

**Q. B. L.**  
or  
**THE BRIDE'S RECEPTION**  
BEING A SHORT CABALISTIC TREATISE  
ON THE NATURE AND USE OF THE  
**TREE OF LIFE**  
WITH A BRIEF INTRODUCTION AND A  
LENGTHY APPENDIX  
BY  
**FRATER ACHAD**

## **CONTENTS**

### **Chapter I.**

**The Formation of the Tree of Life being a Qabalistic Conception of the Creative Process.**

### **Chapter II.**

**Concerning the Natural Basis of Correspondences in the Hebrew Alphabet.**

### **Chapter III.**

**Of the Twenty-two Paths with Their Yetziratic and Colour Correspondences.**

### **Chapter IV.**

**Concerning the Tarot Trumps and Their Attributions to the Hebrew Alphabet.**

### **Chapter V.**

**Some Account of the Ineffable Name and of the Four Worlds with Their Correspondences to the Minor Arcana of the Tarot.**

## Chapter VI.

Concerning the Macrocosm and the Microcosm  
and how by Means of the Tree of Life We May  
Learn to Unite Them.

## Chapter VII.

Concerning the Literal Qabalah and the Methods  
of Gematria, Notaricon and Temurah.

## Chapter VIII.

Concerning Numbers, Symbols and Matters  
Cognate.

## Chapter IX.

Of that which Was and Is and Shall Be.

## Chapter X.

Of the Kingdom and of the Bride.

## Appendix.

**Q. B. L.**  
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**INTRODUCTION.**

Philosophically speaking, a great deal of rubbish has accumulated around the roots of The Tree of Life, and this has certainly deterred some truly hungry and thirsty souls from participation in the fruitful feast that awaits all who have the courage, patience, and it may be, daring to claim their Divine Inheritance.

This Inheritance, many have been content to exchange for a Mess of Pottage. In fact, even prior to the time of Esau and Jacob, ever since our forefather Adam was persuaded to accept a sour and half-chewed apple as the Whole Fruit, his descendants have suffered, very much as the small school-boy suffers, crying "Never again, I'm through with forbidden fruit forever."

If one were to be swayed by the learned but destructive criticism of Mr. Ginsburg, sickened by the puerilities of some Mystics who ought to know bet-



ter, deceived by the apparent grossness of the Secret Schools, whose exponents do know better, to say nothing of becoming poisoned by the unwarranted efforts of deliberate deceivers and their ignorant dupes, one might well follow the example of the small school-boy and leave the fruit of the Qabalistic Tree alone.

But, fortunately, there is an aspect of this Work, slightly different from those usually considered, which is—or has been to me—of great interest and importance.

Let me first give due credit and thanks to all those who in the Past and in the Present have transmitted the fragments of the Secret Wisdom and have done so much towards fashioning them into a complete System of Attainment, the fruit of whose labours I have unhesitatingly used, as all True Initiates intend their followers should do. That I do not mention These by Name, is not through lack of courtesy, but rather that I feel it desirable to confuse the issue as little as possible. In other words, although the Holy Qabalah must, of course, have a History, just for once, I intend to take the liberty of leaving aside the Historical Background, and with it the squabbles over its Origin, as to whether it was In the Beginning transmitted by God to the Angels and in turn to Men or whether it arose from obscurity within the last 1800 years, considering rather its PRESENT USE.

We should learn to take advantage of the Past,

using the scaffolding of the Temple and such ideas connected therewith as are of use in our particular case, adding thereto the results of our own investigations. In other words, we shall find in the "Tree of Life" and its correspondences A CONVENIENT MEANS OF CLASSIFICATION, a sort of Filing Cabinet, together with much valuable material ready to file, and room for all that we may collect in our future researches.

We shall find in this "Filing Cabinet" a means of GETTING RID of a great many IDEAS which have been valueless on account of their unbalanced nature, and this, not by means of suppression—which forms complexes—but by careful arrangement, thus setting our minds in Order and by Balancing these ideas against their Opposites, leaving the Mind in a state which transcends both aspects, thus gradually regaining our lost EQUILIBRIUM which is the BASIS of the WORK.

The intention of this essay is to supply a basis whereby all serious Students of the Occult and Mystic Lore may learn to attain to Equilibrium on all Planes, thus gradually taking up their Great Inheritance, and while climbing higher and higher towards the Summit of the Work, planting their feet yet more firmly upon a sure foundation, that of **Direct Experience**. To such as succeed in their endeavours, History will matter little, except in-so-far as it represents their own early struggles or it

may be gives hints of the means to be employed, but in the End, they will find themselves at One with the Beginning, citizens of that Kingdom wherein all is HERE and NOW.

## **CHAPTER ONE.**

### **THE FORMATION OF THE TREE OF LIFE BEING "A QABALISTIC CONCEPTION OF THE CREATIVE PROCESS."**

It may be well to warn the casual reader of this treatise that its Title "THE BRIDE'S RECEPTION" is not intended to imply that the contents will read exactly like a French Novel. I shall make no attempt to explain my choice of this title, but rather rely upon it attracting those who have already made at least a superficial study of the Holy Qabalah, sufficient to enable them to get a glimpse of its meaning.

On the other hand, let not those who are serious in their search for more Light rashly turn aside on account of the initial difficulty of what may seem to them a New System, or a different presentation of an Old One.

It is essential to my present purpose that some outline be given of the Formation of the Tree of Life and this not alone in graphic form, although the graphic presentation is very important, forming a clear-cut conception of our "Filing Cabinet" which must be strongly impressed upon our minds in order that we may mentally refer to it at a mo-

ment's notice. The development of the ideas involved naturally comes first, however, so that I must ask my readers to lay aside previous conceptions and give me their complete and careful attention, to which should be added repeated study if necessary, until they are in a position to grasp what undoubtedly is an abstruse subject for the beginner.

The word "QABALAH" is derived from the Hebrew Root קבל—QBL, meaning "TO RECEIVE", and from this source we may indeed RECEIVE of the Fruit of the "Tree of Life". We must first, however, learn to transcend the "KNOWLEDGE of GOOD and EVIL" and, in fact, all the so-called "Pairs of Opposites," for it is written "EQUILIBRIUM IS THE BASIS OF THE WORK."

The study of the Holy Qabalah will help us to attain this Equilibrium, but we should give heed to the hidden warning implied by TAROT in the very Root (QBL) itself, "The **Illusion** of the **Juggler** with the **Balance**".\*

In the Beginning, the Qabalists tell us, there was NOTHING—אין—AIN. I must refer my readers to the Essay entitled BERASHITH\*\* should they wish to enquire further in regard to the Absoluteness of the Qabalistic Zero, and I may add their study will be well repaid.

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\* Q=XVIII=The Moon=Illusion.

B=I=The Magician=Juggler.

L=XI=Justice=Libra=The Balance.

\*\* To be found in the Collected Works of Aleister Crowley.

This AIN is a conception entirely beyond the possibilities of human thought, it being, so to speak, the absence of all known qualities including the idea of "zero" itself.

There is another "veil of the negative" which the Qabalists call AIN SUPH (אין סוף)—WITHOUT LIMIT. This is referred to Infinite Space, the Infinitely Great\* as AIN may be considered the Infinitely Small,\* yet SPACE bereft of any known qualities and therefore impossible of conception by the finite mind.

Once again they added a "veil" to the Primal Nothingness of the Beginning, AUR (אור) LIGHT, thus obtaining AIN SUPH AUR, the Limitless Light of Chaos.

Even here the mind falls back unable to grasp what is still a negative conception until we consider this Boundless Light of Infinity as CONCENTRATING in upon ITSELF to a CENTRE, or POINT of Focus, and this we may apprehend only in-so-far as we too have succeeded in focusing our Light in the Centre of our own Being, thus obtaining, when all else disappears, a Consciousness of the Great Unity of All Things, the SELF-EXISTENT CROWN of BEING.

This CROWN the Qabalists designate KETHER and symbolize by the POINT within the CIRCLE, attributing to It the NUMBER ONE, the basis of all Numbers, indivisible, capable by multiplication

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\* In a certain sense Nuit and Hadit.

of producing nothing but Itself, incapable of addition to Itself save by REFLEXION in the Nothingness from whence it arose.

We can none of us doubt the fact of our own EXISTENCE, or at least of the Existence of SOMETHING, call it CONSCIOUSNESS or what we will. The WHY of this existence we know not and indeed the fact that It is UNKNOWN insures It as BEING beyond the possibility of DOUBT. The Realization of this Existence is not obtained by inference or deduction or by any Known process; It is beyond and above Knowledge and to doubt It but implies the Existence of One who doubts or denies.

Should such a One be capable of blotting out from consciousness every known quality of the Universe, and of Self, including the Wisdom which makes the manifestation of these Qualities possible, yet that One could only say "There remains SOMETHING which EXISTS and which COMPREHENDS NOTHING." Should He again seek to **comprehend** that SOMETHING, he must turn back again upon Himself, creating thereby a certain SEEMING DUALITY in order that the Self may thus comprehend Itself. Thus also the ONE by focusing Itself Within, first comprehendeth ITS essential Qualities, which may then be said to become Manifest.

Firstly cometh the idea of WISDOM, which the Qabalists call CHOKMAH, and with it the Great Illusion of Maya, "I am I," or SELF-RECOGNI-

TION. But with this conception is brought to birth its eternal mate UNDERSTANDING—BINAH—and through this doth the ONE Understand that “This that is perceived” is “NOT—I,” thus denying the Existence of the Phenomenal Self as being other than the REFLEXION of Truth, and herein lieth the Root of Sorrow, even as in Chokmah lieth the Root of Change.

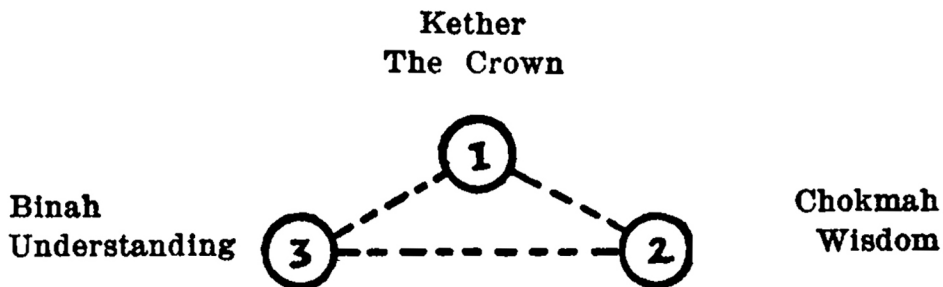
In order to make this most difficult conception clearer to the Student we may further consider the matter as follows:—In Kether is begun the Whirling Motion of the Universe, for it is known as the SPHERE of the PRIMUM MOBILE. This whirling combines within Itself the ideas of SELF and NOT-SELF, even as the Holy Word AL (𐤀𐤋—God or All) when read in **reverse** is LA (𐤋𐤀—Not or Ain). Yet both are but different conceptions of the ONE WORD when looked at from WITHIN OUT or from WITHOUT IN. Let us consider KETHER as the constant Whirling of these ideas (“Self and Not-self” or “God and Not”), one following the other so rapidly that neither can be affirmed or denied, we then see how KETHER becometh that Sphere in which SELFLESSNESS IS SELF.

In CHOKMAH, corresponding to the Number TWO, cometh the **realization** of this DUALITY, how by His Wisdom made He the Worlds from the Nothingness of His Own Being and how in the very CONSTANCY of this CHANGE lieth the STABILITY of the Universe. As it is written, “In Chokmah



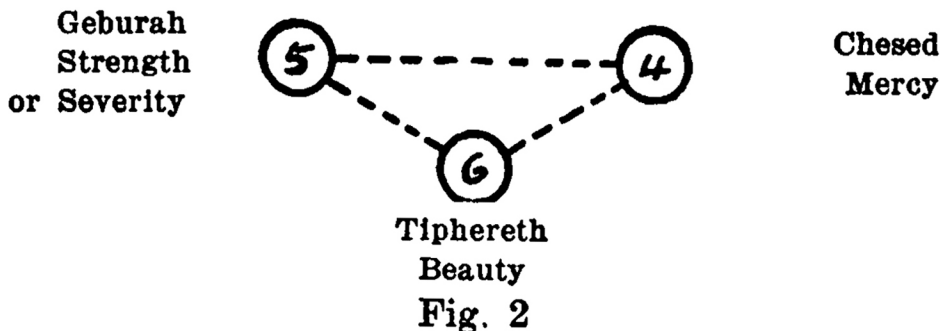
CHANGE IS STABILITY." Also in Chokmah is the reflexion of the SELF of KETHER, even as in BINAH—the Third Sephira—is the reflexion of Its SELFLESSNESS. Therefore it is that the dweller in the City of the Pyramids, or BINAH, is called NEMO—No-man.

Now these THREE are ONE, KETHER-CHOKMAH-BINAH, and they form the first Triad of the Tree of Life, which is called the SUPERNAL TRIAD.



The SECOND TRIAD was derived from this by REFLEXION, for as these Three are One, so this "One-in-Three" again reflected Itself, reversing as in a mirror.

Thus we obtain two further Sephiroth harmonized in a third.



The SEPHIRA CHESED, or MERCY, corresponding to the NUMBER FOUR is the reflexion of the Divine Wisdom and shows forth the Paternal and Authoritative aspect of the One as the summary of the Triple Forces of Life—the Three underlying Principles with their Central Point of Equilibrium.

The FIFTH SEPHIRA, GEBURAH or STRENGTH is the reflexion of the Enduring Quality of the Great Mother-Substance of BINAH showing forth the STRENGTH to Establish the Authority of Chesed and forming a true Balance therewith, as it is written “His **Mercy endureth** forever.”

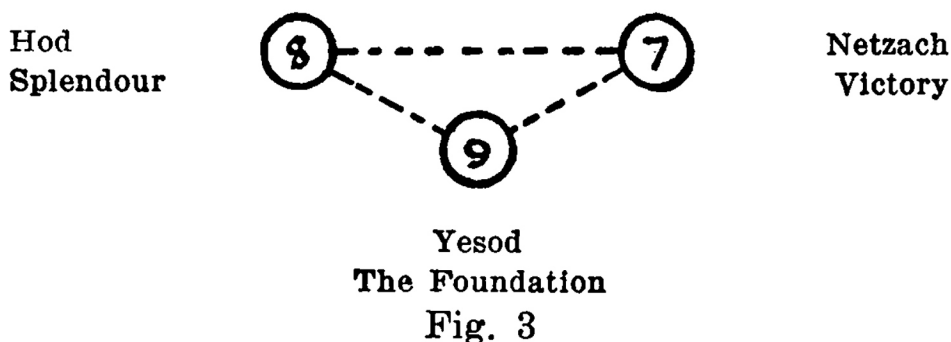
These Balanced Ideas are truly Harmonized in the SIXTH SEPHIRA, which is called TIPHERETH or Beauty. For whereas it is written “Unbalanced Severity is but Cruelty and Oppression” and that “Unbalanced Mercy but aids and abets evil,” so in Beauty and Harmony is Eternal Truth Revealed—or Re-veiled, for Kether is Re-veiled in Tiphereth as the Father is in the Son.

Thus is the SECOND TRIAD completed and is in itself a Trinity in Unity. We thus have two TRINITIES of which the Second is but the reflexion of the First. But as no two ideas are complete in themselves until harmonized in a Third, so a THIRD TRIAD is essential to the previous **Two** in order to produce a TRINITY of TRINITIES or TRIADS. This then is shown as the complement of the Second or a Second Reflexion of the First Triad.

The SEVENTH SEPHIRA—Netzach, or VIC-

TORY, shows forth more clearly the Forces of Attraction and Repulsion which were seen to be inherent in Chesed, also it symbolizes the Victory over, or Equilibrium of these forces through the Wisdom and Will which descendeth from Chokmah.

The EIGHTH SEPHIRA is called HOD, or SPLENDOUR, and produces the idea of VACILLATION which is secretly inherent in the Strength of Geburah through the Influence of the Selflessness of Binah. Yet this very vacillation produces a certain glittering Splendour in the fluidity of Mind and Thought.



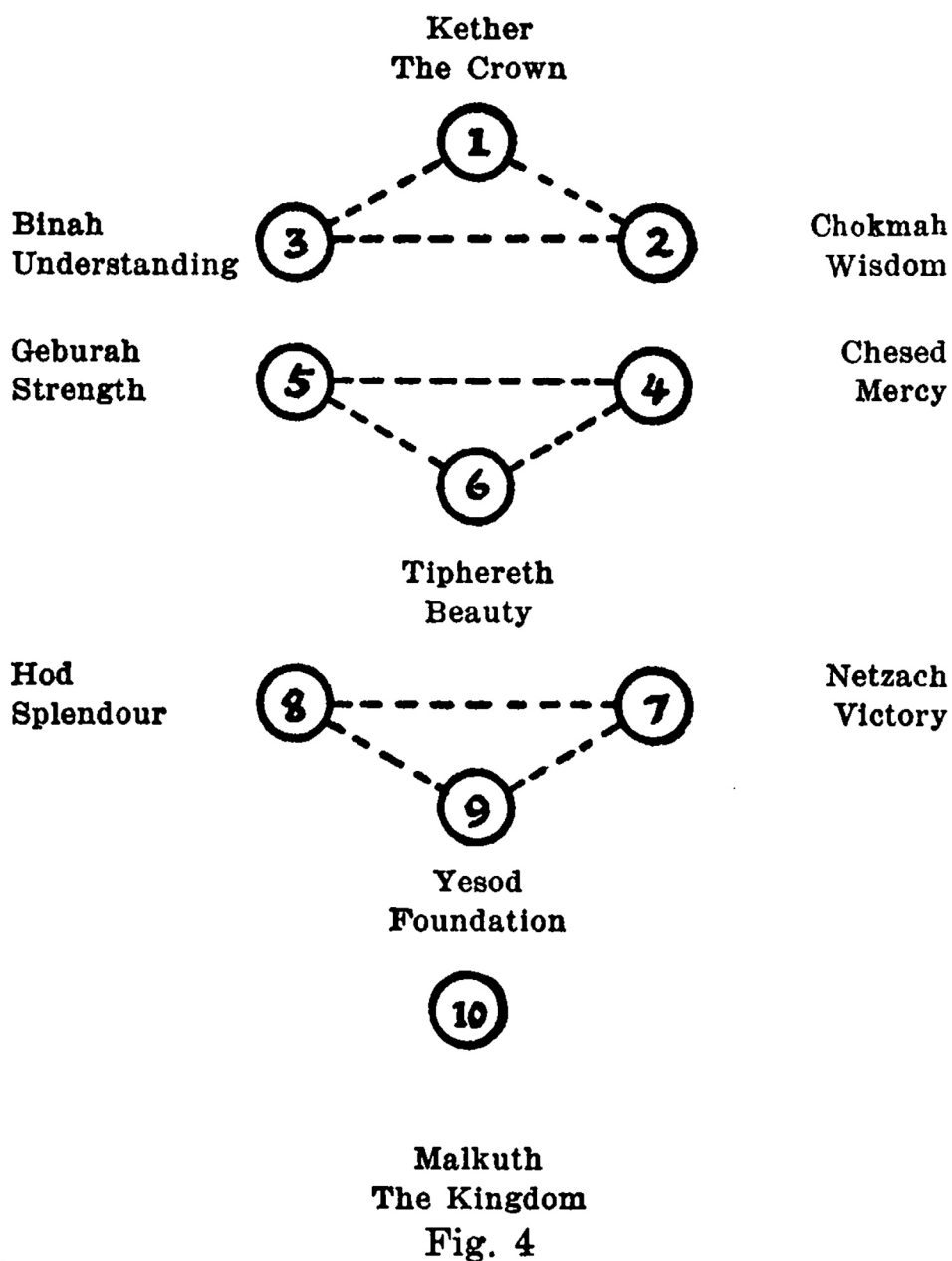
Both these again are harmonized and Established in YESOD which is the name of the NINTH SEPHIRA and means The FOUNDATION. This is the Sphere of STABILITY in CHANGE even as, in the Supernal Triad, we find Chokmah is called the Sphere wherein Change is Stability.

Finally, this TRINITY of TRIADS being in itself a UNITY is Symbolized by the TENTH SEPHIRA called MALKUTH, The KINGDOM, a SINGLE SPHERE pendant to the above and summing up in

itself all the foregoing qualities which it MANIFESTS according to the Creative Plan. All these qualities may be said to be Potentially inherent in KETHER—The Crown—with which MALKUTH is, in a certain Mystical sense, ONE, as it is written: “Kether is in Malkuth and Malkuth is in Kether but after another manner.” The NUMBER TEN attributed to Malkuth is Symbolical of the Unity returning to Zero, for even as Kether is One from Naught, so is Malkuth Naught from One—the Material Universe being, in a certain sense, the result of the Illusion of Maya, though, in another it is the Perfection of the Creative Plan, The Crowned and Conquering Child, the Pearl of Great Price, The Bride and Pride of God in His Creation.

Thus far we have mapped out very briefly the plan of the Sephiroth or NUMERICAL EMANATIONS as they are sometimes termed. It is important to note this name for the Qabalistic Plan is based on conceptions of Pure Number. All the Correspondences which may afterwards be mentioned and attributed to these TEN SEPHIROTH will have their roots in the **NUMBER OF THE SEPHIRA** corresponding, thus we may collect a hundred ideas in regard to Tiphereth, but they will all be referred to the number SIX, so that in time SIX will come to mean to us the Key of a vast storehouse of ideas. This applies to each of the other numbers of the decimal scale.

Let us now formulate more clearly the result of our researches by means of a diagram.



This shows clearly the TRINITY of TRIADS with MALKUTH pendant to them, manifesting their Influence in the Material Universe.

Now there is another manner in which the formulation of the Ten Sephiroth emanating from the One Light may be expressed, and this, without unduly confusing the reader, I desire to show, since it illustrates in an able way the DUAL NATURE of each Sephira. This is called by the Qabalists "THE LIGHTNING FLASH" and it connects the Ten Sephiroth as shown in the following diagram.

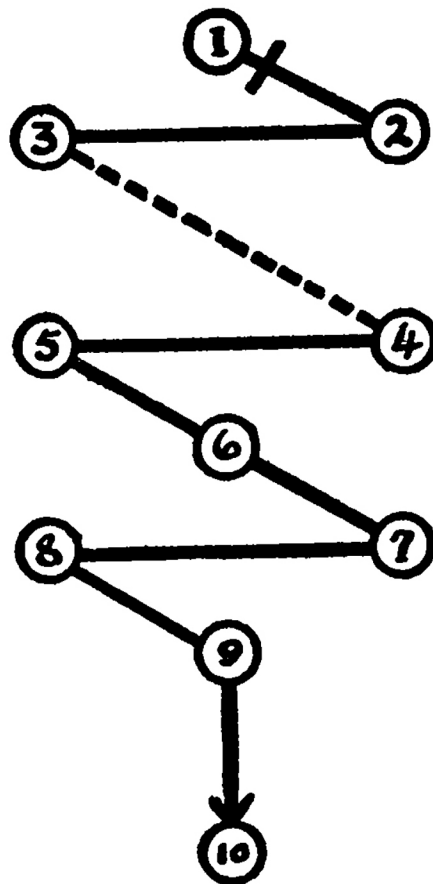


Fig. 5

It is also known as THE FLAMING SWORD,

which is united with the idea of THE SERPENT of WISDOM as will be more fully explained later on.

This idea is useful as showing how each Sephira receives a certain Influence from the preceding one and in turn transmits its nature to the one following. Thus, CHOKMAH (2) may be considered as RECEPTIVE or Feminine in its relation to KETHER from which it receives a Divine Breath which becomes formulated (in Chokmah) as THE WORD or Logos, but as POSITIVE or Masculine in regard to Binah to which it transmits the WORD or WISDOM. This is in turn UNDERSTOOD, or received, by Binah from whence it is projected into Chesed, and so on,—the process apparently becoming completed in Malkuth. This is only apparent, however, since there is a certain "Method of Return" whereby the seemingly "fallen" Kingdom is once more "Raised" to the Supernal and absorbed into The Crown.

The Plan of what we have termed our "Filing Cabinet" is not, however, as yet complete. In the same way that we found a triple aspect in UNITY and that every DUALITY found its completion in a Third idea which represents its True Being, so each Sephira partakes of the nature of a TRINITY; for while we have said that each receives the influence from its predecessor in the scale of Numbers and transmits its influence to its successor, yet each is Unique in Itself and retains a certain Individuality of its own.

“MEZLA” is the name given by the Qabalists to this Influence which links together the Sephiroth and it operates not only along the course of “The Flaming Sword” but in other directions.

The following diagram will make this matter

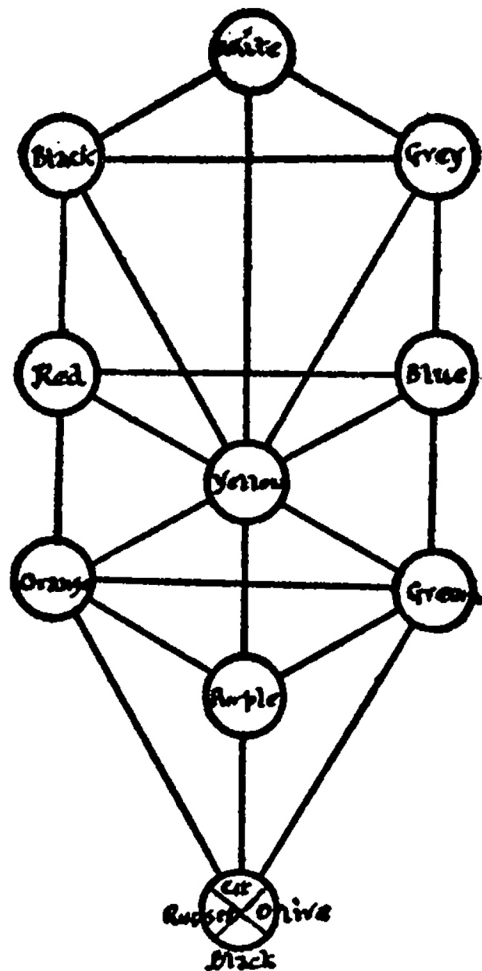


Fig. 6

clear. It represents, as far as its structure is concerned, the COMPLETE PLAN of the TREE of



LIFE, the details of which we shall enlarge upon as we proceed. It is sometimes called THE MINUTUM MUNDUM or "Little Universe of Colour" and I shall next tell you something of the way in which its COLOURS are derived, as by this means you will obtain a clearer conception of the interplay of "Mezla" between the Sephiroth.

Firstly, KETHER being the Concentration of the Pure Brilliance of the Divine Light of AIN-SUPH-AUR is portrayed as WHITE.

Secondly, CHOKMAH, as the Middle Number of the first Trinity is called GREY, which is a mixture of White & Black representing all colours.

Thirdly, BINAH the last of this primary scale is BLACK or that which absorbs all colours.

The Supernal Triad is then represented as WHITE—GREY—BLACK and these form the Roots of the Colours which follow.

The SECOND TRIAD manifests the THREE PRIMARY COLOURS **Blue**, **Red** and **Yellow** which are attributed to CHESED, GEBURAH and TIPHERETH in that order. These, as it were, draw their nature from the "King Scale" concealed in those above, as will be explained later on, viz.: Chesed blue from Chokmah, Geburah red from Binah and Tiphereth gold from Kether.

The Second Triad transmits its colour to the THIRD, its complement, by means of a mixture or blending of its rays. Thus the BLUE of CHESED combined with the YELLOW of TIPHERETH pro-

duces EMERALD GREEN in NETZACH.

The RED of GEBURAH combining with the YELLOW of TIPHEREETH produces the ORANGE of HOD.

Finally the BLUE and RED of CHESED and GEBURAH produce the PURPLE of YESOD.

The Third triad in turn transmits its colours to MALKUTH in a certain Fourfold manner.

HOD and NETZACH reflect into the upper portion of Malkuth and the mixture of their colours produces a CITRINE tinge. NETZACH and YESOD produce the OLIVE GREEN portion of the Sphere. HOD and YESOD produce the RUSSET BROWN while the SYNTHESIS of all colours forms the BLACK of the lower quarter.

Thus we perceive the whole Tree vibrates between the Light and the Darkness and is composed of the Colours which naturally arise between these extremes.

It should further be noticed that the INFLUENCE or MEZLA operates so as to connect all the Sephiroth by means of TWENTY-TWO "Paths," which added to our original TEN gives in all a Thirty-Two fold classification. The SEEPHER YETZIRAH, an early Qabalistic Treatise, calls the whole scheme the THIRTY-TWO PATHS of WISDOM, and when so considered the Sephiroth are numbered from 1 to 10 as in our plan and the other connecting links follow from 11 to 32 as shown in the diagram. Should one read, for instance, of "The Thirty-first

Path'' it would mean that which connects Hod with Malkuth. This is important as it will prevent confusion later on.

It will also be apparent that the Sephiroth, in addition to receiving Influence from their immediate predecessors, as explained in diagram of the Lightning Flash, derive to some extent from each other. Thus Binah, in addition to receiving a Ray from Chokmah, receives a direct Ray from Kether, and so on. (See diagram \*.) This difference is only apparent, however, for the influence is really inherent in the Ray received from Chokmah. On first consideration this may not be clear and the distinction is of minor importance, except as in establishing that all the qualities were inherent in the Sephiroth if considered as the result of the Lightning flash instead of under the form of the Triad. It will be seen also—for example—in the case of TIPHERETH that it receives a direct Ray from the Five preceding Sephiroth and itself HARMONIZES all of them. The same is true of Malkuth as manifesting the whole Tree.

These "Paths" or Influences, operative between the Sephiroth, are very important as a development of our Plan or "Filing Cabinet" and will be dealt with fully in the following chapters. Before completing the present section, however, it is necessary

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\* The Student will find a folding plate at the end of this book which may be opened out for convenience while studying.

to speak of the Nature of the Ten Spheres from another aspect.

It will be remembered in regard to KETHER—The Crown—that we called it The SPHERE of the PRIMUM MOBILE for therein began the Whirling Forces which became, in turn, the cause of the System of Revolving Orbs, or Star Universe.

CHOKMAH is therefore known as THE SPHERE OF THE ZODIAC or Home of the Fixed Stars.

We next arrive at the outermost of the (then known) PLANETS, SATURN (♄), this is attributed to BINAH which is called THE SPHERE OF SATURN.

Next we find JUPITER (♃) corresponding to CHESED, while MARS (♂) is attributed to GEBURAH.

In the centre of the System is TIPHERETH which is called the SPHERE of SOL (☉), the Sun.

NETZACH and HOD correspond to VENUS (♀) and MERCURY (☿) and LUNA (☾), the Moon is attributed to YESOD.

Finally MALKUTH is called THE SPHERE of THE ELEMENTS (Fire, Water, Air and Earth), playing upon which are the influences of all the foregoing Celestial Orbs.

The results of our study so far may be summarized as follows:—

## 1st Triad

1	Kether	The Crown	Primum Mobile	White
2	Chokmah	Wisdom	S. of Zodiac	Grey
3	Binah	Under- standing	S. of Saturn ♄	Black

## 2nd Triad

4	Chesed	Mercy	S. of Jupiter ♃	Blue
5	Geburah	Strength	S. of Mars ♂	Red
6	Tiphereth	Beauty	S. of Sol ☉	Yellow

## 3rd Triad

7	Netzach	Victory	S. of Venus ♀	Em. Green
8	Hod	Splendour	S. of Mercury ☿	Orange
9	Yesod	Foundation	S. of Luna ☾	Purple

## Pendant

10	Malkuth	The Kingdom	S. of Elements	Citrine Olive, Russet & Black
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These Correspondences should be memorized with care by all students, and they should familiarize themselves with the Plan of The Tree of Life so that their minds are quite clearly impressed with its formation and parts, before proceeding with the further study of this work.

## **CHAPTER TWO**

### **CONCERNING THE NATURAL BASIS OF CORRESPONDENCES IN THE HEBREW ALPHABET.**

The root meaning of the Qabalah being TO RECEIVE it is essential that we be willing to receive and to MAKE OUR OWN the roots of this teaching. If Mother earth were unwilling that the seed be properly planted in Her breast and that this seed should first of all put forth its roots into Her very being, we should not have the pleasure of seeing the Tree arising therefrom, which in due season delights us with its perfect fruits.

In the beginning of this study it is essential that the Student be receptive, and more, that he do all in his power to plant firmly the first seeds of this "Tree" in his own mind. The process may be a little dry and tedious but it is of primary importance that the details of the Plan be MEMORIZED. This is possibly the chief reason why in the early times the Qabalah was transmitted from Mouth to Ear and not in writing, for it only BEARS FRUIT in so far as it is first rooted in our minds. We may read of it, study it to some extent, juggle with it on

paper, and so on, but NOT UNTIL the mind itself takes on the Image of the Tree and we are able to go, mentally from Branch to Branch, Correspondence to Correspondence, visualizing the process and thus making it a LIVING TREE, do we find that the LIGHT of TRUTH dawns upon us, and we have, as it were, succeeded in putting forth a shoot above the Earth, thus—as in the case of a young tree—finding ourselves in a new World, while yet our roots are firmly planted in our natural element.

The writer has learned this from experience. At first he could make nothing out of what seemed an unintelligible mass of Correspondences. He absorbed some of them gradually, almost sub-consciously, until after a while he began seriously to trace up one set of Correspondences. This led to further investigation. Then he tried to explain what little he knew to another, and this, as always, bore fruit, for we are often prepared to go to much greater trouble to explain an idea, than we should be willing to give to the matter for our own use. It was not until later still that the TREE began TO LIVE in him. He then found that he had been storing up the seeds of a wonderful System and that, suddenly these took almost independent life. A wonderful vista opened up, he realized that his work had not been in vain, but that which had been conceived in silence and darkness came forth a Living Child of the Light. This Child, was in a mystical sense, HIMSELF since he had begun to

**HARMONIZE** the **MICROCOSM** with **THE MACROCOSM** and to learn the truth of the sole Hermetic Dogma "That which is above is like unto that which is below."

It is for this reason that you are urged to make these things a part of your own consciousness as early as possible, and to do so step by step as we proceed, for if you only succeed in grasping firmly the Elements of the System, you will be able to add to it for yourselves as time and experience allows.

I, who am trying to transmit what little I have grasped, am confining myself to what is already rooted in me. I shall use no books of reference while writing this, it being my intention only to give what comes readily to mind, what actually flows forth without effort. For the Qabalah is, if I may say so, a **LIQUID SYSTEM**. The shape of the vessel is, so to speak, shown in the "Tree" but its Stability is insured by its Change and the Influence which connects the Sephiroth must flow readily from one to another, changing as it goes, forming new combinations of ideas, and these, in turn, giving place to others which become more and more synthetic until, finally, they all merge **again** into the **ONE**.

The **HEBREW** alphabet is a natural basis of correspondences for every letter is **NUMERICAL** as well as **SYMBOLICAL**.

The Ten Sephiroth, to which we have already




given some attention, are numbered according to the decimal system from 1 to 10. We have now to deal with the "Twenty-two Paths" which connect these Sephiroth and, as in the former instance we took for a basis of all Correspondences Pure Numbers, so the basic natures of the Paths are referred to the TWENTY-TWO LETTERS of the Hebrew Alphabet, which in turn, have a certain numerical value.

Those who are not acquainted with the SHAPES of the Hebrew letters, will find it essential to memorize them carefully, but that is not a difficult task, although it may deter some, who do not recognize the importance of having this system IN MIND rather than on paper.

For the sake of clearness on this point it is worth while to spend a little time on the study of the **shape** of these letters, so as to fix them more firmly in mind. It may cheer the reader, who enters upon this study for the first time, if I remark that the system here given out does not require a knowledge of the HEBREW LANGUAGE; the Alphabet, with its Correspondences and a few Important WORDS are all that is essential.



The first letter is called ALEPH and is formed . It suggests THE SWASTIKA by shape. Its NUMERICAL value is ONE.

ב

The second letter BETH is formed ב. The shape of this letter should be carefully considered. Notice the broad line at the top tapering off on the right as it nears the base and that the broad base line projects slightly past the vertical line. I mention these details since there are other letters in the alphabet very like Beth in shape, or so they seem at first, till we have grasped the characteristic details which distinguish one from another. Its NUMERICAL VALUE is TWO.

ג

The Third Letter called GIMEL is formed ג. Here again we should pay attention to its shape. It is Narrower than the previous letters, but of the same height. Notice the little rectangular piece at the base, not quite connected with the vertical line. Its NUMERICAL value is THREE.

ד

The Fourth Letter DALETH, is shaped ד. This is wider than the previous letter. The thick upper line projects slightly beyond the vertical line on the right. Its number is FOUR.

ה

The Fifth Letter is known as HE and is formed ה.

Notice that the right-hand vertical line is a continuation of the thick upper line, but that the left-hand stroke of the letter is slightly separated from the upper horizontal line. Numerically it is FIVE.

𐤆

The Sixth Letter is called VAU and its form is 𐤆. This is a narrow letter, a little like the one following, with which it should not be confused. Its Numerical value is SIX.

𐤇

The Seventh Letter is ZAIN shaped 𐤇. It is a narrow letter and the vertical line is joined to the middle of the short one at top. Its value is SEVEN.

𐤈

The Eighth Letter is CHETH (pronounced HETH), it is formed 𐤈. This is very like the letter HÉ, but notice the slight projections of the upper line to the right and the fact that the left vertical line meets the upper line. Its Numerical value is EIGHT.

𐤉

The Ninth Letter TETH is formed 𐤉. It is a little like a serpent for which it stands symbolically. Its Numerical value is NINE.

י

The Tenth Letter is YOD formed like a simple dot י. This is said to be the basic letter of the whole alphabet and is very sacred for many reasons. It forms the characteristic parts of many of the other letters—Its value is TEN.

כ

The Eleventh Letter KAPH is shaped כ. Note the similarity to Beth the 2nd letter, the difference being that the lines form a continuous curve and there is not the projection at right of base as in Beth. Note also the Numerical value is TWENTY. (This letter has what is called a “final form” used when it comes at the end of a word. It is then shaped ך and has a numerical value of 500.)

ל

The Twelfth Letter LAMED is formed ל. It is quite a distinct type and not likely to be confused with any other letter. Its value is THIRTY.

מ

The Thirteenth Letter is MEM, מ. Do not confuse it with Teth. Its Numerical value is FORTY. This also has a “final” form. It is then written ם, but usually wider than the other letters so as not

to cause confusion with one of the others called Samech. Its value is 600 when final.

נ

The Fourteenth Letter is NUN, נ. It is a narrow letter and this helps to distinguish it from Kaph, but care should be taken to avoid confusion with GIMEL. Its value is FIFTY. (Final form נ=700 must not be confused with Vau.)

ס

The Fifteenth Letter is SAMECH—ס, it must not be confused with Mem final. Its value is SIXTY.

ע

The Sixteenth Letter is AYIN (pronounced Oyin) formed ע. Note the right-hand line forms a tail and the left-hand branch connects with it. Its Numerical value is SEVENTY.

פ

The Seventeenth Letter is PÉ its shape is פ. It is a little like Kaph but has a small tongue inside. (It means a Mouth.) Its value is EIGHTY. (Final form is פ=800.)

צ

The Eighteenth Letter is TzADDI, צ. Note the resemblance to Ayin, but in this case the tail proceeds from the left-hand upper dot and the right-hand dot is connected with it. Its value is NINETY. (Final ץ=900.)

ק

The Nineteenth Letter QOPH, ק is formed rather like the English P. Its value is ONE HUNDRED.

ך

The Twentieth Letter is RESH, ר. Note its similarity to Daleth, but the thick upper line curves into the vertical line without any projection. Its value is TWO-HUNDRED.

ש

The Twenty-first Letter is SHIN, ש. There is no mistaking this letter which is like a triple tongue of flame. Its value is THREE HUNDRED.

ת

The Twenty-second Letter is called TAU and is formed ת. Notice the difference between Tau, Hé and Cheth. In this case we find the left hand vertical line ends in a distinct "foot" and that it joins

the top thick line. Its value is **FOUR HUNDRED**.

This brief description of the letters will, I trust, be useful and save confusion. We see that the Numerical values of the letters and finals give the possibility of expressing any number up to 999 by means of these Symbols. When larger numbers were necessary the letters were made **LARGER** so that a Large Aleph would be not One but **ONE THOUSAND** and so on.

I have at present made no mention of the **ENGLISH** equivalents as I sought to emphasize the likenesses and differences between the Hebrew letters themselves. The English correspondences will be found in the Summary Table at the end of this Chapter.

We have now to learn the **SYMBOLIC** meaning of the letters, for each Letter of the Hebrew, besides being a **NUMBER** also represents a **WORD**.

For instance the letter **א** (Aleph) can be spelled in full in Hebrew **אָלֶפֶת**, Aleph, Lamed, Pé or **ALP**. This word means An **OX**, so that we say **א**=an Ox. The Hebrew spelling of each letter in full is important for future study so I give this as well as the Meaning of each Word or Letter in the following Table, which should be carefully studied and memorized.

Hebrew	Eng.	Value	Spelling	Symbol
א	Aleph A	1	אלפ	An Ox
ב	Beth B	2	בית	House
ג	Gimel G	3	גמל	Camel
ד	Daleth D	4	דלת	Door
ה	Hé H, E	5	הה	Window
ו	Vau V, U, O	6	וו	Nail
ז	Zain Z	7	זין	Sword
ח	Cheth Ch	8	חית	Fence
ט	Teth T	9	טית	Serpent
י	Yod I, Y, J	10	יוד	Hand
כ	Kaph K	20	כפ	Palm
ל	Lamed L	30	למד	Ox-goad
מ	Mem M	40	מים	Water
נ	Nun N	50	נון	Fish
ס	Samech S	60	סמך	Prop
ע	Ayin O or Ng	70	עין	Eye
פ	Pé P	80	פה	Mouth
צ	Tzaddi Tz	90	צדי	Fish-hook
ק	Qoph Q	100	קוף	Back Head
ר	Resh R	200	ריש	Head
ש	Shin Sh	300	שין	Tooth
ת	Tau Th	400	תו	Tau Cross