

The Complete Magician's Tables

The most complete set of Magic, Kabbalistic, Angelic, Astrologic, Alchemic, Demonic, Geomantic, Grimoire, Gematria, I Ching, Tarot, Planetary, Pagan Pantheon, Plant, Perfume, Emblem and Character Correspondences in more than 777 Tables

by

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Introduction

but the 22 Paths connecting the Sephiroth have had scant attention paid to them in much of the literature, and it is these Paths that are the crux of many Western correspondences.

At this point I recommend that anyone who is quite happy with the internally consistent Golden Dawn synthesis, or who is new to it, skips the rest of this section. If you proceed to read the rest of this section, prepare to have some of your basic preconceptions shaken a little, but at the end you will be standing on a firmer conceptual ground.

The main chain of correspondences has four links (marked ①-④):

Other Religions

Other Pantheons

Kabbalah - *Zohar*

Geomancy

|
Tree of Life - ① - Paths - ② - Hebrew Letters - ③ - Astrology ZEP - ④ - Tarot

|
Angels, Demons
Spirits

|
Other Alphabets
Gematria/Isopsephy

|
Natural Magic - Alchemy
Plants, Stones, Herbs, Perfumes

As you can see, the Hebrew letters are central to the chain, and to the Kabbalah. You can also see that the Tarot is actually a long conceptual distance from the Tree of Life¹³, and we will later see why this has caused both Mathers and Crowley to make various tweaks to links 3 and 4 (like swapping the cards Strength and Justice, or the cards Emperor and Star), without perhaps addressing the root of the problem.

Taking each of the four links in turn:

1. *Tree of Life - Paths Link*

The Tree of Life diagram comes in three main 'flavours': the Gra, the Lurianic, and the Kircher/Golden Dawn Tree. The most familiar to modern readers is the Golden Dawn Tree shown in Figure 3 which shows three Paths radiating from Malkuth at the bottom but with only 4 paths crossing the so-called Abyss. The Lurianic Tree (named after its promoter Isaac Luria, called the 'Ari') in Figure 4 shows only one Path leading from Malkuth (it also occurs in older sources like the *Bahir*). All three Trees have 22 Paths, but obviously the numbering of the Paths differs, so this link yields variable results, and is not as firm as most commentators imply. I will be comparing the three Trees later in this introduction. Let us now look at how the chain of correspondence proceeds from there.

¹³ It was not till the 19th century that the Tarot was first connected to the much more ancient symbolism of the Kabbalah, and this connection was made by French esotericists in the spirit of Romanticism rather than careful scholarship. Even A E Waite wrote "I am *not* to be included among those who are satisfied that there is a valid correspondence between Hebrew letters and Tarot Trump symbols."

2. Paths Numbers – Hebrew Letters Link

All three types of Trees have 22 Paths, and as the *Sepher Yetzirah* states, one letter of the Hebrew alphabet is allocated to each Path. The problem is that the *Sepher Yetzirah* does not *diagrammatically* show what this allocation is. There are however definite allocations of the 3 *types* of Hebrew letters to the Paths:

a) The 3 Mother letters (א Aleph, מ Mem and ש Shin) are logically allocated to the 3 Elements (excluding Earth). On the Lurianic Tree, they are the three horizontal Paths on the Tree. The Golden Dawn Tree however applies Aleph to connect Sephiroth 1 and 2, Mem to connect 5 and 8, and Shin to connect 8 and 10: hardly a satisfactory distribution of these three most important letters.

b) The seven Double letters¹⁴ (ב Beth, ג Gimel, ד Daleth, כ Kaph, פ Peh, ר Resh, ט Tau) are allocated to the 7 Planets. On the Lurianic Tree, these are the 7 vertical Paths on the Tree. On the Golden Dawn Tree they appear to be just randomly allocated.

c) The twelve Single letters (ה He, ו Vau, ז Zain, ח Cheth, ט Teth, י Yod, ל Lamed, נ Nun, ס Samekh, ע Ayin, צ Tzaddi, ק Qoph) are allocated to the 12 Zodiacal signs. On the Lurianic Tree these are systematically allocated only to the diagonal Paths on the Tree. On the Golden Dawn Tree they fill the remaining Paths, with no obvious pattern.

Obviously for this link to work we have to establish which allocation is correct. The clue to the positioning of the three different types of Hebrew letters on the Tree (and hence the Paths) occurs in the very clear differentiation of the three different types of letters. It also occurs in the last section of the *Sepher Yetzirah* (which is in fact dropped from some editions). This section lists out the qualities of each of the 32 'Intelligences.'¹⁵ The symbolism of the first ten Intelligences show clearly that they are meant to be the 10 Sephiroth, and the texts show some interesting secret connections between the Sephiroth. The next 22 Intelligences are from the 22 Paths, and from the hints (particularly in the original Hebrew) you can see which two Sephiroth are connected by each Intelligence or Path. Crowley clearly did not understand the significance of this section when he wrote of it:

"Column XII...These attributions arise from the description of the paths in the *Sepher Yetzirah*. This is one of the most ancient books of the Qabalah; but it is far from clear how the ideas correspond with the general scheme of symbolism. They seem of no use in practical magical work."¹⁶

¹⁴ Those letters with two different pronunciations, the harder version indicated by a dot or *dagesh* in the centre of the letter.

¹⁵ In fact Intelligence was an old name for an angel, and this perhaps suggests that you can pass from one Sephirah to another with the aid of an angel.

¹⁶ Crowley, *Liber 777*, page 66.

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On the contrary, they are the clearest *available* indicators of the correct order of the Paths. I will not pursue this here, except to say that these indications taken together with the real meaning of the Serpent and Lightning Flash give the correct order for the Path *numbers*. They also indicate the correct order of meditational practice. Note that I am only talking about the *numbering* here.

3 - Hebrew Letters - Astrology (Zodiac /Element/Planet) Link

This link is perhaps the most important for Western magic, as most of the other non-Kabbalistic correspondences depend upon it. Let us look at the parts:

- a) The three Elements Aleph=Air, Mem=Water, Shin=Fire is clearly set out in Chapter 3 of the *Sepher Yetzirah*.
- b) The Zodiac. This correlation of the 12 single letters to the 12 signs of the Zodiac is agreed upon by all commentators and is very clearly laid out in Chapter 5 of the *Sepher Yetzirah*.
- c) The Planets however are a different matter, and occur in more than four variant arrangements in Chapter 4 of the various editions of the *Sepher Yetzirah*. The main variants are discussed below.

Westcott & Kaplan in their translations of the *Sepher Yetzirah* show:

Beth	-	Moon
Gimel	-	Mars
Daleth	-	Sun
Kaph	-	Venus
Peh	-	Mercury
Resh	-	Saturn
Tau	-	Jupiter

It is very curious that Mathers did *not* use this arrangement, especially as he probably had a hand in the translation of the Westcott version.¹⁷

For some reason, Mathers gave an order which is not included in any of these versions of the *Sepher Yetzirah*. This is the order that has influenced all of 20th century esoteric thought, but it is not an order with foundations in tradition:

¹⁷ *Sheirat Yoseph* (quoted in Kaplan, *Sepher Yetzirah: The Book of Creation*, page 178-179) gives a completely different order, which I think is completely wrong, allocating Beth to Saturn, Gimel to Sun, Daleth to Moon, Kaph to Mars, Peh to Mercury, Resh to Jupiter, and Tau to Venus.

Likewise, in associating the particular letters with each planet, the Jesuit Athanasius Kircher speculatively allots Beth to the Sun, Gimel to Venus, Daleth to Mercury, Kaph to Luna, Peh to Saturn, Resh to Jupiter, and Tau to Mars. I believe this attribution is also flawed.

Beth	-	Mercury
Gimel	-	Moon
Daleth	-	Venus
Kaph	-	Jupiter
Peh	-	Mars
Resh	-	Sun
Tau	-	Saturn

By far the largest number of versions of the *Sepher Yetzirah* (including both the Long and Short Version of the text) give an order which follows exactly the order of the Planets on the Sephiroth, which is therefore the most Kabbalistically logical. This is also the arrangement favoured by the translation by Gershom Scholem, who could be said to have a broader perspective on the Kabbalah than any other 20th century scholar. More impressively, this order is reflected in the pediments of the Ziggurat of Ur, suggesting it also has the most ancient pedigree:

Beth	-	Saturn
Gimel	-	Jupiter
Daleth	-	Mars
Kaph	-	Sun
Peh	-	Venus
Resh	-	Mercury
Tau	-	Moon

There are other hints of the rightness of this order, especially when using the Lurianic Tree which puts the Planets on the Paths connecting the Sephiroth vertically. The only conclusion open to us is that the planetary attributions in Mathers' working are in fact incorrect. I think it strange that Mathers preferred to preserve the fairly recent sequencing of the Tarot trumps in preference to retaining the considerably older and more valid instructions of the *Sepher Yetzirah*. I feel therefore that the time has come to turn back to this older attribution.

This arrangement has also been pointed out by Carlos Soares. I have not however made this change to the Tarot tables from Tables T1 to T28, which follow strict Golden Dawn attributions. Columns T38-T41 show how the Tarot would look if the ancient *Sepher Yetzirah* attributions had been adopted by Mathers. It is up to you, the reader, to decide for yourself if you wish to implement this material. The effect of correcting this, is to bring the 7 Planets on the Paths into line with the *Sepher Yetzirah* but to put their 7 corresponding Tarot Trumps on different Paths. If this ancient Planetary order is accepted, then the attribution of 7 of the Tarot Trumps to the Paths changes in a way which is infinitely more logical. The connection between each Tarot trump and its Planet is however not affected (as we will see below).

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4 - Astrology (Zodiac /Element/Planet) - Tarot Link

Mathers' alignment of individual Tarot Trumps with the Zodiac, Element and Planets is very cogent. By retaining this, 7 of the Planetary Trumps now fall on different Paths, but remain linked to exactly the same Planets.

Roman Numbering

I also feel it is better to jettison the Roman numbering of the Tarot altogether, as it is a very recent addition, and intimately tied up with the basically wrong traditional French numerical attributions.

This is not as inflammatory a statement as it first seems. Remember that as Eliphas Levi put The Magician = Aleph, every one of his attributions is therefore wrong in Golden Dawn terms, or any other terms. Levi's excuse is that it was just a 'blind'. I don't believe in blinds. I think information should be given to the best of one's ability, or withheld, but not provided in an intentionally crippled form. Almost all writers of the French tradition followed this deliberately blinded attribution.

Accordingly the Roman numbering will *always* be out of step with both the Paths of the Tree and the Hebrew letters of *any* modern system anyway.

In addition, as the Tarot is itself a distillation of a series of broken emblem sets, something we will see in the commentary on the Tarot Table T, so the idea of assigning them a sequence of ordered numbers is intrinsically nonsense. In fact all the early packs were unnumbered. The current numbering of packs like the Visconti-Sforza was only applied in the last few decades of the 20th century). Finally, as Stuart Kaplan clearly shows, the order of the Tarot cards has changed many times in the 600 years of its existence, so the Roman numbering of the Trumps is at best a convenience, and at worst a very misleading distraction. These numbers have no intrinsic value, being useful only as identifiers, and the name of the Trump adequately fulfils that function.

So let me sum up. The links in the chain are as follows:

1. *Tree of Life - Path Link*. There are three main Tree formats, the Gra, the Golden Dawn and the Lurianic versions, therefore this connection is not as fixed as one might think, and tables from *Liber 777* would have to be re-arranged accordingly for whichever Tree was used. The variant Tree arrangements have however no effect on the rearrangement of the present Tables, as these are dependent only on ZEP order rather than Path number order anyway.

2. *Path - Hebrew Letters Link*. These attributions are also *not* fixed. The Lurianic Tree's use of horizontal Paths for Elements, vertical Paths for Planets and diagonal Paths for Zodiacal signs has much to recommend it, is more ancient, and is more logical than the Golden Dawn arrangement.

3. *Hebrew Letters - Astrology Link* As Mathers did not use any standard edition of the *Sepher Yetzirah* to associate the Planets with the Hebrew letters (not even Westcott's edition) his seven Planet to Hebrew Letter attributions are suspect. I recommend that you examine the realignment of the 7 Planets and their Tarot trumps with the Hebrew letters as shown in Columns T38-T41.

4. *Astrology - Tarot Link*. Mathers' clever attributions of the Tarot Trumps to the astrological Zodiac, Elements, and Planets (as shown in the Golden Dawn Cipher manuscript) still holds good.

With regard to the Tarot, I recommend that you also ignore or remove the Roman numbering of the Tarot to allow the Trumps to be assigned to the Paths correctly and smoothly without the usual sense of numerical dislocation.

Spelling and Transliteration

The spelling of names, such as those of the Archangels, has been standardised to Golden Dawn style, except where a specific authority closer to the origin has been quoted, then that spelling has then been used. In the Kabbalistic section I have listed all entries in Hebrew, but have also provided columns with the English transliteration, and the English translation, making it more user friendly, rather than being only accessible to the Hebrew reading specialist.

Hebrew has been transliterated according to MacGregor Mather's table of equivalents in *The Kabbalah Unveiled*. Although that is not modern practice, and the mixed use of capitals and lower case looks very uncomfortable to the eye of modern Hebrew scholars, nevertheless this is the format most easily recognisable by those interested in Western occultism, and so has been the one used. For scholars who read the original Hebrew, the transliteration is redundant anyway, as they can go direct to the Hebrew letters and ignore the transliteration. At a late stage in production it was observed that, in the particular Hebrew font used here, there is very little difference between ן Nun and ך Gimel, and between ן Cheth and ן Heh, so be careful when reading these letters.

For Chinese columns, the Wade-Giles system of transliteration has been used as standard, rather than either modern *pinyin* or James Legge's antiquated Victorian system. *Pinyin*, although now almost universal as a system of Chinese transliteration is, surprisingly, based on Albanian sound values, which make it rather unnatural for English speakers. In addition the present author's books on Chinese metaphysics and feng shui are all presented in Wade-Giles format, so it is consistent for him to use the same system here.

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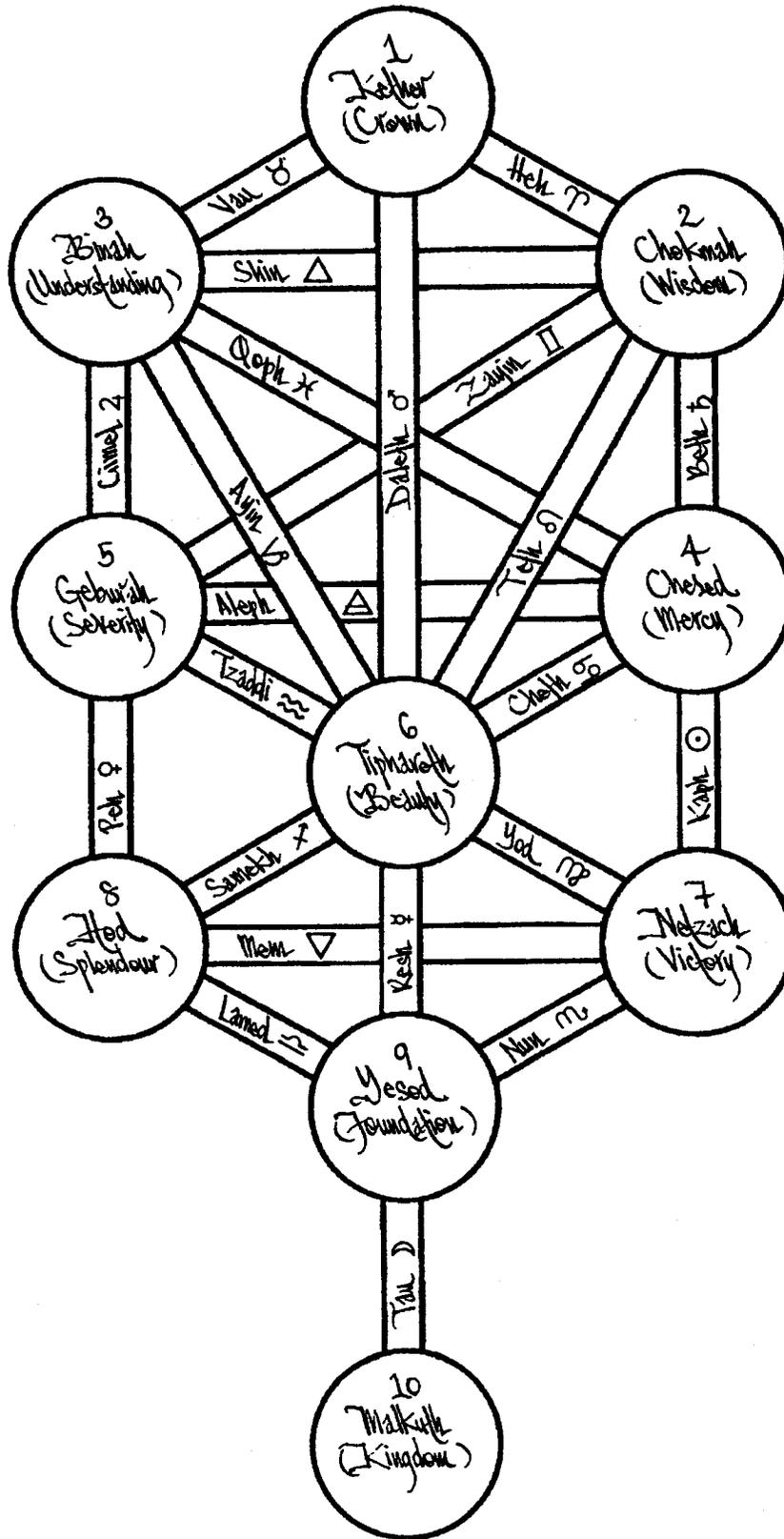


Figure 4: The Lurianic Tree of Life

Commentary

Column K8: Corrected Astrological Attributions of the *Sepher Yetzirah*

This shows the attribution of the 7 Planets adjusted to the configuration as shown in most versions of the *Sepher Yetzirah*, as distinct from the GD arrangement.

Column K9: Lurianic Position of the Paths on the Tree of Life

One of the most respected Kabbalists was Rabbi Isaac Luria (1534-1572), nicknamed the 'Ari' who founded Lurianic Kabbalah. Column K9 shows the Path connections which follow Isaac Luria's Tree structure (see Figures 4 and 14), and the most usual *Sepher Yetzirah* attributions as shown in Column K8.

The most obvious visual differences between the two Tree structures are that the connecting Paths between Malkuth (10) and Hod (8) or between Malkuth (10) and Netzach (7) are not present in the Lurianic Tree. Instead two additional Paths connect Chokmah (2) and Geburah (5) and also connect Binah (3) and Chesed (4), which means that this arrangement still has 22 Paths. This makes the upper part of the Tree more symmetrical, and leaves Malkuth as a 'pendant' connected to the rest of the Tree by only one Path (32), reflecting the idea of the Fall. Indeed this is how a lot of early Kabbalistic texts (including the *Bahir*) describe Malkuth, as a pendant. Of course, as a result, the Path numbering is also completely different.

This means that the attribution of the Planets and Zodiac and Elements to the letters of the Hebrew alphabet may still be the same, but the attribution of the letters to the Paths, and the actual location of these Paths upon the Tree, is different. This difference is fundamental, and it is one of the reasons why the Tables in the present book are grouped by ZEP order (Zodiac, Element and Planet), rather than by numerical Path order, which as we have just seen, can vary.

In the Lurianic version, the Path numbers assume a delightful graphical symmetry that does not exist in the Golden Dawn version of the Tree. In fact this format groups the Elements, Planets, and Zodiac together (using the inherent grammatical structure of the Hebrew alphabet) rather than dispersing them across the Paths of the Tree, apparently at random. Under the Lurianic arrangement (following the Hebrew letters) the Paths group nicely as:

The 3 Mother Letters =	the horizontal Paths =	the 3 Elements. ²¹
The 7 Double Letters =	the vertical Paths =	the 7 Planets
The 12 Double Letters =	the diagonal Paths =	the 12 Zodiac signs.

The three Mother letters are particularly suggestive representing the Elements:

- ⴁ Aleph - Air
- ⴂ Mem - Water
- ⴃ Shin - Fire

²¹ Air, Water and Fire, excluding Earth which is attributed to Malkuth.

The Elemental letters thus split the Tree into three Elemental layers. The use of the Hebrew letter ט Tau (which is not a Mother letter) to represent Earth is essentially a fudge. As you can see from this layout the Element Earth is the pendant Sephirah Malkuth and *not* one of the Paths at all. Crowley did not find that convenient, and so introduced the self-confessedly clumsy 32-bis numeration. I have retained these numbers in the second column of each table, in order to make the material in these tables backwardly compatible with the Tree of Life structure which was commonly used throughout the 20th century.

It is interesting that the ancient Hebrew interpretation was of 3 Elements, whilst the Greek view was of 4 Elements, while Chinese cosmology posits 5 Elements.

Column K10: Path Orientation

The geometric orientation of each Path, as we have seen, is very significant on the Lurianic Tree as:

- a) the 3 Elements are all *horizontal* Paths
- b) the 7 Planets are all *vertical* Paths
- c) the 12 Zodiacal signs are all *diagonal* Paths

This seems very appropriate as the 3 Elements are mentioned in the *Sepher Yetzirah* as the initial agents of Creation, and appropriately they hold the opposing Pillars of the Tree together at each plane. The fact that the 7 Planetary paths are all vertical also reflects the universal magical/mystical practice of Rising on the Planes, where each level is ruled by one of the Planets. This well-worn theme of the Planets laid out vertically recurs throughout Mesopotamian, Orphic, Kabbalistic, Merkabah, Gnostic and Renaissance cosmology. All of these traditions have diagrams which show the Planets ranging from the sphere of the Moon up to the sphere of Saturn, *in that order*, in concentric spheres around the Earth reaching up to God. This is exactly reflected in the Lurianic Tree.

This structure is also much more intellectually satisfying than the apparently random scattering of Elements, Planets and Zodiacal signs on to the Paths of the Golden Dawn Tree of Life.

This is not to say that something which is more intellectually satisfying is necessarily spiritually more correct. But, practice indicates that in many cases Path workings done with the Lurianic structure (in the correct order) are a lot more vivid and do not seem to suffer from the 'dead end concentration lapses' which sometimes afflict Path workings done using the Golden Dawn Tree format.

Let us now look at how the Paths of the Lurianic Tree are numbered. In the next Column we are here just concerned simply with the *numbering*, not with the Hebrew letters or with other attributions, which remain unchanged. The numbering is the key to meditational order, and effective Rising on the Planes.

Column K11-K12: The Paths of the Lightning Flash and the Serpent

The Paths of the Golden Dawn Tree of Life are well enough known and appear to the left of Column K1. Column K11 and K12 show the Path order of the Lightning Flash (Emanation) and Serpent of Wisdom (Initiatory) on the Lurianic Tree of Life.

Apart from the attribution of the Hebrew letters to the 22 Paths, there is also the question of how the Paths should be numbered. The Golden Dawn attribution of Path *numbers* was achieved by a simple 'down and sideways' allocation, but this is definitely just convenient, and not traditional. The real key to the numerical ordering of the Paths is the Lightning Flash and Serpent diagram (Figure 14). There are few glyphs in the Kabbalistic writings, and therefore those that do exist should be taken very seriously. The illustration of the Lightning Flash and the Serpent on the Tree of Life is often given in books on the Kabbalah, but to my knowledge its real purpose has never been explained in English. It is indeed a key glyph.

First it gives the correct order of the 9 Paths of descent or Emanation, in numerical order from 11 to 19. Kabbalistic texts often speak of the Lightning Flash of creation. This is not just a literary device, portraying the suddenness of Emanation, but a direct reference to this glyph which shows the correct downward numerical Path sequence.

Secondly this glyph helps to validate the Lurianic Tree, which *does* have a Path from Binah to Chesed. This glyph suggests very strongly that there has to be a Path between Binah and Chesed.

The coiled Serpent of Wisdom also has a very concrete purpose. On the Tree its shape is very convoluted, and not at all natural looking. Why? Because the coils cross over each Path in turn on their return to the Godhead, *in a very specific order*. The Serpent is truly the symbol of Wisdom and Initiation. In *Genesis* the serpent is not portrayed on the ground, or in a hole, as would be natural, but it is shown on the Tree. The use of this glyph is to show the correct order of the Paths of redemption, or of return to the Godhead, the Paths 20 to 32. The Serpent shows the *numeric* Path of return.

The correct numbering of all the Paths on the Tree is thus shown by this glyph, rather than the speculative numbering of the Golden Dawn. The Path of the Serpent is also immensely practical as it shows the order in which the Tree should be ascended - in short, the correct practical meditational order.

It is typical of the Kabbalah that such details should be clearly shown in a diagram, with only an oral explanation as to how it works.

The mechanics of following the Lightning Flash and the Serpent is as follows. The path of the Lightning Flash exactly falls on the first 9 Paths as it descends.

Commentary

Where it crosses the Abyss (on the Lurianic Tree) from Binah (3) to Chesed (4) it definitely follows a Path (number 13). The Golden Dawn Tree does not have a Path connecting these two Sephiroth. The fudge used by the Golden Dawn Tree to allow the Lightning Flash to cross the Abyss, was to use the Path between Kether and Tiphareth to replace the missing Path between Binah and Chesed. It is unthinkable that the Lightning Flash finds itself unable to cross the Abyss, dithers around, returns to Kether and then crosses the Abyss via the Path from Kether to Tiphareth. But this compromise is exactly how the Lightning Flash is explained in terms of the Golden Dawn Tree of Life.

Of course the problem does not arise with the Lurianic Tree as the Path Binah-Chesed already exists. It is also noteworthy that on the Lurianic Tree, the Lightning Flash in its descent takes in *all* the Elemental Paths, Aleph (Air), Mem (Water) and Shin (Fire), listed as an essential part of the process of Creation in the *Sepher Yetzirah*. Two of these Elemental Paths are *missed completely* by the Lightning Flash on the Golden Dawn format Tree of Life.

Let us now look at the Path of Return. Anyone who wished to make an artistic design of a Serpent on the Tree, would certainly not have distorted the coils in the traditional fashion. Therefore there must be some significance in the coils, and indeed there is. The rules for determining which Paths the Serpent crosses in its upwards journey, and in what order are simple:

- a. Only consider the Paths that the Serpent crosses *over*. The ones it passes behind do not count.
- b. If the Path that the Serpent crosses already has been traversed by the Lightning Flash, then ignore that Path.

The Serpent then clearly marks out the sequence of Path numbers for the return from Malkuth to Kether, and these are shown in Column K12 and Figure 14. When you have so numbered the Paths a number of other obscure Kabbalistic references suddenly become clear, and Rising on the Planes becomes a lot easier.

Four Worlds of the Kabbalah

Column K13-K20: The Four Worlds of the Kabbalists

This Column is the key to Columns K21 to K54, which are grouped according to the Four Worlds, beginning with Atziluth, the highest of the Four Worlds. The Four Worlds can be seen to have an entire Tree of Life in each, or they can be seen as a division of one Tree. Both interpretations are valid. Column K20 contains the secret 'revolutions' of IHVH in each of the Four Worlds (these are not correct in *Liber 777*). Column K19 contains the Gematria totals of the Hebrew in Column K20, and acts as a sort of 'check digit' to its correctness. Column K18 is simply the Hebrew letters which express these numbers in Column K19, for example 72 = Ayin (70) + Beth (2). This is why נב is spelled with an ordinary נ, not a final Nun ן which would not then have added to 52.