

Study Guide 4

Qabalah Issues – Evolution and Involution

Meditation using correspondences, words of power or imaginative techniques to create virtual realities may progress in either upward or downward directions on the Tree of Life. Either occult meditation has both free and rule-governed aspects.

For those who are not 'Adept', who have not scried to [or beyond] Tiphareth nor have memorised the various keys to the lower paths, only the 'lightning path' of progression and regression is possible without existential injury. This is the path connecting each of the Sephirotic worlds in succession, each according to their sequential number, either ascending (1-10) or descending (10-1).

The meditative process itself is exceedingly and surprisingly fluid. For its correspondences seem entirely subjective, producing virtual realities that differ according to personality, imagination and will. On the other hand, certain features of the worlds are constant, defined by the collective architecture of the unconscious, the archetypes. A feeling of ease and freedom is advantageous before plunging into the mystic paths, confidence enhancing movement.

When we ascend the Tree, starting from the mundane sphere of Malkuth, we evolve. The contents of the unconscious also evolve, filling out initially bland colours with landscapes, supernatural beings and histories deriving from the depths of our collective imagination. This evolution is the mystical process, raising our consciousness to increasing affinity with the Divine, progressing through the virtues, gaining the wisdom to be acquired in each Sephirah [world] and each Cinnerah [pathway] until the Supernal World is reached.

When we descend the Tree, starting from the Higher Planes, we invoke or involve, drawing the archetypal substances either into our own being, or into the world of Malkuth as manifestations. Involution or descent is always either invocation into self [mentalistic], or evocation into substance [materialistic], although the noumenal [ideal] and phenomenal [substantive] are never unmixed, with spiritual possession and physical manifestation being merely polar forms of the same operation. Neither is wholly without the other.

Invocation assumes into being the qualities or forms discovered and aroused in the upper spheres. Evocation, or manifestation, is a more externalised extension of invocation. It involves veridical hallucination, a shared virtual reality that interacts causally with our primary reality, and is consistently and collectively experienced and testable. Both are types of involution, since they are natural to descent or 'drawing down' from the upper to the lower reaches of the Tree.

Adepts, as defined above, enjoy greater freedom of movement, since they may move along other pathways. In an upward direction these are dependant on an exchange of 'posers' or personal manna, which may become depleted and require renewal, normally through the experience of sleep. In the downward direction, Adepts also have greater freedom, once the Cinnerotic passwords are known.

The Adept, or 2^o initiate, is also limited to the worlds inferior to the Abyss. Scrying to the supernal world of Sarras or Atziluth is first accomplished jointly with a Guide [Priestess or Magus], and forms the narrative of the 3^o initiation, known as the 'initiation of Fire'. Those who have scried to Sarras are then able to move about the Tree with complete freedom, unguided, and without any loss of poser. They are said to have 'bathed in the light of the Upper World'.

Generally, the upward movement of evolution is the object of 'Mystical Qabalah', whilst the downward movement of involution may either be involitional return bearing the fruits of the mystical journey, or frankly 'Magical Qabalah', by which invocations and evocations [manifestations] are performed.

Those who have scried to the Supernal World are the 'Illuminati' or 'Enlightened Ones', although they would rarely adopt this title themselves.

There is also a Shadow Tree, reached from pitfalls in each of the Sephirah, but primarily from Hell's Gate, a virtual location within Malkuth, the mundane world. The Shadow Tree is the realm of half-formed [surreal] Qlippoth, and the Shedim or demons. It is often mistaken, by those who are imperceptive, for the Tree of Life, whose paths it imitates in an infernal but parallel parody.

The Shadow Tree however does not extend further than the Abyss, which contains the hidden Sephirah of Da'ath, and the monster Chorizon. A kind of ascent is possible on the Shadow Tree, whereby immersion in each of the six vices in turn precedes movement to the next Shadow Sephirah by its denial and conquest, until the seventh vice of pride is absorbed in the Abyss, a type of inverted illumination which parodies that of scrying to Sarra.

On climbing out from the Abyss, by recapitulation of each of the Lower Shadow Sephiroth in turn, the Evil Magician may then also invoke or manifest entities accessed through pathworking on the Shadow Tree, which is rooted in the Abyss.

It is often hidden from the Illuminati themselves whether they have been working on the Tree of Life or on the Shadow Tree, a perfidious realm of Illusion and Delusion. However, the latter may be known by the methods of their working, which are Necromantic, using blood rites or other perverse rituals, involving congress with demons and damned souls.

In this way, for example, Crowley was beguiled and lost his way. Of all the known magicians, only very few such as Solomon-the-Wise have been able to command demons without recourse to Necromancy. The Abramelin Operation uses such methods derived from the Key of Solomon, but only after a course of mystical Qabalistic meditation lasting six months and cultivation of the theological virtues guided by the Archons of the Choirs of Angels, accessed through a personal Holy Guardian Angel. This process, too, may be subject to Illusion and Deceit.

For all the above reasons, 3° manna [initiatory degree] and cultivation of the Virtues over an extended period are pre-requisite, as they apparently were for Solomon bin Dawd.

In the above Notes, I have adopted the convention of referring to the Sephiroth as 'worlds' with a small 'w-', whilst the Four Greater 'Worlds', usually comprising a triangulation of Sephiroth, are denoted with a capital 'W-'. [Assiah, or Malkuth, is the only Sephirah that is also a Greater World].

The degree-system used in these Notes is that of Gaian Qabalah. 2° G is equivalent to Tiphereth, or the 5° in Golden Dawn systems; 3° G is equivalent to Binah, or the 8° in GD systems. The more naturalistic 'Craft' system adopted by the Covenant of Gaia [=G] references the mystic elements: water [1°], earth or pentacle [2°], and fire [3°].

Students of Qabalah may find *The Divine Comedy* of Dante instructive; *Il Paradiso* is a manual for scrying the Sephiroth on the Lightning Path, thus a classic manual of Evolution for the Postulant.

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