Hi All,

93

Here's the last in my commentaries on the chapters addressing the nature of the Hekaloth.  Again, this is the shamanistic tradition of the ancient Hebrews.  As an additional note to my comment on Chapter 12, the two Sefirot addressed there are obviously Malkuth and Yesod.  For the first Hekaloth, we read:  "The first of these sacred mansions is referred to in the words, 'And they saw the God of Israel and there was under his feet..."  The feet are attributed to Malkuth, when the Tree is mapped over the body.  And for the second Hekaloth, we read: "...the number of the mansion which is the sixth from the highest..."  The planets are placed on the Tree in the Ruach with Saturn at the top (in the position of Da'ath) and representing the Supernal Triad.  Next comes Jupiter, Mars, Sol, Venus and Mercury...and then, "sixth from the top", Luna; attributed to Yesod.

Now, onto Chapter 13...

**"DEVACHANIC SPHERES AND MANSIONS."**

In the third mansion or higher sphere is the spirit Nogah (splendor), whose aura is of the most absolute whiteness and purity and without a shade of color, by reason of which it takes its name. It is altogether invisible to the lower spheres except when tempered and blended with the rays that proceed from them. The light of this mansion is most wonderfully manifested in the appearance of a great and mighty sheaf of fire, emitting sparks of twenty-two different shades of color, corresponding to the twenty-two letters of the Hebrew alphabet. This luminous sheaf, however, remains invisible and undistinguished until the time that prayers ascend from the lower spheres, when all these star-like sparks become united and form a column of light and give rise and origin to holy and powerful Hayoth or living creatures that separate themselves into two groups, one having the form of a lion, the other, that of au ox. Above these are seen the four Ophanim or wheel-like spiritual beings, under whose rule and control are myriads upon myriads of subordinate spirits. Each of these Ophanim has eight wings and derives its power and sustenance from the Hayoth above them and are stationed at the four cardinal points of the world. Each have four figures or forms, two of which are turned towards the Hayoth and two are covered by their wings, that they may not behold the Mercaba or celestial chariot in its circular motions, and thus avoid being consumed and annihilated. Their reverence and veneration of the Divine Being give rise to unnumbered hosts and legions of angelic beings who chant praises and sing hymns continually to his honor and glory. To this mansion there are four entrances and gateways, corresponding to the four quarters of the world, and each of them guarded by ten chiefs. When prayers ascend from the lower mansions and spheres these gates are opened, when a general blending and fusion takes place, of chiefs with chiefs. Ophanim with Hayoth and Hayoth with Ophanim, of angelic hosts and legions with other hosts and legions, of lights with lights, and spirits with spirits, all blended together become at length unified with Nogah, the ruling spirit of the mansion, into one mighty, harmonious whole. In this mansion is a place glittering and shining like burnished brass, wherein are vast hosts of angels who are unable to go out therefrom and ascend on high until this mansion becomes united by prayer with the next higher or fourth mansion.

We next enter the Veil of Qesheth, indicated by the "twenty-two different shades of color"...the refraction of the pure white light.  And as per my experience in the Veil, one does not necessarily travel through the three Sefirot in the order presented in the diagram of the Tree.  This is confirmed here with the 'angel' Nogah, which is the Hebrew word for the planet Venus and an indicator of Netzach; rather than Hod, which would be the next Sefira moving upwards.  Like the detailed descriptions of the various daemons that appear in the evocation grimoire, the Lesser Key of Solomon, these heavens are given detailed descriptions; consistent with the writings of various apocalypses, such as Daniel and John.

These particular hosts of angels are the executive messengers of Karmic law and sent forth by the chief justice of the tribunal in the fourth mansion. They are termed *Generals* because they lead their hosts against nations and inhabitants of the world who violate the good law of right and justice. On the sixty walls of their abode they suspend their shields of gold, in number six hundred thousand, are entering into the fourth mansion from which when they return they descend into the lower worlds and spheres as far as the planet Mars, in order to execute the decrees and sentences entrusted unto them. Here they remain until the time of prayer, which ascends on high from the lower spheres, when they blend and mingle with the angelic messengers of mercy and goodness, and, together with them, enter into the great effulgent column of light beaming down from on high, and ascend into the fourth mansion. Happy he who understands and comprehends the mystery of this column by which he comes into union with the Divine, thus escaping all affliction and becoming participant of the blessings conveyed and imparted to him by these Karmic angels. He is verily the just man, and a world upholder, for his prayers are always effective and prevail with heaven, whence he receives his recompense and becomes enrolled amongst the children of light.

More than a description of Hod, which I would want to see next, this seems to be a description of the path of Peh that connects Hod with Netzach; the Tower Atu.  When the work of Hod and Netzach is fulfilled by the Aspirant, the energy is garnered that would center one on the Middle Pillar and providing the opportunity for direct contact with the Holy Guardian Angel; thus as the text declares, one "becomes enrolled amongst the children of light."

Take note that all these spheres and mansions with their living creatures, their legions of angels and all their spirits of light, are coordinate and bound together and linked by indispensable and indissoluble ties, and as the coats and parts of the eye are necessary and essential for sight, each of them being unable to operate without the aid of the other, working together in perfect harmony, so is it with all these angels and spirits. But for the many gradations in their orders, prayer would be unable to ascend on high and become effectual. By this series of gradations it is that prayers proceeding from the throne find an entry into the fourth mansion and attain to that degree of holiness which distinguishes true worship and adoration of the Divine Being.

The Tree as the body/mind/soul complex works in its totality and not in any single isolated part.  We exist in all worlds at all times; only we are not cognizant of this and therefore, not aware of our divinity.  Full comprehension of this cannot come until the Abyss is crossed.  The "series of gradations" are the rising of the lower consciousness or Shekinah through the higher levels or planes of consiousness, until it unites with the highest point of consciousness; the Godhead that is each and every one of us.

The fifth mansion varies from all others in that it is a combination of four mansions, one within the other. Its president spirit is called *Zacouth* (righteousness) and rules over those who by their lives and deeds have become justified. Out of this mansion go forth seventy light rays corresponding to the number of the chiefs that guard its gates, who, along with two others, constitute a sanhedrim to which Karmic angels and spirits bring and submit their reports of human action on the earth plane. These two superior rays are known as "*the witness*." The mystery respecting them, their existence and office, is indicated in the words, "Thy belly is as a heap of wheat, set round about with lilies" (Cant. vii. 2). By these seventy light beings, all actions are weighed and each man adjudged. On their decisions becoming ratified by the two witnesses, they are carried out, executed by Karmic ministers whether for good or otherwise, and this is why this mansion is termed Zacouth, whose president bears the impress of the letters of the divine name, I. H. V. joined together similar to the juncture of the male and female and give forth a light that illuminates all sides of the mansion, and also three other rays corresponding to the three judges necessary to constitute a legal tribunal. Their jurisdiction extends to all questions and matters relating to wealth and poverty, sickness and health. Myriads of angels attend to receive their decisions and forthwith proceed to execute them throughout the world.

"the witness" is consistent with the idea of the H.G.A. in Thelema and is that which observes in Vedanta.  Carrying the divine name to the letter V, is the Son or Tiphareth; though there's enough of the superstitious part of the Hebrew doctrine mixed in with the text here as to mislead Occultists still prone to their superstitious conditioning.  The paradigm of the Holy Guardian Angel is built upon the Hebrew legend that we each are provided a specific angel as a guardian from the legion of Watcher angels, ruled over by Lucifer, the Light Bringer.  In Sumerian mythology, we see how Enki (Lucifer/Prometheus) kept his vows to protect humanity even after the gods (Elohim) turned from their interest in humanity and sought to destroy us.  This is the rebellion in heaven.  And so the fire of life and the secret of our divinity was stolen from on high and continues to wait for us, when we are ready to approach our angel.

Above this tribunal are seated four flaming Seraphim from whom stream forth seventy-two bright and shining rays corresponding and similar to those before mentioned. Beneath them flows a fiery river that consumes everyone that approaches it. In it are thrown and consumed those angels who in any way incur condign punishment. It never flows into the fourth mansion because of the letters I. H. V. borne by the president, for wherever they are visible no punishment can he inflicted. All decrees, whether for good or otherwise, affecting mundane affairs, go forth from the mansion, saving those relative to fecundity, which are adjudicated on in the higher mansion. In the middle of it exists a place where assemble all spirits ascending from lower spheres.

This mansion has also twelve gateways at which are stationed chiefs, who make known to their subordinates the decrees and mandates they have to discharge and execute in the world, as it is written, "He cried aloud and said thus; Hew down the tree and cut off his branches, shake off his leaves and scatter his fruits" (Dan. iv. 14). Having received their orders, these Karmic angels speed their flight to the firmament of the Sun, and when it rises despatch them to all quarters of the world to be executed by demons and elementals of fire, air, earth and water, as also by birds and other creatures. Until they are carried out they return not to their abode on high.

In this same mansion, when anyone in the world becomes ill, it is determined whether and when he shall recover or die. It may be asked: How so? We have just said that decrees relating to life and death are not in the jurisdiction of the mansion. This is truly so. Though the sentence be decreed in it, the final fiat is given from above and is invariably conformable to it. Happy he who attains unto union with the Divine, for then his prayers rise on high and return with the blessings from the mansion symbolized by prostration of the face upon the ground at the time of prayer, an attitude by which we supplicate that judgment may be tempered with mercy as it is written, "He is a God of truth and without iniquity, just and right is He" (Deuter. xxxii. 4).

From Tiphareth flow the four rivers of Eden; the four quarters of the Zodiac with its twelve "gateways" or constellations.  All of this is based on the [Starry Gnosis](http://www.astronargon.us/starry.html) with the four Watchers or "four flaming Seraphim" being the four principal fixed stars.  This heaven seems to take in the whole of the Ruach; both above and below the Veil of Paroketh.

The fifth mansion is the abode of a spirit named *Beraqa* (lightning) because the light reflected by it upon the lower spheres is similar to lightning, purple hued in color. It is a combination of different colored rays, such as white, black, red and green, yet to sight they appear as one. Beneath it, stand four Ophanim with faces turned to the four cardinal points and each with its own peculiar color. In proportion as these Ophanim approach and come into contact with one another, so do their colors become fused and blended the one with the other. When this occurs their forms become visible within each other, as it is written, "An Ophanim in the midst of an Ophanim" (Ez. i. 16). The various colors prevailing in this mansion are due to the flaming sword mentioned in scripture, "He placed at the east of the garden of Eden Cherubim and a flaming sword" (Gen. iii. 24).

This heaven seems to represent the Supernal Triad as it is the origination of the lightening flash that is pure consciousness on the path of manifestation.

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