

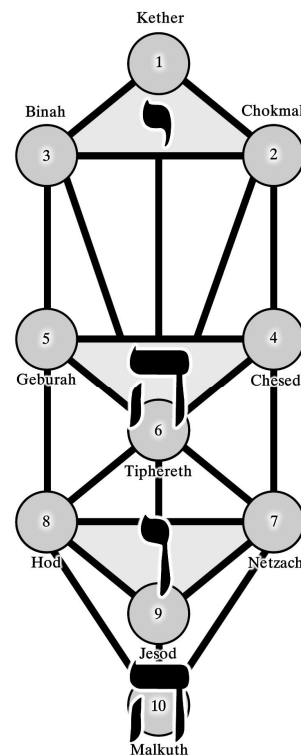
# Tarot & Kabbalah in the Gnostic Tradition – Notes 26 II

<http://www.GnosticStudies.org/TarotKabbalah>

## Eliphas Levi, the 10 Sephiroth and the Tetragrammaton

The ten names of the Sephiroth are found in the quaternary, since 9 only counts for 3 and the 10<sup>th</sup> makes 4.

- ⌘ Kether (all-powerfulness), Chokmah (wisdom), and Binah (active liberty) are related with the Father.
- ⌘ Gedulah (or Chesed), Geburah and Tiphereth are related with the Son.
- ⌘ Netzah, Hod and Yesod are related with the Holy Spirit.
- ⌘ Malkuth is creation.



Thus, we recover the tetragrammaton: Yod, heh, vau, heh (יהוה). There is but one light, but this light manifests itself through two phenomenon, day/light and the night/shadow represented by the white and black which are the luminous affirmation or the luminous negation, but which are not colors...

## Eliphas Levi's Associations with the Letters of the Tetragrammaton

| Letters of the Tetragrammaton | Ch. 10 of <i>Dogma of High Magic</i> & Ch. 22 of <i>Ritual of High Magic</i> | 3 <sup>rd</sup> Lesson of <i>The Elements of the Kabbalah</i> | Letters #70, 153, 156 and 50 to the Baron Spédalieri                                                       | Synthesis                                                                     |
|-------------------------------|------------------------------------------------------------------------------|---------------------------------------------------------------|------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------|
| Yod ⌘                         | the Club is the Egyptian phallus; Creative/Creator                           | the club (staff/wand) or scepter of the father                | Father; Atziluth : Light of glory                                                                          | Club/Staff/Wand or Scepter, Phallus, Man, Father; <i>Atziluth</i> , etc.      |
| Heh ⌘                         | the Cup is the cteïs; Magnetizing                                            | the cup or delights of the mother                             | Son; Briah : Light of universal, astral and magnetic life. The world of causes.                            | Cup, Cteïs, Woman, Mother; Son, <i>Briah</i> , etc.                           |
| Vau ⌘                         | the Sword is the conjunction of both or the lingam; Militancy                | the sword or battle of love                                   | Holy Spirit; Yetzirah : Visible, celestial, terrestrial and igneous light. The world of thoughts or ideas. | Sword, Conjunction, Battle, Love; Holy Spirit, <i>Yetzirah</i> , etc.         |
| Heh ⌘                         | the Circle or Pentacle, image of the world                                   | and the coins or fecundity                                    | Creation; [ Assiah : ] The world of forms.                                                                 | Circle/Coin or Pentacle, the World, Fertility; Creation, <i>Assiah</i> , etc. |

Adam is the human tetragram (or 4-lettered name), who is summarized in the mysterious yod י (the image of the kabalistic phallus). Add to this yod י the ternary name of Eve הוה , and you form the name Jehovah (the divine tetragram) which is the most excellent kabalistic and magic word:

יהוה

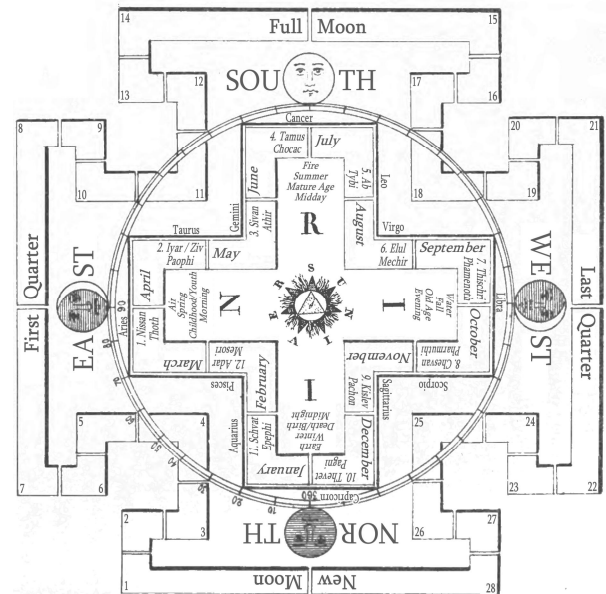
It is thus that the complete unity is found in the fecundity of the ternary form, with the quaternary, which is the key of all numbers, of all movements and of all forms. The square, by turning around itself, produces the circle equal to itself, and this is the 'quadrature of the circle' through the circular movement of the four equal angles turning around the same point.

"That which is above", says Hermes, "equals that which is below": here you have the binary serving as measure to the unity; and the equal relation between high and low, and here you have that which is formed with them the ternary.

The creative principle is the ideal phallus; and the created principle is the formal cteis<sup>1</sup>.

The insertion of the vertical phallus into the horizontal cteis forms the stauros of the gnostics, or the philosophical cross of the masons. Thus, the crossing of two produces four, which (in its movement) determines the circle with all its degrees.

In kabalah, all the mysteries of antagonism (whether natural, or political, or religious) explain the generative battle of man and woman... The active principle seeks the passive principle, and the full is in love with the empty. The mouth of the serpent is attracted to its tail, and, turning upon itself, it runs away and it chases itself.



Woman is the creation of man, and universal creation is the woman (or feminine aspect) of the first principle. When the principle made itself into a creator, it erected a yod [ י ] or a phallus, and (in order to make room for itself in the fullness of the uncreated light) it had to dig a cteis (or a shadowy fossa) equal in dimension determined by its creative desire, and attributed by it to the ideal yod [ י ] of radiant light. Such is the mysterious language of the kabalists in the Talmud, and, because of the ignorance and the mischievousness of the vulgar, it is impossible for us to explain or to simplify it any further.

What, then, is creation? It is the house of the creative Verb.

What is the cteis? It is the house of the phallus

What is the nature of the active principle? It is to spread.

What is that of the passive principle? It is to reassemble and to fecundate.

What is man? He is the initiator; he who breaks, who plows, and who sows.

What is woman? She is the one who gives form; the one who reunites, who irrigates and who harvests.

What is wisdom? It is the reconciliation and the union of the two principles; it is man following the tender inspirations of woman; it is debauchery conquered by legitimate marriage; it is the revolutionary energy softened and subdued by the gentleness of order and of peace.

Then human science becomes wise, because it is modest, and submits itself to the infallibility of universal reason, taught by love or universal charity. Then it can take the name of Gnosis, because it knows at least that it cannot yet boast of perfectly knowing.

<sup>1</sup> The Cteis of the Greeks is a symbol of the female generative principle, of co-extensive prevalence with the Phallus.