



Mensionization Complementation

The Mathematics of Hermetic Alchemy


Part 3

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 *Idra Suta* says:

He, the Most Holy Hidden Eldest, separates Himself, and is ever more and more separated from all that is; nor yet does He in very deed separate Himself; because all things cohere with Him and He with All. He is All that is, the Most Holy Eldest of All, the Occult by all possible occultations.

When He takes shape, He produces nine Lights, which shine forth from Him, from His outforming. And those Lights outshine from Him and emit flames, and go forth and spread out on every side; as from one elevated Lamp the Rays are poured forth in every direction, and these Rays thus diverging, are found to be, when one approaching has cognizance of them, but a single Lamp.

The Space in which to create is fixed by the Most Holy Ancient, and illuminated by His inflowing, which is the Light of Wisdom, and the Beginning from which manifestation flows.

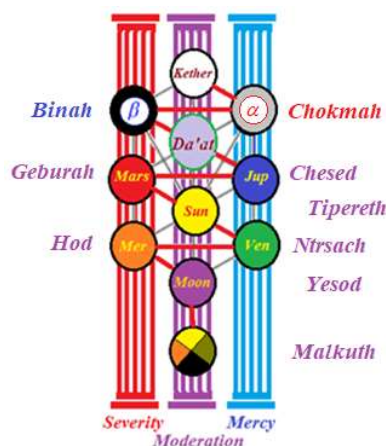
And He is conformed in three Heads, which are but one Head; and these three are extended into Microprosopos, and from them shines out all that is.

Then this Wisdom instituted investiture with form, whereby the unmanifested and informous became manifested, putting on form; and produced a certain outflow.

When this Wisdom is thus expanded by flowing forth, then it is called "*Father of Fathers*," the whole Universe of Things being contained and comprehended in it. This Wisdom is the principle of all things, and in it **beginning** and **end** are found.

The Book of the Abstruse, says the *Siphra de Aeniutha*, is that which describes the equilibrium of the Balance. Before the Balance was, face did not look toward face.

And the commentary on it says: The Scales of the Balance are designated as *Male* and *Female*. In the Spiritual world *Evil* and *Good* are in equilibrio, and it will be restored, when of the Evil Good becomes, until all is Good. Also in this other world is called World of the Balance. For, as in the Balance are two scales, one on either side and the beam and needle between them, so too in this world of restoration, the Numerations are arranged as distinct persons. For Hakemah is on the right hand, on the side of Gedulah, and Binah on the left, on the side of Geburah; and Kether is the beam of Balance above them in the middle. So Gedulah or Khased is on one hand, and Geburah on the other, and under these Tephareth; and Netsakh is on one side, and Hod on the other, and under these Yesod.



The Supreme Crown, which is the Ancient Most Holy, the most Hidden of the Hidden, is fashioned, within the occult Wisdom, of both sexes, *Male* and *Female*.

Hakemah, and Binah, the Mother, whom it impregnates, are quantitatively equal. Wisdom and the Mother of Intellection go forth at once and dwell together; for when the Intellectual Power emanates, the productive *Source* of intellection is included in Him.

Before Adam Kadmon was fashioned into Male and Female, and the state of equilibrium introduced, the Father and Mother did not look each other in the face; for the Father denotes most perfect Love, and Mother most perfect Rigor; and she averted her face.

There is no left [female], says the Idra Rabba, in the Ancient and Hidden One; but His totality is Right [male]. The totality of things *Hua, He*, and He is hidden on every side.

Macroprosopos [Adam Kadmon] is not so near unto us as to speak to us in the first person; but is designated in the third person, *Hua, He*.

Of the letters it says: **Yod** is male, **Heh** is female, **Vav** is both.

In **Yod** are three **Yods**, the upper and the lower apex, and **Vav** in the middle. By the upper apex is denoted the Supreme Kether; by **Vav** in the middle, Hakemah; and by the lower apex, Binah.

The *Idra Suta* says;

The Universe was out-formed in the form of *Male* and *Female*. Wisdom, pregnant with all that is, when it flowed and shone forth, shone altogether under the form of male and female. **Hakemah** is the *Father*, and **Binah** is the *Mother*; and as the two are in equilibrium as male and female, and for this reason all things whatsoever are constituted in the form of male and female; and *if it were not so they would not exist*.

This Principle, Hakemah, is the Generator of all things; and He and Binah conjoin, and she shines within Him. When they thus conjoin, she conceives, and the out-flow is Truth.

Yod impregnates the letter **Heh** and begets a son; and she, thus pregnant, brings forth. The Principle called Father [the Male or Generative Principle] is comprehended in **Yod**, which itself flows downward from the energy of the Absolute Holy one.

Yod is the beginning and the end of all things that are. The stream that flows forth is the Universe of things, which always becomes having no cessation. And this becoming world is created by **Yod**: for **Yod** includes two letters. All things are included in **Yod**; wherefore it is called the *Father* of all.

All Categories whatever go forth from Hakemah; and in it are contained all things, unmanifested; and the aggregate of all thing, or the Unity *in* which the many *are* and out of which all flow, is the Sacred Name **IHUH**.

In the view of the Kabbalists, all individuals are *contained* in species, and all species in genera, and all particulars in a Universal, which is an idea, abstracted from all consideration of individuals; not a *aggregate* of individuals; but, as it were, in *Ens*, Entity or Being, ideal or intellectual, but none the less real; prior to *any* individual, *containing* them all, and out of which they are all in succession evolved.

If this discontents you, reflect that, supposing the theory correct, that *all* was originally in the Deity, and that the Universe has proceeded forth from Him, and not been *created* by Him out of nothing, the *idea* of the Universe, existing in the Deity before its out-flow, must have been as real as the Deity Himself. The whole Human race, or Humanity, for example then existed in the Deity, not distinguished into individuals, but as a Unit, out of which the Manifold was to flow.

Everything *actual* must also first have been *possible*, before having actual existence; and this possibility was to the Kabbalists a real *Ens*. Before the evolvment of the Universe, it had to exist *potentially*, the whole of it, with all its individuals, included in a single Unity. This was the Idea or Plan of the Universe; and this had to be **formed**. It had to emanate from the Infinite Deity, and be of Himself, though not His Very Self.

Geburah, Severity, the Sephirah opposite to and conjoined sexually with Gedulah, to produce Tephareth, Harmony and Beauty, is also called in the Kabbalah "*Judgment*," in which term are included the ideas of *limitation* and *conditioning*, which often seems indeed, to be its principal sense; while Benignity is as often styled *Infinite*. Thus it is obscurely taught that in everything that is, not only the *Finite* but also the *Infinite* is present; and that the rigor of the stern law of limitation, by which everything below or beside the Infinite Absolute is limited, bounded, and conditioned is tempered and modified by the grace, which so relaxes it that the Infinite, Unlimited,

Unconditioned, is also everywhere present; and that it is thus the Spiritual and Material Natures are in *equilibrio*, Good everywhere counterbalancing Evil, Light everywhere in equilibrium with Darkness: from which again results the Universal Harmony of things. In the vacant space effected from creation, there at last remained a faint vestige or trace of Ainsophic Light, of the Light of the Substance of the Infinite. Man is thus both human and divine: and the *apparent* antagonisms in his Nature are a real equilibrium, *if he will it shall be so*; from which results the Harmony, not only of Life and Action, but of Virtue and Perfection.

To understand the Kabbalistic idea of the Sephiroth, it must be borne in mind that they were assigned, not only to the world of Emanation, Aziluth, but also to each of the other worlds, Briah, Yezirah, and Asiah. They were not only attributes of the Unmanifested Deity, not only Himself in limitation, but His actual manifestations, or His qualities made apparent as modes; and they were also qualities of the Universal Nature - Spiritual, Mental, and Material, produced and made existent by the outflow of Himself.

In the view of the Kabbalah, G-d and the Universe were one, and in the One General, as the type or source, were included and involved, and from it have been evolved and issued forth, the manifold and all particulars. Where, indeed, does individuality begin? Is it the Hidden Source and Spring alone that is the individual, the Unit, or is it the flowing fountain that fills the ocean, or the ocean itself, or its waves, or the drops, or the vaporous particles that are the individuals? The Sea and the River - these are each One; but the drops of each are many. The tree is one; but its leaves are a multitude: they drop with the frosts, and fall upon his roots; but the tree still continues to grow, and new leaves come again in the Spring. Is the Human Race not the Tree, and are not individual men the leaves? How else explain the force of will and sympathy, and the dependence of one man at every instant of his life on others, except by the oneness of the race? The links that bind all created things together are the links of a single Unity, and the whole Universe is One, developing itself into the manifold.

Obtuse commentators have said that the Kabbalah assigns sexual characteristics to the very Deity. There is no warrant for such an assertion, anywhere in the Sohar or in the commentary upon it. On the contrary the whole doctrine of the Kabbalah is based on the fundamental proposition, that the Very Deity is Infinite everywhere extended, and without limitation or determination, and therefore without any conformation whatever. In order to commence the

process of creation, it was necessary for Him, first of all, to effect a vacant space within Himself. To this end the Deity, whose Nature is approximately expressed by describing Him as Light filling all space, formless, limitless, contracts Himself on all sides from a point within himself, and thus effects a quasi-vacant space, in which only a vestige of His Light remains; and into this circular or spherical space He emits His *Emanations*, portions of His Light or Nature; and to some of these sexual characteristics are symbolically assigned.

The Infinite first limits Himself by flowing forth in the shape of *Will*, of determination to act. This *will* of the Deity, or the Deity as will, is **Kether**, or the **Crown**, the first Sephirah. In it are *included* all other Emanations. This is a philosophical necessity. The Infinite does not *first* will, and *then*, as a sequence to, or consequence of, that determination, *subsequently* perform. To will and to act must be, with Him, not only simultaneous, but in reality *the same*. . . Nor does He, by His Omniscience, *learn* that a particular action will be wise, and then, in consequence of being so convinced, first *determine* to do the act, and *then* do it. His Wisdom and His Will, also, act simultaneously; and, with Him to decide that it was wise to create, *was* to create. Thus His will contains in itself all the Sephiroth. This will, determining Him to the exercise of intellection, to thought, to frame the Idea of the Universe, caused the Power in Him to excite the intellectual Faculty to exercise, and *was* that Power. Its **Self**, which had flowed forth from Ainsoph as Will, now flows forth as the **Generative Power** to beget intellectual action in the Intellectual Faculty, or Intelligence, **Binah**. The Act itself, the Thought, the Intellection, producing the Idea, is **Da'ath**; and as the text of the **Siphra de Zeniutha** says, The Power and Faculty, the Generative and Productive, the Active and the Passive, the Will and Capacity, which unite to produce that Act of reflection or Thought or Intellection, are always in conjunction. As is elsewhere said in the Kabbalah, both of them are *contained* and essentially *involved* in the result. And the Will, as Wisdom or Intellectual Power, and the Capacity or Faculty, are really the *Father* and *Mother* of all that is; for to the creation of *anything*, it was absolutely necessary that The Infinite should form for Himself and *in* Himself, an idea of what He willed to produce or create: and, as there is no Time with Him, to *will was to create*, to *plan was to will* and to *create*; and in the Idea, the Universe in Potence, the universal succession of things was included. Thence forward all was merely evolution and development.

