

In the "Commentary on the Creation of Genesis," still allegorical like Genesis itself, it is stated:—

"There is in Heaven a treasury called GUP, *Guph*, and all the Souls which were created in the beginning, and hereafter to come into this world, The Holy One placed therein; out of this treasury The Holy One furnishes children in the womb with Souls."

A further commentary in symbolic language narrates how The Holy One, perceiving a child's body to be in formation, sends for a suitable Ego to inhabit it.

"The Holy One, blessed be He, beckons to an Angel who is set over the disembodied souls, and says to him, 'Bring me such a soul'; and this is being always done since the world began; the soul appears before the Holy One and worships in his presence, to whom the Eternal One says:— 'Betake thyself to this form.' Instantly the soul excuses himself, saying, 'Oh, Governor of the World, I am satisfied with the world in which I have been so long: if it please Thee, do not force me into this foul body, for I am a Spirit.' The Holy One, blessed be He, answers: 'The world I am about to send thee into is needed for thee, it is to pass down through it that I formed thee from myself.' And so the soul is forced to incarnate and sink into the world where matter will imprison him, where he must suffer, but



where he may overcome and from whence he must rise again." The Zohar adds the statement: "and whatever the man learns and displays on earth life, he knew before his incarnation."

This is a parallel doctrine to the Buddhist scheme of Re-incarnation with Karma as God—eternal law, relentlessly compelling the individual Ego to a new earth life.

Christian Ginsburg states that a "Transmigration of Souls" was the belief of the Pharisees in the time of Josephus; and this dogma was held by many Jews up to the ninth century of our era. The Caraites have accepted it ever since the seventh century. St. Jerome says it was a doctrine of the early Christian Church taught only to a select few believers, and Origen was of opinion that without transmigration, the incidents of the struggle between Esau and Jacob before birth, Genesis 25, v. 22, and the reference to Jeremiah in the mother's womb could not be explained, Jer. i. 5.

The Kabbalah then teaches that the Egos have come out from the Spirit Fountain, suffer incarnation again and again until experience and perfection have been attained, and ultimately rejoin the Divine Source. (Zohar i. 145, 168; ii. 97).

Now what is it that dwells for a time in this "Coat of Skin," as Genesis in chapter 3, v. 21, calls it, this so-called material body? It is a Divine Spark, composed of several elements



derived from the symbolic Four Parts of Jehovah, and from Three Worlds, and these are seated in the Fourth World of Effects, the Material Universe. Now it is no doubt true that in the several Kabbalistic schools, the numbers and names of these Essences vary, but the basal idea remains the same: just in a similar way the principles of Man's constitution, as stated in different Hindoo books, also vary, but the root idea is the same in them all.

The Human Principles may be stated as Three in a fourth—the body; or as Five, recognising Astral form and material body; or as Seven, subdividing the divine principle; or as Ten, comparable to the Sephiroth. To explain these fully would take a long essay and would require many Hebrew abstruse words, a difficulty to those who are unused to them: two systems will suffice as an illustration.

From Yod, the *Je* of Jehovah, comes the highest over-shadowing of the Divine, comparable to the *Âtmâ* of the Indian philosophies. From Hé, the *ho* of Jehovah, comes Neshamah, the Buddhi of the Hindoos, the spiritual soul. From Vau, the *v* of Jehovah, comes Ruach, the Manas of the Hindoos, Intellect and Mind. From the final Hé, the *ah* of Jehovah, is derived Nephesh, the *Kâma* of the Hindoos, the appetites and passions. These are all implanted in the Astral shell, which



moulds the physical body, the instrument which acts upon material objects.

The Human Soul is again conceived of as distributed through several distinct forms of conscious manifestation related to the "Ten Sephiroth": the several Kabalistic treatises give several groupings, which are all relevant one to the other, the most usual one being a triple division, into Nephesh, the passions referred to Malkuth; Ruach, the Mind, Reason, and Intellect referred to the group of Six Sephiroth lying around the Sun of Tiphereth; and Neshamah, the spiritual aspirations associated with the Supernal Triangle of the Queen, King and Crown.

These Human principles function upon Four Worlds—Divine, Moral, Intellectual and Emotional respectively: and either of these essences may dominate a man, and they do, in fact, exist in constantly varying proportions. The highest principle overshadows the others, and the central ones may reach up to the higher; or by neglect of opportunities, or by vicious actions, may fall lower and lower, so as to approximate to the seeming matter of the body. As the Neshamah draws one to Spiritual excellence, so the Nephesh leads down to physical enjoyment.

In another form of symbolism the Kabalist tells us a man has two companions, or guides; one on the right, Yetzer ha Tob, to good acts, he is



from the higher Sephiroth; and one on the left, Yetzer ha Ra, encouraging the appetites and passions, temptations to evil, is an agent of Samael and of The Beast. Man is in a very unfortunate position according to the Zohar 95B, for it is there said that the Evil Angel joins him at birth, but the Good Angel only at the age of 13 years.

As to Death, as we have already learned, the man's Ego or Soul, unless the life has been super-excellent, has to be re-born in another form, but at death, as all religions agree, great changes occur. According to the Kabbalah, the visible material body, the *Guph*, decays, and the Animal aspect of the soul, the *Nephesh*, only gradually fades away from it: the *Ruach*, the Human aspect, passes away from the Asiatic plane, and the *Neshamah*, the spiritual soul, returns to the Treasury of Heaven, to the *Gan Oidin*, or of Paradise, perfected to a Spiritual world beyond the plane of re-birth. The "Sepher jareh chat-taim" says that a man is judged in the same hour in which he dies; for the Shekinah, a Presence of the Divine One, comes near him, with three Angels, of whom the chief is Dumah, the Angel of Silence: if the soul is condemned, Dumah takes it to Gai-Hinnom, or hell, for a period of punishment before the next incarnation; if approved, the Soul passes to an Oidin or Heaven. In the end of the present manifestation of the Universe, all souls will have become perfected



by suffering, have been blessed in Paradise, and will be in reunion with the God from Whom they came forth.

The Kabalistic theory of man's constitution, origin and destiny is very different from the modern Christian view, but differs from the Indian schemes more in manner of presentation than in principle, and these two may be fitly studied side by side and each will illuminate the other. There is, indeed, no sharp line of cleavage between the Western mystic doctrines, the Kabalism of the Middle Ages related to the Egyptian Hermeticism, and the Indian Esoteric Theosophy. They differ in language, nomenclature, and in the imagery employed in the effort to represent spiritual ideas to mankind; but there is no sufficient reason for any condemnation of either school by any other. The world of intellectual culture is wide enough for both to exist side by side, and the mere fact that they are philosophic systems in any way comprehensible to men is evidence that neither can be composed of pure and unveiled truth, for we are still only able to see as in a glass darkly, and must make much further progress before we can hope to see God face to face and know Him as He is.

We must be content to progress, as students have ever done, by stages of development; in each grade the primal truths are re-stated in a different form; they are revealed or re-veiled in language



and symbolism suitable to the learner's own mental condition; hence the need of a teacher, of a guide who has traversed the path, and who can recognise by personal communion the stage which each pupil has attained. There is no royal or easy path to high attainment in Mysticism. Unwearied effort, combined with purity of life, is of vital importance. The human intellect can only appreciate and assimilate that which the mind's eye can at any time perceive. The process cannot be forced. Mystic lore cannot be stolen. If any learner did appropriate the knowledge of a Grade beyond him it would be to him but folly, disappointment and darkness.

Students have often been offered a doctrine, or assertion, or explanation, which their intellect has rejected as absurd, or as sheer superstition; which same dogma they have later in life assimilated with every feeling of esteem. Occultism in this resembles Freemasonry; we are either admitted to the hidden knowledge, or we are not; and if we are not admitted, we never believe any secret of its ritual even if it be offered to us. The secrets of Occultism are like Freemasonry; in truth they are to some extent the secrets that Freemasonry has lost. They are of their very nature inviolable; for they can only be attained by personal progress; they might be plainly told to the outsider, and not be understood by him. For if anyone has been able to divine and to grasp such a secret,



he will not tell it even to his dearest friend; for the simple reason that if his friend is unable to divine for himself, its communication in mere words would not confer the hidden knowledge upon him.

The whole Kabalistic theories are of a nature similar to the secrets of Freemasonry; there was much doctrine that was never written nor printed: these works often describe imagery which seems folly, and contain doctrines that at first seem absurd; yet they enshrine the highly spiritual teachings which I have shortly outlined. The mere reading of these volumes is of little avail; the spiritual eye needs to be opened to see spiritual things; and the great Kabalists of old did not cast pearls of wisdom before the ignorant or the vicious, nor suffer the unclean to enter the Temple of Wisdom. The serious student must make strenuous efforts to attain to the higher life of the True Occultism, then perchance in a distant future, a record of temptations avoided, and of a life of self-sacrifice may serve as Signs and Pass Words to secure admission to the Palace of the Great King.







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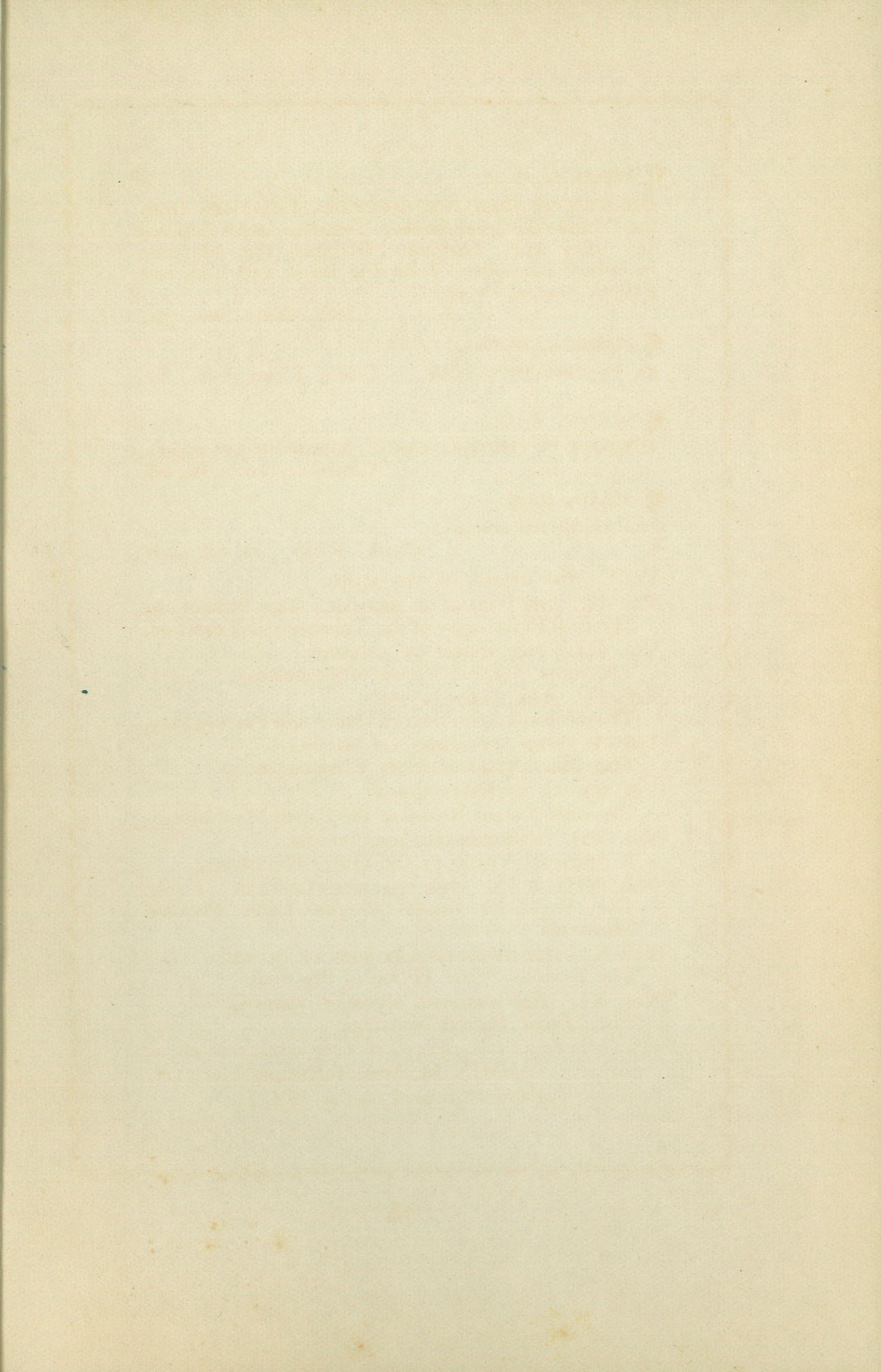
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this world, He is three. In so  
far as He is the Creator of this  
world, as is declared, He is two -  
the King and Queen.  
Briah is feminine when God is two  
masculine when God is three. Hence  
the male nature of the Second  
Person of the Holy Trinity.



