, which is one letter **Heh** of the Tetragrammation; **Ruach** [**Spiritus**, *anima media*, the next higher spiritual part, or *Spirit*], from the world **Yezirah**, which is the **Vav** of the Tetragrammaton; **Neschamah** [the highest spiritual part, *mens or anima superior*], from the world **Briah**, which is the other letter **Heh**; and **Neschamah Leneschamah**, from the world **Atsiluth**, which is the **Yod** of the Tetragrammation.

And these letters [the Sephiroth] were changed from the spherical form into the form of a person, the symbol of which person is the Balance, it being **Male** and **Female** . . . **Hakemah** on one side, **Binah** on the other, and **Kether** over them; and so **Gedulah** on one side, **Geburah** on the other, and **Tephareth** under them.

The book *Omschim* says: Some hold that the ten Sephiroth succeeded one another in ten degrees, one above the other, in regular graduation, one connected with the other in direct line from the highest to the lowest. Others hold that they issued forth in three lines, parallel with each other, one on the right hand, one on the left, and one in the middle; so that, beginning with the highest and going down to the lowest, **Hakemah**, **Khased** [or **Gedulah**], and **Netzach** are one over the other, in a perpendicular line, on the right hand; **Binah**, **Geburah**, and **Hod** on the left; and **Kether**, **Tephareth**, **Yesod**, and **Malakoth** in the middle: and many hold that all the ten subsist in circles, one within the other and all homocentric

It is also to be noted, that the Sephirothic tables contain still another numeration, sometimes called also a sephirah, which is called **Da'ath** (also called **Daat**), cognition. It is in the middle, below **Hakemah** and **Binah**, and is the result of the conjunction of these two.

To Adam Kadmon, the Idea of the Universe, the Kabbalah assigns a human form. In this, **Kether** is the cranium, **Hakemah** and **Binah** the two lobes of the brain, **Gedulah** and **Geburah** the two arms, **Tephareth** the trunk, **Netsakh** and **Hod** the thighs, **Yesod** the male organ, and **Malkuth** the female organ, of generation.

Yod is **Hakemah**, and **Heh Binah**; **Vav** is **Tephareth**, and the last **Heh**, **Malkuth**.

The whole say the Books of *Mysterii* or of *Occultation*, is thus summed up: The intention of G-d The Blessed was to form Impersonations, in order to diminish the Light. Wherefore He constituted, in **Macroprosopos**, Adam Kadmon, or **Arik Anpin**, three Heads. The first is called, "The Head whereof is no cognition"; the second, "The Head of that which is non-existent"; and third, "The Very Head of Macroprosopos"; and these three are **Corona**, **Sapientia**, and **Informatio**, **Kether**, **Hakemah**, and **Binah**, existent in the Corona of the World of **Emanation**, or in Macroprosopos; and these three are called in the Sohar **Atika Kadischa**, **Senex Sanctissimus**, The Most Holy Ancient. But the Seven inferior Royalties of the first Adam are called "*The Ancient of Days*"; and this Ancient of Days is the internal part, or Soul, of Macroprosopos.

The human mind has never struggled harder to understand and explain to itself the process of creation, and of Divine manifestation, *and at the same time to conceal its thoughts from all but the initiated*, than in the Kabbalah. Hence, much of it seems at first like jargon. Macroprosopos or Adam Kadmon is, we have said, the **idea** or **intellectual** aggregate of the whole Universe,

included and contained unevolved in the manifested Deity, Himself yet contained unmanifested in the Absolute. The Head, **Kether**, "Whereof is no cognition," is the *Will* of the Deity, or the Deity as Will. **Hakemah**, the head "of that which is non-existent," is the **Generative Power** of begetting or producing Thought; yet in the Deity, not in action, and therefore non-existent. **Binah**, "the very or actual head" of Macroprosopos, is the **productive** intellectual capacity, which impregnated by **Hakemah**, is to *produce* the Thought. This Thought is **Da'ath**; or rather, the result is intellection, thinking; the Unity, of which Thoughts are the manifold *outflowings*.

This may be illustrated by a comparison. Pain, in the human being, is a feeling or sensation. It must be *produced*. To produce it, there must be, not only the *capacity to produce* it, in the nerves, but also the *power of generating* it by means of that capacity. This generative Power, the Passive Capacity which produces, and the pain produced, are like **Hakemah**, **Binah**, and **Da'ath**.

The four Worlds or Universals, **Aziluth**, **Briah**, **Yetzirah**, and **Asiah**, of **Emanation**, **Creation**, **Formation**, and **Fabrication**, are another enigma of the Kabbalah. The first three are wholly *within* the Deity. The first is the Universe, as it exists potentially in the Deity, determined and imagined, but as yet wholly formless and undeveloped, except so far as it is contained in His Emanations. The second is the Universe in idea, distinct within the Deity, but not invested with forms; a simple unity. The third is the same Universe in Potence in the Deity, unmanifested, but invested with forms,--the idea developed into manifoldness and individuality, and succession of species and individuals; and the fourth is the **potentiality** become the *Actuality*, the Universe fabricated, and existing as it exists for us.

The Sephiroth, says the *Porta Coelorum*, by the virtue of their Infinite Emanator who uses them as a workman uses his tools, and who operates with and through them, are the cause of existence of everything created, formed, and fashioned, employing in their production certain *media*. But these same *Sephiroth*, *Persons* and *Lights*, are not creatures *per se*, but *ideas*, and *Rays* of **The Infinite**, which, by different graduations, so descended from the Supreme Source as still not to be severed from It; but It, through them, is extended to the production and government of all Entities, and is the Single and Perfect *Universal Cause* of All, though becoming determinate for this or the other operation, through this or that Sephiroth or **Mode** .

God produced all things by His Intellect and Will and free Determination. He willed to produce them by the mediation of His Sephiroth, and Persons. . . by which He is enabled most perfectly to

manifest Himself; and that the *more* perfectly, by producing the causes themselves, and the Causes of Causes, and not merely the viler effects.

God produced, in the first Originate, all the remaining causates. For, as He Himself is most simply One, and from One Simple Being on can *immediately* proceed, hence it results that from the First Supreme Infinite Unity flowed forth at the same time All and One. One, that is, in so far as flowing from the Most Simple Unity, and being like unto It; but also all, in so far as departing from that perfect Singleness which can be measured by no other Singleness, it became, to a certain extent, manifold, though still Absolute and Perfect.

Emanation, says the same, is the *Resulting* displayed from the *Unresulting*, the Finite from the Infinite, the Manifold and Composite from the Perfect Single and Simple, Potentiality from that which is Infinite Power and Act, the mobile from that which is perennially permanent; and therefore in a more imperfect and diminished mode that His Infinite Perfection is. As the First Cause is all things, in an unresulting and infinite mode, so the Entities that flow from Him are the First Causes, in a resulting and finite mode.

The Necessary Entity, subsisting of Itself, as It cannot be dissevered into the manifold, yet becomes, as it were, multiplied in the Causates, in respect of their Nature, or of the Subsistences, Vessels, and openings assigned to them; whereby the Single and Infinite Essence, being inclosed or comprehended in these limits, bounds, or externalnesses, takes on Itself Definiteness of dimension, and becomes Itself manifold, by the manifoldness of these envelopes.

As man [the unit of Humanity] is a microcosm, so Adam Kadmon is a macrocosm, containing all the Causates of the First Cause. . . .as the Material Man is the end and completion of all creation, so in the Divine Man is the beginning thereof. As the inferior Adam *receives* all things from all, so the superior Adam *supplies* all things to all. As the former is the principle of *reflected* Light, so the latter is of *Direct Light*. The former is the terminus of the Light, descending; the latter its terminus, ascending. As the Inferior man ascends from the lowest matter even to the First Cause, so the Superior Adam descends from the Simple and Infinite Act, even to the lowest and most attenuated Potence.

The Ternary is the bringing back of duality to unity.

The Ternary is the Principle of Number, because, bringing back the binary to unity, it restores to it

the same quantity whereby it had departed from unity. It is the first odd number, containing in itself the first even number and the unit, which are the Father and Mother of all Numbers; and it has in itself the *beginning, middle, and end*.

Now, Adam Kadmon emanated from the Absolute Unity, and so is himself a unit; but he also descends and flows downward into His own nature, and so is duality. Again, he returns to the Unity, which he hath in himself, and to The Highest, and so is the Ternary and Quaternary.

And this is why the Essential Name has four letters,---three different ones, and one of them once repeated; since the first **Heh** is the wife of the **Yod**, and the second **Heh** is the wife of the **Vav**.

Those media which manifest the First Cause, in Himself profoundly hidden, are the Sephiroth, which emanate immediately from the First Cause, and by its Nature produced and do control all the rest.

These Sephiroth were put forth and from the One First and Simple, manifesting His Infinite Goodness. They are the mirrors of his Truth, and the analogues of His Supremest Essence, the Ideas of His Wisdom, and the representations of His will; the receptacle of His Potency, and the instruments with which He operates; the Treasury of His Felicity, the dispensers of His Benignity, the Judges of His Kingdom, and reveal His Law; and finally the Denominations, Attributes and Names of Him Who is above and the Cause of all. . . . the ten categories, wherein all things are contained; the universal genera, which in themselves include all things, and utter them outwardly. . . . the Second Causes, whereby the First Cause effects, preserves, and governs all things; the rays of the Divinity, whereby all things are illumined and manifested; the Forms and Ideas and Species, out whereof all things issue forth; the Souls and Potencies; whereby essence, life, and movement are given to all things; the Standard of times, whereby all things are measured; the incorporeal Spaces which, in themselves, hold and inclose the Universe; the Supernal Monads to which all manifolds are referred, and through them to The One and Simple; and finally the Formal Perfections, flowing forth from and still connected with the One Eminent Limitless Perfection, are the Causes of all dependent Perfections, and so illuminate the elementary Intelligences, not adjoined to matter, and the intellectual Soul, and the Celestial, Elemental and Element-produced bodies.

