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ROSE AND ALEISTER CROWLEY'S STAY IN EGYPT IN 1904

A STUDY OF THE CAIRO WORKING
AND WHAT IT LED TO

BY
PERDURABO ST

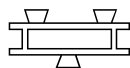


FRATER PERDURABO, to whom this revelation was made with so many signs and wonders, was himself unconvinced. He struggled against it for years. Not until the completion of His own initiation at the end of 1909 did He understand how perfectly He was bound to carry out this work. (Indeed, it was not until his word became conterminous with Himself and His Universe that all alien ideas lost their meaning for him). Again and again He turned away from it, took it up for a few days or hours, then laid it aside. He even attempted to destroy its value, to nullify the result. Again and again the unsleeping might of the Watchers drove Him back to the work; and it was at the very moment when He thought Himself to have escaped that He found Himself fixed for ever with no possibility of again turning aside for the fraction of a second from the path.

The history of this must one day be told by a more vivid voice. Properly considered, it is a history of continuous miracle.

THE EQUINOX OF THE GODS, 1936 E.V.

CHAPTER 10



[wʒt (wat), “road”] • The Tarot and its paths

Apart from *The Equinox* the year 1909 E.V. also saw the publication of the tabular 777 *vel Prolegomena Symbolica ad Systemam Sceptico-Mysticae Viae Explicandae, Fundamentum Hieroglyphicum Sanctissimorum Scientiae Summae*¹⁴²³ – “A tentative table of correspondences between various religious symbols”¹⁴²⁴, as the explanation to *Liber DCCLXXVII* stated in the tenth number of *The Equinox*, September, 1913 E.V. In connection with the Equinox of the Gods and this Aeon, I would like to direct attention to an important matter revealed in *Liber L vel Legis* by the Queen of heaven herself, and a matter bound up with the very special Sephiroth tree used in Western magic and mysticism, its Hebrew letter attributions, and the Tarot.

When Crowley in 1909 E.V. published 777 he included a loosely inserted diagram drawn by him titled “היים | עץ the Tree of Life.”¹⁴²⁵ This was its title in the Golden Dawn and in the Cipher MSS., however, it would have been more correct according to Jewish Kabbalistic traditions to title it the ‘Tree of the Sephiroth’ or the ‘Tree of emanation’ since the ‘Tree of Life’ was considered only a part of the latter.¹⁴²⁶ However, a possible explanation could be that הַחַיִּים | עֵץ, Etz ha-Chayim, Tree of Life (Gen. 2:9.), by Gematria happens to have the same numerical value as אֵילָן | הַקְּבֵלָה, Ilan

¹⁴²³ [Aleister Crowley, et al.] 777 *vel Prolegomena Symbolica ad Systemam Sceptico-Mysticae Viae Explicandae, Fundamentum Hieroglyphicum Sanctissimorum Scientiae Summae*. London and Felling-on-Tyne: The Walter Scott Publishing Co., Ltd., 1909. • This book was reprinted “with much additional matter” as: Aleister Crowley. 777 *Revised vel Prolegomena Symbolica ad Systemam Sceptico-Mysticae Viae Explicandae, Fundamentum Hieroglyphicum Sanctissimorum Scientiae Summae*. A reprint off 777 with much additional matter by the late Aleister Crowley. London: The Neptune Press, 1955. • 777 *Revised* was published by Gerald Yorke and Karl Germer in conjunction with The Neptune Press in London. • For the 1909 E.V. publication, see note¹⁹⁸³ below.

¹⁴²⁴ The explanation to *Liber DCCLXXVII* in: [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. X. London: Wieland & Co., September MCMXIII O.S. (1913 E.V.), p. 48. (*A Syllabus of the Official Instructions of A.∴A.∴. Hitherto Published*, pp. 41-56.)

¹⁴²⁵ [Aleister Crowley, et al.] 777 *vel Prolegomena Symbolica ad Systemam Sceptico-Mysticae Viae Explicandae, Fundamentum Hieroglyphicum Sanctissimorum Scientiae Summae*. London and Felling-on-Tyne: The Walter Scott Publishing Co., Ltd., 1909, loosely inserted diagram entitled “היים | עץ the Tree of Life”, signed “a.c. delt.” • “a.c. delt.”, Latin for ‘a.c. delineavit’, a.c. drew (it). • Aleister Crowley. 777 *Revised vel Prolegomena Symbolica ad Systemam Sceptico-Mysticae Viae Explicandae, Fundamentum Hieroglyphicum Sanctissimorum Scientiae Summae*. A reprint off 777 with much additional matter by the late Aleister Crowley. London: The Neptune Press, 1955, p. xxvii. (*Diagram of the Tree of life*, p. xxvii.)

¹⁴²⁶ This is rather complicated and must be studied separately in the various Kabbalistic sources, *The Bahir*, *The Zohar*, etc., and there is more than one explanation – however, see note¹⁴³⁸ below. • [Christian Knorr von Rosenroth (translator)]. KABBALA DENUdata seu Doctrina Hebræorum Transcendentalis et Metaphysica atque theological opus Antiquissimæ Philosophiæ Barbaricæ variis specimenibus refertissimum. 2 vols. ♦ Tomus primus: Sulzbaci [Sulzbach], Typis Abrahami Lichtenthaleri, 1677; Solisbaci [Sulzbach], Typis Abrahami Lichtenthaleri, 1678. ♦ Tomus secundus: Francofurti [Frankfurt], sumptibus Joannis Davidis Zunnery. Typis Balthasar, Christoph, Wustii Sen., 1684. • For some definitions of “Arbor vitæ”, the Tree of Life, in *Kabbala Denudata*, see: KABBALA DENUdata seu Doctrina Hebræorum Transcendentalis et Metaphysica atque theological opus Antiquissimæ Philosophiæ Barbaricæ variis specimenibus refertissimum. ♦ Tomus primus: Sulzbaci [Sulzbach], Typis Abrahami Lichtenthaleri, 1677, pp. 627-9. (הַחַיִּים | עֵץ *Arbor vitæ*)(*APPARATUS IN LIBRVM SOHAR PARS PRIMA, nempe LOCI COMMUNES KABBALISTICI, Secundum ordinem Alphabeticum concinnati, Qui LEXICI infra esse possunt.*) • For the Cipher MSS., see note¹¹⁴² and note¹⁴⁹⁵ below. • For the Tree of the Sephiroth, see Figure 31 in this book.

ha-Kabbalah, Kabbalistic Tree, namely 233.¹⁴²⁷ The rabbinical **הקבלה | אילן**, *Ilan ha-Kabbalah*, had turned up in Latin in 1639 as ‘Arbor Cabbalae’, ‘Arbor Cabalistica’, in a lexicon of Chaldean, Talmudic, and Rabbinical words by the great German-born Protestant Hebrew and Rabbinic scholar, Johannes Buxtorf the Elder (1564-1629), and published posthumous in Basel.¹⁴²⁸ Soon the name appeared in other works in Latin, also spelt as ‘Arbor Kabbaliftica’.¹⁴²⁹ I further notice that in 1710 a German/Hebrew ‘missionary’ book by the German Lutheran theologian and polyhistor Caspar Calvör (1650-1725), *Gloria Christi, oder Herrligkeit Jesu Christi* (Gloria Christi, or glory of Jesus Christ), mentioned the Tree of Life as Arbor Cabalistica:

*Etz Chaim oder Lebens-Baum auch genannt Arbor Cabaliftica.*¹⁴³⁰

Etz Chaim or Tree of Life also called Arbor Cabalistica. The book discussed the ‘Juden Cabale’ at length, and as its title ‘Glory of Jesus Christ’ suggested aimed at conversion. Caspar Calvör had in his preface stated in relation to the Jewish use of the German language (“*Jüdisch-Teutsch*”, Judeo-German, Yiddish – Yidish Taitsh, ‘Jewish German’) that the Jews corrupted it because as a foreign, and according to their origin an Oriental people, they had hardly any common ground with the German language, and furthermore, that the German Jews had not a fixed German grammar and hardly could have one, since, as a foreign-Oriental people they could not understand the German

¹⁴²⁷ (40)א + (10)י + (10)י + (8)ה + (5)ה + (90)ז + (70)ע = 233 = (5)ה + (30)ל + (2)ב + (100)ק + (5)ה + (50)ו + (30)ל + (10)י + (1)א

¹⁴²⁸ *Johannes Buxtorfii* [Johann Buxtorf]. *Lexicon Chaldaicum, Talmudicum et Rabbinicum*: In quo omnes voces Chaldaicae, Talmudicae et Rabbinicae, quotquot in universis Vet. Test. Paraphrasis Chaldaicis; in utroque Talmud, Babylonico & Hierosolymitano, in vulgaribus & secretioribus Hebraeorum Scriptoribus, Commentatoribus, Philosophis, Theologis, Cabalisticis & Iureconsultis extant, fideliter explicantur; &c., &c. Nunc demum, post patris obitum, ex ipsius Autographo fideliter descriptum, in ordinem aequabilem digestum, & multis propriis observationibus passim locupletatum, Reipublicaeque Christianae bono in lucem editum a Johanne Buxtorfio Filio, Ling. Heb. In Acad. Bas. Prof. Ord. Basileae: Sumptibus & typis Ludovici König, MDCXXXIX (1639), p. 103. (**אילן | אלן**, *Arbor*, p. 103.) • The words **הקבלה | אילן** (without translation) had also appeared in 1629 in a dictionary in Hebrew published in Paris by a converted Jew and professor of the Hebrew language at the University of Paris, Philippe d’Aquin. • *Philippo Aquinate* [Philippe d’Aquin]. [...] **המעריות | מעריך** [Ma’arikh ha-ma’arakhot [...]]. *Dictionarium absolutissimum complectens alphabetico ordine, et facili methodo omnes voces Hebraeas, Chaldaicas Talmudico-Rabbinicas, quae in reliquis, quae uspiam sunt, dictionariis extant, &c., &c., &c.* Authore Philippo Aquinate, linguae sanctae Professore. Lutetiae Parisiorum, Ex Typographia Antonii Vitray, in Collegio Longobardorum, MDCXXIX (1629), unpaginated, facing “*AD LECTOREM.*” • For Philippe d’Aquin, see note¹⁴⁶⁸ below.

¹⁴²⁹ For *Ilan ha-Kabbalah* and *Arbor Cabalistica* (or *Kabbalistica*), see for instance: *Augusti Pfeifferi D.* [August Pfeiffer]. *Critica Sacra: De Sacri Codicis Partitione, Editionibus variis, Linguis Originalibus et illibata Puritate fontium, Interpretatione Scripturae legitima, nec non ejusdem Translatione in linguas totius universi, de Masora et Kabbala, Talmude denique et Alcorano. Accessere, suisque locis inserti sunt Tractatus Quatuor, &c., &c. Editio Novissima. Emendata et aucta a Johanne Andrea Mich. Nagelio, Prof. Altorfii Noricorum: Sumtu Ioh. Friderici Vestneri*, MDCCLI (1751), p. 221. (*CAPVT VII. DE KABBALA. SECTIO II. PROBLEMATICA; QUEST. IIII.; Quid fibi uelit Iudaeorum הקבלה | אילן Arbor Kabbaliftica?*, pp. 221-4.)

¹⁴³⁰ *Caspares Calvör* [Caspar Calvör]. (Title in Hebrew:) [...] **כבוד | ישוע | משיח | הערליקייט | ישוע | כרישטיא**: (Title in German/Latin:) *Gloria Christi, oder Herrligkeit Jesu Christi: das ist: Beweißthum der Wahrheit Christlicher Religion wider die Ungläubigen, insonderheit wider die Juden; in Form eines Dialogi oder Unterredung durch Frage und Antwort aus der H. Schrift, Talmud, Targumim, Rabbinen und gesunden Vernunft-Gründen verfasst; und nebst einem Juden-Katechißmus, so wol in gewöhnlichen als Jüdisch-Teutschen herausgegeben. Leipzig: Johann Christoph König, 1710, p. 627. (Das Dritte Buch; Das III. Capitel, (515.), pp. 626-31.)*

language correctly.¹⁴³¹ The man who wrote this had clearly not done his homework on several of the subjects in his book, especially the Kabbalah, which he enlarged on without having studied it properly. Ten years before Caspar Calvör's publication, in 1700, had a new and increased edition of a learned work which contained a large chapter dealing with the Kabbalistic doctrine of the Sephiroth appeared. The book was *Sacrarum Observationum Libri Quatuor* (Sacred Observations in Four Books) by the Dutch Lutheran theologian and Hebraist Campegius Vitringa the Elder (1659-1722), and there was not a word about that the ten Sephiroth were the same as "arbor vitae", the Tree of Life!¹⁴³²

As to the Latin naming of the ten Sephiroth as a tree, in 1514 appeared *De Arte Cabalistica Libri tres* (On the Cabalistic Art in Three Books) by the German humanist, politician counselor and classical scholar Johannes Reuchlin (1455-1522), and here we find the words "arboris decem Sephiroth", 'tree of ten Sephiroth'.¹⁴³³ The Latin expressions "Ilan Sephiroth" and "arbore sephirot" were used in a work published in Venice in 1569, *Cabalistarum Selectiora Obscurioraque Dogmata*, an exposition of the ideas on Cabala of the Italian philosopher and scholar Count Giovanni Pico della Mirandola (1463-1494), published by the Franciscan Hebraist Arcangelo da Borgonuovo (?-1569).¹⁴³⁴ Furthermore, "arbor Sephirothica" appeared in 1621 in a book by the British physician and (Hermetic) philosopher Robert Fludd (1574-1637).¹⁴³⁵ The second volume of his *Utriusque cosmi maioris scilicet et minoris metaphysica, physica atque technica historia* (The Physical, Metaphysical, and Technical History of Both Cosmoses, Namely the Greater and the Lesser Cosmos), published in 1621, contains his "arbor inversa", the well-known engraving of a Sephirotic Tree with roots ending in Kether, and branches growing downward from Malkuth.¹⁴³⁶ A few years later, in 1636, "arbor Sephiroth" was used by Athanasius Kircher in *Prodromus Coptus sive Ægyptiacus* (Coptic or Egyptian Forerunner).¹⁴³⁷ To my knowledge, neither Johannes Reuchlin, Pico della Mirandola,

¹⁴³¹ Ibid. (VORREDE. "Hochgeneigtester Leser.")

¹⁴³² *Campegii Vitringa* [Campegius Vitringa]. *Sacrarum Observationum Libri Quatuor*. In *Quibus De Rebus varii argumenti, & utilissimæ investigationis, Criticè ac Theologicè disseritur; Sacrorum imprimis Librorum Loca multa obscuriora novâ vel clariore luce perfunduntur. Primus nunc tertiò, Secundus & Tertius iterum, prodeunt, novis curis recensiti, cum quibusdam accessionibus. Franequeræ, apud Johannem Gyzelaar, MDCC (1700), pp. 118-66. (LIBER PRIMUS. DISSERTATIO SECUNDA; DE SEPHIROTH KABBALISTARUM, pp. 118-66.)*

¹⁴³³ *Ioannis Reuchlin* [Johannes Reuchlin]. *De Arte Cabalistica Libri tres*, Leoni X dicati. Hagenau apud Thomam Anshelmum Menfe Martio, MDXVII (1517), p. III [b]. (LIBER PRIMVS, pp. I-XXI.)

¹⁴³⁴ *Ioanne Pico* [Giovanni Pico della Mirandola]; *Arcangelo Burgonovensi* [Arcangelo da Borgonuovo]. *Cabalistarum selectiora, obscurioraque dogmata, a Ioanne Pico ex eorum commentationibus pridem excerpta, et ab Archangelo Burgonovensi Minoritano, nunc primum luculentissimis interpretationibus illustrata. Venetiis: apud Franciscum Franciscum Senensem, MDLXIX (1569), pp. 19; 124.*

¹⁴³⁵ *Roberto Fludd* [Robert Fludd]. *Utriusque cosmi maioris scilicet et minoris, metaphysica, physica atque technical historia*. 2 vols. in 3. Oppenheimii: de Bry, 1617-9; Francofurti, Typis Erasmi Kempfferi, Sumptibus Joan. Theodori de Bry, 1621. ♦ *Tomi Secundi Tractatus Secundus, De Præternaturali Utriusque Mundi Historia*. In *Sectiones tres divisa, &c., &c., &c. Authore Roberto Fludd, alias de Fluctibus, Armigero, & in Medicina Doctori. Oxoniensi. Francofurti: Typis Erasmi Kempfferi, Sumptibus Joan. Theodori de Bry. Anno MDCXXI, (1621), p. 138. (SECTIONIS I. PORTIONIS II. PARS I. DE PRINCIPIIS MICROCOSMI ARCHETYPICIS, IDEALIBUS, SEU PRIMARIIS, Cap. IV., pp. 138-9.)*

¹⁴³⁶ Ibid., pp. 156-[7]. ("Sequitur ARBORIS SEPHIROTHICÆ DESCRIPTIO. Influxus omnium Sephirotharum cadunt in Malchut, ut ftellarum superiorum in Lunæ orbis cavitatem.") (SECTIONIS I. PORTIONIS II. PARS I. DE PRINCIPIIS MICROCOSMI ARCHETYPICIS, IDEALIBUS, SEU PRIMARIIS, Cap. IV., 154-[7].)

¹⁴³⁷ *Athanasii Kircheri* [Athanasius Kircher]. *Prodromus Coptus Sive Ægyptiacus: Ad Eminentiff. Principem S. R. E. Cardinalem Franciscum Barberinvm, in quo Cùm linguæ Coptæ, siue Ægyptiacæ, quondam Pharaonicæ, origo, ætas, viciffitudo, inclinatio; tùm hieroglyphicæ literaturæ inftauratio, vti per varia variarum eruditionem, interpretationumque difficillimarum fpecimina, ita noua quoque & infolita methodo exhibentur. Romæ. Typis S.*

Robert Fludd, Athanasius Kircher, nor Éliphas Lévi had nowhere stated that the ten Sephiroth were the same as the “arbor vitae”, the Tree of Life, on the contrary, the Tree of Life was only a part of the ten Sephiroth, as taught by the Kabbalists, and here explained in short by the late Jewish scholar, Professor of Mysticism and Kabbalah at the Hebrew University in Jerusalem Gershom (Gerhard) Scholem (1897-1982):

*the Tree of Life is the Sefirah Yesod (though later on it is mainly Tiferet), while the Tree of Knowledge is a symbol of Malkhut, or of the Oral Law.*¹⁴³⁸

Coinciding with the decoding of the Golden Dawn Cipher MSS. and the founding of the order was the publication of S. L. “MacGregor” Mathers’s *The Kabbalah Unveiled*, which appeared in September 1887. Mathers had translated parts of Christian Knorr von Rosenroth’s vast kabbalistic compendium *Kabbala Denudata* (1677-84) into English and he used the naming ‘the Tree of Life’ for the Sephirotic tree throughout the book but only in his notes to the text, a text where Knorr von Rosenroth not had used this naming!¹⁴³⁹ However, ten years before, in 1877, H. P. Blavatsky had written in *Isis Unveiled*:

*In the Tree of Life [sic, but עץ חיים] the triple triad is disposed in such a manner that the three male Sephiroth are on the right, the three female on the left, and the four uniting principles in the centre.*¹⁴⁴⁰

Cong. de propag. Fide, 1636, p. 156. (“arbores Sephiroth”)(CAPVT VI. De nomine Dei Copto ϥ Phta eiufqae Origine atque mysteys, pp. 152-70.)

¹⁴³⁸ Gershom Scholem. KABBALAH (Library of Jewish Knowledge). Jerusalem, Keter Publishing House Jerusalem Ltd., 1974, p. 112. (3. *THE BASIC IDEAS OF KABBALAH; Details of the Doctrine of the Sefirot and Their Symbolism*, pp. 105-16.

¹⁴³⁹ *The Kabbalah Unveiled*. Containing the Following Books of the Zohar: The Book of Concealed Mystery; The Greater Holy Assembly; The Lesser Holy Assembly. Translated into English from the Latin version of Knorr von Rosenroth, and collated with the original Chaldee and Hebrew text by S. L. MacGregor Mathers. London, UK: George Redway, 1887. • The Publishers' Circular And General Record of British and Foreign Literature. London, UK: Sampson Low. ♦ Vol. L, No. 1188, Thursday, September 15, 1887, p. 1013. (“*Kabbalah Unveiled*, Mathers, *Kabbalah Denudata*, 10s, 6d.”)(*INDEX TO BOOKS PUBLISHED IN GREAT BRITAIN BETWEEN SEPTEMBER 1 & 15*, pp. 1012-4.) • [Christian Knorr von Rosenroth (translator)]. KABBALA DENUData seu Doctrina Hebræorum Transcendentalis et Metaphysica atque theological opus Antiquiffimæ Philofophiæ Barbaricæ variis [peciminibus referiffimun. 2 vols. ♦ Tomus primus: Sulzbaci [Sulzbach], Typis Abrahami Lichthenthaleri, 1677; Solisbaci [Sulzbach], Typis Abrahami Lichthenthaleri, 1678. ♦ Tomus secundus: Francofurti [Frankfurt], sumptibus Joannis Davidis Zunnery. Typis Balthasar, Christoph, Wustii Sen., 1684. • For the Cipher MSS., see note¹⁴⁴² and note¹⁴⁹⁵ below.

¹⁴⁴⁰ *Isis Unveiled: A Master-Key to the Mysteries of Ancient and Modern Science and Theology*. By H. P. Blavatsky, Corresponding Secretary of the Theosophical Society. 2 vols. New York, NY: J. W. Bouton, and, London: Bernard Quaritch, 1877. ♦ Vol. II. – Theology, p. 267. (CHAPTER VI; *Explanation of the Two Diagrams Representing the Chaotic and the Formative Periods, Before and After Our Universe Began to be Evolved*, pp. 266-88.) • She wrote about “Otz-Chiim” in *The Theosophical Glossary*, which was published the year after her death, in 1892: “**Otz-Chiim**. (Heb.). The Tree of Life, or rather of Lives, a name given to the Ten Sephiroth when arranged in a diagram of three columns. [w. w. w.]” • The Theosophical Glossary; By H. P. Blavatsky. Author of “*Isis Unveiled*”, “*The Secret Doctrine*”, “*The Key of Theosophy*”, etc., etc. London: The Theosophical Publishing Society, 1892, p. 244. • Also, under “*Pillars, The Three*”: “**Pillars, The Three**. When the ten Sephiroth are arranged in the Tree of Life, two vertical lines separate them into 3 Pillars, namely the Pillar of Severity, the Pillar of Mercy, and the central Pillar of Mildness. Binah, Geburah, and Hod form the first, that of Severity; Kether, Tiphereth, Jesod and Malkuth the central pillar; Chokmah, Chesed and Netzach the Pillar of Mercy. [w. w. w.]” • Ibid, p. 254.

THE TREE OF LIFE

COL. XII. This arrangement is the basis of the whole system of this book. Besides the 10 numbers and the 22 letters, it is divisible into 3 columns, 4 planes, 7 planes, 7 palaces, etc., etc.

4

TABLE OF CORRESPONDENCES

XV.* The King Scale of Colour [V].	XIV. General Attribution of Tarot.	XIII. The Paths of the Sepher Yetzirah.	
			0
Brilliance	The 4 Aces	Admirable or Hidden Intelligence . .	1
Pure soft blue	The 4 Twos—Kings or Knights . . .	Illuminating I.	2
Crimson	The 4 Threes—Queens	Sanctifying I.	3
Deep violet	The 4 Fours	Measuring Cohesive or Receptacular I. .	4
Orange	The 4 Fives	Radical I.	5
Clear pink rose	The 4 Sixes—Emperors or Princes	I. of the Mediating Influence	6
Amber	The 4 Sevens	Occult I.	7
Violet purple	The 4 Eights	Absolute or Perfect I.	8
Indigo	The 4 Nines	Pure or Clear I.	9
Yellow	The 4 Tens—Empresses or Princesses	Resplendent I.	10
Bright pale yellow	The Fool—[Sword] Emperors or Princes	Scintillating I.	11
Yellow	The Juggler	I. of Transparency	12
Blue	The High Priestess	Uniting I.	13
Emerald green	The Empress	Illuminating I.	14
Scarlet	The Emperor	Constituting I.	15
Red orange	The Hierophant	Triumphal or Eternal One	16
Orange	The Lovers	Disposing One	17
Amber	The Chariot	I. of the House of Influence	18
Yellow, greenish	Strength	I. of all the Activities of the Spiritual Being	19
Green, yellowish	Hermit	I. of Will	20
Violet	Wheel of Fortune	I. of Conciliation	21
Emerald green	Justice	Faithful I.	22
Deep blue	The Hanged Man—[Cups] Queens	Stable I.	23
Green blue	Death	Imaginative I.	24
Blue	Temperance	I. of Probation or Tentative One . .	25
Indigo	The Devil	Renovating I.	26
Scarlet	The House of God	Exciting I.	27
Violet	The Star	Natural I.	28
Crimson (ultra violet)	The Moon	Corporeal I.	29
Orange	The Sun	Collecting I.	30
Glowing orange scarlet	The Angel or Last Judgment— [Wands] Kings or Knights	Perpetual I.	31
Indigo	The Universe	Administrative I.	32
Citrine, olive, russet, and black	Empresses [Coins]		32 bis
White merging into grey	All 22 Trumps		31 bis

Aleister Crowley's drawing of "עץ חיים the Tree of Life" from 777, which was published by The Walter Scott Publishing Co. in 1909 E.V., and whose Table I, Column XIV., revealed the secret "General Attribution of Tarot." taught in the Golden Dawn.

And in 1863 the Warsaw-born (then part of the Russian Empire, now in Poland) British Hebrew and biblical scholar Christian David Ginsburg (1831-1914), had in an essay, "*The Kabbalah*", read before the Literary and Philosophical Society of Liverpool in October 1863, and published in book form in 1865, mentioned the Sephiroth tree as "*the Tree of Life (עץ חיים)*, or simply *the Tree (אילן)*"¹⁴⁴¹, and in the book's Glossary explained as "*עץ חיים the tree of life, name of the form in which the Kabbalah depicts the ten Sephiroth*,"¹⁴⁴² Christian David Ginsburg was considered the foremost authority in England on Masorah – the authoritative Jewish tradition concerning the correct text of the Hebrew Bible! Ginsburg who was born a Jew, immigrated to England shortly after his conversion to Christianity in 1846. In the G.D. Cipher MSS. the Sephiroth Tree is called the "Tree of Life" (e.g. Folios 30; 50)!

The Sephiroth tree in 777 shows the ten Sephiroth and their twenty-two connecting paths together with the twenty-two Hebrew letters attributed to them. An explaining text shows that it is an illustration deriving from the book's Column XII ("*The Tree of Life*"):

COL. XII. This arrangement is the basis of the whole system of this book. Besides the 10 numbers and the 22 letters, it is divisible into 3 columns, 4 planes, 7 planes, 7 palaces, &c. &c. See "*The Temple of Solomon the King*" in *The Equinox*, Nos. I.-V., for a full description and explanation of this whole matter.¹⁴⁴³

An advertisement for "BOOK 777" in the first number of *The Equinox*, March 1909 E.V., stated:

*the perfect attributions of the Taro, so long kept secret by the Rosicrucians, are now for the first time published; also the complete secret magical correspondences of the G.:. D.:. and R. R. et A. C.*¹⁴⁴⁴

These never before published attributions of the Taro, or Tarot, appeared in 777's Column XIV as "*General Attribution of Tarot*."¹⁴⁴⁵ – and in "*The Temple of Solomon the King*" in the second number of *The Equinox* published in September 1909 E.V. appeared an illustration (this time not drawn by Crowley) that showed:

[...] *the ordinary Sephirotic Tree of Life, combined with the Tarot trumps, the twenty-two letters of the Hebrew alphabet, the thirty-two paths of the Sepher Yetzirah, the signs of the Zodiac, and the signs of the planets and the elements.*¹⁴⁴⁶

¹⁴⁴¹ The Kabbalah: Its Doctrines, Development, And Literature. An Essay. By Christian D. Ginsburg, LL.D. Read before the Literary and Philosophical Society of Liverpool, Oct. 19th, 1863, and Reprinted with the Society's Permission. London: Longmans, Green, Reader, and Dyer, 1865, p. 17. ([Chapter] I, pp. [1]-62.)

¹⁴⁴² Ibid., p. 162. (Glossary, pp. 159-62.)

¹⁴⁴³ [Aleister Crowley, et al.] 777 vel Prolegomena Symbolica ad Systemam Sceptico-Mysticae Viae Explicandae, Fundamentum Hieroglyphicum Sanctissimorum Scientiae Summae. London and Felling-on-Tyne: The Walter Scott Publishing Co., Ltd., 1909, loosely inserted diagram titled "עץ חיים | the Tree of Life.", signed "a.c. delt."

¹⁴⁴⁴ [Aleister Crowley, et al.] The Equinox. Vol. I., No. I. London: Simpkin, Marshall, Hamilton, Kent & Co., March MCMIX o.s. (1909 E.V.), advertisement for "BOOK 777" at rear.

¹⁴⁴⁵ [Aleister Crowley, et al.] 777 vel Prolegomena Symbolica ad Systemam Sceptico-Mysticae Viae Explicandae, Fundamentum Hieroglyphicum Sanctissimorum Scientiae Summae. London and Felling-on-Tyne: The Walter Scott Publishing Co., Ltd., 1909, p. 4. (XIV. General Attribution of Tarot.)(TABLE OF CORRESPONDENCES, TABLE I-VI, pp. [1]-36.)

¹⁴⁴⁶ [Aleister Crowley, et al.] The Equinox. Vol. I., No. II. London: Simpkin, Marshall, Hamilton, Kent & Co., September MCMIX o.s. (1909 E.V.) pp. 242; [243], 'DIAGRAM 2. The Paths and Grades.' (*The Temple of Solomon the King (Book II)*, pp. 217-34.) ♦ See also a facsimile of this tree with Crowley's holograph chronology of his spiritual

777 and the second number of *The Equinox* were the first to reveal in full the twenty-two Tarot trumps's secret attributions to the Hebrew alphabet and the paths of the Sephirothic Tree, as taught in the Golden Dawn. As I will return to later, the publication of 777 probably took place at the same time as the publication of the first number of *The Equinox*.¹⁴⁴⁷ The specific arrangement of the Sephiroth, paths, and letters, published by Crowley in 1909 E.V., is, as far as known, first found depicted in a treatise on the Kabbalah of the Hebrews, *Cabala Hebræorum*, (Figure 31) published by the German Jesuit scholar and polymath Athanasius Kircher (1602-1680)¹⁴⁴⁸, in his magnificent magnum opus *Oedipus Aegyptiacus* (The Egyptian Oedipus), which was printed in four parts in three volumes in 1652-4, but first released in 1655.¹⁴⁴⁹ Many Sephiroth trees are found in Jewish



Athanasius Kircher
(1601/1602-1680)

kabbalistic literature as well as in what is called Christian Cabala, but the one published by Kircher, its skeleton's placing of the Sephiroth, their connecting paths or pipes¹⁴⁵⁰, and their associated letters, is, as far as known, not found depicted anywhere in the published part of Jewish Kabbalah.¹⁴⁵¹ It has in Western magic and mysticism been the key document which gave the attribution of the twenty two letters of the Hebrew alphabet to the twenty two paths that connect the ten Sephiroth and was, as mentioned, the arrangement used in the Golden Dawn's teaching. This unique Sephiroth tree with its never before seen attribution of the Hebrew alphabet to its specific twenty-two paths has had a very strange and interesting history after its publication in *Oedipus Aegyptiacus*, as I will show in this chapter.

The first time the ten Sephiroth are mentioned in writing is in **ספר | יצירה**, *Sepher Yetzirah* (Book of

advancement in *Magick.I-IV.*, p. xxx, *FIGURE A. The Tree of Life, showing the G.D. names of the Grades, with Crowley's holograph chronology of his spiritual advancement.* (Editor's Introduction, pp. xxiii-lxxxiv.)

¹⁴⁴⁷ See note¹⁹⁸⁵ below.

¹⁴⁴⁸ For Kircher, see, e.g.: Athanasius Kircher. *The Last Man Who Knew Everything*. Edited by Paula Findlen. New York, NY, and London: Routledge, 2004. ♦ *Athanasius Kircher; John Edward Fletcher*. A Study of the Life And Works of Athanasius Kircher, 'Germanus Incredibilis': with a selection of his unpublished correspondence and an annotated translation of his autobiography. Edited for publication by Elizabeth Fletcher. Leiden: Koninklijke Brill NV, 2011.

¹⁴⁴⁹ *Athanasii Kircheri [Athanasius Kircher]. OEDIPVS AEGYPTIACUS*. 3 vols. Romæ: Ex Typographia Vitalis Mascardi, MDCLII-MDCLIV (1652-4.) ♦ *Tomus Secundus, Anno MDCLIII. Cabala Hebræorum, Classis IV., Caput VIII., De secretiori Hebræorum Theologia Mystica, quæ est Cabala de decem Sephiroth,...*, facing p. 289. (*Classis IV. Caput VIII. Cabala Hebræorum*, pp. 209-360.) ♦ This tree was engraved by Pierre Miotte of Burgundy, (Petrus Miotte Burgundus) and signed by him: "*Petrus Miotte fecit.*", [i.e. 'Petrus Miotte he made (it)']. ♦ For Pierre Miotte of Burgundy, see note¹⁴⁷⁰ below. ♦ For the release in 1655, see: *Paula Findlen*. Introduction: "The Last Man Who Knew Everything ... or Did He?: Athanasius Kircher, S. J. (1602-80) and His World" ♦ Athanasius Kircher. *The Last Man Who Knew Everything*. Edited by Paula Findlen. New York, NY, and London, UK: Routledge, 2004, p. 31 & note 97 on p. 46.

¹⁴⁵⁰ The paths are sometimes also called **צנורות**, tzinorot, pipes. **צנורות** has a numerical value of 752, which also is the value of **תשיבם**, "you shall bring them back". It is found in Deuteronomy, 22:1: "You shall not see your brother's ox or his sheep going astray, and hide yourself from them; you shall certainly bring them back to your brother."

¹⁴⁵¹ But see note¹⁴⁶⁶ below.

Creation).¹⁴⁵² This book, which in a way is the archetype of the tabular 777, starts by introducing the 32 mystical paths of Wisdom and then defines them as ten Sephiroth of Nothingness and 22 Foundation Letters. However, there is no direct mention in *Sepher Yetzirah* of that these 32 paths form a tree of ten Sephiroth bound up with each other through 22 paths revealing the Hebrew Alphabet, but it is clear that the book hints at some kind of combination of these 10 Sephiroth and the 22 Foundation Letters. I have not space here to go deeper into these matters, but regarding the Sephiroth they were seen as having the shape of a tree, turned upside-down, and later also a man seen from the back, קדמון | אדם, Adam Kadmon, the 'primordial man'. However, the idea of a Sephiroth tree was introduced in הבהיר | ספר, *Sepher ha-Bahir* (Book of Brightness), which was first published around 1176, and first printed in Amsterdam in 1651¹⁴⁵³:

All the divine powers form a succession of layers and are like a tree [אילן]¹⁴⁵⁴

Later followed in Kabbalistic works various pictorial representations known as אילנות, ilanot, trees. The Hebrew noun עץ, 'Ez, tree, is originally not used in connection with the tree of the Sephiroth, but it is used, like in Genesis, in connection with the Tree of Life and the Tree of Knowledge.

On the Sephiroth tree printed in *Oedipus Aegyptiacus* (Figure 31) the paths from 11-32 are called 1-22, or, "Canalis: I:" – "Canalis: 22:", Channel I – Channel 22. A close study of the engraving clearly shows that it is purely related to Jewish Kabbalah since no names or objects specific related to the New Testament are found. It should be noted that the tree, among other things, also gives סוף | אין, Ain Soph (En Sof), the Infinite, above "Kather [sic] Corona", Kether, Crown (כתר), the first Sephira. Noteworthy is also the planetary attribution given to the seven lower Sephiroth. The numerical order in the arrangement appears purely logical but should we not expect to find the path between Chokmah and Chesed attributed to the letter Hé instead of Vau, and should the "Canalis" not be 5 instead of 6? Or should the path between Binah and Geburah not be attributed to the letter Zayin instead of Cheth, and the "Canalis" not be 7 instead of 8? No, because Tiphareth is connected directly with Kether through Gimel! This is a beauty found in this specific tree and it is evident that this arrangement is the result of deep knowledge and thought. I strongly believe that the Sephiroth tree published by Athanasius Kircher is an authentic receiving from a Jewish Kabbalist who likely was a rabbi, and that Kircher only spiced it with some artistic inspiration

¹⁴⁵² For *Sepher Yetzirah*, see: Aryeh Kaplan (Transl. & Commentator). *Sepher Yetzirah. The Book of Creation*. York Beach, Maine: Samuel Weiser, 1990. • Leonard R. Glotzer (Transl. & Commentator). *The Fundamentals of Jewish Mysticism; The Book of Creation and Its Commentaries*. Northvale, New Jersey: Jason Aronson Inc., 1992. • For *Sepher Yetzirah*, see note¹⁴⁸³ and note¹⁴⁸⁷ below.

¹⁴⁵³ [...] נפלאות | סודות | הבהיר | ספר. *Neḥunya Ben ha-Kanah. Sefer ha-Bahir; Sodot nifla'ot* [...]. Amsterdam: Bet ha-Shotfim Yehuda Ben Mordechai Shemu'el bar Moshe ha-Levi, [1651]. • For *Sepher ha-Bahir*, see: Gershom G. Scholem. *Das Buch Bahir. Ein Schriftdenkmal aus der Frühzeit der Kabbala auf Grund der kritischen Neuausgabe von Dr. Gerhard Scholem. (Qabbala. Quellen und Forschungen zur Geschichte der jüdischen Mystik; Band I.)* Leipzig: Verlag von W. Drugulin, 1923. • The Bahir; Attributed to Rabbi Nehuniah ben HaKana. Translated by Aryeh Kaplan. York Beach, ME: Samuel Weiser, Inc., 1979. (Contains the complete Hebrew text together with an English translation.)

¹⁴⁵⁴ "Alle Kräfte Gottes sind übereinander [gelagert], und sie gleichen einem Baum" • Gershom G. Scholem. *Das Buch Bahir. Ein Schriftdenkmal aus der Frühzeit der Kabbala auf Grund der kritischen Neuausgabe von Dr. Gerhard Scholem. (Qabbala. Quellen und Forschungen zur Geschichte der jüdischen Mystik; Band I.)* Leipzig: Verlag von W. Drugulin, 1923, p. 91. (§ 85, pp. 91-2.) • The English translation used here is taken from: Gershom G. Scholem. *Major Trends in Jewish Mysticism. Third, revised, edition*. London: Thames and Hudson, 1955, p. 214. (SIXTH LECTURE. THE ZOHAR. II. The Theosophic Doctrine of the Zohar; 3, pp. 211-7.)

Iconismus totius Cabalæ summam continens; inserendus est tom. II. cl. IV. quæ est de cabala Hebræorum, et explicatur à fol. 289. usq; ad finem.

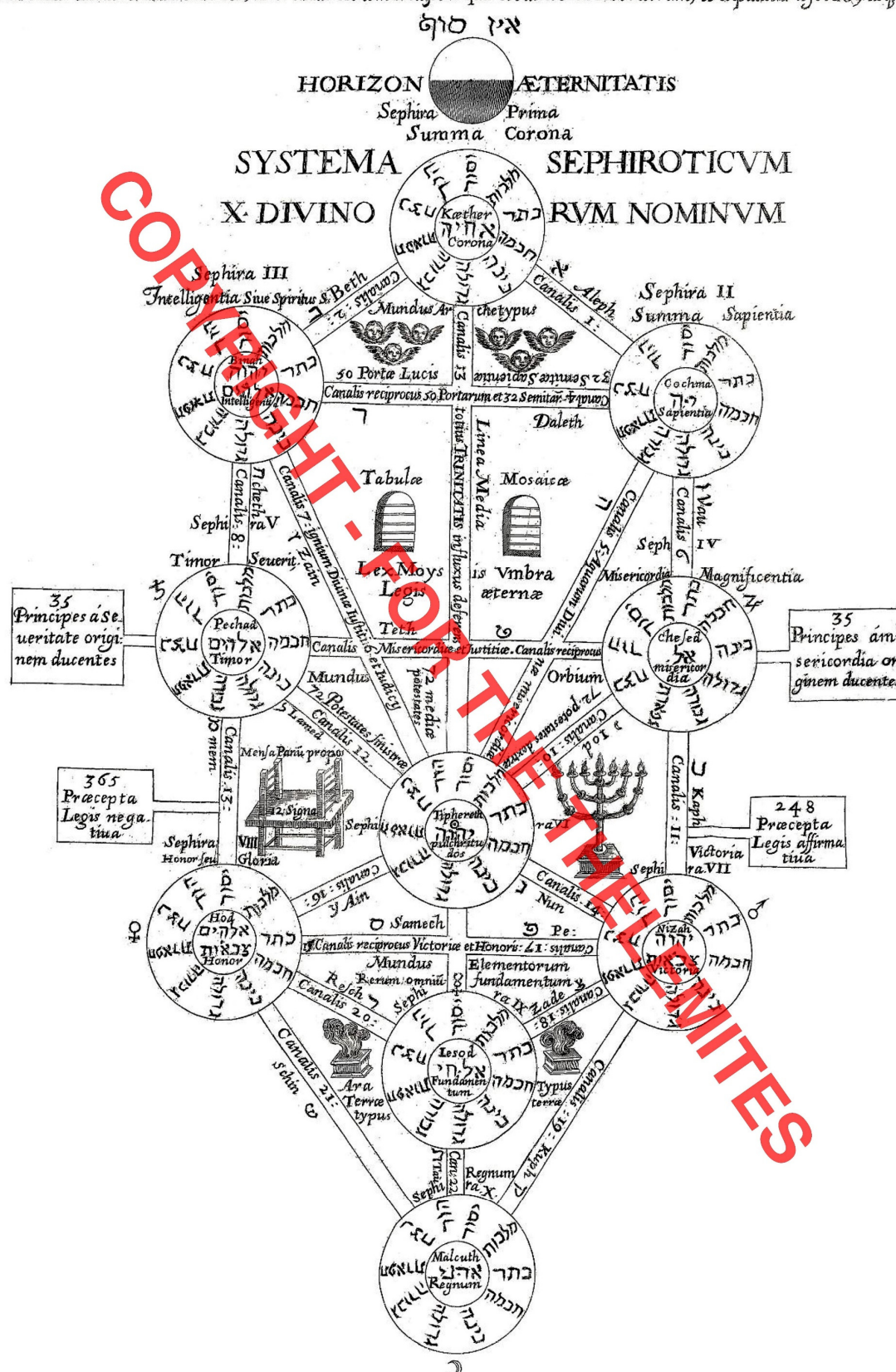


FIGURE 31. *The Sephiroth Tree printed in Oedipus Aegyptiacus by Athanasius Kircher, 1653.*

This unique Sephiroth tree with its specific arrangement of ten Sephiroth, twenty-two connecting paths, and twenty-two attributed Hebrew letters, is, as I argue in this book, clearly not the work of the German Jesuit scholar and polymath Athanasius Kircher (1602-1680), himself, nor the converted Christian Jews whom he collaborated with, but likely knowledge he has procured from a Jewish Rabbi with whom he collaborated in the 1630s. © From the author's collection.

from other trees. This genuine system is clearly not Kircher's own construction built upon borrowings from Jewish Kabbalah or Christian tradition, as he did in other places, but the work and thought of a branch of Jewish Kabbalah and revealed to him by some unknown Jewish Kabbalist, teacher or collaborator. It is distinctive that text and vignettes on this Sephiroth tree are purely related to the teaching of the Jewish Kabbalah and nothing indicating Christian tradition added like Kircher did on the other full page diagram, *Speculum Cabalæ mysticæ*, Mirror of the mystical Qabalah.¹⁴⁵⁵ Although entitled 'Kabbalah of the Hebrews' Kircher's treatise is a mixture of both Jewish Kabbalah, the esoteric teachings of Judaism and Jewish mysticism, and what has been termed 'Christian Kabbalah' – but which I prefer to write as 'Christian Cabala', using Pico della Mirandola's Latin "*Cabala*" (*Omnia opera*, Venice, 1498), in order to distinguish it from the original Hebrew tradition¹⁴⁵⁶ – the Christian tradition, which dawned with Pico della Mirandola. The English Catholic Cardinal, Bishop and theologian Saint John Fisker (1469-1535), had in 1521 used the word "*cabala*" in English, and in fact written that the Bible needed the supplements of cabala and traditions:

[...] *we haue to conferme thofe thynges that be taught vs by the chyrche. Fyrft the prophetes that were instructed by the father almighty god. and also theyr Cabala. that is too saye theyr secrete erudycyons not wryten in the byble.*¹⁴⁵⁷

[...] *cabala. which is deriued fro man to man. by mouthe onely & not by wrytynge.*¹⁴⁵⁸

– we have to confirm those things that be taught us by the Church. First the Prophets that were instructed by the Father Almighty God, and also their Cabala, that is too say their secret eruditions not written in the Bible. [...] cabala, which is derived from man to man, by mouth only and not by writing. Kircher practices a 'Christian tradition' by adding the name of Jesus together with symbols showing the Christian doctrine of the Trinity to diagrams showing the concepts of the tradition of Jewish Kabbalah calling it 'Kabbalah of the Hebrews', which it definitely is not.

At least we know that Kircher at one time collaborated with one named Jewish rabbi, Salomon Azubi [שלמה | אזובי, 'Salomon Azubi' and 'Selomo Azubi' were his own transcriptions of his Hebrew name¹⁴⁵⁹], whose name also appears in the Catalogue of Authors in *Oedipus*

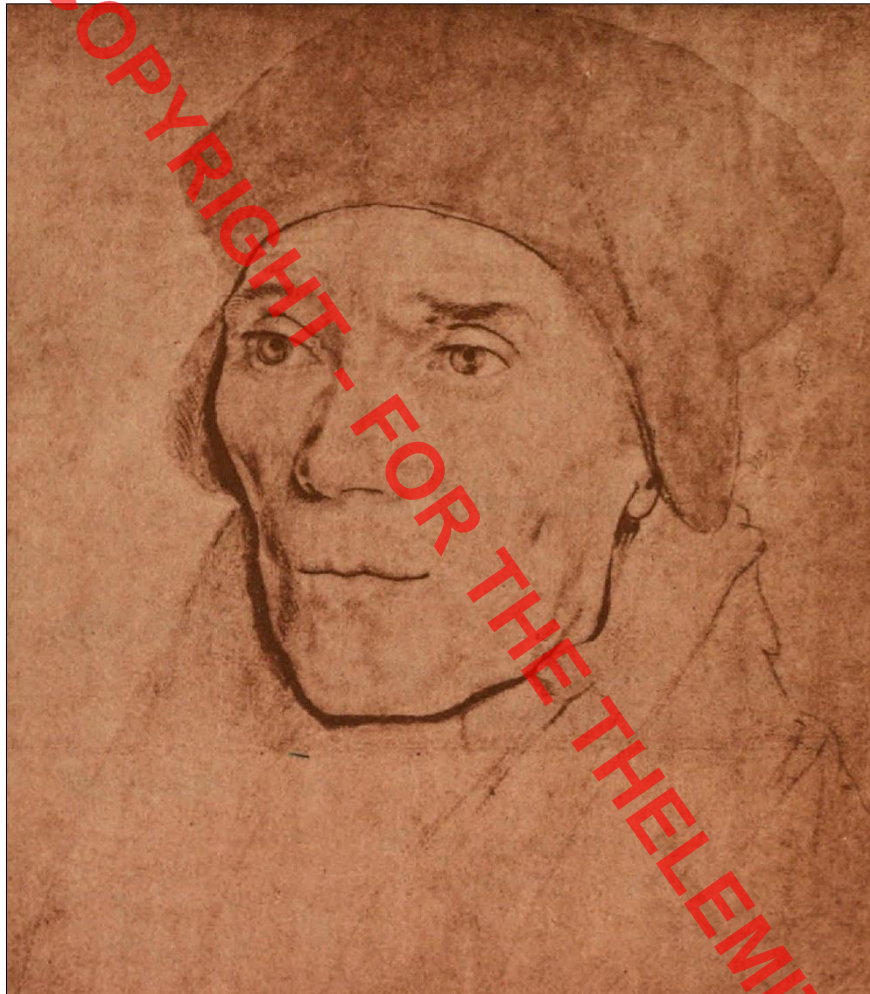
¹⁴⁵⁵ Athanasii Kircheri [Athanasius Kircher]. OEDIPVS AEGYPTIACUS. 3 vols. Romæ: Ex Typographia Vitalis Mascardi, MDCLII-MDCLIV (1652-4.) ♦ Tomus Secundus, Anno MDCLIII. *Cabala Hebræorum*, Classis IV., Caput VII., *Explicatio Nominis Dei Tetragrammati*, facing p. 287. (Classis IV., Caput VII., *Cabala Hebræorum*, pp. 209-360.) • For it, see also: Daniel Stolzenberg. Four Trees, Some Amulets, and the Seventy-two Names of God: Kircher Reveals the Kabbalah. ♦ In: Athanasius Kircher. The Last Man Who Knew Everything. Edited by Paula Findlen. New York, NY, and London, UK: Routledge, 2004, pp. 145-8.

¹⁴⁵⁶ קבלה, 'Qabalah', 'Kabbalah', 'Cabbalah', Mishnaic Hebrew, 'reception', in the sense of 'teachings received'. קבלה derives from Pi'el of קבל, kibbel, 'he received, accepted, took'. • See the English and Hebrew etymological dictionaries by Dr. Ernest Klein.

¹⁴⁵⁷ The English Works of John Fisher, Bishop of Rochester (Born, 1459 [sic]; Died, June 22, 1535). Now first collected by John E. B. Mayor, M.A. (Early English Text Society. Extra Series, XXVII.) London: Published for the Early English Text Society, by N. Trübner & Co., MDCCCLXXVI (1876). Part I, pp. 335-6. (SERMON AGAINST LUTHER, 1521; ¶ Here foloweth the thynde inſtruccyon agaynſt Martyn luther, pp. 331-8.)

¹⁴⁵⁸ Ibid., p. 332.

¹⁴⁵⁹ His full name was Schelomo Ezobhi ben Jeoudah (probably written as שלמה | אזובי | בן־יהודה and showing that he was 'the son of Judah').



The English Catholic Cardinal, theologian, and Bishop of Rochester Saint John Fisker (1469-1535). From a sketch by the German painter Hans Holbein (1497-1543), the Younger.

Aegyptiacus.¹⁴⁶⁰ Some letters show that Kircher collaborated with Salomon Azubi of Carpentras in 1632-33.¹⁴⁶¹ In fact, the two men were living very close to each other, Kircher in Avignon, and Salomon Azubi some fourteen kilometres away in Carpentras. Salomon Azubi who was born in Sofia, Bulgaria, was one of the many noted scholars and theologians called from other countries by the Comtadin Jews, 'les Juifs comtadins', who had found refuge there.¹⁴⁶² In Carpentras he started to collaborate with the French polymath Nicolas-Claude Fabri de Peiresc (1580-1637), who was living in Aix.¹⁴⁶³ Kircher and Salomon Azubi were introduced by Peiresc. However, surviving letters show that Kircher's engagement with the rabbi besides acquiring knowledge from him on various subjects (calculation of the Jewish calendar; the high priest's breastplate) also had a hidden agenda that aimed at conversion, and finally Salomon Azubi became the victim of an anti-Semitic attack from Kircher, which caused dissension between the two ecclesiastics.¹⁴⁶⁴ In this attack Salomon Azubi was supported by the Catholic Peiresc who besides their collaboration also had become his friend – Peiresc defended Galileo as well. Although not mentioned in the surviving correspondence between Salomon Azubi and Kircher one cannot preclude the possibility of that this Sephardic¹⁴⁶⁵ rabbi from Carpentras is the source behind the Sephiroth tree and its account of traditional knowledge as well as its unique description of the connection between Sephiroth, paths and letters¹⁴⁶⁶ – personally, I think it probably is the case. Solomon Azubi died in Leghorn (Livorno) in Italy in 1647.¹⁴⁶⁷

¹⁴⁶⁰ "R. Salomon Azubi" • Athanasii Kircheri [Athanasius Kircher]. OEDIPVS AEGYPTIACUS. 3 vols. Romae: Ex Typographia Vitalis Mascardi, MDCLII-MDCLIV (1652-4). ♦ Tomus Secundus, Anno MDCLIII, p. [444.] (CATALOGVS AVTHORVM, Quorum Lectione profecimus, pp. [441]-[444.]) • His name does not appear in "Classis IV. Cabala Hebraeorum" but in two places in "Classis II. Grammatica" in the beginning of the volume. ♦ Ibid., pp. 87; 94. (CLASSIS II. GRAMMATICA. CAPVT II; DISQVISITIO III, pp. 87-102). • For אַזובי | שלמה, see: Io Christophori Wolfii [Johann Christoph Wolf]. Bibliothecae Hebraeae. 4 vols. Hamburgi & Lipsiae, MDCCXV-XXXIII (1715-33). ♦ Vol. IV, Hamburgi: Apud B. Theod. Christophori Felgineri viduam, MDCCXXXIII (1733), p. 974. (אַזובי | שלמה | ר' R. SCHELOMO ESOBHI, vel ASVBHI, p. 974.)

¹⁴⁶¹ For the known relationship between Kircher and Azubi, see: Hebraica Veritas? Christian Hebraists and the Study of Judaism in Early Modern Europe. Edited by Allison P. Coudert and Jeffrey S. Shoulson. Philadelphia, Pennsylvania: University of Pennsylvania Press, 2004. ♦ Peter N. Miller. The Mechanics of Christian-Jewish Intellectual Collaboration in Seventeenth-Century Provence: N.-C. Fabri de Peiresc and Salomon Azubi, Part 4., pp. 71-101. • Les correspondants de Peiresc. IX. Salomon Azubi Rabbin de Carpentras. Lettres inédites écrites de Carpentras à Peiresc (1632-33). Publiées par Ph. Tamizey de Larroque. Avec notice complémentaire par Jules Dukas. Paris : Alphonse Picard, 1885.

¹⁴⁶² See: COMMENTARY. New York, NY: American Jewish Committee ♦ Volume 27, Number 3, March 1959, p. 236. (Allan Temko: The Jewries of Medieval Provence; The Four Holy Communities, pp. 223-42.)

¹⁴⁶³ Nicolas-Claude Fabri de Peiresc (1580-1637). French polymath. His main disciplines were Astronomy and Scientific Communication but also Botany, Natural History and Paleontology. • For a picture of a letter from Salomon Azubi to Peiresc, dated "Carpentras le 5 juin 1635", see: L'Echo des Carrières. Bulletin de l'association Culturelle des Juifs du Pape. Cavaillon : L'Echo des Carrières. ♦ N° 67 Juin 2012. La bibliothèque du rabbin Salomon Azubi de Carpentras; Par Georges Frechet, p. 15. (La bibliothèque du rabbin Salomon Azubi de Carpentras, Par Georges Frechet, pp. 5-15.)

¹⁴⁶⁴ Les correspondants de Peiresc. IX. Salomon Azubi Rabbin de Carpentras. Lettres inédites écrites de Carpentras à Peiresc (1632-33). Publiées par Ph. Tamizey de Larroque. Avec notice complémentaire par Jules Dukas. Paris, France : Alphonse Picard, 1885, p. 39f. • Hebraica Veritas? Christian Hebraists and the Study of Judaism in Early Modern Europe. Edited by Allison P. Coudert and Jeffrey S. Shoulson. Philadelphia, Pennsylvania: University of Pennsylvania Press, 2004. ♦ Peter N. Miller. The Mechanics of Christian-Jewish Intellectual Collaboration in Seventeenth-Century Provence: N.-C. Fabri de Peiresc and Salomon Azubi, p. 87. (Part 4., pp. 71-101.)

¹⁴⁶⁵ Sephardic (ספרדי) means "Spanish" in Hebrew. (ספרד, Sepharad, Spain)

¹⁴⁶⁶ I note that Rabbi Aryeh Kaplan in his book *Sefer Yetzirah – The Book of Creation*, from 1990, writes something of great interest, namely that the arrangement being under discussion is an arrangement "according to the older

Another Sephiroth tree dating from around 1625 has to be mentioned since it has some artistic elements in common with the Sephiroth tree in *Oedipus Aegyptiacus*. The tree entitled “*Arbor Cabalistica*”, Qabalistic Tree, belonged to *Interprétation de l’arbre de la cabale* (Interpretation of the Tree of the Kabbalah), which was published in 1625 – a work on “la cabale” by the French Jewish Philippe d’Aquin, originally Judah Mordecai, (1578-1650), a converted Jew, born in Carpentras, and professor of the Hebrew language at the University of Paris.¹⁴⁶⁸ However, the preserved editions of the work all lack the engraving of the tree, which supposedly had been stolen.¹⁴⁶⁹ D’Aquin’s diagram consists of a large Sephiroth tree (of ten Sephiroth) surrounded by four smaller trees, one in each corner. These four trees are a palm containing combinations of the divine name יה, Yah, and the twenty two letters of the Hebrew alphabet, and a grape vine containing the Schemahamphorasch (Shem ha-Meforash, the ‘explicit name’), the seventy two syllabled name of God, while an olive tree and an apple tree refer to the planets and the constellations, respectively. At first sight this engraving seems to have some similarity with the tree in Kircher’s work but the resemblance is only superficial and owing to some vignettes showing objects from the Sanctuary build by Moses together with some small angel heads with wings, and almost the same vignettes are found on the tree in *Oedipus Aegyptiacus*. Also a circle placed above the first Sephira (כתר) whose upper half is white and lower half black is present on d’Aquin’s diagram – their horizontal meeting point is in *Oedipus Aegyptiacus* entitled “*Horizon Aeternitatis*”, Horizon of Endlessness, and below it “*Sephira Prima*”, the first Sephira; “*Summa Corona*”, highest Crown, and above it “סוף |

Kabbalists”. He has a depiction of the arrangement showing only Sephiroth & paths. There are no details on the Hebrew letters of these paths and unfortunately does he not give any source material. • Aryeh Kaplan (Transl. & Commentator). *Sefer Yetzirah. The Book of Creation*. York Beach, Maine: Samuel Weiser, 1990, p. 28. (Figure 3. *Family of Diagrams*.) (See note¹⁴⁵⁰ above.) • In the introduction to *A History of the Occult Tarot, 1870-1970*, Decker and Dummett write: “Professor Moshe Idel, of the Hebrew University of Jerusalem, has told us that Kircher’s association of letters to pathways was in accordance with a known Cabalistic tradition.” – again something of great interest but unfortunately we are not told which specific kabbalistic tradition Idel is said to have referred to and where to find information about it. ♦ Ronald Decker and Michael Dummett. *A History of the Occult Tarot, 1870-1970*. London: Duckworth, 2002, p. 19. (CHAPTER 0 – Introduction, pp. 3-24.)

¹⁴⁶⁷ See: Richard David Barnett; Walter M. Schwab. *The Western Sephardim: The History of Some of the Communities Formed in Europe, the Mediterranean, and the New World After the Expulsion of 1492*. (Volume 2 of *The Sephardi Heritage: Essays on the History and Cultural Contribution of the Jews of Spain and Portugal*.) Grendon, Northants, UK: Gibraltar Books Ltd, 1989, p. 194. (Flora Aghib Levi d’Ancona: *The Sephardi Community of Leghorn (Livorno)*, pp. 180-202.)

¹⁴⁶⁸ Philippe d’Aquin. *Interprétation de l’arbre de la cabale, enrichy de sa figure tirée des plus anciens auteurs hebreux*. Paris : De l’Imprimerie de Jean Laguehay, 1625. ♦ Philippe d’Aquin ; Marc Haven. *Interprétation de L’Arbre de la Cabale. Réimpression de l’édition de 1625 augmentée d’une préface et de la figure inédite de l’Arbre de la Cabale par le Docteur Marc Haven*. Paris : Bibliothèque Chacornac, MCMVI (1906). • For a reproduction of the diagram, see: Daniel Stolzenberg. *Four Trees, Some Amulets, and the Seventy-two Names of God: Kircher Reveals the Kabbalah*. ♦ In: Athanasius Kircher. *The Last Man Who Knew Everything*. Edited by Paula Findlen. New York, NY, and London, UK: Routledge, 2004, pp. 145-8; Figure 6.2 on p. 146. (Philippe d’Aquin’s *Tree of the Kabbalah*. Source: D’Aquin 1625. *Bibliothèque Nationale, Paris*.) ♦ Also a reproduction of a 1735 re-engraved version of Aquin’s diagram in: François Secret. *Les Kabbalistes chrétiens de la Renaissance*. Paris: Dunod, 1964, p. 264. (XV. *L’arbre de la cabale*.) (X. *La kabbale chrétienne et les réactions religieuses : les convertis, les Catholiques les Réformés*, pp. 239-87.) • For d’Aquin’s data, see: Shimeon Brisman. *History and Guide to Judaic Dictionaries and Concordances*. Jewish research literature, Vol. III, Part I. Hoboken, NJ: KTAV Publishing House, Inc., 2000, pp. 60-1. (Chapter Four. *Elijah Levita and the Christian Hebraists*, pp. 49-62.) • See also note¹⁴²⁸ above.

¹⁴⁶⁹ See François Secret. *Les Kabbalistes chrétiens de la Renaissance*. Paris: Dunod, 1964, p. 264. (XV. *L’arbre de la cabale*.) (X. *La kabbale chrétienne et les réactions religieuses : les convertis, les Catholiques les Réformés*, pp. 239-87.)

”אין”, Ain Soph (En Sof), the Infinite. Some of God’s names attributed to the Sephiroth are different on d’Aquin’s diagram compared to the Sephiroth tree published by Kircher. For example, has the second Sephira, ”חכמה [Chokmah] Sapientia [Wisdom]”, on d’Aquin’s diagram the name ”יהוה [Yahveh] Dominus [Lord]” while the Sephiroth tree in *Oedipus Aegyptiacus* has ”יה [Yah]”, and the fifth Sephira, ”פחד [Pachad] Timor [Fear]”, on d’Aquin’s diagram has the name ”שדי [Shaddai] Omnipotens [Almighty]” while the Sephiroth tree in *Oedipus Aegyptiacus* has ”אלהים [Elohim]”. The Sephiroth tree on d’Aquin’s diagram gives only a few facts unlike the tree in *Oedipus Aegyptiacus*, and the very important numeration of each Sephira, which states their order is strangely enough missing on d’Aquin’s diagram that only has the Sephira’s name together with a God-name. A wealth of information is found on the tree in *Oedipus Aegyptiacus* in comparison with d’Aquin’s tree. Another difference between the two trees is that the fourth and the fifth Sephiroth are called, respectively, גדולה [Gedullah, Greatness], and גבורה [Geburah, Power], in *Oedipus Aegyptiacus*. On d’Aquin’s diagram the fourth Sephira is called ”חסד Misericordia [Mercy]” and the fifth Sephira ”פחד Timor [Fear]”. Finally, another major difference is that next to an ‘anonymous’ path between Kether and Binah on d’Aquin’s tree is seen the image of a hovering, radiant dove in a wreath of clouds, the Christian Holy Ghost, and here the signature of a converted Jew! Either has Kircher found inspiration to use the above mentioned vignettes by seeing d’Aquin’s engraving or the artist or firm behind the engraving has taken inspiration. D’Aquin’s diagram is dominated by a Sephiroth tree, which has nothing to do with the one being under discussion. The ten Sephiroth are here only connected through twenty anonymous paths and the whole arrangement of ‘circuses’ and ‘paths’ has been given an artistic expression having a certain resemblance to a French formal garden. The tree published by Kircher was engraved by Pierre Miotte of Burgundy (Petrus Miotte Burgundus), who flourished in the middle of the 17th century.¹⁴⁷⁰ One of Miotte’s first published engravings dates from 1645.¹⁴⁷¹ The Burgundian engraver also made the title page to Kircher’s work on optics, *Ars Magna Lucis Et Umbrae* (The Great Art of Light and Shade), which was published in 1646.¹⁴⁷² At the bottom of this title page is a castle and a French formal garden depicted, and above it a medallion portrait of the Archduke Ferdinand, eldest son of Kircher’s patron, Emperor Ferdinand III. I find it very likely that a part of the graphic design, the vignettes etc., was added to the Sephiroth tree by Pierre Miotte – artistic latitude is often seen in book illustrations from that time when larger illustrations were rare and where ornamentation played an important role.¹⁴⁷³ Kircher had delivered a rough outline of the diagram with the exact text and he had of course to approve the final illustration. Kircher also wrote on Kabbalah in *Arithmologia sive de abditis numerorum mysteriis* (Arithmology or on the Hidden Mysteries of Numbers), which he published ten years after *Oedipus Aegyptiacus*, in 1665.¹⁴⁷⁴

¹⁴⁷⁰ See also note¹⁴⁴⁹ above.

¹⁴⁷¹ Philippe Alegambe. De vita, & morib. P. Ioannis Cardim Lusitani è Societate IESV. Liber. Authore. P. Philippo Alegambe ex eadem Soc. IESV. Romæ, Typis Francifei Caballi, 1645, frontispiece. (”P. Ioannes Cardim Lusitanus Soc Iesu [...] P. Miotte fecit”)

¹⁴⁷² Athanasii Kircheri [Athanasius Kircher]. Ars magna lucis et umbræ, in decem libros digesta. Quibus admirandæ lucis et umbræ in mundo, atque adeò uniuersa natura, vires effectufq. vti noua, ita varia nouorum reconditorumq. specimen exhibitione, ad varios mortalium vfus, panduntur. Romæ, Sumptibus Hermanni Scheus, MDCXLVI (1646).

¹⁴⁷³ Ibid., frontispiece. (”Petrus Miotte Burgundus Sculp.”)

¹⁴⁷⁴ Athanasii Kircheri [Athanasius Kircher]. Arithmologia sive de abditis numerorum myfterijs : qua origo, antiquitas & fabrica numerorum exponitur ; &c., &c. Romæ: ex typographia Varelij, MDCLXV (1665).

The title pages of *Oedipus Aegyptiacus* state “*SVPERIORVM PERMISSV*”, which means ‘with the permission of superiors’. Like all publications published in the papal state Kircher’s work had to be approved by Magister Sacri Palatii Apostolici, the Master of the Sacred Palace, and since Kircher was a Jesuit also by the Jesuit censors – he had in 1618 entered the Jesuit order as a novice in Paderborn in Germany. As Kircher wrote to Peiresc he was afraid that his treatment of non-Christian beliefs, magic, occultism etc., could be labelled superstition by the censors and that his work could be banned like it had happened to other works dealing with these subjects. However, although he was criticized by the censors he succeeded in publishing his work without changing much.¹⁴⁷⁵ The Master of the Sacred Palace was the pope’s theologian and the office was always entrusted to a Friar preacher. To the censors some of the knowledge in *Oedipus Aegyptiacus* and Kircher’s other Egyptian book published in 1650, *Obeliscus Pamphilius* (The Pamphilian Obelisk), which I will return to later, were unnecessary knowledge and superstition, which could be a menace to the Church, and he was criticized for having attributed too much to non-Christian sources, such as rabbis, Arabs, and the Egyptians. Kircher stated in his introduction to *Oedipus Aegyptiacus* that he wanted to recover lost knowledge buried under the cover of foreign language and culture, the same that inspired his friend the polymath Peiresc, but since he belonged to the Church it was a difficult matter since a work like *Oedipus Aegyptiacus* had to be founded on pagan sources and books banned by the Master of the Sacred Palace, and therefore Kircher tried to hide his sources.

In 1664 a disciple and friend of Kircher professor of mathematic in Würzburg Jesuit Kaspar Schott (1608-1666), published *Technica Curiosa Sive Mirabilia Artis* (Technical Curiosities or Artificial Wonders), which contained a treatise entitled *Mirabilia Cabalistica Sive Cabala Hebræorum*, Kabbalistic Wonders or Kabbalah of the Hebrews, where the ten Sephiroth and the twenty-two letters were treated in detail. He made wide use of Kircher’s treatise in *Oedipus Aegyptiacus*, but surprisingly without any mentioning of the Sephiroth tree’s arrangement of Sephiroth, paths and letters.¹⁴⁷⁶ Schott was a friend and college of Kircher who defended his works and helped editing them, including *Oedipus Aegyptiacus*, and the omission of the arrangement corroborate, in my opinion, the theory that the Sephiroth tree came from Salomon Azubi, whom Kircher had fallen out with after the above mentioned anti-Semitic attack on him.

In the 1720’s a French priest and monk of the Order of Saint Benedict Pierre Guarin (1678-1729), published in Latin a Hebrew and Chaldee grammar, which also included a chapter on “*Qabbala*” where Kircher’s treatise was largely used and Philippe d’Aquin’s work and Freiherr Christian Knorr von Rosenroth’s Latin *Kabbala Denudata* (Kabbalah Unveiled), published 1677-84, mentioned.¹⁴⁷⁷ Published was also a diagram entitled “*Arbor Qabbalistica*”, which was based on the

¹⁴⁷⁵ For the surviving censors’ reports, see: *Daniel Stolzenberg*. *Oedipus Censored: Censurae of Athanasius Kircher’s Works in the Archivum Romanum Societatis Iesu*. ♦ *Archivum Historicum Societatis Iesu*. Roma: Institutum Historicum Societatis Iesu (Jesuit Historical Institute), Vol. LXXIII, Fasc. 145, January-June 2004, pp. 3-52.

¹⁴⁷⁶ *Gasparis Schotti* [Kaspar Schott]. *Technica Curiosa, sive Mirabilia Artis, Libris XII comprehensa*. Norimbergæ [Nürnberg]: Johannis Andreæ Endteri, & Wolf-Gangi Junioris Hæredum, 1664. ♦ *Pars II., Liber Duodecimus. Mirabilia Cabalistica sive Cabala Hebræorum*, pp. 896-1043.

¹⁴⁷⁷ Christian Knorr von Rosenroth’s vast kabbalistic compendium *Kabbala Denudata* translated into Latin important sections of the *Zohar* and sizeable excerpts from Lurianic Kabbalah. ♦ [Christian Knorr von Rosenroth (translator)]. *KABBALA DENUdata seu Doctrina Hebræorum Transcendentalis et Metaphysica atqve theological opus Antiquiffimæ Philofophiæ Barbaricæ variis Speciminibus refertiffimūn*. 2 vols. ♦ *Tomus primus: Sulzbaci* [Sulzbach], Typis Abrahami Lichtenthaleri, 1677; *Solisbaci* [Sulzbach], Typis Abrahami Lichtenthaleri, 1678. ♦ *Tomus secundus: Francofurti* [Frankfurt], sumptibus Joannis Davidis Zunnery. Typis Balthasar, Christoph, Wustii Sen., 1684. •

Sephiroth tree published in *Oedipus Aegyptiacus*, and with text in Latin.¹⁴⁷⁸ Guarin published a detailed tree with the same Sephiroth structure and path system, together with numeration of both Sephiroth and paths as in *Oedipus Aegyptiacus*, but he omits the most important revelation, namely the unique attribution of the Hebrew alphabet to the twenty-two paths – a very strange omission also since the grammar naturally starts with a detailed diagram of the Hebrew alphabet including letter-names and numerical values.¹⁴⁷⁹ Pierre Guarin taught for a time Hebrew and Greek in Rouens and Reims, but at the time of his death he was librarian of the abbey at Saint-Germain-des-Prés in Paris.¹⁴⁸⁰

In connexion with the Sephiroth tree Kircher also included a chapter entitled “*Deriuatio Canalium*”, The derivation of the channels, where he stated:

*Vides igitur 22 canales Sephiroticos iuxta numerum viginti duarum literarum dispositos, quorum unusquisque nomiue dei יה signatur, cui præfixæ ordine literæ viginti duæ constituunt nomina rerum seu entium naturæ gradus, quibus signati vim à Deo acquirunt ad perficiendas; gradus verò entium literis viginti duabus correspondentes vide suprâ in Alphabeto mystico Hebræorum.*¹⁴⁸¹ [Transcription with abbreviations expanded to their full form and modern typography]

– Therefore you see the twenty two Sephirotic channels arranged in accordance with the number of the twenty two letters, each one of which is distinguished by the name of God יה, ‘Yah’; when the twenty two letters are placed in order in front of this they form the names of things, or the degrees of the entities of nature, and when they are distinguished by these they acquire from God the power to perform their operations properly. See above in the mystic alphabet of the Hebrews the degrees of the entities which correspond to the twenty two letters. These are (in the margin of the list is written “*Vide schematismum arbores Sephiroth hic appetitum.*”, See the diagram of the tree of Sephiroth which is alongside these words.) [Transcription with abbreviations expanded to their full form and modern typography]:

Freiherr Christian Knorr von Rosenroth (1636-1689). German Hebraist and mystic. • For *Kabbala Denudata*, see also note¹⁴⁸⁵ below.

¹⁴⁷⁸ *Petrus Guarin*. GRAMMATICÆ HEBRAICÆ ET CHALDAICÆ, EX OPTIMIS, quæ hactenus prodierunt, nova facillique methodo continnate. 2 vols. LUTETIÆ PARISIORUM, Typis Jacobi Collombat, MDCCXXIV (1724) & MDCCXXVI (1726). • Tomus II, MDCCXXVI, p. [404]. (CAPUT IV. De Qabbala, five Kabbala, aut Cabbala. Articulus II. De Qabbala inartificiali, pp. 400-4.) • The tree was later reprinted in: *Patrice Larroque*. Examen critique des doctrines de la religion chrétienne. 2 vols. Paris, France : Librairie Étrangère de Bohné et Schultz, 1860. • Tome Premier, Fig. 5., facing p. 107. (Chapitre III. TRINITÉ ESPRIT-SAINT, pp. [89]-134.)

¹⁴⁷⁹ *Petrus Guarin*. GRAMMATICÆ HEBRAICÆ ET CHALDAICÆ, EX OPTIMIS, quæ hactenus prodierunt, nova facillique methodo continnate. 2 vols. LUTETIÆ PARISIORUM, Typis Jacobi Collombat, MDCCXXIV (1724) & MDCCXXVI (1726). • Tomus I, MDCCXXIV (1724), “*Literarum Hebraicarum*”, p. 3. (CAPUT I. De Literis, pp. 1-13.)

¹⁴⁸⁰ For Guarin, see: *Samuel David Luzzatto*. Prolegomena to a Grammar of the Hebrew Language. Piscataway, NJ: Gorgias Press LLC, 2005, pp. 196-7. (Biographical Appendix, pp. 177-232.)

¹⁴⁸¹ *Athanasii Kircheri* [Athanasius Kircher]. OEDIPVS AEGYPTIACUS. 3 vols. Romæ: Ex Typographia Vitalis Mascardi, MDCLII-MDCLIV (1652-4.) • Tomus Secundus, Anno MDCLIII, p. 307. (Cabala Hebræorum, Classis IV., Caput IX., § III. Deriuatio Canalium., pp. 305-8.)

For the Thelemites

א	[Canalis 1, between Sephira 1 and 2]	איה	<i>Deus infinitudinis.</i> [God of infinity.]
ב	[Canalis 2, between Sephira 1 and 3]	ביה	<i>Deus Sapientiæ.</i> [God of wisdom.]
ג	[Canalis 3, between Sephira 1 and 6]	גיה	<i>Deus retributionis.</i> [God of retribution.]
ד	[Canalis 4, between Sephira 2 and 3]	דיה	<i>Deus portarum lucis.</i> [God of the gates of light.]
ה	[Canalis 5, between Sephira 2 and 6]	היה	<i>Deus de Deo.</i> [God from God.]
ו	[Canalis 6, between Sephira 2 and 4]	ויה	<i>Deus Conditor.</i> [God Creator.]
ז	[Canalis 7, between Sephira 3 and 6]	זיה	<i>Deus fulgoris.</i> [God of radiance.]
ח	[Canalis 8, between Sephira 3 and 5]	חיה	<i>Deus misericordiæ.</i> [God of mercy.]
ט	[Canalis 9, between Sephira 4 and 5]	טיה	<i>Deus bonitatis.</i> [God of goodness.]
י	[Canalis 10, between Sephira 4 and 6]	ייה	<i>Deus principium.</i> [God of the beginning.]
כ	[Canalis 11, between Sephira 4 and 7]	כיה	<i>Deus immutabilitatis.</i> [God of immutability.]
ל	[Canalis 12, between Sephira 5 and 6]	ליה	<i>Deus 30. semitarum sapientiæ.</i> [God of the thirty paths to wisdom.]
מ	[Canalis 13, between Sephira 5 and 8]	מיה	<i>Deus arcanus.</i> [God secret.]
נ	[Canalis 14, between Sephira 6 and 7]	ניה	<i>Deus 50. portarum lucis.</i> [God of the fifty gates of light.]
ס	[Canalis 15, between Sephira 6 and 9]	סיה	<i>Deus sulciens.</i> [God furrowing.]
ע	[Canalis 16, between Sephira 6 and 8]	עיה	<i>Deus Auxiliator.</i> [God Helper.]
פ	[Canalis 17, between Sephira 7 and 8]	פיה	<i>Deus eloquiorum.</i> [God of speech.]
צ	[Canalis 18, between Sephira 7 and 9]	ציה	<i>Deus iustitiæ.</i> [God of justice.]
ק	[Canalis 19, between Sephira 7 and 10]	קיה	<i>Deus rectitudinis.</i> [God of rectitude.]
ר	[Canalis 20, between Sephira 8 and 9]	ריה	<i>Deus caput.</i> [God head.]
ש	[Canalis 21, between Sephira 8 and 10]	שיה	<i>Deus Saluator.</i> [God Saviour.]
ת	[Canalis 22, between Sephira 9 and 10]	תיה	<i>Deus finis omnium.</i> [God the end of all things.] ¹⁴⁸²



אריק אנפין

Arik Anpin, 'The Long-Faced One'

Although Kircher apparently attributes the above names to the paths and letters of the Sephiroth tree in discussion so have they to all appearances not originated with the Sephiroth tree and a part of the text appears self-contradictory and ill-placed compared with the information on the tree. The idea behind letting the twenty two letters of the Hebrew alphabet act as initials of words that reveal God's powers is often found in Kabbalah – as, for example, in the tale in *The Zohar* (I, 2b-3b.) of how the letter ב, Beth, was chosen by God to create the world through – but when such a system is applied to a Sephiroth tree it must always be subordinated the Sephiroth and this is not the case here. It has evidently been added from other sources and the combination of the divine name יה, Yah, with the twenty two letters of the Hebrew alphabet is, as mentioned above, present on one of the four small trees on the diagram published by Philippe d'Aquin.

¹⁴⁸² Ibid., pp. 305-7.

Most of the Sephiroth trees found in kabbalistic works do not conform to the essence of the oldest known book on Jewish mysticism, **ספר | יצירה**, *Sepher Yetzirah* (Book of Creation):

¹⁴⁸³ **משנה א בשלשים ושתים נתיבות פליאות חכמה חקק יה**

– (Mishnah 1) With 32 mystical paths of Wisdom engraved Yah [...]. In Mishna 2 these 32 paths are defined as:

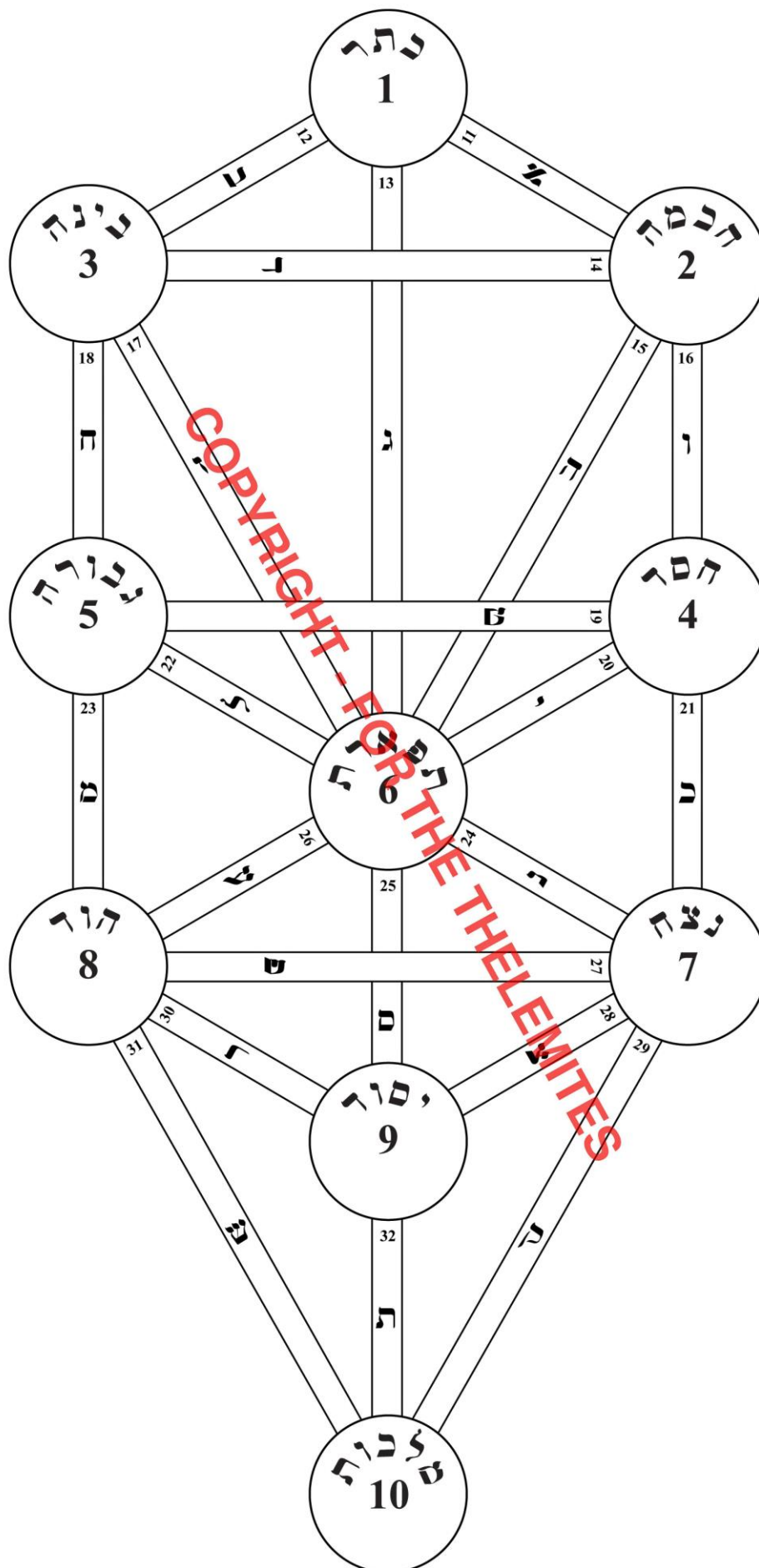
¹⁴⁸⁴ **מ"ב עשר ספירות בלי מה ועשרים ושתים אותיות יסוד**

– (Mishna 2) Ten Sephiroth of Nothingness and twenty-two Foundation Letters [...], i.e. ten primordial numbers of nothingness, Sephiroth – which became the Sephiroth of later Kabbalah – and the 22 letters of the Hebrew alphabet. Nearly all the Sephiroth trees found in Hebrew kabbalistic works depict the ten Sephiroth but they have in most cases not the full amount of twenty-two paths or any letter attributions.¹⁴⁸⁵ The tree in discussion is unique, the knowledge

¹⁴⁸³ *Sepher Yetzirah*, Chapter 1, Mishnah 1. • See, e.g., the Warsaw standard edition: **ספר | יצירה**: Warsaw: Bi-defus Yitshak Goldman, 1884, p. 25. • *Aryeh Kaplan* (Transl. & Commentator). *Sefer Yetzirah. The Book of Creation*. York Beach, Maine: Samuel Weiser, 1990, p. 5f. • *Leonard R. Glotzer* (Transl. & Commentator). *The Fundamentals of Jewish Mysticism; The Book of Creation and Its Commentaries*. Northvale, New Jersey: Jason Aronson Inc., 1992, p. 3f. • For the various recensions and their MSS, etc, see: *Ithamar Gruenwald*. *A Preliminary Critical Edition of Sefer Yezira*. ♦ Israel Oriental Studies I. Tel Aviv: Tel Aviv University, 1971, pp. 132-77.

¹⁴⁸⁴ *Sepher Yetzirah*, Chapter 1, Mishnah 2. • See, e.g., the Warsaw standard edition: **ספר | יצירה**: Warsaw: Bi-defus Yitshak Goldman, 1884, p. 34. • *Aryeh Kaplan* (Transl. & Commentator). *Sefer Yetzirah. The Book of Creation*. York Beach, Maine: Samuel Weiser, 1990, p. 22f. • *Leonard R. Glotzer* (Transl. & Commentator). *The Fundamentals of Jewish Mysticism; The Book of Creation and Its Commentaries*. Northvale, New Jersey: Jason Aronson Inc., 1992, p. 11f.

¹⁴⁸⁵ See, for instance, the Sephiroth Tree constructed of eighteen paths in Joannes Pistorius's Latin translation of *Portae Lucis* (Sha'are Orah, i.e. Gates of Light) by Rabbi Joseph Gikatilla: [*Joseph ben Abraham*]. PORTAE LVCIS H[A]EC est porta Tetragrammaton iusti intrabu[n]t P[er] eam. [Transl. from Hebrew by Paulus Riccius.] Excusa in officina Millerana [Miller] Augustae Vindelicorum [Augsburg], quinto Idus Inias. Anno salutis human[a]e M.D.XVI. (1516), [Section 12.] ♦ Reprinted in: *IOANNIS PISTORII, NIDANI. ARTIS CABALISTICAE, HOC EST, RECONDITAE THEOLOGIAE ET PHILOSOPHIAE, SCRIPTORVM. Tomus I* [only volume published]. BASILEAE, per SEBASTIANVM HENRICPETRI [MDLXXXVII (1587)], p. 181. (*RABI IOSEPHI Castilienfis de PORTA LVCIS Tractatus pulcherrimus*, pp. 138-330.) • See also the Sephiroth Tree constructed of seventeen paths in: *REV. P. D. IVLIO BARTOLOCCIO DE CELLENO; A. D. CAROLO IOSEPH IMBONATO*. **ספר | קריית** [Kiryat Sefer] BIBLIOTHECA MAGNA RABBINICA De Scriptoribus, & Scriptis Rabbinnicis ordine Alphabetico Hebraicè, & Latinè degeftis. 5 vols. Romae, Ex Typographia Sacrae Congregatio de Propaganda fide, MDCLXXV-MDCXCIII (1675-93.) ♦ PARS QVARTA. MDCXCIII (1693), p. 535, IV. (1951 *R. SALOMON MEI'R BEN MOSIS NAVARRA*, pp. 526-49.) • Also two Sephiroth Trees constructed of sixteen paths (Hebrew and Latin text) depicted in: *Joanne Stephano Rittangelio* [Johann Stephan Rittangle]; *Rabi Abraham F. D.* **ספר | יצירה** [Sefer Yetzirah] Id Est Liber lezirah qui Abrahamo Patriarchae adscribitur, una cum Commentario Rabi Abraham F. D. super 32 Semitisa Sapientiae, à quibus liber lezirah incipit. Translatus & Notis illustrates à Joanne Stephano Rittangelio, Ling. Orient. In Elect. Acad. Regiomontana Prof. Extraord. Amstelodami, apud Ioannem & Iodocum Ianssonios, MDCXLII (1642), pp. [11]; [13]. • Also the Sephiroth Tree constructed of fifteen paths (Hebrew text) in: *Thomas Crenius* [et al.]. *THESAURI LIBRORUM PHILOLOGICORUM ET HISTORICORUM*. 2 vols. Lugduni in Batavis: Apud Henricum Teeringh, MDCC (1700) - MDCCII (1702). ♦ Volumen II, MDCCII (1702), p. 400. (*"ARBOR CABBALISTICA"*)(*CABBALAE JUDAICAE BREVIS EXPOSITIO*, pp. 255-400.) • Another one alike in Hebrew and Latin in: *Gottfr. Christophori Sommeri*. **זוהר** [ZOHAR DE-MAZHAR KE-SAMSA ...] SEV SPECIMEN THEOLOGIAE SOHARICAE. GOTHAE, IMPENSIS IOANN. PAVL. MEVII. MDCCXXXIV (1734), [Arbor Sephiroth] facing p. 5. (*PRAEFATIO*, pp. [1]-18.) • For a Sephiroth Tree with twenty-two (?) anonymous paths, see: **קאפיל | יעקב** [Ya'akov Kopiz]. **ספר | שער** | **גן** | **עדן** [Sefer Sha'ar Gan 'Eden] [...] Schar ganaiden. Lemberg [Austria]:



אילן הקבלה, Ilan ha-Kabbalah. The 10 Sephiroth, the 22 Paths and the Hebrew Alphabet.

behind its construction deep and divine, and it is definitely not a tree created mainly for ornament as many other published incomplete Jewish Sephiroth trees clearly were, probably owing to that a complete tree was divine, secret knowledge, and therefore not revealed to the profane. *Sepher Yetzirah* thus mentions the ten Sephiroth of Nothingness and reveals further that the twenty-two letters of the Hebrew alphabet are fixed in a wheel with 231 Gates – a wheel that can go forward and backward – and that these Gates and their combinations hide one Name that all that is formed and all that is spoken emanates from!¹⁴⁸⁶ *Sepher Yetzirah* is a very ancient and marvellous book that all major Kabbalists stood in awe of. The book, which numbers only a few pages, contains profound secrets hidden in a most ingenious way! It is evident that it was originally handed over orally among a certain group of initiates. Its secrets were known by the older Kabbalists, but I am inclined to believe that some of its ‘hidden’ marvels probably not were transmitted to the later Kabbalists. The first printed Hebrew edition of *Sepher Yetzirah* was published in Mantua, in the Duchy of Mantua (Lombardy, Northern Italy), in 1562. Ten years before, in 1552, had a Latin translation of the work appeared in Paris done by the French humanist and linguist Guillaume Postel (1510-1581).¹⁴⁸⁷

As to the “Arbor Cabbalistica” and Christian theology, John Heylyn (1684/5-1759), Anglican minister and mystic, known as the “Mystic Doctor”, educated at Trinity College, Cambridge, had

Gedruckt bei M. F. Poremba, [1860], p. [81]. • In *Kabbala Denudata* published by the German Freiherr Christian Knorr von Rosenroth during the years 1677-1684 – published twenty-four years after Kircher's publication of the Sephiroth tree in *Oedipus Aegyptiacus* – is found a diagram showing the ten Sephiroth together with Daath (marked A; B; C; D; E; F; G; H; I; K; L), and seen are twenty-two paths each with a letter of the Hebrew alphabet added. Letters between Sephiroth: א = Kether to Chokmah; ב = Kether to Binah; ג = Chokmah to Daath; ד = Binah to Daath; ה = Chokmah to Chesed; ו = Binah to Geburah; ז = Daath to Chesed; ח = Daath to Geburah; ט = Chesed to Tiphereth; י = Geburah to Tiphereth; [י (missing)] = Chesed to Netzach; ל = Geburah to Hod; מ = Tiphereth to Netzach; נ = Tiphereth to Hod; ס = Netzach to Yesod; ע = Hod to Yesod; פ = Netzach to Malkuth; צ = Hod to Malkuth; ק = Kether to Daath; ר = Daath to Tiphereth; ש = Tiphereth to Yesod; ת = Yesod to Malkuth. • [Christian Knorr von Rosenroth (translator)]. KABBALA DENUdata. 2 vols. Sulzbaci, 1677 & 1678; Francofurti, 1684. • [Tomus primus], APPARATUS IN LIBRUM SOHAR PARS TERTIA & QUARTA, Quarum prior eft LIBER השמיני שער | ה שער PORTA CÆLORUM, [...]. Solisbaci, Typis Abrahami Lichtenthaleri, 1678, facing p. 248. (Figura XVI, facing p. 248.) (APPARATUS IN LIBRUM SOHAR PARS QUARTA, QUÆ CONTINET EXPLICATIONEM ARBORUM SEU TABULARUM [...], pp. 243-55.) • For *Kabbala Denudata*, see note¹⁴⁷⁷ above.

¹⁴⁸⁶ The number 231 is the total number of ways in which two different letters of the Hebrew alphabet can be connected. • For the 231 Gates etc, see the second chapter of *Sepher Yetzirah*. • In order to camouflage things even more than they already were some MSS. gave the number of gates as 221.

¹⁴⁸⁷ *Guilielmus Postellus* [Guillaume Postel], restitutus [translator]. Liber Jezirah, sive Formationis mundi, patribus quidem Abrahami tempora præcedentibus revelatus, sed ab ipso etiam Abrahamo expositus Isaaco, & per Profetaru manus posteritati conseruatus, ipsis autem 71. Motis auditoribus in secundo diuinæ veritatis loco, hoc est in ratione, quæ est posterior autho ritate, habitus. Vertebat ex hebræis et commentariis illustrabat 1551, ad Babylonis ruinam & corrupti mundi finem, Guilielmus Postellus, restitutus. Parisiis, Væneunt ipsi authori, siue interpreti, G. Postello, 1552. • In 1587 in Basel another Latin translation, “*Liber de Creatione*”, appeared in *Artis Cabalisticæ: hoc est, Reconditæ Theologiæ et Philosophiæ, Scriptorum*, by the German historian, Catholic provost and domestic prelate, Johann Pistorius the Younger (Niddanus) (1546-1608), a convert from Lutheranism to Catholicism via Calvinism. The published translation was probably an older translation and not done by Johann Pistorius, and it was probably older than Guillaume Postel's translation. • IOANNIS PISTORII, NIDANI. ARTIS CABALISTICÆ, HOC EST, RECONDITÆ THEOLOGICÆ ET PHILOSOPHIÆ, SCRIPTORVM. Tomus I [the only volume published]. BASILÆ, per SEBASTIANVM HENRICPETRI [MDLXXXVII (1587)], pp. 869-72. (LIBER DE CREATIONE, CABALISTINIS, HEBRAICE; SEPHER IEZIRA, AVTHORE ABRAHAMO, pp. 869-72.) • Various parts of *Sepher Yetzirah* appeared also in Latin translation in Athanasius Kircher's *Oedipus Aegyptiacus* (1652-4).

in the 1740s stated in a theological lecture on original sin at Westminster Abbey, where he was a prebendary:

[...] *the Tree of Knowledge, which appears to have been a well-chosen Symbol, and well understood by the Jews, because a Tree or Plant, is still frequently used by the Jewish Writers to signify some principal Point of Knowledge implanted in the mind. Hence the famous Arbor Cabbalistica, on which their System of the Divine Attributes, called Sephiroth, is distributed: hence the Rabbies call their Articles of Faith נטע plantations or plantas: and hence our Lord himself, after reprobating some false Doctrines of the Pharisees, adds, Every Plant, which my Father hath not planted, shall be rooted up. i.e. Every Doctrine, which is not of Divine Institution, shall be eradicated and, if it be not an Instance too light to be joined with those mentioned, I would remind you, that the same Symbol is use of at the End of our public Grammar.*¹⁴⁸⁸
[Written with modern typography.]

The mentioned "*נטע plantations or plantas* [נטע, meaning 'a planting, plantation']", has by Gematria the numerical value of 129: (70)ע + (9)ט + (50)נ = 129, and that very same numerical value turns up in Deuteronomy 32:10, in a Song of Moses dealing with himself, in the wording יבוננהו: (6)ו + (5)ה + (50)נ + (50)נ + (6)ו + (2)ב + (10)י = 129, meaning 'he [God] instructed him, gave him understanding, initiated him':

*He found him in a desert land
And in the wasteland,
a howling wilderness;
He encircled him, He instructed
Him,
He kept him as the apple [i.e. pupil] of
His eye.*

[Translation from The New
King James Version.]

In 1781, one hundred and twenty-eight years after that the tree had been published by Kircher, the idea of linking the 22 Tarot trumps to the 22 Hebrew letters was published in a treatise on the Tarot in a new edition of the large work *Monde primitif, analysé et comparé avec le monde moderne* (The Primitive World Analyzed and Compared with the Modern World) by the French scholar, protestant, and freemason Antoine Court de Gebelin (1725-1784), a work founded on his interest in antiquity, mythology, and the filiation of languages, a work proposed to set in a new light the phenomena, especially the languages and mythologies of the ancient world.¹⁴⁸⁹ In the

¹⁴⁸⁸ John Heylyn. Theological Lectures at Westminster - Abbey. With an Interpretation of the Four Gospels. To which are added, some select discourses upon the principal points of reveal'd religion. By John Heylyn, D.D. Prebendary of Westminster, and Rector of St. Mary-le-Strand. London: Printed for J. and R. Tonson and S. Draper, MDCCXLIX (1749), pp. [11]-12. (DISCOURSE II. Of Original SIN., pp. [11]-20.)

¹⁴⁸⁹ Court de Gebelin. Monde primitif, analysé et comparé avec le monde moderne, considéré dans l'histoire naturelle de la parole; ou origine du langage et de l'écriture. Nouvelle édition. 8 tomes in 9. MDCCCLXXXI (1781) – MDCCXCVI (1796) • Tome I. Paris, France: Valleyre l'aîné, Imprimeur-Libraire ; Sorin, Libraire, MDCCCLXXXI (1781), pp. 365-94. (Du Jeu des Tarots, Où l'on traite de son origine, où on explique ses Allégories, & où l'on fait voir qu'il est la source de nos Cartes modernes à jouer, &c. &c.) • Antoine Court de Gebelin (Antoine Court) (1725-1784). French philologist, writer, pastor of the Reformed Church and freemason. • On Court de Gebelin, see, e.g.: Dictionary of

MONDE PRIMITIF,
ANALYSÉ ET COMPARÉ
AVEC LE MONDE MODERNE,
CONSIDÉRÉ

*Dans divers OBJETS concernant l'Histoire, le Blason, les Monnoies,
les Jeux, les Voyages des Phéniciens autour du Monde, les
LANGUES AMÉRICAINES, &c.*

OU
DISSERTATIONS MÉLÉES

TOME I,

REPLIES DE DÉCOUVERTES INTÉRESSANTES;

Avec une CARTE, des PLANCHES, & un MONUMENT d'Amérique.

PAR M. COURT DE GEBELIN,

DE DIVERSES ACADÉMIES, CENSEUR ROYAL.



A PARIS,

Chez { L'Auteur, rue Poupée, Maison de M. Boucher, Secrétaire du Roi.
VALLEYRE l'aîné, Imprimeur-Libraire, rue de la vieille Bouclerie.
SORIN, Libraire, rue Saint Jacques.

M. DCC. LXXXI.

AVEC APPROBATION ET PRIVILÈGE DU ROI.





Antoine Court de Gebelin (1725-1784)



Comte de Mellet (1727-1804)
Painting in Château de Neuvic, Dordogne.

Court de Gebelin states in his Tarot treatise that the author of the other Tarot treatise published in *Monde primitif* is an “*Officier Général, Gouverneur de Province*”, a statement strongly suggesting that its author was Louis-Raphaël-Lucrèce de Fayolle, comte de Mellet (1727-1804) – an identification first suggested by Oxford historian Robin Briggs (1942-). • *Court de Gebelin. Monde primitif, analysé et comparé avec le monde moderne, considéré dans l'histoire naturelle de la parole; ou origine du langage et de l'écriture. Nouvelle édition. 8 tomes in 9. MDCLXXXI (1781) – MDCCXCVI (1796) ♦ Tome I. Paris, France: Valleyre l'aîné, Imprimeur-Libraire ; Sorin, Libraire, MDCLXXXI (1781), p. 366. (Du Jeu des Tarots, Où l'on traite de son origine, où on explique ses Allégories, & où l'on fait voir qu'il est la source de nos Cartes modernes à jouer, &c, &c.)*

treatise Court de Gebelin alluded to a connection between the 22 trumps and the 22 letters. He described the twenty-two “*Atous*” (plural of the French *Atout*, ‘trumps’) in numerical order from “N^o. 0, Zero. *LE FOU*. [The Fool]” to “N^o. XXI. *Le TEMS, mal nommé Le MONDE*. [The Time, misnamed The World]”, and further stated that the Tarot had its origin in ancient Egypt.¹⁴⁹⁰ Following Court de Gebelin's treatise was another treatise on the Tarot, “*RECHERCHES SUR LES TAROTS, ET SUR LA DIVINATION PAR LES CARTES DES TAROTS*”, which stated that it was the work of a “*M. LE C. DE M. ★★★*”, a treatise that actually attributed the twenty-two trumps to the twenty-two letters of the Hebrew alphabet.¹⁴⁹¹ But who was this “*M. LE C. DE M. ★★★*”? In 1775 a “*M. le Comte de Mellet; Lieutenant des Gardes du Corps du Roi*” appeared on the list of subscribers in the first edition of *Monde primitif* (Tome III).¹⁴⁹² In all probability this comte de Mellet whose full name was Louis-Raphaël-Lucrèce de Fayolle, comte de Mellet (1727-1804), was “*M. LE C. DE M. ★★★*.”¹⁴⁹³ Comte de Mellet is stated as being “*Lieutenant des Gardes du Corps du Roi*”, i.e. Lieutenant of the Gardes du Corps of the French King, the senior formation of the king's Household Cavalry within the ‘Maison du Roi’, the King's Household. Later he was appointed *maréchal de camp* (1780), and

Gnosis & Western Esotericism. Edited by Wouter J. Hanegraaff, et al. 2 vols. Leiden: Brill, 2005. ♦ Vol. I., pp. 279-81. (*Court de Gébelin, Antoine (Antoine Court), * 1725 near Nîmes, †12.5.1784 Paris*, pp. 279-81.) ♦ The treatise (together with the one by M. le Comte de Mellet) appeared in the first volume of a new edition of *Monde primitive* in 1781. The first edition of the work was published in 9 volumes, 1773-82 (Paris, France: L'Auteur, Boudet, Valleyre l'ainé, Veuve Duchesne, Saugrain, Ruault), and did not include the two treatises on the Tarot. The publishing history of *Monde primitive* is complicated and many references and library records mix up the two editions and their year of publication. Nevertheless, there were in fact two different editions published that stated « *Nouvelle édition* » on their title pages. The second « *Nouvelle édition* » in 9 vols. was published in Paris by Chez Durand, Neveu, Libraire, in MDCCCLXXXVII (1787). This edition printed like the first « *Nouvelle édition* » of 1781 the two treatises on the Tarot, but not in Tome I but in Tome VIII. ♦ On the title pages of the various editions of *Monde primitive* Gebelin is spelt without an acute accent (not Gébelin) unlike what is found in many reference works.

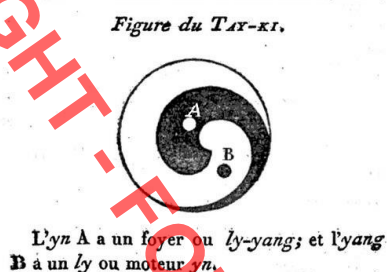
¹⁴⁹⁰ The 22 *Atous* are depicted on six plates inserted at the end of volume I. ♦ *Court de Gebelin*. *Monde primitif, analysé et comparé avec le monde moderne, considéré dans l'histoire naturelle de la parole; du origine du langage et de l'écriture*. Nouvelle édition. 8 tomes in 9. MDCCCLXXXI (1781) – MDCCXCVI (1796) ♦ Tome I. Paris, France: Valleyre l'ainé, Imprimeur-Libraire ; Sorin, Libraire, MDCCCLXXXI (1781). (*Pl. III-VIII*, inserted after p. 600.)

¹⁴⁹¹ *Court de Gebelin*. *Monde primitif, analysé et comparé avec le monde moderne, considéré dans l'histoire naturelle de la parole; du origine du langage et de l'écriture*. Nouvelle édition. 8 tomes in 9. MDCCCLXXXI (1781) – MDCCXCVI (1796) ♦ Tome I. Paris, France: Valleyre l'ainé, Imprimeur-Libraire ; Sorin, Libraire, MDCCCLXXXI (1781), pp. 395-410. (*RECHERCHES SUR LES TAROTS, ET SUR LA DIVINATION PAR LES CARTES DES TAROTS; PAR M. LE C. DE M. ★★★*, pp. 395-410.)

¹⁴⁹² *Court de Gebelin*. *Monde primitif, analysé et comparé avec le monde moderne; considéré dans son génie allégorique et dans les allégories auxquelles conduisit ce génie*. 9 tomes. Paris, France: L'Auteur, Boudet, Valleyre l'ainé, Veuve Duchesne, Saugrain, Ruault, MDCCCLXXIII (1773) – MDCCCLXXXII (1782) ♦ Tome III, MDCCCLXXV (1775), p. 524. (*Troisième Liste*, p. 524)(« *M. le Comte de Mellet; Lieutenant des Gardes du Corps du Roi*. ») ♦ The same year as his name appeared on the list of subscribers in *Monde primitif* comte de Mellet was on December 31, 1775, appointed “*lieutenant commandant d'escadron*” ♦ *Chronologie des officiers généraux jusqu'en 1792* par Joseph Durieux. Périgueux, Imprimerie Ribes et C^{ie}, 1924, p. 79. (*Louis-Raphaël-Lucrèce de Fayolle comte de Mellet de Neufvic*, p. 79.)

¹⁴⁹³ For Louis-Raphaël-Lucrèce de Fayolle, comte de Mellet, see: *Alfred de Froidefond de Boulazac*. *Armorial de la noblesse du Périgord*. 2 tomes. Périgueux: Imprimerie de la Dordogne, 1891. ♦ Tome II, p. 273. (*Louis-Raphaël-Lucresse* [sic] *de Fayolle de Mellet*) ♦ *Nicolas Viton de Saint-Allais*. *Nobiliaire universel de France, ou Recueil Général des généalogies historiques des maisons nobles de ce royaume*. 21 tomes. Paris: Librairie Bachelin-Deflorenne, MDCCCLXXII-MDCCCLXXVIII (1872-78). ♦ Tome onzième; Première partie, MDCCCLXXVI (1876), pp. 149-50. ♦ *Jean Pinasseau*. *L'émigration militaire: campagne de 1792; Armée royale. Composition. Ordres de bataille. Notices A-Z*. 2 vols. Paris: Éditions A. et J. Picard et C^{ie}, 1957-1964. ♦ Tome II (1964), *Notices D à Z*, p. 141. (*MELLET DE NEUFVIC (Louis-Raphaël-Lucrèce DE FAYOLLE, Cte de*, p. 141.)

he was governor of Perche, Maine, and the county of Laval in France 1766-1785. In 1797 he was appointed lieutenant-general and the same year he became a Knight (Grand Cross) of the military Order of St. Louis. All things considered, it seems likely that he like Court de Gebelin also was a freemason. He was disbanded in 1801 and living at Château de Neuvic (Neufvic), also known as Château de Mellet, situated on the bank of the River Isle in Dordogne in France. March 15, 1804, at the age of 77, and only some nine months before his death, he was arrested in Offenbourg during the arrest of Louis Antoine Henri de Bourbon-Conde, Duc d'Enghien (1772-1804) – a relative of the Bourbon kings of France and the last descendant of the house of Condé. Napoleon Bonaparte had suspected the Duke of Enghien of aiding Britain and plotting against France. He was condemned to death by a military commission, although he had not participated in any conspiracy whatsoever, and shot on March 21, 1804. Comte de Mellet was released by order of Napoleon's aide-de-camp, Armand, marquis de Caulaincourt (1773-1827), who had been sent to Baden to deal with royalist agents from beyond the Rhine. Comte de Mellet died at Constance on December 23, 1804.



“Figure du TAY-KI.” from a 1787 letter by “De M. le comte de Mellet, maréchal de camp.”¹⁴⁹⁴

As something quite new the trumps are in de Mellet's treatise attributed to the Hebrew alphabet but in reversed order compared to the order used in the Golden Dawn Cipher MS.¹⁴⁹⁵, or

¹⁴⁹⁴ DU MAGNÉTISME ANIMAL, Considéré dans ses rapports avec diverses branches de la Physique générale. Par A. M. J. Chastenet de Puysegur, Ancien Maréchal de camp, du Corps royal de l'Artillerie. Paris : De l'Imprimerie de Cellot, 1807, p. 385. (« Paris, ce 8 octobre 1787. Long-temps, Monsieur [...] Signé Mellet, maréchal de camp. ») (CORRESPONDANCE; PENDANT LES ANNÉES 1787, 1788, 1789. PREMIÈRE LETTRE. De M. le comte de Mellet, maréchal de camp., pp. 383-7.)

¹⁴⁹⁵ XXI, Le Univers, 𐤑, – 0, Le Fol, 𐤒. • The so-called Cipher MSS. had the reversed order: 0, The Fool, 𐤑, – XXI, The Universe, 𐤒 but VIII, Justice, was interchanged with XI, Strength. • Éliphas Lévi gave the order as in the Cipher MSS. but starting with I, The Juggler, 𐤑, up to XX, The Sun, 𐤒, and then, 0, The Fool, 𐤑, and, XXI, The Universe, 𐤒, and had not Justice and Strength interchanged. • For the Golden Dawn Cipher MSS., see: Robert A. Gilbert. Revelations of the Golden Dawn: The Rise and Fall of a Magical Order. London, UK: quantum, 1997. • Ellic Howe. The Magicians of the Golden Dawn: A Documentary History of a Magical Order, 1887-1923. London: Routledge and Kegan Paul, 1972. • Ronald Decker, Thierry Depaulis and Michael Dummett. A Wicked Pack of Cards: The Origins of the Occult Tarot. London: Gerald Duckworth & Co. Ltd., 1996. • Ronald Decker and Michael Dummett. A History of the Occult Tarot, 1870-1970. London: Duckworth, 2002. • For a facsimile and translation of the “Cipher Manuscript”, see: Darcy Küntz (Editor). The Complete Golden Dawn Cipher Manuscript. Introduced by R. A. Gilbert. (Golden Dawn Studies Series 1.) Edmonds, WA: Holmes Publishing Group, 1996. • Carroll “Poke” Runyon; Pat Zalewski; R. A. Gilbert. Secrets of the Golden Dawn Cypher Manuscript / deciphered and annotated by Carroll “Poke” Runyon; with a foreword by Pat Zalewski; and an afterword by R. A. Gilbert on Wynn Westcott's cypher notebook. Pasadena, CA: C.H.S. Inc. [The Church of the Hermetic Sciences Inc.], 1997. • For the Cipher MSS., see also note¹¹⁴² above.

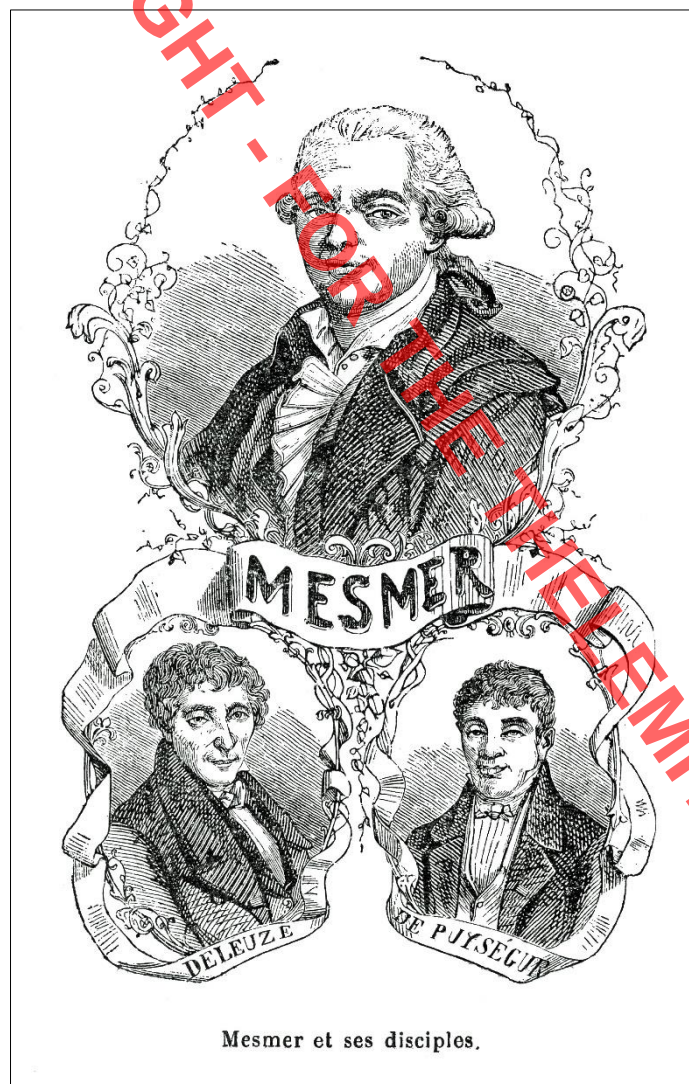


Château de Neuvic, Dordogne.
La Guienne historique et monumentale, 1842.



It is interesting that the two *maréchals de camp*, Louis-Raphaël-Lucrèce de Fayolle, comte de Mellet, and Armand Marie Jacques de Chastenet de Puységur apparently knew each other, as indicated by comte de Mellet's two letters to marquis de Puységur published in the latter's *DU MAGNÉTISME ANIMAL* in 1807 (see the illustration "*Figure du TAY-KI*"). Marquis Armand Marie Jacques de Chastenet de Puységur was an important disciple of Mesmer. He became famous for his extensive research and his writings on magnetism. He was born in 1751 [?1752], had served with distinction in the artillery until 1792 when he retired to his homes, and was mayor of Soissons from 1799 to 1805. He died on August 1, 1825 in his castle of Buzancy. *

* See: Dictionnaire de Biographie Chrétienne et Anti-Chrétienne, ... Par François Perennes, ... 3 Vols. Paris: S'imprime et se vend chez J. – P. Migne, éditeur. 1851. ♦ Tome Troisième, pp. 594-5. (PUYSÉGUR (JEAN-AUGUSTE DE CHASTENET DE), pp. 594-5.)



'Franz Anton Mesmer et ses disciples Joseph Philippe François Deleuze et Armand Marie Jacques de Chastenet de Puységur.' From: J. Vinchon. *Mesmer et son secret*. Paris: Amédée Legrand éditeur, 1936.

Cipher MSS. as Fra. P. calls them¹⁴⁹⁶, the order maintained by Crowley in his work. They are referred to as “*Tableaux*”, pictures hiding the Doctrine of the Egyptian “*Mercure*”, “*Thot*”¹⁴⁹⁷, and we also find de Mellet using the title “*LIVRE DE THOT*” – The Book of Thoth. He thus like de Gebelin advocates that the Tarot has its origin in ancient Egypt and is the first to propose an attribution of Hebrew letters to trumps.¹⁴⁹⁸ The arrangement given by de Mellet is clearly an arrangement hiding the ‘true’ attributions of trumps and letters and done simply by arranging the trumps in ascending numerical order to the Hebrew alphabet – XXI, Le Univers, א, – 0, Le Fol, נ. In connection with de Gebelin's and de Mellet's treatises it must be mentioned that there is a certain numerical resemblance between the seventy-eight Tarot cards and the ten Sephiroth, the four worlds and the twenty-two letters of the Hebrew alphabet: twenty-two Tarots trumps; ten Court cards and ten small cards in each of the four suits; and ten Sephiroth and twenty-two connecting paths; four worlds; ‘father’; ‘mother’; ‘son’; and ‘daughter’ (22+10+10+10+22+4 = 78).

I believe, like Crowley argued in *The Book of Thoth*, that Éliphas Lévi possessed the arrangement of the trumps given in the Cipher MSS. (including the interchange of VIII, Justice, and XI, Strength), but he could of course not publish these attributions owing to his oath of secrecy, and would not even mention the trumps’ connection with the paths joining the ten Sephiroth since he then had to say on which specific Sephiroth tree these paths were found.¹⁴⁹⁹ He only hints at such attributions by using the language of Sepher Yezirah:

*Les dix séphirots et les vingt-deux tarots forment ce que les cabalistes appellent les trente-deux voies de la science absolue.*¹⁵⁰⁰

– The ten Sephiroth and the twenty-two Tarots form what the Kabbalists term the thirty-two paths of absolute science.

The history of the Tarot is complicated and must be studied separately.¹⁵⁰¹ In connection with the published treatises of de Mellet and de Gebelin shall also be mentioned the man who became known under the pseudonym of Etteilla, but whose full name was Jean-Baptiste Alliette (1738-1791).¹⁵⁰² Éliphas Lévi¹⁵⁰³ who had access to some of Alliette's unpublished manuscripts wrote

¹⁴⁹⁶ See: [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. I. London: Simpkin, Marshall, Hamilton, Kent & Co., March MCMIX O.S. (1909 E.V.), p. 2. (*Editorial*, pp. 1-3.) • See also note¹⁶¹⁶ and note¹⁶¹⁷ below.

¹⁴⁹⁷ *Court de Gebelin*. Monde primitif, analysé et comparé avec le monde moderne, considéré dans l'histoire naturelle de la parole; du origine du langage et de l'écriture. Nouvelle édition. 8 tomes in 9. MDCCCLXXXI (1781) – MDCCXCVI (1796) • Tome I. Paris, France: Valleyre l'aîné, Imprimeur-Libraire; Sorin, Libraire, MDCCCLXXXI (1781), p. 395. (*RECHERCHES SUR LES TAROTS, ET SUR LA DIVINATION PAR LES CARTES DES TAROTS; PAR M. LE C. DE M. ★★★*, pp. 395-410.)

¹⁴⁹⁸ *Ibid.*, p. 395, « *LIVRE DE THOT* ». (*RECHERCHES SUR LES TAROTS, ET SUR LA DIVINATION PAR LES CARTES DES TAROTS; PAR M. LE C. DE M. ★★★*, pp. 395-410.)

¹⁴⁹⁹ For Crowley on Lévi and the Cipher MSS. in *The Book of Thoth*, see note¹⁶¹⁶ and note¹⁶¹⁷ below.

¹⁵⁰⁰ Éliphas Lévi [Alphonse Louis Constant]. *Dogme et rituel de la haute magie*. 2 vols. Paris: Germer Baillière, libraire-éditeur, 1856. Tome Premier, p. 234. (10^e K. *LA KABALE*, pp. 221-34.) • Transl. into English (in 1896) as: *Transcendental Magic: Its Doctrine and Ritual*. Transl. by A. E. Waite. Revised edition. London, UK: William Rider, 1923, p. 103. (X^e K. *THE KABALAH*, pp. 95-103.)

¹⁵⁰¹ See: *The Master Therion* [Aleister Crowley]. *The Book of Thoth*. A short Essay on the Tarot of the Egyptians. The Equinox. Volume III., No. V. London, UK: O.T.O., 1944. • Reprinted, New York, NY: Samuel Weiser, Inc., 1969. • Ronald Decker, Thierry Depaulis and Michael Dummett. *A Wicked Pack of Cards: The Origins of the Occult Tarot*. London, UK: Gerald Duckworth & Co. Ltd., 1996. • Ronald Decker and Michael Dummett. *A History of the Occult Tarot, 1870-1970*. London, UK: Duckworth, 2002.

¹⁵⁰² For Alliette, see: *Dictionary of Gnosis & Western Esotericism*. Edited by Wouter J. Hanegraaff, et al. 2 vols. Leiden:

<i>Minchiato.</i> 97 cartes, dont 40 tarots.	<i>Tarot-venitien.</i> 78 cartes, dont 21 tarots.	<i>Tarocchino de Bologna.</i> 62 cartes, dont 21 tarots.
— Le Fou.	— Le Fou.	— Le Fou.
I. Le Bateleur.	I. Le Bateleur.	Le Bateleur.
II. Le Grand-Duc.	II. La Papesse.	La Papesse.
III. L'Empereur d'Occident.	III. L'Impératrice.	L'Impératrice.
IV. L'Empereur d'Orient.	IV. L'Empereur.	L'Empereur.
V. L'Amour.	V. Le Pape.	Le Pape.
VI. La Tempérance.	VI. L'Amoureux.	V. L'Amour.
VII. La Force.	VII. Le Chariot.	VI. Le Chariot.
VIII. La Justice.	VIII. La Justice.	VII. La Tempérance.
IX. La Roue de fortune.	IX. L'Hermite.	VIII. La Justice.
X. Le Char.	X. La Roue de fortune.	IX. La Force.
XI. Le Vieillard (avec sablier).	XI. La Force.	X. La Fortune.
XII. Le Pendu.	XII. Le Pendu.	XI. Le Vieillard.
XIII. La Mort.	XIII. La Mort.	XII. Le Pendu.
XIV. Le Diable.	XIV. La Tempérance.	XIII. La Mort.
XV. L'Enfer.	XV. Le Diable.	XIV. Le Diable.
XVI. L'Espérance.	XVI. La Maison Dieu ou la foudre	XV. La Foudre.
XVII. La Prudence.		
XVIII. La Foi.		
XIX. La Charité.		
XX. Le Feu.		
XXI. L'Eau.		
XXII. La Terre.		
XXIII. L'Air.		
XXIV. La Balance.		
XXV. La Vierge.		
XXVI. Le Scorpion.		
XXVII. Le Bélier.		
XXVIII. Le Capricorne.		
XXIX. Le Sagittaire.		
XXX. Le Cancer.		
XXXI. Les Poissons.		
XXXII. Le Verseau.		
XXXIII. Le Lion (fond rouge).		
XXXIV. Le Taureau (Id.).		
XXXV. Les Gémeaux (Id.).		
L'Étoile. (Id.).	XVII. L'Étoile.	XVI. L'Étoile.
La Lune. (Id.).	XVIII. La Lune.	La Lune.
Le Soleil (Id.).	XIX. Le Soleil.	Le Soleil.
Le Monde (Id.).	XX. Le Jugement.	Le Monde.
La Renommée (Id.).	XXI. Le Monde.	L'Ange.

From: Revue archéologique. Paris: A. Leleux, libraire-éditeur. ♦ XVI année, première partie avril 1859 a septembre 1859. Nouvelles recherches sur l'origine des cartes à Jouer (1)., Des tarots., par R. Merlin, p. 284.

some critical commentaries on his works and Lévi does not make a secret of that he sees no great initiation behind the knowledge possessed by this « *coiffeur illumine* », illuminated hairdresser, as he calls him with reference to his business.¹⁵⁰⁴ He also refers to him as « *père des tireurs de cartes modernes* », father of modern fortune-tellers.¹⁵⁰⁵ Shortly after de Mellet's comment on the origin of the Tarot Etteilla adopts his theory, and in 1783 he states that the Book of Thoth (to him it was the deck of Marseille) was devised by a committee of seventeen magi, presided over by Hermes Trismegistus ("Tri-Mercure") himself in the 171st year after the Flood.¹⁵⁰⁶ Etteilla, who constructed his pseudonym by reversing his surname Alliette – evidently reading it like it was written in Hebrew letters – was a professional fortune-teller, and became among other things the first to introduce reversed card meanings in divination¹⁵⁰⁷, a practice not used in the Golden Dawn system where a card was strong or weak, well-dignified or ill-dignified, according to its neighbouring cards.

It is more than suggestive that when de Mellet and de Gebelin, and later Éliphas Lévi, link the Tarot with the Hebrew Alphabet none of them mention the sensational arrangement in *Oedipus Aegyptiacus*! In de Mellet's treatise there is no reference to Kircher, but on discussing the number twenty one – three times seven – in relation to the numbering of the cards he shows in a note that he is familiar with the teaching of the Kabbalists.¹⁵⁰⁸ We find de Gebelin make a few notes on Kircher and "*Cedipe Egyptien*" in the massive *Monde primitive*, but there is no mentioning of the treatise, the Sephiroth tree, its paths and letters. Nevertheless, the first volume of the first edition had a frontispiece depicting 'Oedipus, conqueror of the Sphinx'¹⁵⁰⁹, an engraving clearly inspired by the frontispiece of *Oedipus Aegyptiacus*! Lévi in his works almost never refers to Kircher, and when he does it is very short and he refers only once, namely in the introduction to his first book

Brill, 2005. ♦ Vol. I., pp. 343-5. (*Etteilla (ps. of Jean-Baptiste Alliette)*, * 1.3.1738 Paris?, † 13.12.1791 Paris?, pp. 343-5.) ♦ Ronald Decker and Michael Dummett. *A History of the Occult Tarot, 1870-1970*. London: Duckworth, 2002.

¹⁵⁰³ Éliphas Lévi, pseudonym of Alphonse Louis Constant (1810-1875). French initiate and author. ♦ For Lévi, see, e.g.: *Dictionary of Gnosis & Western Esotericism*. Edited by Wouter J. Hanegraaff, et al. 2 vols. Leiden: Brill, 2005. ♦ Vol. II., pp. 689-92. (*Lévi, Éliphas (ps. of Alphonse Louis Constant)*, * 8.2.1810 Paris, † 31.5.1875 Paris, pp. 689-92.) ♦ Thomas A. Williams. *Eliphas Lévi: Master of Occultism*. Tuscaloosa, AL: The University of Alabama Press. University, Alabama, 1975. ♦ On the title pages of Lévi's works his name is spelt with two acute accents (Éliphas Lévi) unlike what is found in several works about him in English, which has 'Eliphas Lévi'

¹⁵⁰⁴ *Éliphas Lévi. HISTOIRE DE LA MAGIE AVEC UNE EXPOSITION CLAIRE ET PRÉCISE DE SES PROCÉDÉS, DE SES RITES ET DE SES MYSTÈRES*. Paris : Germer Baillière, libraire-éditeur, 1860, p. 327. ♦ Transl. into English as: *The History of Magic*. Transl. by A. E. Waite. London, UK: Rider and Company, 1913.

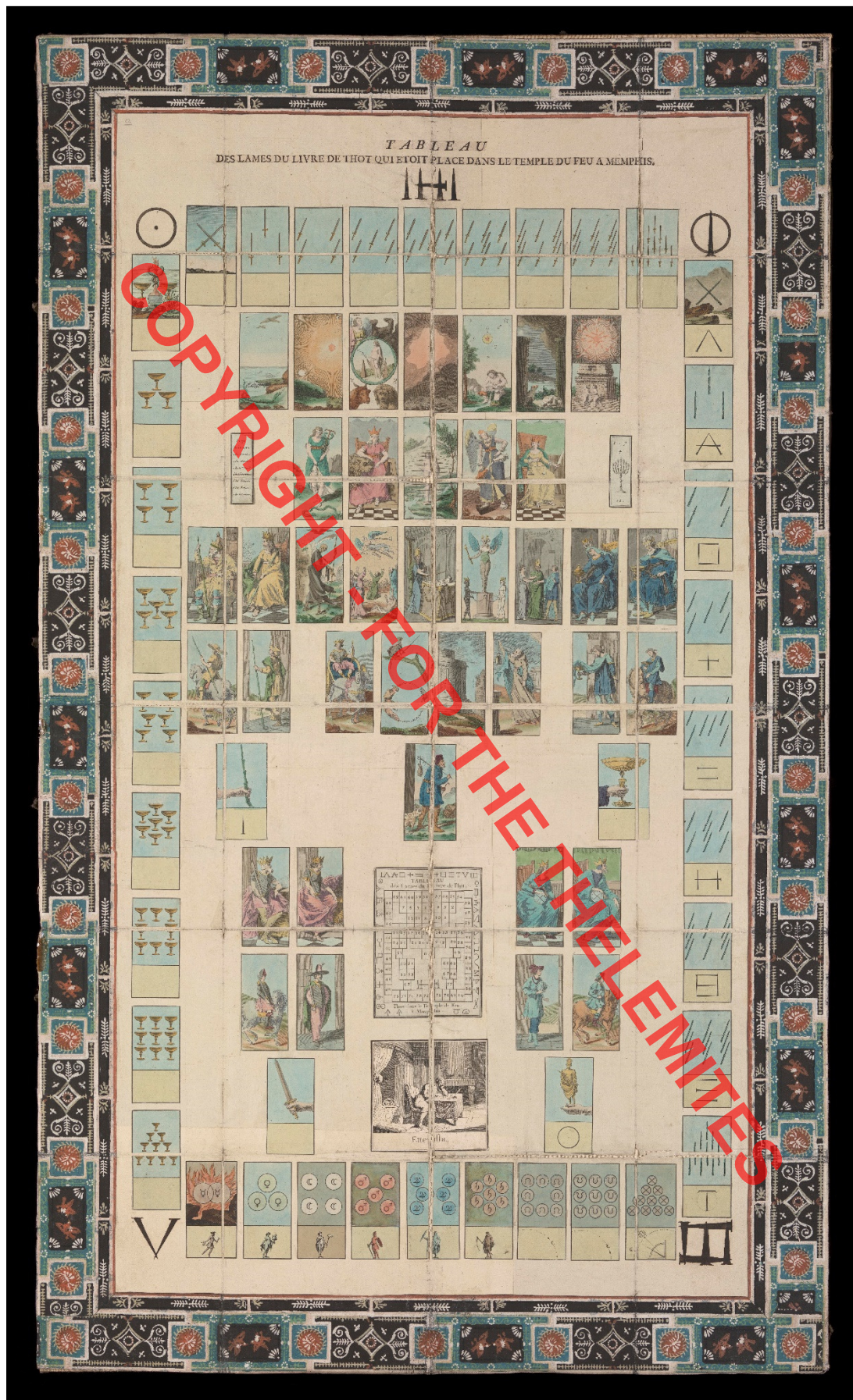
¹⁵⁰⁵ *Éliphas Lévi [Alphonse Louis Constant]*. *Dogme et rituel de la haute magie*. 2 vols. Paris : Germer Baillière, libraire-éditeur, 1856. Tome Premier, p. 358. (21 ♣ X. *LA DIVINATION.*, pp. 351-60.) ♦ Transl. into English as: *Transcendental Magic: Its Doctrine and Ritual*. Transl. by A. E. Waite. London, UK: George Redway, 1896. ♦ Revised edition. London, UK: William Rider, 1923.

¹⁵⁰⁶ *Etteilla [Jean-Baptiste Alliette]*. *Maniere de se Récréer avec le Jeu de Cartes Nommées Tarots. Pour servir de Premier cahier à cet Ouvrage*. Amsterdam, Paris : L'auteur, Merigot, l'aîné, Legras, Segault, 1783, pp. [9]-10. (The book was published in four "Cahiers" or Parts from 1783-5: I-III in 1783 and IV in 1785)

¹⁵⁰⁷ Introduced first in divination by means of regular playing cards where a card could be found upside-down.

¹⁵⁰⁸ *Court de Gebelin*. *Monde primitif, analysé et comparé avec le monde moderne, considéré dans l'histoire naturelle de la parole; du origine du langage et de l'écriture*. Nouvelle édition. 8 vols. in 9. MDCCCLXXXI (1781) – MDCCXCVI (1796) ♦ Tome I. Paris, France: Valleyre l'aîné, Imprimeur-Libraire ; Sorin, Libraire, MDCCCLXXXI (1781), p. 396, Note (3). (*RECHERCHES SUR LES TAROTS, ET SUR LA DIVINATION PAR LES CARTES DES TAROTS; PAR M. LE C. DE M.* ★★, pp. 395-410.)

¹⁵⁰⁹ « *CEDIPE VAINQUEUR DU SPHINX* » ♦ Also in Volume I of the « *Nouvelle édition* » published in 1787.



The Tarot, in the form of leaves of the book of Thoth placed in the temple of Fire at Memphis, Egypt. Mixed media by J. B. Alliette (Etteilla). Credit: Wellcome Collection.

on magic *Dogme et rituel de la haute magie*, Dogma and Ritual of High Magic, directly to Kircher's writing on the Kabbalah by the words:

*Pour s'initier à la cabale, il ne suffit pas de lire et de méditer les écrits de Reuchlin, de Galatinus, de Kircher ou de Pic de la Mirandole;*¹⁵¹⁰

– To become initiated into the Kabbalah, it is insufficient to read and to meditate upon the writings of Reuchlin, Galatinus, Kircher, or Picus de Mirandola. But when he a few years later, in 1860, publishes his *Histoire de la magie*¹⁵¹¹ (The History of Magic), and now seems forced to mention Kircher's magnum opus, its Sephiroth tree together with its great influence, he dodge the issue. He mentions on discussing the Tarot cards and their "hieroglyphical alphabet" both *Sepher Yetzirah* and the famous Book of Thoth together with de Gebelin's divining of that this sacred book had been preserved in the form of Tarot cards, and then he mentions some 'secondary' matters in Kircher's work:

La science hiéroglyphique absolue avait pour base un alphabet où tous les dieux étaient des lettres, toutes les lettres des idées, toutes les idées des nombres, tous les nombres des signes parfaits.

*Cet alphabet hiéroglyphique dont Moïse fit le grand secret de sa kabbale, et qu'il reprit aux Égyptiens ; car, suivant le Sepher Jezirah, il venait d'Abraham : cet alphabet, disons-nous, est le fameux livre de Thauth, soupçonné par Court de Gébelin de s'être conservé jusqu'à nos jours sous la forme de ce jeu de cartes bizarres qu'on appelle le tarot ; mal deviné ensuite par Eteilla, chez qui une persévérance de trente ans ne put suppléer au bon sens et à la première éducation qui lui manquaient ; existant encore, en effet, parmi les débris des monuments égyptiens, et la plus complète se trouve dans le grand ouvrage du père Kircher sur l'Égypte. C'est la copie d'une table isiaque ayant appartenu au célèbre cardinal Bembo. Cette table était de cuivre avec des figures d'émail ; elle a été malheureusement perdue ; mais Kircher en donne une copie exacte, et ce savant jésuite a deviné, sans pouvoir toutefois pousser plus loin son explication, qu'elle contenait la clef hiéroglyphique des alphabets sacrés.*¹⁵¹²

[Here in A. E. Waite's later English translation] *The basic of absolute hieroglyphical science was an alphabet in which deities were represented by letters, letters represented ideas, ideas were convertible into numbers, and numbers were perfect signs. This hieroglyphical alphabet was the great secret which Moses enshrined in his Kabbalah; its Egyptian origin is commemorated in the Sepher Yetzirah, in which it is referred to Abraham. Now this alphabet is the famous Book of Thoth, and it was divined by Count de Gebelin that it*

¹⁵¹⁰ *Éliphas Lévi* [Alphonse Louis Constant]. *Dogme et rituel de la haute magie*. 2 vols. Paris : Germer Baillière, libraire-éditeur, 1856. Tome Premier, p. 95. (INTRODUCTION, pp. [63]-102.) ♦ Transl. into English (in 1896) as: *Transcendental Magic: Its Doctrine and Ritual*. Transl. by A. E. Waite. Revised edition. London, UK: William Rider, 1923, p. 19. (INTRODUCTION, pp. 1-24.) ♦ *Dogme et rituel de la haute magie* was printed in instalments between 1854 and 1856 and published in complete form – as stated on its title pages – in 1856. ♦ For this see: *Thomas A. Williams*. *Eliphas Lévi: Master of Occultism*. Tuscaloosa, AL: The University of Alabama Press, 1975, p. 94.

¹⁵¹¹ *Éliphas Lévi*. *HISTOIRE DE LA MAGIE AVEC UNE EXPOSITION CLAIRE ET PRÉCISE DE SES PROCÉDÉS, DE SES RITES ET DE SES MYSTÈRES*. Paris : Germer Baillière, libraire-éditeur, 1860. ♦ Transl. into English as: *Éliphas Lévi* (Alphonse Louis Constant). *The History of Magic*. Translated, with a preface and notes, by Arthur Edward Waite. London, UK: Rider and Company, 1913.

¹⁵¹² *Éliphas Lévi*. *HISTOIRE DE LA MAGIE AVEC UNE EXPOSITION CLAIRE ET PRÉCISE DE SES PROCÉDÉS, DE SES RITES ET DE SES MYSTÈRES*. Paris : Germer Baillière, libraire-éditeur, 1860, p. 81. (LIVRE PREMIER. LES ORIGINES MAGIQUES. 8, Aleph. CHAPITRE IV. MAGIE HERMÉTIQUE, pp. 77-84)

has been preserved to our own day in the form of Tarot cards. It passed later on into the hands of Etteilla, who interpreted it in the wrong sense, for even a study extending over thirty years could not atone for his want of common sense or supply deficiencies in his education. The record exists still among the drift and waste of Egyptian monuments; and its most curious, most complete key is found in the great work on Egypt by Athanasius Kircher. It is the copy of an Isiac tablet which belonged to the celebrated Cardinal Bembo. The tablet in question is of copper with figures in enamel, and it has been unfortunately lost. The copy supplied by Kircher is, however, exact. The learned Jesuit divined that it contained the hieroglyphic key of sacred alphabets, though he was unable to develop the explanation.¹⁵¹³

He thus not even gives the title of Kircher's great work in the main text, but since he includes a plate showing the Isiac tablet he somehow seems forced to give its reference and then writes "*Voir l'Œdipe de Kircher*", See Kircher's *Oedipus*!¹⁵¹⁴ I also note that in *Dogme et rituel de la haute magie* (Dogma and Ritual of High Magic), which was published in complete form in 1856, he has an illustration of the Sacred Tetragram(maton), which evidently is copied from *Oedipus Aegyptiacus* but without mention of the source.¹⁵¹⁵ It is now, I think, beyond dispute that the attributions in *Oedipus Aegyptiacus* were a great secret, and the existence of the revealing engraving therefore attempted to be kept secret. But it must also be emphasized that in Lévi's days the four folio parts of *Oedipus Aegyptiacus*, with its more than 2000 pages, were a treasure which few had access to. Gérard de Nerval – whom I discussed in Chapter 9 – had clearly access to the work, which he mentions by name, and he, of course, also knew *Le Monde primitive* and its two tarot essays. Nerval was very fascinated and inspired by the plates in *Oedipus Aegyptiacus*, and the influence of the work can be traced many times in his writings, and he must of course have known the Sephiroth tree and the attributions of the Hebrew alphabet to its paths!¹⁵¹⁶ On discussing Hermetic magic and "hieroglyphical science" in *Histoire de la magie* Lévi made no mention of Jean-François Champollion and his deciphering of Egyptian hieroglyphics, but the year after, in 1861, he published *La clef des grands mystères* (The Key of the Great Mysteries), and here on discussing the idea of a universal language he mentioned his countryman and his work, although somewhat guarded in his praise of his great achievement:

¹⁵¹³ Éliphas Lévi (Alphonse Louis Constant). *The History of Magic*. Translated, with a preface and notes, by Arthur Edward Waite. London, UK: Rider and Company, 1913, p. 81. (*Book I; The Derivations of Magic; 8 – Aleph; Chapter IV. Hermetic Magic*, pp. 79-85.)

¹⁵¹⁴ Éliphas Lévi. *HISTOIRE DE LA MAGIE AVEC UNE EXPOSITION CLAIRE ET PRÉCISE DE SES PROCÉDÉS, DE SES RITES ET DE SES MYSTÈRES*. Paris : Germer Baillière, libraire-éditeur, 1860, Pl. VI., facing p. 82, *Tableau explicative de la table astronomique et alphabétique dite de Bembo; (Voir l'Œdipe de Kircher.)* (LIVRE PREMIER. LES ORIGINES MAGIQUES. 8, Aleph. CHAPITRE IV. MAGIE HERMÉTIQUE, pp. 77-84.)

¹⁵¹⁵ Éliphas Lévi [Alphonse Louis Constant]. *Dogme et rituel de la haute magie*. 2 vols. Paris : Germer Baillière, libraire-éditeur, 1856. Tome Premier, p. 225. (10 • K. LA KABALE, pp. 221-34.) ♦ Transl. into English (in 1896) as: *Transcendental Magic: Its Doctrine and Ritual*. Transl. by A. E. Waite. Revised edition. London, UK: William Rider, 1923, p. 97. (X • K. THE KABALAH, pp. 95-103.) • Athanasii Kircheri [Athanasius Kircher]. *OEDIPVS AEGYPTIACUS*. 3 vols. Romæ: Ex Typographia Vitalis Mascardi, MDCLII-MDCLIV (1652-4.) ♦ Tomus Secundus, Anno MDCLIII. *Cabala Hebræorum*, Classis IV., Caput VI., p. 268. ("Nomen Dei 72 literarum in nomine Die tetragrammato mystice exhibitum.") (Classis IV. Caput VI., pp. 267-81.) • The illustration of the Sacred Tetragram(maton) is in Lévi's book erroneously drawn as יהוה instead of יהוה. ♦ For the publication of *Dogme et rituel de la haute magie*, see note¹⁵¹⁰ above.

¹⁵¹⁶ See note¹³⁹³ above.

La conception de l'alphabet primitif était, comme on peut voir, l'idée d'une langue universelle, et renfermant dans ses signes mêmes le résumé et la loi d'évolution de toutes les sciences divines et humaines. Jamais rien de plus beau et de plus grand n'a été depuis, selon nous, rêvé par le génie des hommes et nous avonons que la découverte de ce secret du monde antique nous a pleinement dédommagé de tant d'années de recherches stériles et de travaux ingrats dans les cryptes des sciences perdues et dans les nécropoles du passé.

L'un des premiers résultats de cette découverte serait une nouvelle direction donnée à l'étude des écritures hiéroglyphiques si imparfaitement déchiffrées encore par les émules et les successeurs de M. Champollion.

Le système d'écriture des disciples d'Hermès étant analogique et synthétique comme tous les signes de la kabbale, n'importerait-il pas, pour lire les pages gravées sur les pierres des anciens temples, de remettre ces pierres à leur place et de compter le nombre de leurs lettres en les comparant avec les nombres des autres pierres ?

...M. Champollion a trouvé du copte dans les hiéroglyphes, un autre savant y trouverait plus facilement et plus heureusement peut-être de l'hébreu, mais que dirait-on si ce n'était ni de l'hébreu ni du copte ? si c'était, par exemple, de la langue universelle primitive ?¹⁵¹⁷

[Here in Crowley's English translation (*The Key of the Mysteries*, 1913 E.V.)] The conception of the primitive alphabet was, as one may easily see, the idea of a universal language which should enclose in its combinations, and even in its signs themselves, the recapitulation and the evolutionary law of all sciences, divine and human. In our own opinion, nothing finer or greater has ever been dreamt by the genius of man; and we are convinced that the discovery of this secret of the ancient world has fully repaid us for so many years of sterile research and thankless toil in the crypts of lost sciences and the cemeteries of the past.

One of the first results of this discovery should be to give a new direction to the study of the hieroglyphic writings as yet so imperfectly deciphered by the rivals and successors of M. Champollion.

The system of writing of the disciples of Hermes being analogical and synthetical, like all the signs of the Qabalah, would it not be useful, in order to read the pages engraved upon the stones of the ancient temples, to replace these stones in their place, and to count the numbers of their letters, comparing them with the numbers of other stones?

M. Champollion found Coptic in the hieroglyphics, another savant would perhaps find more easily, and more fortunately, Hebrew; but what would one say if it were neither Hebrew nor Coptic? If it were, for example, the universal primitive language?¹⁵¹⁸

Éliphas Lévi mentions Court de Gebelin, *Monde primitif*, and Court de Gebelin's tarot essay, in several of his works, but there is no mention of the 'second' essay and its contents! In December 1890, sixteen years after Éliphas Lévi's death, appeared the first three of ten letters by him dealing

¹⁵¹⁷ Éliphas Lévi [Alphonse Louis Constant]. *La clef des grands mystères suivant Hénoc, Abraham, Hermès Trismégiste, et Salomon*. Paris, France : Germer Baillière, libraire-éditeur, 1861, pp. 211-2. (*Chapitre III. Mystères des hallucinations et de l'évocation des esprits*, pp. [139]-243.)

¹⁵¹⁸ [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. X. London: Wieland & Co., September MCMXIII O.S. [1913 E.V.] Special Supplement. *The Key of the Mysteries* (La clef des grands mystères) by ELIPHAS LEVI. Translated, with an introduction, by Aleister Crowley, pp. 196-7. (*Chapter III. Mysteries of Hallucinations and of the Evocation of Spirits*, pp. 127-226.) (*Special Supplement – The Key of the Mysteries*, pp. i-292.) • Also published in volume form: Éliphas Lévi. *The Key of the Mysteries*. Translated from the French, with an Introduction and Notes, by Aleister Crowley. London, UK: Rider & Company, 1959, pp. 143-4. (*Chapter III. Mysteries of Hallucinations and of the Evocation of Spirits*, pp. 98-163.) • For Crowley's translation, see note³⁷⁷⁹ below.

with 'Elements of the Qabalah in Ten Lessons' in the Parisian esoteric journal *L'Initiation : revue philosophique indépendante des hautes études*¹⁵¹⁹, and here Lévi stated about Court de Gebelin:

*Le savant Court de Gebelin a le premier deviné l'importance du Tarot qui est la grande clé des hiéroglyphes hiératiques.*¹⁵²⁰

– the savant Court de Gebelin was the first to discover the importance of the Tarot, which is the great key to the hieratic hieroglyphs.¹⁵²¹ And in *Dogme et rituel de la haute magie* we find him saying:

De là sont venus ces tarots dont l'antiquité, révélée au savant Court de Gébelin par la science même des hiéroglyphes et des nombres, a tant exercé, plus tard, la douteuse perspicacité et la tenace investigation l'Etteilla.

*Court de Gébelin, dans le huitième volume de son Monde primitif, donne la figure des vingt-deux clefs et des quatre as du Tarot, et en démontre la parfaite analogie avec tous les symboles de la plus haute antiquité; il essaye en suite d'en donner l'explication et il s'égare naturellement, parce qu'il ne prend pas pour point de départ le tétragramme universel et sacré, le IO EVOHÉ des bacchanales, le JOD HE VAU HÉ du sanctuaire, le יהוה de la cabale.*¹⁵²²

– Hence came those Tarots, the antiquity of which, revealed to the erudite Court de Gebelin by the science of hieroglyphs and numbers, so exercised later the doubtful perspicacity and persistent investigation of Etteilla. Court de Gebelin, in the eighth volume of his Primeval World, gives sketches of the twenty-two Keys and four aces of the Tarot, and demonstrates their perfect analogy with all symbols of the highest antiquity. He endeavours subsequently to supply their explanation and goes astray naturally, because he does not start from the universal and sacred TETRAGRAM, the IO EVOHE of the Bacchanalia, the JOD HE VAU HE of the sanctuary, the יהוה of the Kabbalah.¹⁵²³

In 1903 the Spanish-born French physician and occultist Papus, the pseudonym of Gérard-Anacleto-Vincent Encausse (1865-1916), published the ten letters in *La Cabbale : tradition secrète de l'Occident : résumé méthodique*, a new edition of his *La Kabbale* [sic] from 1892¹⁵²⁴, and included in the volume was a reproduction of the Sephiroth tree from *Oedipus Aegyptiacus* together with a drawing of it with the text translated into French.¹⁵²⁵ The first edition of *La Kabbale* had included the

¹⁵¹⁹ These letters of Éliphas Lévi containing 'Les éléments de la Kabbale' in ten lessons appeared in 1890 and 1891 in: *L'Initiation : revue philosophique indépendante des hautes études*. Paris: s. n., 1890/1891, Vol. 9/Vol. 10. ♦ The first three appeared in Vol. 9, No. 3, décembre 1890, pp. 194-200. (*Éliphas Lévi: Les éléments de la Kabbale*, pp. 194-200.)

¹⁵²⁰ *Ibid.*, p. 199.

¹⁵²¹ This translation from: *Eliphas Lévi; Papus. The Book of Splendours*. Wellingborough, Northamptonshire, UK: The Aquarian Press, 1973, p. 131. (*Elements of the Qabalah in Ten Lessons; Letters of Eliphas Lévi – Third Lesson; Use of the Method*, pp. 131-2.)

¹⁵²² *Éliphas Lévi [Alphonse Louis Constant]. Dogme et rituel de la haute magie. Deuxième édition très augmentée. 2 vols. Paris, France: Germer Baillière, libraire-éditeur, 1861. ♦ Tome second, p. 337-8. (Chapitre XXII. Le livre d'Hermès, pp. 332-84.)*

¹⁵²³ This translation from: *Eliphas Lévi [Alphonse Louis Constant]. Transcendental Magic: Its Doctrine and Ritual*. Transl. by A. E. Waite. Revised edition. London, UK: William Rider, 1923, p. 381. (*Chapter XXII; The Book of Hermes*, pp. 378-411.)

¹⁵²⁴ *Papus [Gérard Encausse]. La Kabbale (Tradition secrète de l'Occident): Résumé méthodique*. Paris, France: Ernest Flammarion, éditeur, [1892].

¹⁵²⁵ *Papus [Gérard Encausse]. La Cabbale : Tradition secrète de l'Occident: Résumé méthodique. 2^e Edition*. Paris,


drawing of the Sephiroth tree with the text translated into French, but not the reproduction of the original engraving.¹⁵²⁶

Athanasius Kircher had tried to discover the meaning of the Egyptian hieroglyphs but his translations are amazing nonsense.¹⁵²⁷ Jean-François Champollion mentioned Kircher's attempt to translate a group of five hieroglyphs (№ 20-24 on the illustration) on the Pamphilian Obelisk in Rome, signs which Champollion knew spelled the imperial title, Αὐτοκράτωρ, (AUTKRTR) Autocrator, absolute ruler, but which Kircher had given the following translation in Latin:



²⁰Osiris ²¹faecunditatis et totius vegetationis author est, cuius ²²generationis facultatem e ²³caelo in suum Regnum Sacer ²⁴Mophta trahit.^[1528] [Transcription with abbreviations expanded to their full form and modern typography]

– Osiris is the originator of fertility and quickening whose power of generation the sacred Mophtha drags from heaven into his own kingdom. Nevertheless, the oval ring, which surrounded this, the cartouche, where the two most important of the king's five names were written, Kircher had interestingly called: "*Sacra Tabula periapton exhibens.*", A sacred tablet

displaying an amulet – an obvious idea that is current since the cartouche's meaning clearly is amuletic, and thus a case where Kircher guessed right! I shall discuss the cartouche in Chapter 18.¹⁵²⁹ The Pamphilian Obelisk (Obelisco Agonale) is a Roman-period obelisk in Piazza Navona in Rome. The sign that Kircher had translated as "*Mophta*", Mophtha, was , the recumbent form of the lion, ideogram in *rw*, lion, whence phonogram *rw* and, later, *r*. Kircher compared, among

France: Librairie générale des sciences occultes; Bibliothèque Chacornac, 1903, p. [38] (Drawing of the tree from *Oedipus Aegyptiacus* with text in French); p. [110] (Reproduction of the tree from *Oedipus Aegyptiacus*) • I also noticed that the Canadian born writer, collector and mystic, Manly Palmer Hall (1901-1990), in *The Secret Teaching of All Ages*, his magnum opus published in 1928 E.V., reproduced and described the Sephiroth tree from *Oedipus Aegyptiacus*, which he had labelled "*The Sephiroth tree of the later Qabbalists*". Hall owned many rare and esoteric manuscripts and books and apparently also Kircher's *Oedipus Aegyptiacus*. ♦ *Manly Palmer Hall. The Secret Teaching of All Ages: An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic, and Rosicrucian Symbolical Philosophy. Being an Interpretation of the Secret Teachings Concealed Within the Rituals, Allegories and Mysteries of All Ages. San Francisco, CA: Privately printed [in 550 copies] by H. S. Crockett Company, 1928. ♦ The Sephiroth tree of the later Qabbalists, p. 123. (The Tree of the Sephiroth, pp. 121-4.)*

¹⁵²⁶ *Papus [Gérard Encausse]. La Kabbale (Tradition secrète de l'Occident): Résumé méthodique. Paris, France: Ernest Flammarion, éditeur, [1892], p. [28] (« SYSTÈME KABBALISTIQUE DES SÉPHIROTHS »)*

¹⁵²⁷ *ATHANASII KIRCHERI [Athanasius Kircher]. OBELISCVS PAMPHILIVS, HOC EST, INTERPRETATIO Noua & hucufque intentata OBELISCI HIEROGLYPHICI. ROMÆ, Typis Ludouici Grignani, MDCL (1650) • ATHANASII KIRCHERI [Athanasius Kircher]. OEDIPVS AEGYPTIACVS. 3 vols. Romæ: Ex Typographia Vitalis Mascardi, MDCLII-MDCLIV (1652-4.)*

^[1528] *ATHANASII KIRCHERI [Athanasius Kircher]. OBELISCVS PAMPHILIVS, HOC EST, INTERPRETATIO Noua & hucufque intentata OBELISCI HIEROGLYPHICI. ROMÆ, Typis Ludouici Grignani, MDCL (1650), p. 557, Schematismus V. Lateris IV. Septentrionalis. (INTERPRETATIO. SCHEMATISMVS V. Lateris quarti Septentrionalis, pp. 555-7.) • JEAN FRANÇOIS CHAMPOLLION. PRÉCIS DU SYSTÈME HIÉROGLYPHIQUE DES ANCIENT ÉGYPTIENS, ou, Recherches sur les éléments premiers de cette écriture sacrée, sur leurs diverses combinaisons, et sur les rapports de ce système avec les autres méthodes graphiques égyptiennes. 2 vols. Paris, France : Chez Treuttel et Würtz, Libr., 1824. ♦ Vol. I, pp. 369-70. (Chapitre X. Conclusion, pp. 366-400.) • JEAN FRANÇOIS CHAMPOLLION. LETTRE A M. DACIER SECRÉTAIRE PERPÉTUEL DE L'ACADÉMIE ROYALE DES INSCRIPTIONS ET BELLES-LETTRES, RELATIVE A L'ALPHABET DES HIEROGLYPHES PHONÉTIQUES... PARIS : CHEZ FIRMIN DIDOT PÈRE ET FILS, MDCCCXXII (1822), pp. 29 ; 49 ; Planche III. Domitien. : 69 ; 70 ; 70 bis.*

¹⁵²⁹ For the cartouche, see note⁴⁶⁶¹ below. • Cartouche, French from Italian cartoccio, lit. 'a roll of paper.'



Frontispiece of *Obeliscus Pamphilius*, 1650.





The four sides of the Pamphilius Obelisk from *Obeliscus Pamphilius*, 1650.

others, Osiris with Jupiter; Khons with Hercules; Anubis with Mercury; Horus with Apollo and Typhoon with Mars, but who was the sacred Mophtha?¹⁵³⁰ After having quoted the above passage by Kircher Egyptologist Alan Gardiner in an article in 1915 E.V. dryly commented:

*The holy Mophtha still remains a mystery to Egyptologists!*¹⁵³¹

In 1857 the English Egyptologist and antiquary Samuel Birch (1813-1885), had written about the Mophtha and another of Kircher's hieroglyphic translations:

Mophtha, it appears, he made a genius of creation. The , branch and bee, which, according to Hermapion, means "king," he translated "flyflap."¹⁵³²


Samuel Birch, who was Keeper of Oriental Antiquities at the British Museum, was a supporter of Jean-François Champollion's work and he ensured that it gained credibility in Britain. The sacred Mophtha is Kircher's invention; an invention that he enlarged on in his Egyptian works and also gave the Latin form "*Momphta*", *Momphta*, spelling the two in Coptic as ⲙⲟⲫⲧ (Mophti) and ⲙⲟⲙⲫⲧ (Mōmphti). In *Obeliscus Pamphilius* (The Pamphilian Obelisk) Kircher states that "Mophtha" has its roots in the Coptic words ⲙⲟⲙ (mōm); ⲙⲟⲓ (mōi); ⲙⲟⲙ (mom), words connected with 'water'.¹⁵³³ A quarter of a century later, in 1676, he published a short guide to the Sphinx, *Sphinx Mystagoga* (Mystagogical Sphinx), and there he wrote about the name and its meaning against the hieroglyphic sign , its double and triple repetition:

Unde nomen ipsi imposuerunt Mophtha, seu Momphta: nam MO vel MOI Lingua Ægyptiaca Aquas notat, unde & Moises nomen obtinuit, tanquam ex aqua extractus, uti habetur Exodi. c. 2. Phta verò Deum dicta Lingua significat, quasi dicens [sic] Mophtha Deus aquarum.¹⁵³⁴ [Transcription with abbreviations expanded to their full form and modern typography]

– Consequently they adopted the name of Mophtha, or Momphta: for MO or MOI in the Egyptian language denotes waters, which is how Moses obtained his name, because he was rescued from





¹⁵³⁰ ATHANASII KIRCHERI [Athanasius Kircher]. OBELISCVS PAMPHILIVS, HOC EST, INTERPRETATIO Noua & hucusque intentata OBELISCI HIEROGLYPHICI. ROMÆ, Typis Ludouici Grignani, MDCL (1650), p. 254. (*Parallela prædictorum Deorum repræsentatio*.)

¹⁵³¹ The Journal of Egyptian Archaeology. London, UK: Egypt Exploration Fund. ♦ Vol. II, 1915, p. 62. (Alan H. Gardiner, *D.Litt.* The Nature and Development of the Egyptian Hieroglyphic Writing, pp. 61-75.)

¹⁵³² John Gardner Wilkinson; Samuel Birch. The Egyptians; In the Time of the Pharaohs. Being a Companion to the Crystal Palace Egyptian Collection. To which is added; An Introduction to the Study of the Egyptian Hieroglyphs. By Samuel Birch. London, UK: Published for the Crystal Palace Company by Bradbury and Evans, 1857, p. 191. (*An Introduction to the Study of the Egyptian Hieroglyphs. By Samuel Birch*, pp. [177]-282.) ♦ , nesu-bit or 'He of the sedge and the bee', the name of the Egyptian king's titulary.

¹⁵³³ ATHANASII KIRCHERI [Athanasius Kircher]. OBELISCVS PAMPHILIVS, HOC EST, INTERPRETATIO Noua & hucusque intentata OBELISCI HIEROGLYPHICI. ROMÆ, Typis Ludouici Grignani, MDCL (1650), pp. 283-4. (*LIBER IV. IDEÆ HIEROGRAMMATISMVS IV. De Leone, eiusq; hieroglyphica significatione*, pp. 282-92.)

¹⁵³⁴ The word "dicens [sic]" is a typographical error and must be 'dicens'. ♦ Athanasii Kircheri [Athanasius Kircher]. Sphinx Mystagoga, Sive Diatribe Hieroglyphica. Amstelodami, Ex Officina Janssonio – Waesbergiana. Anno MDCLXXVI (1676), p. 69, "Moifes unde sic dictus" [Why Moses is so called] (*Caput IV. Expofitio Syftematis Hieroglyphice signati Num. 3.*, pp. 68-9.)

the waters, as we are told in Exodus chapter 2. Furthermore Phta in the aforesaid language means God, as though Mophta signifies 'god of the waters'. Kircher evidently links the hieroglyphic sign  with water, and the hieroglyph, in fact, depicts a water surface with waves and has the phonetic value *n*, and three of these lines on top of each other  is the ideogram in *mw*, water, whence the phonetic value *mw*. Most scholars today see the name Moses as a Hebraization of Egyptian , *mes*, child. Kircher refers to Exodus 2:10 where Pharaoh's daughter is quoted saying: "So she called his name Moses, saying, "Because I drew him out of the water."" However, according to modern scholars these words are likely not the explanation of the Hebrew (מֹשֶׁה) Moshé^h, but express the idea that the Egyptian name given by Pharaoh's daughter resembles in sound, and therefore reminds us of the Hebrew verb (מָשָׁה) māshā^h, 'he drew out', which is suggestive of the words spoken by Pharaoh's daughter.¹⁵³⁵ In *Obeliscus Pamphilius*, the sign  has been given a variety of short and long translations connected with water, such as moist; wet; waters; fluid of The Nile; etc.

There have been many speculations on the name and the nature of the creature. I note, for instance, that an English theologian in the 1830s had a theory regarding Kircher's naming. In 1838 a work was published by the Chancellor of York Cathedral Rev. Leveson Vernon Harcourt (1788-1860), entitled *The Doctrine of The Deluge*, a work "Vindicating the scriptural account from the doubts which have recently been cast upon it by geological speculations", and here the Chancellor wrote about water, Indian religion, Kircher and the Mophtha:

*Prayers are offered to water, as the element from which the three worlds proceeded, as in the following instances: "Water, thou dost penetrate all beings; thou dost reach the deep recesses of the mountains; thou art the mouth of the universe, and thou art light, taste, and the immortal fluid." "Salutation to the regent of water; past are the fetters of Varuna; water mother of worlds, purify us." The Om of the Hindoos may be recognised in Omphis, an Egyptian name for Osiris, and therefore probably the same as Mophta, the genius of the waters; for Kircher affirms, that confounding Osiris with Neptune, the Egyptians believed him to be the Ocean. Omphis is the name of an Indian river in Quintus Curtius, which Diodorus Siculus calls Morphis.*¹⁵³⁶

Harcourt made widely use of Champollion's *Lettre a M. Dacier* and noted that the researches of Kircher into Egyptian hieroglyphics fell far short of modern discoveries, and sometimes not to be trusted, but he found some of Kircher's ideas useful. Another English theologian Rev. Edward Murray (1798-1852), had in 1836 written about Kircher:

*even when he erred, his errors seem to have arisen rather from too great a scope of theory, than from any want of knowledge*¹⁵³⁷

¹⁵³⁵ Dr. Ernest Klein. *A Comprehensive Etymological Dictionary of the English Language*. (First edition in one volume) Amsterdam: Elsevier Publishing Company, 1971, p. 477.

¹⁵³⁶ Leveson Vernon Harcourt. *The Doctrine of The Deluge; Vindicating the Scriptural Account From the Doubts Which Have Recently Been Cast Upon It By Geological Speculations*. 2 vols. London, UK: Printed for Longman, Orme, Brown, Green and Longmans, 1838. ♦ Vol. I, p. 195, + notes. (*Chap. VIII. Orion*, pp. 181-231.)

¹⁵³⁷ Rev. Edward Murray. *Enoch Restitutus; Or, An Attempt To Separate From The Books Of Enoch The Book Quoted By St. Jude*. London, UK: Printed for J. G. & F. Rivington, 1836, p. 113. (*Chapter II. External Evidence of the existence of these Books prior to the Christian Æra*, pp. 105-208.) ♦ Rev. Edward Murray (1798-1852). English author and inventor, Vicar of Stinsford, and Chaplain to the Bishop of Rochester.

Nonetheless, if the lion-shaped sacred Mophtha had the meaning and importance that Kircher gave it he should perhaps have asked himself why the hieroglyph not was found more frequently on the obelisks!

As to Kircher's Latin "*Mophtha*", I make the discovery that a French book written some twenty-five years prior to his birth happens to use the word in the book's Latin version. The book *Les Six livres de la République* (Six books of the Republic), was written by the French jurist and political philosopher Jean Bodin (1529/30-1596), and published in 1576.¹⁵³⁸ *Les Six livres de la République* is Bodin's main work, and it appeared in a Latin version as *De Republica Libri Sex* in 1586 and was undoubtedly a book that Kircher read owing to its fame and Latin translation. An English version also appeared in 1606.¹⁵³⁹ The book, which is the first modern attempt to create a complete system of political science had an immense influence all over Europe and won Bodin immediate fame. Bodin gave a theory of sovereignty that views the state as the ultimate source of law in a given territory. As to the "*Mophtha*" the Latin version contained the following lines:

*Diximus antea Turcarum et Arabum principes in singulis imperijs etiamnum Mophtas pontifices maximos præcipuis honoribus colere et observare, et eorum quæ in iure maxima sunt, maximèque ambigua summam ad illos deferre.*¹⁵⁴⁰ [Transcription with abbreviations expanded to their full form and modern typography]

– "We said before the Turkish and Arabian princes yet in all their kingdoms and empires, to honour and observe their Mufties [Latin "*Mophtas*"], or high Bishops, with the greatest honour and respect possibly to be given unto them, still referring unto them the greatest and most doubtful questions of their law, to be by them decided."¹⁵⁴¹ [From the English 1606 edition. Written with modern typography.] The French 1576 first edition mentioned the "*Muphti*":

*comme le Muphti grād Pontife en Turquie*¹⁵⁴²

– as the Mufti, great Pontiff in Turkish. Another edition in French published the year after, in 1577, had "*Mupthi*" instead of "*Muphti*":

*comme le Mupthi grand Pontife en Turquie*¹⁵⁴³

¹⁵³⁸ JEAN BODIN. LES SIX LIVRES DE LA REPUBLIQUE DE I. BODIN ANGEVIN. A Monseigneur du Faur, Seigneur de Pibrac, Conseiller du Roy en son Conseil privé. A PARIS, Chez Jacques du Puys, 1576.

¹⁵³⁹ THE SIX BOOKES OF A COMMON-WEALE. Written by I. Bodin; a famous Lawyer, and a man of great Experience in matter of State. Out of the French and Latine Copies, done into English, by Richard Knolles. London, UK: Impensis G. Bifhop, 1606.

¹⁵⁴⁰ IO. BODINI. DE REPUBLICA LIBRI SEX, LATINE AB AVTORE REDDITI, MVLTQVAM ANTEA LOCVPLETIORES. PARISIIS, Apud IACOBVM DV-PVYS, MDLXXXVI (1586), pp. 353-4. (*LIBER TERTIVS. De ordinibus civium. Cap. VIII*, pp. 348-65.)

¹⁵⁴¹ The text from the 1606 English version: THE SIX BOOKES OF A COMMON-WEALE. Written by I. Bodin; a famous Lawyer, and a man of great Experience in matter of State. Out of the French and Latine Copies, done into English, by Richard Knolles. London, UK: Impensis G. Bifhop, 1606, p. 393. (*The Third Booke. Chap. VIII. Of the orders and degrees of citifens*, pp 386-405.) • Also written in the margin: "*The great honor the Turkijh and Arabian princes do vnto their Mufties or high preifts.*" • Ibid.

¹⁵⁴² JEAN BODIN. LES SIX LIVRES DE LA REPUBLIQUE DE I. BODIN ANGEVIN. A Monseigneur du Faur, Seigneur de Pibrac, Conseiller du Roy en son Conseil privé. A PARIS, Chez Jacques du Puys, 1576, p. 738. (*LIVRE SIXIESME. CHAP. VI*, pp. 727-59.)

¹⁵⁴³ JEAN BODIN. LES SIX LIVRES DE LA REPUBLIQUE DE I. BODIN ANGEVIN. A Monseigneur du Faur, Seigneur de Pibrac,

As to Muphti instead of Muphti, in Greek there is a phonological rule which demands that an aspirated consonant must be followed by another, so that 'ph' (which is one letter) must be followed by 'th'. If however an original word from another language is transliterated into Greek, the rule is not always applied, hence the different spellings. And therefore can Kircher's Mophta and Momphta also be transliterated both as Mophtha and Mophta, Momphta and Momphta. I have chosen to use Mophtha and Momphta consistently in all translations. The various editions of *Les Six livres de la République* varied widely, and a new corrected and augmented French edition published in 1580 had in fact "Mophti":

*le Mophti est le grād Pontife.*¹⁵⁴⁴

– the Mufti is the great Pontiff. And, as seen above, so did Kircher transcribe his "Mophta" into Coptic as Ⲙⲟⲫⲧ (Mophti) – a word not included in his Coptic grammar and lexicon *Lingua Aegyptiaca Restituta* (The Egyptian Language Restored), which he published in 1643, seven years before the publication of *Obeliscus Pamphilius*.¹⁵⁴⁵ The English 1606 translation of *Les Six livres de la République*, *The Six Bookes of a Common-Weale*, explained about the "Muphti":

*So the Great Bishops, whome the Turkes call their Muphti, hath himselfe alone the expounding or declating of the doubts arising of the obscure laws, especially when question is betwixt the written Law and Equitie it selfe.*¹⁵⁴⁶ [Written with modern typography.]

Mufti – the normal spelling in modern English – means an expounder of Mohammedan law (Arab. مفتى muftī), but in the Ottoman Empire the title was restricted to the official head of religion of the state, the Grand Mufti, mufti-kadleshkip. I have not seen the Latin rendering of mufties as "Mophtas" in other places than in Bodin's work. To find it written in this way in Latin is significant since the normal spelling was either Muphtis; Mophtis or Mophti, as seen in a compilation of descriptions of the habits and customs of the Asian and Arabic countries published in the 1630s:

*Supremum dignitatis gradum obtinet Muphtis, vel Mophtis, aut Mophti. Is enim reliquorum est Princeps, et veluti Catholicorum summus Pontifex, sacrorum Rex, ac summus juris Mahometæi Iudex : qui ut in alios sui ordinis summam posestatem [sic] habet, sic Ecclesiastica solus gubernat : quibus nec Imperator ipse, nec supremi Vizires, nec Bassæ cæteri se immiscent.*¹⁵⁴⁷ [Transcription with abbreviations expanded to their full form and modern typography]

Confeiller du Roy en fon priué Confeil. [No place, no publisher], MDLXXVII (1577), p. 1072. (*LIVRE SIXIESME. CHAP. VI*, pp. 1057-1102.)

¹⁵⁴⁴ JEAN BODIN. LES SIX LIVRES DE LA REPUBLICQUE DE I. BODIN ANGEVIN. A Monseigneur du Fair, Seigneur de Pibrac, Confeiller du Roy en fon Confeil priué, & President en la Cour de Parlement à Paris. Reueuë, corrigée & augmentée de nouveau. A LYON, par Jacques du Puys, MDLXXX (1580), p. 329. (*LIVRE TROISIEME. CHAP. VI*, pp. 314-29.)

¹⁵⁴⁵ For *Lingua Aegyptiaca Restituta*, see note¹⁵⁹¹ below.

¹⁵⁴⁶ The text from the 1606 English version: THE SIX BOOKES OF A COMMON-WEALE. Written by I. Bodin; a famous Lawyer, and a man of great Experience in matter of State. Out of the French and Latine Copies, done into Englilh, by Richard Knolles. London, UK: Impenlis G. Bilhop, 1606, p. 769. (*The Third Book.Chap. VI. Of the three kinds of Iuftice, ...*, pp 755-94.)

¹⁵⁴⁷ The word "posestatem [sic]" is a typographical error and the word intended is 'potestatem' • *Gabriel Sionita & Johannes Hesronita; Christophori Richerii; et al. Arabia, seu Arabum vicinarumq; gentium Orientalium leges, ritus, sacri et profani mores, instituta et historia. Amsterdami. Apud Guiljelmum et Ioannem Blaeu, 1635, pp. 143-4.*

– The Muphtis, or Mophtis, or Mophti, holds the highest degree of rank. For he is the leader of the rest, and, like the Pope of the Catholics, the supreme high priest, and is also the supreme judge of Islamic law. He has supreme power over others of his rank, and alone controls ecclesiastical affairs. Neither the emperor himself, nor the highest-ranking viziers, nor the other bashaws^[1548], meddle in these matters.

Kircher probably knew another of Jean Bodin's books. Bodin, who was a nominal Catholic, published in 1580 an influential work on sorcery and the witchcraft persecutions, *De la démonomanie des sorciers*¹⁵⁴⁹, On the Demon-Mania of Witches, and where he, among other things, denounced the works of the German Humanist and theoretician of magic Heinrich Cornelius Agrippa (1486-1535/36), whom he referred to as the "Master Sorcerer", and wrote in extreme terms about procedures in sorcery trials, opposing the normal safeguards of justice and asserted that not even one witch could be erroneously condemned if correct procedures were followed since rumours about sorcerers were almost always true – and according to his political and demonological theories should the witch-hunt be developed and improved and the witches put to death since witches were disloyal to the monarchy and to God.¹⁵⁵⁰ Bodin was at the time of the publication first president of the Court of Parliament of Paris. The book appeared in some twenty-three editions and was translated into German, Italian and Latin, but, strangely enough, not into English. It became like *Les Six livres de la République* intensively studied all over Europe and, for instance, in the Kingdom of Denmark and Norway where the greatest number of witches put to death appeared during the reign of the Lutheran King Christian IV (1577-1648), who succeeded to the throne a few years after the book's publication. The witchcraft trials reached a peak in Denmark after the king had issued a 'Decree concerning Sorcerers and their Accomplices' in 1617.¹⁵⁵¹ Nevertheless, a few years before the birth of King Christian IV something had taken place in Denmark, which heralded a new scientific era. The Danish astronomer, astrologer and poet Tycho Ottesen Brahe (1546-1601), observed in November 1572 a supernova or exploding star in the constellation Cassiopeia. Tycho Brahe thought that the star, which became equal to Venus in brilliance and could be seen in daylight, was a new star and therefore named it "*Noua stella*", the new star, in a small publication published in 1573, and he saw it as a sign of the Day of Judgement.¹⁵⁵² Brahe's observation was a blow to the old school, which believed in the immutability of stars. As seen on the engraving in Chapter 7 showing a portrait of Johannes Meursius from 1614 Meursius had his motto written in Latin following after a star and arching

(*Christophori Richerii. De moribus atque institutis Turcarum Arabum, aliarumque, quæ Mahumedem sequuntur, gentium*, pp. 81-195. ♦ CAPVT VII, pp. 143-50.)

¹⁵⁴⁸ Bashaw (obsolete form 'Bassa'), the earlier form of the Turkish title Pasha – the honorary title given formerly to officers of high rank.

¹⁵⁴⁹ DE LA DÉMONOMANIE DES SORCIERS. A Monseigneur M. Chrestofle de Thou Cheualier Seigneur de Cæli, premier Prefident en la Cour de Parlement, & Confeiller du Roy en fon priué Confeil. PAR I. BODIN ANGEVIN. A Paris, Chez Iacques du Puys, MDLXXX (1580).


¹⁵⁵⁰ For this, see, e.g.: *Pennethorne Hughes. Witchcraft*. London, UK: Longmans, Green and Co., 1952. ♦ The first translation of *De la démonomanie des sorciers* into English: *Jean Bodin. On the Demon-Mania of Witches*. Translated by Randy A. Scott with an Introduction by Jonathan L. Pearl. Toronto, Canada: CRRS Publications; Centre for Reformation and Renaissance Studies; Victoria University in the University of Toronto, 1995.

¹⁵⁵¹ See: *Brian P. Levack. The Witch-Hunt in Early Modern Europe*. Third Edition. Harlow, UK: Pearson Education Limited, 2006, p. 177. (*The Dynamics of Witch-Hunting. The Preconditions*, pp. 176-88.)

¹⁵⁵² *Tychonis Brahe, Dani. De nova et nullius ævi memoria prius visa stella, iam pridem Anno à nato Christo 1572, menfe Novembrj primùm confpecta, contemplatio mathematica. Cui, præter exactam eclipsis lunaris, &c, &c. Hafniæ [Copenhagen], IMPRESSIT LAVRENTIVS Benedictj, 1573.*

over his head: "★ ÆTERNITATEM · COGITA.", which may be rendered as 'Meditate on eternity.'¹⁵⁵³

In 1600 the German mathematician, astronomer and astrologer Johannes Kepler (1571-1630), became an assistant to Brahe in Prague at the court of the Holy Roman Emperor Rudolph II (1552-1612), and after Brahe's death continued his astronomical work and became Imperial Mathematician. Kepler studied another supernova in the constellation Ophiuchus vel Serpentarius, the Serpent-holder, first observed in the autumn of 1604 by his Polish assistant Joannes Brunowskii Bohemus.¹⁵⁵⁴ 'Tycho's Star' together with 'Kepler's Star' was evidence of the mutability of the stars. As mentioned, Bodin's *De la démonomanie des sorciers* was much read and Europe wrapped up in witch-hunt in these years, and in 1617 Kepler's mother Katharina Kepler, née Guldenmann (1547-1622), was accused of witchcraft and imprisoned in 1620, but released the following year thanks in part to the extensive legal defence drawn up by her son.¹⁵⁵⁵ Regarding Cornelius Agrippa, it is remarkable that although his works were banned by the Church in Rome his name appears in the Catalogue of Authors in *Oedipus Aegyptiacus*, as well as in several other works by Kircher, and Kircher managed to get away with it as he did with other authors who were banned!¹⁵⁵⁶ To the best of my knowledge, Kircher does not refer to Bodin anywhere in his published works, but he had, to all appearances, studied some of his works like the rest of the learned Europe had at that time.

At the time of Kircher Egypt had become a vassal state of the Ottoman Empire, which had reached its zenith in the reign of Suleiman the Magnificent (r. 1520-1566), and was the Turkish Empire extending from Hungary to Mesopotamia and thence south westward to Egypt, Tunis, Tripoli, and Algiers. Four times the hieroglyph , the recumbent form of the lion, is found depicted from the Pamphilian Obelisk in *Obeliscus Pamphilius*, and one time the glyph is seen with a human head (i.e. a sphinx).¹⁵⁵⁷ Kircher has in all five places chosen Mophtha instead of Momphta in his translation! Was Kircher's choice of Mophtha as the main form in *Obeliscus Pamphilius* deliberately done, or was it just a strange coincident that the word spelled Mufti? Took Kircher inspiration from Bodin in the formation of "Mophtha", and was the sacred Mophtha hinting at Islamic Constantinople and its Grand Mufti, and perhaps an artful way to send a message to his censors, who probably must have known the meaning of the Latin term "Mophtha", hoping to get away with writing some 650 pages on a pagan

¹⁵⁵³ For the engraving printed in Johannes Meursius's *Illuftrium HOLLANDIAE & VVESTFRISIAE*, 1614, see note¹⁰⁶³ above.

¹⁵⁵⁴ See: *Joannis Kepleri. Opera Omnia*. Edidit Dr. Ch. Frisch. 8 vols. Frankofurti A. M. et Erlangae: Heyder & Zimmer, MDCCCLVIII-MDCCCLXXI (1858-1871). ♦ Vol. II. (1859), pp. [575]-750. (*DE STELLA NOVA IN DE SERPENTARII*, pp. [575]-750.)

¹⁵⁵⁵ For this, see: *Max Caspar. Kepler*. Corrected and expanded edition. Mineola, NY: Dover Publications, 1993, p. 240f. (IV. *District Mathematician in Linz 1612-1626 – 6. Kepler's mother's witch trial*, pp. 240-58.)

¹⁵⁵⁶ "Cornelius Agrippa" • *Athanasii Kircheri [Athanasius Kircher]. OEDIPVS AEGYPTIACUS*. 3 vols. Romæ: Ex Typographia Vitalis Mascardi, MDCLII-MDCLIV (1652-4.) ♦ Tomus Secundus, Anno MDCLIII, p. [441.] (*CATALOGVS AVTHORVM, Quorum Lectione profecimus*, pp. [441]-[444].)

¹⁵⁵⁷ *ATHANASII KIRCHERI [Athanasius Kircher]. OBELISCVS PAMPHILIVS, HOC EST, INTERPRETATIO Noua & hucufque intentata OBELISCI HIEROGLYPHICI. ROMÆ, Typis Ludouici Grignani, MDCL (1650).* ♦ P. 505: "16 **Mophtha**"; p. 508: "3 **Mophtha**"; p. 508: (As a sphinx with what appears to be the head of Isis) "14 *Ififormis* 13 **Mophtha**"; p. 536: "15 **Mophtha**"; p. 557: "24 **Mophtha**". ♦ The illustration of the hieroglyphic sign of the recumbent form of the lion, which is printed in the text above, is "3 **Mophtha**", from p. 508 in *Obeliscus Pamphilius*.

subject?¹⁵⁵⁸ And why call it both Mophtha and Momphta instead of only using the latter whose form perhaps more fully reflected the Coptic etymology stated by him, ⲙⲱⲙ [mōm]; ⲙⲱ [mōi]; ⲙⲟⲙ [mom]? In fact, the Mophtha appears a few times as a human figure and also in these cases are the depicted hieroglyphics' translation Mophtha instead of Momphta. Nevertheless, in the book a human figure is depicted made out of the four Coptic letters in ⲙⲟⲩⲥ [mophti], and explained thus:



Figura humana refert Mophtha, vel Momphta, vtrumque enim dicitur, cuius nomen membrorum situ [sic] exprimit; nam, vt recte in fabrica alphabeti mystici diximus, erat Aegyptiorum proprium, statuas eo situ referre, vt Nomen Dei, que inuocabat, exprimeret; quod & hæc præsens figura docet, quæ ⲙⲟⲩⲥ nomen Genij membrorum situ in literas transformati refert; hoc pacto duo brachia cum intermedio spacio ⲙ, Copticum exprimunt; caput o, brachia cum ventre ϕ, pedes denique bifurcatam crucem †, cuiusmodi frequentissimum inter hieroglyphicas notas ostendimus; verùm figuram vide è latere vnà cum resolutione in characteres Copticos factâ.¹⁵⁵⁹ [Transcription with abbreviations

expanded to their full form and modern typography]

– The human form reminds us of the word Mophtha, or Momphta, for both are in use, and the word expresses the location of the limbs; for, as I correctly observed in the creation of the mystic alphabet, it was a custom of the Egyptians that statues should be formed in such a way that each expressed the name of God which it was invoking. This present shape confirms this, because it reminds us of the word ⲙⲟⲩⲥ, which is the name of a spirit, when transformed into letters by the location of the limbs. In this way the two arms with the space in between represent the Coptic ⲙ; the head represents o, the arms with the stomach ϕ, and finally the feet represent the forked cross †, which is of a type that I have demonstrated is very frequent among hieroglyphics. See the shape from the side along with the transformation I have made into Coptic characters. Besides, a few times “Mophtha” is given as translation to other depicted hieroglyphs, thus, what Kircher depicts as a lion’s head but which in fact is a leopard’s head; and the sign ⲙ, a pestle. Furthermore, the vertical version of the hieroglyph ⲙ, a sign which (probably) is a tool for putting bread in the oven also has the translation “Mophtha”. Kircher states that it is a sceptre and explains that its shape resembles the Coptic letter Mi, ⲙ, the initial letter of the word ⲙⲱ (mōi), denoting water, and thus

¹⁵⁵⁸ Vol. III of OEDIPVS AEGYPTIACUS (MDCLIV (1654)), has also the following forms: “Mophtæ” (p. 296); “Mophtæi” (p. 145); “Mophtæam” (p. 137); “Mophtæd” (p. 137); “Mophtæo” (p. 145); ♦ “Momphta” (p. 145); “Momphtæ” (p. 186) ♦ For “Mophtha”, see also: Athanasii Kircheri [Athanasius Kircher]. Ad Alexandrum VII, Pont. Max. Obelisci Aegyptiaci nuper inter Isaei Romani rudera effossi interpretation hieroglyphica. Romæ, Ex typographia Varelij, MDCLXVI (1666), pp. 37; 113. ♦ Athanasii Kircheri [Athanasius Kircher]. Sphinx Mystagoga, Sive Diatribe Hieroglyphica. Amstelodami, Ex Officina Janssonio – Waesbergiana. Anno MDCLXXVI (1676), pp. 33; 58-9; 68-9.

¹⁵⁵⁹ The word “situ [sic]” is a typographical error and must be ‘situm’ (sitū). ♦ ATHANASII KIRCHERI [Athanasius Kircher]. OBELISCVS PAMPHILIVS, HOC EST, INTERPRETATIO Noua & hucusque intentata OBELISCI HIEROGLYPHICI. ROMÆ, Typis Ludouici Grignani, MDCL (1650), p. 471. (INTERPRETATIO. SCHEMATISMVS II. Lateris I. Orientalis. Quomodo Triforme Numen, per adminiftratos Genios in particularia Mundi Orientalis influat?, pp. 469-75.) ♦ P. 475: “14 [...] Mophtha”; p. 481: “14 Mophtha”; p. 481: “17 [...] Mophtha”; p. 511: “27 Mophthæ”; et al. ♦ The illustration from Obeliscus Pamphilius printed in the text above, is also found in Obeliscus Pamphilius on pp. 492 and 530.

a sceptre ruling over water.¹⁵⁶⁰ I note that one sign has a translation, which appears less absurd than most of his other definitions. About the well known ankh-sign, ⚡, symbol of life¹⁵⁶¹, Kircher has written:

⚡ *diffusa vis in totum mundum*¹⁵⁶²

– a power diffused into the entire world. In another place it is translated as “*influxum*”¹⁵⁶³, flowing into/an inward flow. Lastly, it shall be mentioned since both ‘Horus’ and ‘the Star’ happen to be important to the Thelemites, that Kircher has translated the hieroglyph ★, ideogram or determinative in the word *sb3*, star, as “*Horus*”.¹⁵⁶⁴

Let us not forget that although Kircher had a deep interest in ancient Egypt and her knowledge it fundamentally represented blasphemy against his faith and Church. To Kircher the Egyptian gods were probably nothing but a mixture of god, man, and animal, as suggested by the shape of many hieroglyphs, but a very mysterious and interesting mixture that had built a civilization that in several ways exceeded the civilization that he lived in. What Kircher saw was a great civilization built by pagan gods and their worshippers who built larger than any other empire, and possessed knowledge and craftsmanship beyond the understanding of Kircher and his time – it was clearly a threat to his world and its capacity, a world where pagan Egyptian art was placed in the squares of the holy city of Rome, Egyptian religious craftsmanship that exhibited messages in a language, which nobody could decipher. But Kircher found an explanation in that the Hermetic Corpus anticipated the truths of Christianity but believed that Hebrew wisdom preceded Egyptian wisdom and that the former had been absorbed by the ancient Egyptians. It is apparent when studying his many works that he tried to link the roots of his religion to the civilization of ancient Egypt. On the other hand so can Kircher’s impressive ‘knowledge-factory’ also be linked up with the fear of the many strange and unknown things from the past, threats from civilizations which clearly possessed both great knowledge and genius, knowledge that often was unapproachable – that time’s aliens from out of spiritual space, threats and demons in the mind of the Church. By decoding and understanding this ancient knowledge he probably hoped to be able to eliminate the fear it caused and rule over it in the name of the Church.

In *Obeliscus Pamphilius* Kircher tried to restore the lost key to the deciphering of the Egyptian hieroglyphs, and on its publication in 1650 he perhaps thought about that it was 1259 years ago that a key to the reading of the ancient signs possibly had been destroyed by the Christians in Alexandria. The year 391 AD was a turning point in history. The Christian patriarch of Alexandria, Theophilus Alexandrinus (ob. 412), attempted to turn one of Alexandria’s temples into a Christian church. The pagans resisted and there were street-fights and much destruction. Theophilus obtained the approval of the Orthodox Roman Emperor Theodosius the Great (c. 346-395), for closing all the pagan temples, and they incited the Christian mob to destroy the temples, and these included the Serapeum, the Temple of Serapis, where perhaps the last surviving manuscripts of

¹⁵⁶⁰ Ibid., pp. 525-6. (INTERPRETATIO. SCHEMATISMVS III. Lateris tertü Occidentalis, pp. 525-7.)

¹⁵⁶¹ Phonetic value ‘nh’: the verb ‘to live’ and the noun ‘life’.

¹⁵⁶² ATHANASII KIRCHERI [Athanasius Kircher]. OBELISCVS PAMPHILIVS, HOC EST, INTERPRETATIO Noua & hucufque intentata OBELISCI HIEROGLYPHICI. ROMÆ, Typis Ludouici Grignani, MDCL (1650), p. 314. (HIEROGRAMMATISMVS X. De Accipitris hieroglyphica significatione, pp. 308-15.)

¹⁵⁶³ Ibid., p. 499. (INTERPRETATIO. SCHEMATISMVS VI. Lateris primi Orientalis, pp. 496-9.)

¹⁵⁶⁴ Ibid., p. 481 (“18 Horus”). (Conceptus Idealis Lectio; Schematismus III. Lateris I. Orientalis.)

the great Library of Alexandria were kept after its destruction by fire, a destruction which probably took place in 48/47 BC according to the Greek biographer, philosopher, historian, and priest of Apollo at the Oracle of Delphi Plutarch (born AD 46 –died after 119).¹⁵⁶⁵ It is known that the Alexandrian Serapeum housed a part of the library's collection, but it is not known for sure whether these manuscripts still were there in 391 AD, but it may have been the case.¹⁵⁶⁶ The composite god Serapis assimilated the characteristics of Osiris, the Apis bull of Memphis, and the Hellenistic elements of Zeus, Aesculapius and Dionysus. He was a god of corn supply and of the underworld who had been introduced into Egypt under Ptolemy I Soter I (r. 305-282 BC). His main cult shrine was his great temple at Alexandria, a centre of learning famous for its library, the Serapeum library. After the destruction of the temples a number of pagan scholars and philosophers were forced to leave Alexandria.

Kircher wrote on many subjects and published thirty-two Latin folios – most of them published either in Rome or Amsterdam. He lived in Rome for some forty-six years and died there on November 27, 1680, at the age of either 79 or 78 – he was born on May 2 in Geisa (in the district once called Buchonia), in Thüringen, Germany, in either 1601 or 1602, he seems himself to have been uncertain of the year, although he wrote 1602 in his autobiography. Concerning his work on ancient Egypt and its hieroglyphs, in 1632 Emperor Ferdinand II had appointed him as successor of Johannes Kepler as court mathematician in Vienna, but owing to Peiresc's intervention, who wanted him to work on solving the secret of the Egyptian hieroglyphs, and with the help of the Cardinal Legate of Avignon, Francesco Barberini (1597-1679), and the Cardinal's uncle Pope Urban VIII (r. 1623-1644), the order for his transfer to Vienna was rescinded and he went to Rome instead as professor at the Collegio Romano (Roman College) and arrived early in 1634. Regarding the year 1632, in that year a true magician was born, namely the Dutch painter, and innkeeper, Johannes Vermeer (1632-1675), however, two and a half century later a charlatan, Han van Meegeren (1889-1947), appeared in his name and was only exposed thanks to that he sold one of his forgeries to an arch-charlatan! Kircher studied various occult subjects and it has been stated that he was an occultist, but, in my judgement, he was not a true occultist. He also wrote on biological subjects and in spite of the fact that he was a priest believed in the theory of spontaneous generation declaring that in order to produce a crop of serpents it was only necessary to reduce one to powder, and sow the powder in the earth – thus following Aristotle who thought that serpents developed from earth – and he further stated that Noah did not need to take most reptiles and insects into the ark, because these animals could have spawned after the flood from putrefactions such as rotting leaves.¹⁵⁶⁷ Kircher built on the theory of abiogenesis, or spontaneous generation, the birth of living beings from lifeless matter, which had been put forward by the Florentine Platonist Marsilio Ficino (1433-99), and the Paduan scientist Fortunio Liceti (1577-1657), and Kircher's writings on abiogenesis provoked intense debates on the issue all over Europe.¹⁵⁶⁸

¹⁵⁶⁵ I have for many years been interested in the Oracle of Delphi and I am preparing a book on the Oracle. • See note⁴⁴²⁸ below.

¹⁵⁶⁶ For the Library of Alexandria and its known history, see, e.g.: *The Library of Alexandria; Centre of Learning in the Ancient World*. Edited by Roy MacLeod. London, UK: I. B. Tauris, 2004.

¹⁵⁶⁷ See: *ATHANASII KIRCHERI [Athanasius Kircher]*. ARCA NOË, In Tres Libros digesta. Amstelodami [Amsterdam], Apud Joannem Janssonium à Waesberge. Anno MDCLXXV (1675). • *ATHANASII KIRCHERI [Athanasius Kircher]*. MUNDUS SUBTERRANEUS; In XII Libros digestus. 2 vols. Amstelodami [Amsterdam], Apud Joannem Janssonium à Waesberge, & Viduam Elizæi Weyerstraet, MDCLXV (1665). • For spontaneous generation, see also note¹⁶⁶² below.

¹⁵⁶⁸ *Fortunis Licetus Genvensis [Fortunio Liceti]*. DE SPONTANEO VIVENTIVM ORTV. Libb: Quatuor. Vicetia [Vicenza],

Also, in 1558 had the Neapolitan renaissance scholar Giambattista Della Porta (1535?-1615), published the work *Magiae Naturalis*¹⁵⁶⁹ in four books, a work that was enlarged to twenty books a few decades later, and which appeared translated into English in 1658 as *Natural Magick*¹⁵⁷⁰, and here in "The Second Book of Natural Magick: Shewing how living Creatures of divers kinds, may be mingled and coupled together, that from them, new and yet profitable kinds of living Creatures may be generated" Della Porta wrote about what Classical scholars and others had stated in their works on this subject. Paragraphs of the chapter had the following suggestive headlines [written with modern typography]: "Mice are generated of putrefaction"; "Frogs are wonderfully generated of rotten dust and rain;"; "Red Toads are generated of dirt, and of womens flowers."; "Serpents may be generated of mans marrow, of the hairs of a menstruous woman, and of a horse-tail, or mane."; "How a Scorpion may be generated of Basil."; "Creatures that lives but one day, bred in vineger;"; "Pyrigones be generated in the fire;"; "Salamander is generated of the water;"; "Bees are generated of an Ox."; "That Wasps are generated of an Horse;"; "Drones come of Mules"; "The Beetle is generated of the Ass;"; "Of certain Birds, which are generated of the Putrefaction of Plants."; "Birds are generated of putrified wood."; "Of Certain fishes which are generated of putrefaction."; "A strong Indian-dog may be generated of a Tygre [Tiger]"; "The Bactrian Camel is gendred of a Camel and a Swine;"; "A Babe gendred of a Man and a Mare"; "A maiden that was generated of a Man and an Ass;"; "How we may procure either males or females to be generated."; "How to make Horses have white spots on them."¹⁵⁷¹ And at that time people, like today, also wanted fruit without any stones, the only difference is that today such a longing may be termed 'unnatural magic': "Pomegranates and Cherries without any stones;"; "A Cherry-tree may bring forth fruit without any stone within;"; "A Peach without any stone."¹⁵⁷² The theory of abiogenesis in fact survived until the days of the French chemist and father of bacteriology Louis Pasteur (1822-1895).

Back to the sacred Mophtha and Islamic Constantinople – in 1625 Richard Montagu (1577-1641), a Bishop of the Church of England wrote:

Again; For the Number of the Name of the Beast: Whether we take 666 for the Number of the Name of a Man, or for the Number of the time assign'd when he should rise? The Time of Mahomet's rising in the East against Christ, and the Roman Empire, was the sixth Century; and Jerusalem was taken in by Homar, Successor unto Mahomet, near about the Year 666. The name of Mahomet also, written in Greek (that Tongue in which St. John wrote, and to which he had Reference) doth make up that Number unto an Hair, as well as λατεινος [signifies 'the man of Latium', 'the man of Rome; 'the Latin state'¹⁵⁷³], so much insisted upon; thus:

Apud Franciscum Bolzeiam, MDCXVIII (1618).

¹⁵⁶⁹ Io. Baptista Porta Neapolitano [Giambattista della Porta]. MAGIAE NATVRALIS, Sive De Miraculis Rerum Naturalium, Libri IIII. Neapoli: apud Matthiam Cancer, MDLVIII (1558).

¹⁵⁷⁰ John Baptista Porta. NATURAL MAGICK; In Twenty Books. London, Printed for Thomas Young, and Samuel Speed, 1658. (*The Second Book of Natural Magick: Shewing how living Creatures of divers kinds, may be mingled and coupled together, that from them, new and yet profitable kinds of living Creatures may be generated*, pp. 26-57.)

¹⁵⁷¹ Ibid.

¹⁵⁷² Ibid., p. 88. (*The Third Book of Natural Magick: Which delivereth certain precepts of Husbandry and sheweth how to intermingle sundry kinds of Plants, and how to produce new kinds*, pp. 58-110.)

¹⁵⁷³ For the meaning of λατεινος, Lateinos, see: Thomas Bell. The Standard of the Spirit lifted up against the Enemy coming in like a Flood. Being the Substance of Several Sermons, Preached from ISA. lix. 19 on the late alarming progress of Popery. Glasgow: Printed by William Smith, for the Author, MDCCLXXX (1780), p. 46f. (*Part I., Sect. III., That the Pope of Rome is the Enemy, proved from the Number of the Beast*, Rev. xiii. 18, pp. 44-52.) • Thomas Bell (1733-1802). Scottish influential Relief Church minister in Jedburgh. • For the originator of the word λατεινος and its numerical value 666, see note⁴⁰⁹⁴ below.

40. 1. 70. 40. 5. 300. 10. 200.

M α ο μ ε τ ι ζ.

in all 666. [...] *The Turkish Mahometans of these Days, and so the Saracens of Old, are the grand profefs'd Enemies of Christians, Christianity, Christ, qua tales [as such]: For that Name, that Profession, that Religion, they make War against; hate, detest, persecute Christians with all Hostility; calling themselves interim Musulmans, that is, the right believers. So that Religion is openly pretended for their Hostility.*¹⁵⁷⁴ [Written with modern typography.]

Kircher had probably seen the same calculation of Mohammed's name as given by Richard Montagu in an influential work on numbers published by the Italian ecclesiastic, mathematician and philosopher Pietro Bongo in 1591.¹⁵⁷⁵ The book entitled *Numerorum Mysteria* (The Mysteries of Numbers), stated in a chapter on the number DCLXVI (666):

[...] *Hic idem numerus reperitur in nomine Maometis, per litteras Græcas hunc numerum referens.*

M 40. A 1. O 70. M 40. E 5. T 300. I 10. Σ 200. [= DCLXVI]

*Hinc colligunt huius sententiæ assertores Maometem esse in persona Antichristum aut saltem regni Antichristi conditorem.*¹⁵⁷⁶ [Written with modern typography.]

Kircher does not mention Bongo's work, a work which he of course must have known, but, unlike some of his contemporaries, he seldom gave specific references to his sources. In *Arithmologia sive De abditis Numerorum Mysterijs*, (Arithmology or on the Hidden Mysteries of Numbers), which Kircher published in 1665, is a list of twelve words each adding to 666, and the twelfth is:

¹⁵⁷⁴ Richard Mountague. Appello Caesarem: A Just Appeale From Two Unjust Informers. London, UK: Printed for Matthew Lownes, 1625. (Chap. V. p. 149, &c.) ♦ The above quoted from: A Specimen of the Spirit of the Dissenting Teachers In their Sermons lately preach'd at Salters-Hall; or Some Remarks upon Mr. John Barker's Sermon against Popery, preach'd Jan. 9, 1734-5. And Mr. S. Chandler's Sermon upon the Notes of the Church, preach'd Jan. 16, of the Same Year. To which is added, by way of Appendix, The Doctrine of Fathers of the first six Centuries concerning the Blessed Sacrament of the Eucharist; gather'd from innumerable Passages, translated with the utmost Fidelity from their genuine Works. By Philalethes. London, UK: Printed for Thomas Meighan, MDCCXXXVI (1736), p. 221. (Appendix – An Extract out of Bishop Mountague's Appeal (Chap. V. p. 149, &c.) concerning Mahomet: Offer'd to the Consideration of Mr. Chandler, and of the Author of the Dissertation on 2 Thess. ii., pp. 220-6.)

¹⁵⁷⁵ Pietro Bongo (Petrus Bungus), d. 1601. Italian ecclesiastic, mathematician and philosopher, born in Bergamo. His magnum opus was *Numerorum Mysteria* but he had also published a work in 1585 on the numbers from I to IX, *Mysticae Numerorum* (Bergamo, DMLXXXV). ♦ Kircher could also have seen the linking of "MAOMETIS" with the number 666 in a note to an annotated edition of the works of the Church Father Irenaeus Lugdunensis (ob. c. 202), Bishop of Lugdunum in Gaul (then a part of the Roman Empire, now Lyons in France), published in Paris in 1576: *Irenaeus ; F. Francisci Feu-ardenty; D. Iacobi Billij. Divi Irenaei episcopi Lugdunensis, et martyris, Aduersus Valentini, et similibus Gnosticorum haereses, libri quinque : etc., etc., etc. Parisiis : apud Sebastianum Niuellium via Iacobaea sub ciconiis, MDLXXVI (1576), p. 372. (CAPVT XXX. Annotationes, 8.) ("...siquidem octo litere nominis huius MAOMETIS, sine MAOMETIS uti scribunt Euthymius, Zonarras & Cedrenus, conficiunt numerum 666."* [Written with modern typography.]

¹⁵⁷⁶ *Petri Bungi Bergomatis. NVMERORVM MYSTERIA. Opus maximarum rerum doctrina, et copia refertum: In quo mirus in primis, idemque perpetuus Arithmeticae Pythagoricae cum Divinae Paginae Numeris consensus, ex abditis plurimarum disciplinarum sontibus hausta, multiplici ratione probatur. Bergomi [Bergamo], Typis Comini Venturæ. MDXCI (1591), p. 629. (DE NVMERO DCLXVI, pp. 623-33.) ♦ For Mohamed, see note⁴¹⁰⁰, note⁴¹⁰¹ and note⁴¹¹⁵ below.*

$$MAOMETIS ["Mahumed"] 40+1+70+40+5+300+10+200 = 666^{1577}$$

The calculation of Mohammed's name as 666 also appeared in a Spanish book published in 1618, *CORONICA DE LOS MOROS DE ESPAÑA*, Chronicle of the Moors of Spain, written by the Dominican friar Jaime Bleda (1550-1622), a member of the inquisitorial court in Valencia, who made use of the calculation in the book's first part entitled 'History of the false prophet Mohammed'.¹⁵⁷⁸ During the Middle Ages it was a prevalent, but erroneous, belief that Mohammed was an apostate Christian, and in the 1210's Pope Innocent III (1160/61-1216), had identified him with the Beast of Revelation in order to rally support for a new crusade, the Fifth Crusade. It had probably pleased the Jesuit Kircher that 'sexcenti sexaginta sex', six hundred and sixty-six, the number, which had been applied both to the Roman Church and the Lutheran Church, by isopsephy also was linked to Constantinople and Mohammedanism. The German theologian and religious reformer Martin Luther (1483-1546), issued in 1542 an annotated German translation of *Confutatio Alcorani* (Confutation of the Qur'an), a harsh attack on Mohammed and the Koran by a Florentine Dominican monk, missionary and travel writer Riccoldo da Monte Croce (c. 1243-1320).¹⁵⁷⁹ In his epilogue to the translation, which was titled "*Verlegung des Alcoran*", Martin Luther went into the question whether the Pope or Mohammed was worse and came to the conclusion that after all the Pope was worse and the real "Endechrist" (Antichrist)!¹⁵⁸⁰ Luther stated that the Little Horn spoken of in Daniel [7:8] betokened Mahomet, and that the Little Horn's eyes meant Mahomet's Alcoran, or Law, wherein he ruled. Riccoldo da Monte Croce had according to his own account gone in quest of knowledge to "Babylon, that beautiful city of the Saracens," and here he had learnt Arabic and been inured in the evil ways of the Saracens (Mohammedans), and when he had safely returned from his travel he set about combating them. Many words were counted in

¹⁵⁷⁷ *Athanasii Kircheri* [Athanasius Kircher]. *Arithmologia sive De abditis Numerorum Mysterijs...* . Romæ: Ex Typographia Varesij, MDCLXV (1665), p. 17. ("Ἰσοψηφία seu Refolutio in numeros." CAPVT III. De Ἰσοψηφία Numerorum, pp. 12-8.) • See also note⁴¹⁰⁰, note⁴¹⁰¹ and note⁴¹¹⁵ below.

¹⁵⁷⁸ JAYME BLEDA. *CORONICA DE LOS MOROS DE ESPAÑA*. Con Licencia, En Valencia, en la Impresion de Felipe Mey. Año 1618, p. 14. (*LIBRO PRIMERO. HISTORIA DEL FALSO PROFETA MAHOMA...* Capit IIII, pp. 12-5.) • On Bleda and Mohammed, see, e.g.: *Grace Magnier*. Pedro de Valencia and the Catholic Apologists of the Expulsion of the Moriscos: Visions of Christianity and Kingship. Leiden: Brill, 2010, p. 160f. (*CHAPTER FOUR. Guilt by Association: Anti-islamic Invective*, pp. 137-72.)

¹⁵⁷⁹ *Confutatio Alcorani* was written by Riccoldo da Monte Croce c. 1320 and translated into Greek in 1385. It was first published in Latin in Seville in 1500 as: *Riccoldus Florentinus* [Edited by Antinio de la Peña]. *Improbatio Alcorani, seu libellous contra legem Sarracenorum*. Seville: Stanislaus Polonus, 1500. • Riccoldo's Latin original remained unpublished. • Luther's annotated translation, which was based on a Latin translation of the 1385 Greek translation, was published in Wittenberg in 1542 as: *Verlegung des Alcoran*; Bruder Richardi Prediger Ordens Anno 1300. Verdeudschdt durch D. Mar. Lu. Gedruckt zu Wittenberg: Durch Hans Lufft, MDXLII (1542) • Dominicans literally means the 'preacher monks' – the Order of the Preachers. • The Qur'an was translated into French in 1647 by the French orientalist André Du Ryer (c. 1580-1660), Lord of Malezair, and resident for the King of France, at Alexandria. This was the first translation of the Qur'an into a European language. Two years later, in 1649, Du Ryer's translation was Englished by the Scottish writer and Royal Chaplain Alexander Ross (1591-1654). • L'ALCORAN DE MAHOMET. TRANSLATÉ D'ARABE EN FRANÇOIS. PAR LE SIEVR DV RYER, Sieut de la Garde Malezair. A Paris, Chez Antoine de Sommaville, M.DC.XLVII (1647). • THE ALCORAN OF MAHOMET. Tranlated out of Arabique into French; By the Sieur Du Ryer, Lord of Malezair, and Refident for the King of France, at Alexandria. And newly Englished, for the fatisfaction of all that delire to look into the Turkifh vanities. London. Printed, Anno dom. 1649.

¹⁵⁸⁰ For the Pope as Antichrist, see also Thomas Bell's *The Standard of the Spirit lifted up against the Enemy coming in like a Flood* (1780), in note¹⁵⁷³ above.

search of words adding up to 666, and I find it surprising that no one seems to have found Μάκεχ, Macech, Nicetas of Byzantium's Greek spelling of the Arabic 'Makkah', the city Mecca, the birthplace of Mohammed, found in his 9th century attack on Islam – a "barbaric religion" and its "rustic booklet" the Koran, a "forged mythography" – *Comfutatio falsi Libri quem scripsit Mohamedes Arabs* (Refutation of the Book Forged by Mohammed the Arab).¹⁵⁸¹ Nicetas of Byzantium had written the book on the order of the Byzantine Emperor Michael III (r. 842-867), and the book was a tool for the Emperor and the Byzantine Christians to take political action against the Muslims.¹⁵⁸² As to a difference between Mohammedanism and Christianity, the English jurist, historian and orientalist John Selden (1584-1654), stated:

*The Turks tell their People of a Heaven where there is sensible Pleasure, but of a Hell where they shall suffer they do not know what. The Christians quite invert this order, they tell us of a Hell where we shall feel sensible Pain, but of a Heaven where we shall enjoy we cannot tell what. [Written with modern typography.]*¹⁵⁸³

Concerning the Ottoman Empire, I have wondered whether a certain incident related to its expansion can be traced in the composition of what is called the world's most famous painting, the portrait known as the Mona Lisa¹⁵⁸⁴ by the Italian artist and scientist Leonardo da Vinci (1452-1519). The portrait, which was doubtless painted between 1503 and 1506, is thought to be Lisa Gherardini, the wife of a wealthy Florentine silk merchant named Francesco del Giocondo. Mona Lisa's enigmatic smile is famous, and I wonder if it perhaps has to do with a happy marriage and a secured life founded on the wealth of silk trade. I notice that fifty years before Leonardo started painting the portrait an event had taken place that highly influenced the silk trade. Behind Lisa is seen a vast, empty landscape with mountains, a winding road and a bridge, and in this landscape appears also water and what look like waves on an ocean. Is this enigmatic landscape the route to China, the foundation of Francesco del Giocondo's wealth? The Silk Road, the ancient trading route between China and the Mediterranean, had stopped serving as a shipping route for silk fifty years before the portrait was painted when Mohammed II (r. 1451-1481) in 1453 overthrow the last bit of the Byzantine Empire and the last Roman Emperor Constantine XI Palaeologus (r. 1449-1453), and captured Constantinople which did that the silk now had to be transported through another route, and especially by sea. Perhaps the strange appearing of water and waves in the landscape is a reference to the new trading route by sea to China. Finally, it shall be mentioned that Crowley mentioned Mona Lisa's smile as "*the mysterious triumph*" in *Diary of a Drug Fiend*.¹⁵⁸⁵

¹⁵⁸¹ Μ, 40 + α, 1 + κ, 20 + ε, 5 + χ, 600 = 666 • For Μάκεχ, see: J. P. Migne. *Patrologia Graeca*. Tomus CV. Paris: Excudebatur et venit apud J. P. Migne editorem, ..., 1862, p. 729 A. (*Nicetæ Byzantini : Refutatio Mohamedis.*) • Nicetas Byzantios (9th century AD). Writer, philosopher, instructor and patrician.

¹⁵⁸² Daniel J. Sahas. John of Damascus on Islam: The "Heresy of the Ishmaelites." Leiden, Netherlands: E. J. Brill, 1972, p. 77, note1. (*Part Three. Writings: "On the Heresy of the Ishmaelites" – Chapter Five. The Text and its Content*, pp. [67]-98.)

¹⁵⁸³ Table-Talk: Being The Discourses Of John Selden Esq.; Or His Sense Of Various Matters Of Weight And High Consequence Relating Especially To Religion And State. Diftingue Tempora. London: Printed for E. Smith, in the Year MDCLXXXIX (1689), p. 34.

¹⁵⁸⁴ Spelled "Monna Lisa" in modern Italian.

¹⁵⁸⁵ "[...] We understood the changeless ecstasy that radiates from statues of the Buddha; the mysterious triumph on the mouth of Monna Lisa, and the unearthly and ineffable glee of the attitude of Haidée Lamoureux." • Aleister Crowley. *The Diary of a Drug Fiend*. London, UK: W. Collins, 1922, p. 103. (*Book I – Paradiso. Chapter VIII. VEDERE*



The Mona Lisa by Leonardo da Vinci. Current location: Louvre Museum, Paris.

The Pamphilian Obelisk brought from Egypt without epigraph was decorated in Italy with hieroglyphic text praising Emperor Domitian's legitimacy as emperor¹⁵⁸⁶, and on translating the signs written within a cartouche spelling the emperor's name "Domitianus", Kircher wrote:

*Generationis vis benefice, dominio superno infernoque potens, affluxu sacri humoris, ex supernis demissum, augmentat Saturnus fugacis temporis dispositor, et beneficum numen agrorum foecunditatem promovet, in humidam naturam potens.*¹⁵⁸⁷ [Transcription with abbreviations expanded to their full form and modern typography]

– The kindly force of generation, which exercises power both above and below, through the flow of the holy liquor, sent down from the realms above, Saturn the disposer of fleeing time, increases this, and a kindly divine power, which controls moist nature, advances the fertility of the fields. Marvellous nonsense now, but Kircher clearly thought about things. Regarding Domitianus, he was indeed not a "kindly divine power" but he took the titles of Perpetual Censor and Dominus et Deus, Lord and God, and was remembered both by the Senate and the Christians. He was assassinated in AD 96 by a conspiracy, which involved, among others, his wife.

Champollion tells that Kircher's translation of the Pamphilian Obelisk inspired to a new and absurd translation, which was published in Genoa in an essay in 1821, three years before Champollion's famous *Précis du système hiéroglyphique des anciens égyptiens* (Primer of the Hieroglyphic System of the Ancient Egyptians) was published in 1824. The essay stated that the obelisk was a monument of the triumph over the impious, obtained by the worshippers of the most Holy Trinity, and of the eternal word, under the government of the sixth and seventh kings of Egypt, in the sixth century after the Deluge!¹⁵⁸⁸ Regarding the Deluge, in 1650, the same year that Kircher published his book on the Pamphilian Obelisk, and the death year of René Descartes (1596-1650)¹⁵⁸⁹, the Irish Archbishop James Ussher (1581-1651), had published the first part of a chronology, calculations derived from study of the Bible, which stated that the Deluge had started on Sunday, November 30, 2349 B.C. (on the Julian calendar), and that the creation had taken place at the start of the evening preceding the 23rd day of October, 4004 B.C. (on the Julian calendar), and further that Adam and Eve were driven from Paradise on the tenth day of the world, Tuesday, November 1, 4004 B.C. (on the Julian calendar).¹⁵⁹⁰

Kircher started working on the hieroglyphic texts found on the ancient Egyptian and Roman obelisks in Rome and took the pictographic signs to be absolute symbols of particular thoughts.

NAPOLI E POI – PRO PATRIA – MORI, pp. 102-14.)

¹⁵⁸⁶ Caesar Domitianus Augustus. Reigned from AD 81 to 96. (Before becoming emperor: Titus Flavius Domitianus)

¹⁵⁸⁷ ATHANASII KIRCHERI [Athanasius Kircher]. OBELISCVS PAMPHILIVS, HOC EST, INTERPRETATIO Noua & hucusque intentata OBELISCI HIEROGLYPHICI. ROMÆ, Typis Ludouici Grignani, MDCL (1650), p. 499. (INTERPRETATIO. SCHEMATISMVS VI. Lateris primi Orientalis, pp. 496-9.) • See also the references to Champollion's books in note¹⁵²⁸ above.

¹⁵⁸⁸ JEAN FRANÇOIS CHAMPOLLION. PRÉCIS DU SYSTÈME HIÉROGLYPHIQUE DES ANCIENT ÉGYPTIENS, ou, Recherches sur les éléments premiers de cette écriture sacrée, sur leurs diverses combinaisons, et sur les rapports de ce système avec les autres méthodes graphiques égyptiennes. 2 vols. Paris, France : Chez Treuttel et Würtz, Libr., 1824. ♦ Vol. I, pp. 370-1. (Chapitre X. Conclusion, pp. 366-400.) • The 1821 essay was stated as being "Gènes; de l'imprimerie archiépiscopale, 1821." ♦ Ibid., p. 371, note (I).

¹⁵⁸⁹ For Descartes, see note¹⁶⁶⁵ below.

¹⁵⁹⁰ See the English revision of Ussher's work (1650-1654 in Latin, 1658 in English) published in 2003 E.V.: James Ussher. The Annals of the World. Revised and Updated by Larry and Marion Pierce. Green Forest, AR: Master Books Inc., 2003, pp. [17]-19.



Photograph of Piazza Novona in Rome from the 1890s. Seen is the Obelisco Agonale or Pamphilius, which Athanasius Kircher based his study of the ancient Egyptian hieroglyphs on in *Obeliscus Pamphilius*, which was published in Rome in 1650. The obelisk, which got its name from Pope Innocent X, whose original name was Giambattista Pamphili (pope from 1644-1655), originally stood at the Circus of Caracalla. However, Innocent decided to move it to Piazza Navona making it part of the Fountain of the Four Rivers by the Italian sculptor and architect Giovanni Lorenzo Bernini (1598-1680) – the leading artistic personality of his generation in Italy. Kircher and Bernini collaborated in the creation of the fountain whose obelisk was erected in August 1649. © From the author's collection.

Nonetheless, Kircher knew Coptic and had an impression that this last phase of Egyptian somehow was related to the language of the hieroglyphs, something which later proved true. His Coptic grammar and lexicon *Lingua Aegyptiaca Restituta*¹⁵⁹¹ (Egyptian Language Restored) of 1643, which translates the Coptic both in Latin and Arabic, is looked on as the starting point for Egyptian philology. Kircher was a collector and he hoard up a large collection of objects, among other things, Egyptian and Egyptianized artifacts. This collection, which became known as Museo Kircheriano was in 1651 transferred to the Jesuit school where he taught when he first came to Rome, the Collegio Romano founded by the Spanish founder of Society of Jesus, Saint Ignatius of Loyola (1491-1556). The collection was publicly exhibited, and in 1678 a catalogue of the collection was published. Although most of Kircher's conclusions in accordance with modern Egyptology were wrong, Kircher's work created a great and lasting interest in ancient Egypt leading up to Jean-François Champollion's decipherment of the Rosetta Stone, which had been found in 1799.¹⁵⁹² Champollion's announcement of his discovery, Friday, September 27, 1822, marked the beginning of the modern science of Egyptology.¹⁵⁹³ Jean-François Champollion not only deciphered the hieroglyphics but he also based his work on the earlier researches of other scholars – thus he also discovered the difference between ideograms and phonetic complements and established the linguistic connection between Ancient Egyptian and Coptic.

Kircher had made great play with the impressive and majestic hieroglyph of the lion, however, a hieroglyph that played a paramount role in ancient Egypt, namely the unimpressive sign for 'god; diety', ꜥ, plays no great role in Kircher's translations and we find the triple hieroglyph ꜥꜥꜥ ('gods'), which is found one time on the Pamphilian Obelisk translated by him with the meaning of the number 3, apparently read by him as if they represented the figure 1 three times.¹⁵⁹⁴ Jean-François Champollion stated in his *Dictionnaire égyptien en écriture hiéroglyphique* (Egyptian Dictionary in Hieroglyphic Script) that the hieroglyph ꜥ represented a kind of "Hache", axe, and meant "Dieu", god; diety¹⁵⁹⁵ – about the triple hieroglyph ꜥꜥꜥ he wrote, giving its Coptic equivalents, the key to its pronunciation: "ꜥꜥꜥ NEΘHP, NEHTP, les dieux", ꜥꜥꜥ nethēr, nentr, the gods.¹⁵⁹⁶ The hieroglyph ꜥ, *ntr*, neter, god, is today mostly looked upon as a staff wrapped around with strips of fabric in such a way that its upper part could flap in the wind – a vexillum. Some very detailed examples are found carved into the fine white sandstone of the so-called 'White

¹⁵⁹¹ Athanasii Kircheri [Athanasius Kircher]. *Lingua Aegyptiaca Restituta*. Romae: Sumptibus Hermanni Scheus. Apud Ludouicum Grignanum, MDCXLIII (1643).

¹⁵⁹² For a high resolution image of the Rosetta Stone, see: David Sandison. *The Art of Egyptian Hieroglyphics*. London, UK: Hamlyn, 1997, p. 17. (ROSETTA STONE, p. 17.)

¹⁵⁹³ JEAN FRANÇOIS CHAMPOLLION. LETTRE A M. DACIER SECRÉTAIRE PERPÉTUEL DE L'ACADÉMIE ROYALE DES INSCRIPTIONS ET BELLES-LETTRES, RELATIVE A L'ALPHABET DES HIEROGLYPHES PHONÉTIQUES... PARIS : CHEZ FIRMIN DIDOT PÈRE ET FILS, MDCCCXXII (1822). • For Champollion, see note¹⁰², note⁶⁹⁷ and note¹¹⁴¹ above.

¹⁵⁹⁴ ATHANASII KIRCHERI [Athanasius Kircher]. OBELISCVS PAMPHILIVS, HOC EST, INTERPRETATIO Noua & hucufque intentata OBELISCI HIEROGLYPHICI. ROMÆ, Typis Ludouici Grignani, MDCL (1650), p. 481. (*Schematismus III. Lateris I. Orientalis*: "27 ꜥꜥꜥ")(*Idealis Difcurfus Lectio*: "27 triplici influx tres")(*INTERPRETATIO. SCHEMATISMI III. Lateris primi Orientalis Interpretatio*, pp. 476-81.)

¹⁵⁹⁵ Jean François Champollion. *Dictionnaire égyptien en écriture hiéroglyphique*, par J. F. Champollion le jeune ; publiée d'après les manuscrits autographes, et sous les auspices de M. Villemain, Ministre de l'instruction publique, par M. Champollion Figeac. Paris, Chez Firmin Didot frères, MDCCCXLI-XLIII (1841-3.), pp. 345-6. (CHAPITRE PREMIER ; CORPS CÉLESTRES, DIVISIONS GÉNÉRALES DE LA TERRE ; INSTRUMENTS des ARTS et des MÉTIERS, 425. ꜥ, p. 345-6.)

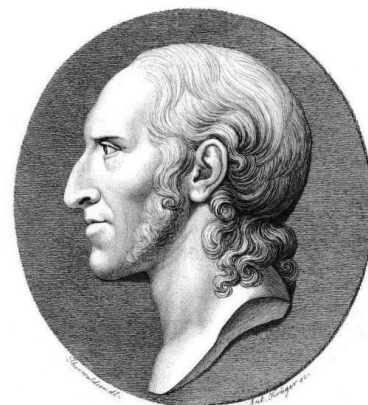
¹⁵⁹⁶ Ibid., p. 350. (ꜥꜥꜥ NEΘHP, NEHTP)

Chapel' of Senwosret I (1971-1928 BCE) in Karnak (Dynasty XII).¹⁵⁹⁷ *ntr*, neter, is mostly translated as 'god', but I notice that Heinrich Brugsch in 1885 saw it as:

*die thätige Kraft, welche in periodischer Wiederkehr die Dinge erzeugt und erschafft, neues Leben verleiht und die Jugendfrische zurückgiebt.*¹⁵⁹⁸

the active power which produces and creates things in regular recurrence; which bestows new life upon them, and gives back to them their youthful vigor¹⁵⁹⁹ – adding that the innate conception of the word completely covers the original meaning of the Greek φύσις, physis, (nature) and the Latin natura.

As to Kircher's view on hieroglyphs as absolute symbols of particular thoughts, something happened in 1800 almost at the same time when the Rosetta Stone was discovered in Egypt. A Danish archaeologist, numismatist, and Coptologist Jürgen (Georg) Zoëga, 'Georgio Zoega', (1755-1809)¹⁶⁰⁰, used science, critical methods and common sense, and he suggested in the folio *De origine et usu Obeliscorum ad Pium Sextum Pontificem Maximum*¹⁶⁰¹ (On the Origin and Purpose of Obelisks to Pope Pius VI) that the study of the hieroglyphs should proceed methodically with careful collection of single hieroglyphic forms. Zoega started counting the symbols available on ancient Egyptian obelisks and other items, and he found 958 different hieroglyphics.¹⁶⁰² He concluded that



Georg Zoëga

¹⁵⁹⁷ See a high resolution image of the triple hieroglyph 𓆎𓆎𓆎 from the 'White Chapel' of Senwosret I (Sesostric I) in: David Sandison. *The Art of Egyptian Hieroglyphics*. London, UK: Hamlyn, 1997, p. [18]. ('White Chapel', pp. [18]-19.)

¹⁵⁹⁸ Heinrich Karl Brugsch. *Religion und Mythologie der alten Aegypter*. Nach den Denkmälern bearbeitet von Heinrich Brugsch. 2 vols. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1885-88. ♦ Vol. I (1885), p. 93. (*Der altägyptische Gottes begriff*. § 35-38, pp. 90-9.)

¹⁵⁹⁹ English translation taken from: E. A. Wallis Budge. *The Papyrus of Ani: A reproduction in facsimile edited, with hieroglyphic transcript, translation and introduction, by Sir E. A. Wallis Budge M.A., Litt.D., Keeper of the Egyptian and Assyrian Antiquities in the British Museum*. Published by Permission of the Trustees of the British Museum. 2 vols. London: The Medici Society, Ltd., 1913. ♦ Vol. I, p. 99. (*Egyptian Ideas about God and the "Gods"*, pp. 99-129.)

¹⁶⁰⁰ For a biography of Zoega written by his friend the Danish classicist and archaeologist Niels Iversen Schow (1754-1830), see: Niels Iversen Schow. *En Beretning Om Afdøde Professor Og Ridder Georg Zoega's Liv Og Fortienester, Især Med Hensyn Til Ældre Litteratur, Archæologie Og Afbildende Kunster*. Særskildt aftryk af Videnskabernes Selskabs - Skrifter. Kiöbenhavn [Copenhagen], Trykt hos Sebastian Popp, 1809. ♦ (Særtryk af Det Kongelige Danske Videnskabernes Selskabs Skrifter, 3. Række, V. 2.) ♦ Also: A. D. Jørgensen. GEORGE ZOEGA. Et Mindeskrift. København: Udgivet af Samfundet til den Danske Litteratur Fremme, 1881. ♦ For his dates and name etc, see: Personalhistorisk Tidsskrift. Holte (Denmark): Samfundet for dansk genealogi og Personalhistorie. ♦ Årgang 108; 1988:1, pp. 56-7. (*To Slægter Zoega; Af Carl Langholz*, pp. 41-73.) ♦ The engraving of "Georg Zoëga" in the text is from: Friedrich Gottlieb Welcker. *Zoega's Leben. Sammlung seiner Briefe und Beurtheilung seiner Werke*. 2 Bde. Stuttgart und Tübingen: In der J. G. Cotta'schen Buchhandlung, 1819. ♦ Erster Theil, frontispiece, facing title page.

¹⁶⁰¹ GEORGIO ZOEGA DANO. *DE ORIGINE ET VSV OBELISCORVM AD PIVM SEXTVM PONTIFICEM MAXIMVM*. Romae, Typis Lazzarinii Typographi Cameralis, MDCCXCVII (1797) [but published 1800].

¹⁶⁰² "Omnes itaque characteres hieroglyphici, quos hactenus ipse inspexi, quosque ab amicis accurate delineatos accepi, numero sunt nongenti quinquaginta et octo." [Written with modern typography.] ♦ Ibid., p. 497. (Sectio IV. *De origine obeliscorum – Caput secundum. Litterarum apud Aegyptios usus et origo*. § III, pp. 463-97.)

this amount was far from enough for the script to be ideographic, i.e. that each symbol should represent a word or idea. Later Champollion observed 864 hieroglyphics and stated that some of them perhaps were duplicates.¹⁶⁰³ Zoega produced the idea that some hieroglyphics might represent, in some measure at least, the sound of language and he coined the term "phonetica"¹⁶⁰⁴, phonetic, for his idea, an idea, which through the Rosetta Stone and Champollion's work proved to be correct. The French Egyptologist Alexandre Moret (1868-1938), who published Ankhefenkhons i's sarcophagi¹⁶⁰⁵, wrote in 1911 E.V. in *Rois et Dieux d'Égypte* (Kings and Gods of Egypt) about Zoega's work:

*Le danois Zoega, allant contre l'idée de Kircher, démontra que les hiéroglyphes devaient le plus souvent représenter des sons, qu'il fallait les étudier comme de simples lettres et qu'on ne devait point s'attendre à trouver dans chaque signe l'expression symbolique d'une langue mystérieuse, véhicule d'idées transcendantes.*¹⁶⁰⁶

[here in Madame Moret's English translation of 1912 E.V.] The Dane, Zoega, opposing Kircher's system, showed that hieroglyphics more often stood for sounds and that they should be regarded as mere letters, instead of each sign being made the symbol of a mysterious language, the vehicle of transcendental ideas.¹⁶⁰⁷

Zoega's first name was Jürgen (Jörgen) but he used Georg instead, and his family name which was written as "Zoëga" he changed in Italy to "Zoega", dropping the diaeresis.¹⁶⁰⁸ It is said that his family descended from a Veronese aristocratic family and that he had the Medici balls in his coat-of-arms – the Medici Family who had provided the Catholic Church with four Popes.¹⁶⁰⁹ His forefather had been forced into exile and became a Protestant. Zoega arrived in Rome in 1781 and two years later, in 1783, he married a young Italian lady, Maria (Mariuccia) Elisabetta Geltrude Petruccioli (1765-1807), the daughter of a Roman painter, and stayed for the rest of his life in Rome. Zoega was born on December 20, 1755, at the village of Daler in South Jutland in the county of Schackenburg and the diocese of Ribe as the eldest son of provst (rural dean) Wilhadus

¹⁶⁰³ JEAN FRANÇOIS CHAMPOLLION. PRÉCIS DU SYSTÈME HIÉROGLYPHIQUE DES ANCIENT ÉGYPTIENS, ou, Recherches sur les éléments premiers de cette écriture sacrée, sur leurs diverses combinaisons, et sur les rapports de ce système avec les autres méthodes graphiques égyptiennes. 2 vols. Paris, France : Chez Treuttel et Würtz, Libr., 1824. ♦ Vol. I, pp. 267-8. (§ III. Nombre des Caractères hiéroglyphiques, pp. 263-8.)

¹⁶⁰⁴ 'Phonetica', NeoLatin from Greek φωνητικός, vocal. ♦ GEORGIO ZOEAGA DANO. DE ORIGINE ET VSV OBELISCORVM AD PIVM SEXTVM PONTIFICEM MAXIMVM. Romae, Typis Lazzarinii Typographi Cameralis, MDCCXCVII (1797) [but published 1800], p. 437f. (Sectio IV. De origine obeliscorum – Caput secundum. Litterarum apud Aegyptios usus et origo. § II, pp. 437-62.) ("Phoneticum genus hieroglyphicorum", pp. 454; 552.)

¹⁶⁰⁵ See note⁵¹⁹ above. ♦ Alexandre Moret was from 1906 E.V. to 1923 E.V. curator of the Musée Guimet in Paris.

¹⁶⁰⁶ Alexandre Moret. *Rois et dieux d'Égypte*. Paris: Libraire Armand Colin, 1911, p. 287. (VIII; LE DÉCHIFFREMENT DES HIÉROGLYPHES, pp. 277-309.)

¹⁶⁰⁷ Alexandre Moret. *Kings and Gods of Egypt*. Translated by Madame Moret. New York, NY: G. P. Putnam's Sons, and London, UK: The Knickerbocker Press, 1912, p. 257. (Chapter VIII. The Reading of Hieroglyphics, pp. 250-81.)

¹⁶⁰⁸ Børge Janssen. Hundrede Aar i Rom: Lidt Historie om "Skandinavisk Forening for Kunstnere og Videnskabsdyrkere": 1830-1930. København: V. Thaning & Appels Forlag, 1930, pp. 100-1. ♦ Personalthistorisk Tidsskrift. Holte (Denmark): Samfundet for dansk genealogi og Personalthistorie. ♦ Årgang 108; 1988:1, p. 56. (To Slægter Zøega; Af Carl Langholz, pp. 41-73.)

¹⁶⁰⁹ Børge Janssen. Hundrede Aar i Rom: Lidt Historie om "Skandinavisk Forening for Kunstnere og Videnskabsdyrkere": 1830-1930. København: V. Thaning & Appels Forlag, 1930, pp. 100-1. ♦ The Medici family's coat-of-arms has five red balls on a gold shield. ♦ The four Popes belonging to the Medici Family are: Leo X (1513-21); Clement VII (1523-34); Pius IV (1559-65); and Leo XI (1605).

[Vilhad] Christian Zoëga (1721-1790), and Henriette Emilie Zoëga, née Clausen (c. 1735-1763).¹⁶¹⁰ His father was a Lutheran, but Zoega converted to Roman Catholicism at his marriage with Maria Petruccioli. Zoega wrote several works, among others the pioneer work *Catalogus codicum Copticorum muni scriptorium qui in Museo Borgiano velitris adservantur*, a catalogue of Cardinal Stefano Borgia's collection of Coptic MSS. and texts of the early Church which was published after Zoega's death, in 1810. The Italian Cardinal Stefano Borgia (1731-1804), who apart from being a theologian also was antiquarian and historian, became Zoega's friend and patron. From his young years Borgia had collected manuscripts, medals and antiques, and his collection, which became the famous private museum of his time, Museo Borgiano, was displayed in his palace at Velletri. In 1800 Zoega published at Rome his magnificent folio *De origine et usu Obeliscorum ad Pium Sextum Pontificem Maximum*, On the origin and use of Obelisks to the Sovereign Pontiff Pius the Sixth, which instead of 1800 had the year 1797 on its title page.¹⁶¹¹ Pope Pius VI (1775-1799), had suggested to him to write the book and had supported his work, but Pius died before its publication. On the Pope's order Zoega started printing his work in 1792. In the next four years the work grew to some 700 printed pages, and in 1797 the work was completed and a thousand copies printed. However, although the title page later bore the year 1797, the book was first published in 1800. The story behind the year 1797 on the title page is that due to the conflict between Rome and the French Revolution Napoleon had invaded Pius's territory in 1796 and forced him to sign a peace treaty in February 1797 at Tolentino. But a riot in Rome the following December led to French occupation of the city in February 1798. Pius was seized by the French and died a prisoner in Valence in France in August 1799. With the support of Pius VI Zoega had written a critical book that almost was a work of reference containing the knowledge of ancient Egypt possessed at that time and with his commentaries. During the conflict Zoega's work had been stored at the printer and only the title page was missing. Pope Pius had died and a new pope, Pius VII, was appointed. The title page was printed and in the autumn of 1800 *De origine et usu Obeliscorum ad Pium Sextum Pontificem Maximum* published – it was wished that the book's dedication should be changed to the new pope but Zoega maintained the old dedication to Pius VI together with the year of the work's completion, 1797. It is both suggestive and a strange coincidence that Pius VI died in France probably only days after that the Rosetta Stone was found by one of Napoleon's soldiers in Egypt while Zoega's work was stored at the printer.¹⁶¹² Zoega died at the age of fifty-three on February 10, 1809, in Rome.¹⁶¹³

Returning to the tarot, in the Cipher MSS. used in the Golden Dawn the tarot trumps are attributed both to the Hebrew alphabet and the twenty-two paths but no direct mention is made of the specific arrangement of Sephiroth and paths used in this linking, but evidently the old 'secret' arrangement in *Oedipus Aegyptiacus* is understood, at least later as Fra. P.'s 1909 E.V. drawing from

¹⁶¹⁰ See: Personalhistorisk Tidsskrift. Holte (Denmark): Samfundet for dansk genealogi og Personalhistorie. • Årgang 108; 1988:1, p. 53; 56. (*To Slægter Zøega; Af Carl Langholz*, pp. 41-73.)

¹⁶¹¹ GEORGIO ZOEGA DANO. DE ORIGINE ET VSV OBELISCORVM AD PIVM SEXTVM PONTIFICEM MAXIMVM. Romae, Typis Lazzarinii Typographi Cameralis, MDCCXCVII (1797) [but published 1800]. • For 1800 instead of 1797, see: *Niels Iversen Schow*. En Beretning Om Afdøde Professor Og Ridder Georg Zoega's Liv Og Fortienester, Især Med Hensyn Til Ældre Litteratur, Archæologie Og Afbildende Kunster. Særskildt aftryk af Videnskabernes Selskabs - Skrifter. Kiöbenhavn [Copenhagen], Trykt hos Sebastian Popp, 1809, p. 47. ♦ (Særtryk af Det Kongelige Danske Videnskabernes Selskabs Skrifter, 3. Række, V. 2.)

¹⁶¹² For the Rosetta Stone, see note¹¹⁴⁰ above.

¹⁶¹³ Personalhistorisk Tidsskrift. Holte (Denmark): Samfundet for dansk genealogi og Personalhistorie. • Årgang 108; 1988:1, p. 56. (*To Slægter Zøega; Af Carl Langholz*, pp. 41-73.)

777¹⁶¹⁴ clearly shows, together with the book's tables. I firmly believe that de Mellet's attribution of the Hebrew alphabet to the tarot trumps took inspiration from the Sephiroth tree published in *Oedipus Aegyptiacus*. Knowing the Sephiroth tree in *Oedipus Aegyptiacus* made it easy to place the tarot trumps in the logical way on its paths, and de Mellet did so and hide the result by publishing it in reverse order thus giving Trump XXI to Aleph and 0 to Tau. Lévi knew what de Mellet had done and commented on it by publishing the right order apart from Trump 0, and the changes given in the Cipher MSS., and he further took the step of revealing the connection between the tarot and the ten Sephiroth and their twenty-two connecting paths, "the thirty-two paths of absolute science". He saw the small cards of the four suits as "*hieroglyphs du tétragramme*"¹⁶¹⁵, hieroglyphics of the Tetragrammaton, and thus attributed them to the ten Sephiroth (the four Aces to Kether, the four twos to Chokmah, etc.), but did not give the attribution of the trumps to their twenty-two connecting paths. After having seen Lévi's refusal to mention the Sephiroth tree in *Oedipus Aegyptiacus* it is no matter for surprise that there seems to be no mention at all of de Mellet anywhere in his works! Crowley wrote in *The Book of Thoth* about Lévi's attributions and his knowledge of the attributions in the Cipher MSS.:

In his works are new presentations by him of the trumps called The Chariot and The Devil. He seems to have understood that the Tarot was actually a pictorial form of the Qabalistic Tree of Life, which is the basis of the whole Qabalah, so much so that he composed his works on this basis. He wished to write a complete treatise on Magick. He divided his subject into two parts – Theory and Practice – which he called Dogma and Ritual. Each part has twenty-two chapters, one for each of the twenty-two trumps; and each chapter deals with the subject represented by the picture displayed by the trump. The importance of the accuracy of the correspondence will appear in due course.

*Here we come to a slight complication. The chapters correspond, but they correspond wrongly; and this is only to be explained by the fact that Levi felt himself bound by his original oath of secrecy to the Order of Initiates which had given him the secrets of the Tarot.*¹⁶¹⁶

*The cipher manuscripts were alleged to date from the earliest years of the nineteenth century; and there is a note to one page which seems to be in the writing of Eliphas Levi. It appears extremely probable that he had access to this manuscript on his visit to Bulwer Lytton, in England. In any case, as previously observed, Levi shows constantly that he knew the correct attributions (with the exception, of course, of Tzaddi – why, will be seen later) and tried to use them, without improperly revealing any secrets which he was sworn not to disclose.*¹⁶¹⁷

The visit to England took place in the spring and summer of 1854, some two years before *Dogme et rituel de la haute magie* appeared in complete form.¹⁶¹⁸

¹⁶¹⁴ See note¹⁴²⁵ above.

¹⁶¹⁵ *Éliphas Lévi* [Alphonse Louis Constant]. *Dogme et rituel de la haute magie*. 2 vols. Paris : Germer Baillière, libraire-éditeur, 1856. Tome Premier, p. 230. (10 ♀ K. LA KABALE, pp. 221-34.) ♦ Translated into English (in 1896) as: *Transcendental Magic: Its Doctrine and Ritual*. Transl. by A. E. Waite. Revised edition. London, UK: William Rider, 1923, p. 101. (X ♀ K. THE KABALAH, pp. 95-103.)

¹⁶¹⁶ *The Master Therion* [Aleister Crowley]. *The Book of Thoth. A short Essay on the Tarot of the Egyptians*. The Equinox. Volume III., No. V. London: O.T.O., 1944, pp. 5-6. (Reprinted, New York, NY: Samuel Weiser, Inc., 1969.)

¹⁶¹⁷ *Ibid.*, pp. 6-7. (Reprinted, New York: Samuel Weiser, Inc., 1969, *ibid.*) • Edward George Earle Bulwer Lytton, first Baron Lytton (1803-1873). English novelist, poet, playwright, politician and initiate. He was educated at Cambridge where he had entered Trinity College in 1822 but shortly afterwards moved to Trinity Hall.

¹⁶¹⁸ For Lévi's account of the visit, see: *Éliphas Lévi* [Alphonse Louis Constant]. *Dogme et rituel de la haute magie*. 2

The Sephiroth tree published in *Oedipus Aegyptiacus* is thus a key document in Western occult science¹⁶¹⁹, and a document given to all by Crowley's publication of 777, and it further happens to play an unexpected role in *Liber L vel Legis*, which makes it a unique treasure! My discussion in this chapter mainly leads up to demonstrate and define the arrangement of Sephiroth, paths, and letters used by Fra. P., before as well as under the Cairo Working, with regards to both the Kabbalah and the Tarot. But why is this important to demonstrate and define? Since during the Cairo Working Fra. P. received a gift of infinite value by the Queen of Heaven herself. Ask yourself what you are seeking? – and the answer is very likely certainty! When we read in *Liber L vel Legis* the words said by the Queen of Heaven:

*I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.*¹⁶²⁰

then they are given in reply to her statement in the verse before, namely:

Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God.

*All these old letters of my Book are aright; but ♁ is not the Star. This also is secret: my prophet shall reveal it to the wise.*¹⁶²¹

What does this message mean? First we must be aware that the forces behind *Liber L vel Legis* exactly knew the various systems used by Fra. P. together with his exact achievements! The Tarot is when it comes to magick mainly understood through its connection with the Sephiroth tree. On closer examination this message reveals various things of the utmost importance. It is noteworthy that the message not happens to be: “All these old Sephiroth of my Book are aright; but the path of [...]”, nor: “All these old paths of my Book are aright; but the letter [...]”, but: “All these old letters of my Book are aright; but ♁ is not the Star.”, stating that the 28th path of ♁, the path between the 7th and 9th Sephira, is attributed to another Tarot trump than The Star, which in consequence is attributed to another Hebrew letter & path! In other words, the Queen of Heaven here tells us that the Sephiroth arrangement including their connecting paths and their attributed Hebrew letters – the system

vols. Paris : Germer Baillière, libraire-éditeur, 1856. Tome Premier, p. 265f. (13 ♁ N. LA NÉCROMANCIE, pp. 260-75.) ♦ Transl. into English (in 1896) as: Transcendental Magic: Its Doctrine and Ritual. Transl. by A. E. Waite. Revised edition. London, UK: William Rider, 1923, p. 121f. (XIII ♁ N. NECROMANCY, pp. 119-27.)

¹⁶¹⁹ The usage “occult science” was perhaps first used in English by the English philosopher Lord Shaftesbury (1671-1713), who in 1710 wrote: “This is that occult Science, or sort of counter-Necromancy, which instead of Ghastliness and Horror, inspires only what is gentle and humane, and dispels the imposing Phantoms of every kind. He may past undoubtedly, for no mean Conjurer, who can deal with Spirits of this sort—.” • Anthony Ashley Cooper, Third Earl of Shaftesbury. Soliloquy: or, Advise to an Author. London, UK: Printed for John Morphew, MDCCX (1710), p. 159. (Part III. Sect. II, pp. 145-70.) • In French it appeared in 1561 in a book (first published in Latin in 1518 [Basel: M. Furter, 1518]) by the German Benedictine abbot and pylomath, Johannes Trithemius (1462-1516): “*sciences occultes & magiques*” ♦ Johannes Trithemius. POLYGRAPHIE, et Vniuerfelle elcriture Cabaliftique de M. I. Tritheme Abbé. A Paris Pour laques Keruer, 1561, p. 180. • For “occultism”, see note²⁷²⁸ and note³⁶⁰⁶ below.

¹⁶²⁰ *Liber L vel Legis*, I, [58].

¹⁶²¹ *Ibid.*, I, 57.

known by Fra. P. and used by him – is **perfectly right**, but that there in the Tarot's attribution to this arrangement is something wrong – something which in order to be changed implies that one has to “choose” well!¹⁶²² This is certainty in one way and initiation in another! And what is better than to conclude by saying:

*The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!*¹⁶²³

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¹⁶²² TO MEFA ΘHPION later interchanged The Star (XVII, ♂, He) and The Emperor (IV, ♀, Tzaddi). • For this see: *The Master Therion* (Aleister Crowley). The Book of Thoth. A short Essay on the Tarot of the Egyptians. The Equinox. Volume III., No. V. London: O.T.O., 1944, pp. 40; 77-8; 109-11. Reprinted, New York, NY: Samuel Weiser, Inc., 1969.

• See also note¹²⁰⁰ above.

¹⁶²³ *Liber L vel Legis*, II, 79.

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Pages 371-476 are not part of this book preview.

As mentioned, the year 1909 E.V. also saw the publication by Walter Scott Publishing Co. of *777 vel Prolegomena Symbolica ad Systemam Sceptico-Mysticae Viae Explicandae, Fundamentum Hieroglyphicum Sanctissimorum Scientiae Summae*.¹⁹⁸³ The book, limited to 500 copies, was bound in scarlet buckram and stated on its title page in Hebrew: "אחת | רוח | אלהים | חיים", Akhat Rooakh Eloheem Khayeem, 'One is the Ruach of the Elohim of Lives'¹⁹⁸⁴, which has a numerical value of 777. Its anonymous publication was not mentioned in *The English Catalogue of Books* nor in any of the book trade journals. However, it was probably published in the spring of 1909 E.V. at the same time as the first volume of *The Equinox*, March 1909 E.V., which had an advertisement for it.¹⁹⁸⁵ It contained a detachable subscription form for the first two numbers of the review bound-in at the rear¹⁹⁸⁶, and the book was reviewed by both *The Occult Review* and *The Buddhist Review* in the issues of July. *The Occult Review* wrote, among other things, in a long review:

DESPITE its cumbrous sub-title and high price per page, this work has only to come under the notice of the right people to be sure of a ready sale. In its author's words it represents "an attempt to systematize alike the data of mysticism and the results of comparative religion," and so far as any book can succeed in such an attempt, this book does succeed; that is to say, it condenses in some sixty pages as much information as many an intelligent reader at the Museum has been able to collect in years.¹⁹⁸⁷

The anonymous Buddhist who reviewed the book in *The Buddhist Review* (the review of Fra. P.'s old friend Bhikkhu Ananda Metteyya) felt aggrieved:

This work comes to us from a member of the masonic fraternity, to whom it is dedicated, and professes to be "an attempt to systematize the data of mysticism and results of comparative religion." To this end, a number of tables have been drawn up, in which the "correspondences" of certain subjects are supposed to be indicated. Thus the Ten Fetters of Buddhism "correspond" with The Chakras or Centres of Prana (Hinduism), The Soul (Hindu), and Egyptian Attributions of Parts of the Soul. No Buddhist would admit

¹⁹⁸³ [Aleister Crowley, et al.] *777 vel Prolegomena Symbolica ad Systemam Sceptico-Mysticae Viae Explicandae, Fundamentum Hieroglyphicum Sanctissimorum Scientiae Summae*. London and Felling-on-Tyne: The Walter Scott Publishing Co., Ltd., 1909.

¹⁹⁸⁴ Crowley's translation in "Sepher Sephiroth." • [Aleister Crowley, et al.] *The Equinox*, Vol. I., No. VIII. London: Wieland & Co., September MCMXII O.S. [1912 E.V.] ♦ SEPHER SEPHIROTH. SVB FIGVRÂ D (ὁ ἀριθμός), (Special Supplement), p. 61. ("777; One is the Ruach of the Elohim of Lives חיים | אלהים | רוח | אחת")(SEPHER SEPHIROTH. SVB FIGVRÂ D (ὁ ἀριθμός), pp. [i]-xvi; 1-101.)

¹⁹⁸⁵ [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. I. London: Simpkin, Marshall, Hamilton, Kent & Co., March MCMIX O.S. (1909 E.V.), advertisement for "BOOK 777" at rear.

¹⁹⁸⁶ [Aleister Crowley, et al.] *777 vel Prolegomena Symbolica ad Systemam Sceptico-Mysticae Viae Explicandae, Fundamentum Hieroglyphicum Sanctissimorum Scientiae Summae*. London and Felling-on-Tyne: The Walter Scott Publishing Co., Ltd., 1909, "Form of Subscription" at rear. ("THE EQUINOX | A HALF-YEARLY REVIEW OF SCIENTIFIC ILLUMINISM | Subscribers: Ten shilling yearly. A limited edition on superior paper with special binding, two guineas yearly.")("TO THE TREASURER | "THE EQUINOX" | 15 TAVISTOCK STREET, W.C.")

¹⁹⁸⁷ *The Occult Review; A Monthly Magazine Devoted to the Investigation of Supernormal Phenomena and the Study of Psychological Problems*. Edited by Ralph Shirley. London, UK: William Rider & Son, Limited. ♦ Vol. X, No. 1, July 1909, p. 54. (Review of "777 VEL PROLEGOMENA SYMBOLICA AD SYSTEMAM SCEPTICO-MYSTICÆ VIAE EXPLICANDÆ, FUNDAMENTUM HIEROGLYPHICUM SANCTISSIMORUM SCIENTIÆ SUMMÆ, pp. x. + 54. London: Walter Scott Publishing Co. Price 10s."; Signed "G. C. J.", pp. 54-5.)(REVIEWS, pp. 52-8.)

such correspondence, or consider it worth while to pass from the crystalline clearness of his own religion to this involved obscurity. Some of the language is extremely undignified.¹⁹⁸⁸

As mentioned in Chapter 10; "*The Tarot and its paths*", great secrets were printed in ink on paper – the book had a loosely inserted diagram of the Sephiroth Tree, as published in *OEDIPVS AEGYPTIACUS*, with twenty-two connecting paths and attributed Hebrew letters, and a table gave the Tarot attributions. Crowley wrote in *Confessions* of the making of the volume:

*During my illness at Bournemouth [1907 E.V.], I wrote down from memory the bulk of Liber 777, the table of correspondences showing equivalents of the religious ideas and symbols of various people. Of course this rough draft needed considerable revision and additions. It was in fact two years in the press. But it stands today as the standard book of reference on the subject. I must admit to be thoroughly dissatisfied with it. It is my eager wish to issue a revised edition with an adequate comment and a key to its practical use. I refuse to feel any satisfaction at knowing that, published at ten shillings, it is now quoted at three pounds fifteen shillings as a minimum. (Then why mention it? Oh, shut up.)*¹⁹⁸⁹

In *Magick in Theory and Practice* (1930 E.V.) To Mega Therion published in an appendix "*A Few of the Principal Correspondences of the Qabalah. Reprinted With Additions From 777*"¹⁹⁹⁰, and stated about the work in the "*Curriculum of A.:A.:*":

*A complete Dictionary of the Correspondences of all magical elements, reprinted with extensive additions, making it the only standard comprehensive book of reference ever published. It is to the language of Occultism what Webster and Murray is to the English Language. The reprint with additions will shortly be published.*¹⁹⁹¹

777 was an A.: A.: publication in Class B. A notice in front of its introduction stated:

*[The A.: A.: has not approved the following Introduction; but in accordance with Its principle of never interfering with the will of others, has permitted the scribe employed to perform the work of tabulation to express his own views.]*¹⁹⁹²

– and in the end of the volume another notice stated:

¹⁹⁸⁸ The Buddhist Review. The Organ of the Buddhist Society of Great Britain and Ireland. London, UK: Buddhist Society of Great Britain and Ireland. ♦ Vol. I., No. 3., July, 1909, pp. 221-2. (Review of "*777 vel Prolegomena symbolica ad systemam sceptico-mystica viæ explicandæ, fundamentum hiero-glyphicum sanctis-simorum scientiæ summæ. (The Walter Scott Publishing Co., Ltd., 1909; pp. xii and 56.)*", pp. 221-2.)(Reviews and Notices, pp. 221-4.)

¹⁹⁸⁹ Confessions, p. 504.

¹⁹⁹⁰ *The Master Therion* [Aleister Crowley]. *Magick in Theory and Practice* (Being Part III of Book 4); By The Master Therion. 4 vols. (Sections). Printed: Paris, France: Privately printed at The Lecram Press, nd [1929/30]. Distributed in wrappers: [London, UK: Mandrake Press Ltd., 1930]. ♦ Section 3 [Vol. 3.], p. 303. (APPENDIX V. A FEW OF THE PRINCIPAL CORRESPONDENCES OF THE QABALAH. REPRINTED WITH ADDITIONS FROM 777, pp. 303-24.)

¹⁹⁹¹ Ibid., pp. 226-7. (Liber DCCLXXVII. (777.))(APPENDIX I. CURRICULUM of A.:A.:; Section 3. – Official publications of the A.:A.:, pp. 214-28.)

¹⁹⁹² [Aleister Crowley, et al.] *777 vel Prolegomena Symbolica ad Systemam Sceptico-Mysticae Viae Explicandæ, Fundamentum Hieroglyphicum Sanctissimorum Scientiæ Summæ*. London and Felling-on-Tyne: The Walter Scott Publishing Co., Ltd., 1909, p. [vi].

*The Editors invite criticism of this very tentative Table, and would warmly welcome any information (tabulated or capable of tabulation) concerning religions, philosophies, or superstitions which their ignorance or idleness has caused them to omit.*¹⁹⁹³

A revised edition “with much additional matter by the late Aleister Crowley” appeared in 1955 E.V., published by Gerald Yorke and Karl Germer in conjunction with The Neptune Press in London.¹⁹⁹⁴

Regarding the tables of 777, Crowley's work and ‘tools’ have also inspired artists, as for instance, the American artist Brice Marden (1938-), a painter who generally is described as Minimalist, and whose pictures are included in museums and collections worldwide. The late American art critic William Zimmer (1946-2007), wrote about Brice Marden in a 1982 E.V. exhibition catalogue:

*Marden's current exhibition contains two new, major paintings. One is **Frieze II** [oil on paper] (the first frieze was **Thira**), and the other is **Green Painting**. They are intimately related work and are wholeheartedly imbued with the alchemical mode of considering existence.*

*The spiritual tool which Marden has added to his store of painters' materials – flat surfaces, colors, and knives – is a book of “correspondences” collected by Alastair [sic] Crowley, a nineteenth century pioneer of inquiry into the occult. 777 is a Kabbalistic dictionary; the sounds of the Hebrew language resonate and “correspond” with manifestations of the physical world: colors, plants, animals, minerals, even personality traits and emotions. In his studio Marden has taped together the pages of the tables in 777 to make a long scroll. To guarantee that he keeps the right properties in correspondence, he shuttles a long steel straight-edge up and down the tables which sit on the floor. [...] Just as the table of correspondences is a scroll, so is the ground of **Frieze II**. [...]*

*As an alchemist in search of “the one thing” Marden is consciously manipulating the four basic elements of the universe: earth, air, fire and water. The corresponding colors of those elements are green, yellow, red and blue. Marden has always been a master brewer of rare colors and are some original hues in this painting that fall between “brilliance” at the top of Crowley's color table to “white turning to grey” at the bottom. The blue in the two central panels of **Frieze II** is undoubtedly cobalt blue straight from the tube. It is mottled in appearance here. Cobalt blue is very thin paint and Marden's surface affords it no ridges to hold on to. But since blue equals water, the roiling is effective in this context. The frieze might be the separation of the colors, the marvelous changes an alchemist might observe in his laboratory on the way to gold.*¹⁹⁹⁵

¹⁹⁹³ Ibid., p. [55].

¹⁹⁹⁴ Aleister Crowley. 777 Revised vel Prolegomena Symbolica ad Systemam Sceptico-Mysticae Viae Explicandae, Fundamentum Hieroglyphicum Sanctissimorum Scientiae Summae. A reprint off 777 with much additional matter by the late Aleister Crowley. London, UK: The Neptune Press, 1955, p. 139. (Col. V., pp. 139-40.) • See also note¹⁴²³ above.

¹⁹⁹⁵ Brice Marden, marbles, paintings, and drawings: October 29 – 27 November 1982 [Exhibition Catalog, The Pace Gallery, 32 East 57 Street, New York]. New York, NY: The Pace Gallery, 1982, unpaginated. (*Marden 1982: Hermeticism Made Visible. By William Zimmer.*) • **Frieze II** belongs to a private collection, however, it is reproduced in colour in: Gary Garrels. Plane Image: A Brice Marden Retrospective. New York, NY: The Museum of Modern Art, New York, 2006. • Brenda Richardson: Even a Stone Knows You, p 101. (“**28. Brice Marden. Frieze II. 1982 | Oil on paper mounted on shoji screens, six panels, overall: 30” x 11’ 3” (76 x 343 cm) | Ovitiz Family Collection, Los Angeles.**”, p. 101.)(Brenda Richardson: Even a Stone Knows You, pp. [76]-109.)

Brice Marden's colour language is very special and beautiful, he has indeed discovered the 'hidden' colour balance of nature and the life of man.

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Appendix.

Aleister Crowley and Kabbalah.



Some have criticized that Aleister Crowley not mentioned any Jewish Kabbalistic sources in his writings. For instance, in 1941 E.V. the Jewish Professor of Mysticism and Kabbalah at the Hebrew University in Jerusalem, Gershom (Gerhard) Scholem (1897-1982), wrote about the “Kabbalism” that he found in Crowley’s writings:

From the brilliant misunderstandings and misrepresentations of Alphonse Louis Constant, who has won fame under the pseudonym of Eliphas Lévi, to the highly coloured humbug of Aleister Crowley and his followers, the most eccentric and fantastic statements have been produced purporting to be legitimate interpretations of Kabbalism.¹

And in a note:

No words need be wasted on the subject of Crowley’s “Kabbalistic” writings in his books on what he was pleased to term “Magick,” and in his journal, The Equinox.²

Crowley was practising what he had learned in the GD, and more important he was a magician. When a scholar in a journal mentioned Kether he was criticized by fellow scholars in various journals the month after – when certain magicians uttered the word Kether ‘nothing’ happened!

“If you are going to take up Magick, make no compromise. You cannot make revolutions with rose-water, or wrestle in a silk hat. You will find very soon that you must either lose the hat or stop wrestling. Most people do both.”

Scholars are mentioning that Kabbalah originally was an oral tradition, but they are not giving it much thought why there are found so many printed sources. One cannot just find the great secrets of the Jewish Kabbalah in written sources, since it originally was sacred, oral knowledge, and therefore not disclosed to the profane, and the Kabbalists were experts in hiding the truth by publishing in print what others thought were the truth – therefore one could not just read the secrets of the Oral Torah in printed sources, but had to ‘work’ with them in order to discover their hidden treasures. To study Kabbalah in printed sources without ‘magically’ working with it will only make you an ‘expert’ on the history of the ‘printed’ Kabbalah, a fraction of the ‘Kabbalistic Truth’ – one

¹ Gershom G. Scholem. Major Trends in Jewish Mysticism. Third, revised, edition. London: Thames and Hudson, 1955, p. 2. ♦ First Edition: Jerusalem: Schocken Publishing House, 1941. ♦ Later also another “version” of the same views appeared in a book, which in many ways happens to be a good source book on the history of the ‘printed’ Kabbalah: Gershom Scholem. KABBALAH (Library of Jewish Knowledge). Jerusalem, Keter Publishing House Jerusalem Ltd., 1974, p. 203. (4. THE WIDER INFLUENCES OF AND RESEARCH ON KABBALAH; Scholarship and the Kabbalah, pp. 201-3.)

² Gershom G. Scholem. Major Trends in Jewish Mysticism. Third, revised, edition. London: Thames and Hudson, 1955, note³ on p. 353.

can use thousands of words to describe a certain colour, however, you have to see it with your own eyes in order to know exactly what it is!

The work of Gershom Scholem is commonly considered the pioneering study of Kabbalah from a modern scholarly point of view, and I have often studied his books, as well as I have studied many other modern scholars' works on magic and mysticism. Today these subjects are studied at universities and much is often gained in that respect. Many interesting books of high quality and scholarship together with often rare source material in facsimile are published every year. But I have always felt when reading the works of Scholem that it was noteworthy that a man so involved in the study of Kabbalah not in some way was a practicing Kabbalist himself. Scholem was not a Kabbalist, and only studied it from a scientific point of view, and furthermore he had little interest in the still-thriving kabbalistic practice in Israel, and had not anything positive to say about the practising Kabbalists in Israel of his days. To me and my world it seems strange only to study such a thing from an intellectual point of view and then claim to possess knowledge, which should able one to judge between what are "*legitimate interpretations*" of Kabbalism and what are not when found in the writings of a practicing Kabbalist. Especially Kabbalah and its worlds are so secret and unique that it is only a mixture of both theory and practice that opens its doors. The words "*legitimate interpretations*" are strange to find in Scholem's statement, since to judge rightly one has to possess an all-round knowledge of the subject. This matter is maybe best judged by mention that one of the most important terms in Kabbalah is equilibrium. The above considerations hold true of Magick as well. It does not mean, of course, that a person engaged in research into such subjects as Kabbalah, Magic, or the like, has to be a practitioner as well, but one must be aware of facts, especially when drawing conclusions like "*legitimate interpretations*" from subjects where vital parts are more or less hidden and undescribed. Lastly, do not forget that both Magic and Kabbalah are Arts developing now, as in the past, in the context of both tradition and experience. Kabbalah (קבלה) means both 'tradition' and 'receiving', and both have their beginning in Wisdom (חכמה, Chokmah).