

DAVID ALLEN HULSE

New Dimensions for the
CUBE of SPACE



*The Path of Initiation
Revealed by the Tarot
upon the Qabalistic Cube*



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CUBE *of* SPACE

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upon the Qabalistic Cube

DAVID ALLEN HULSE



SAMUEL WEISER, INC.

York Beach, Maine

*This book is dedicated to
the pioneering work of Paul Foster Case,
the first Qabalist to completely link the tarot
with the 22 components of the Cube of Space.*

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Tarot Illustrations

THE TAROT CARDS used to illustrate this book are taken from the original B.O.T.A. version of the tarot, as designed by Paul Foster Case and illustrated by Jesse Burns Parke. This specific version was chosen because it was the deck first used by the author in 1969 to uncover his unique interpretation of the Cube of Space. In its precise positioning of tarot symbols, the Case deck alone provides the symbolic material necessary for the story of the soul's journey around the six faces of the cube.

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Introduction

THIS BOOK CONTAINS a bold new look at the symbolic meanings of the first twenty-two cards of the tarot deck. Known as the Major Arcana (Greater Secrets), these twenty-two cards correspond to the twenty-two letters of the Hebrew alphabet and are numbered from 0 through 21 (often with Roman numerals). If you have a Case Tarot in your possession, set aside the Major Arcana and lay out the corresponding cards as they are discussed in the text. This will help you in visualizing each component part of the Qabalistic diagram known as the Cube of Space. You may substitute the tarot deck of Arthur Edward Waite if you do not have a copy of the Case deck. Though any tarot deck can be used in studying the Cube of Space, the deck most useful for understanding every nuance of the Cube of Space is definitely the Case deck.

If at all possible, try to construct a three-dimensional model of the Cube of Space. The figure printed at the end of this book is, in fact, a cube laid out on a flat plane as a cross of six squares. It can be cut out and used as a model. First, cut out the cross, preserving the white tabs on its edges. Then, fold it to form a perfect cube, gluing the tabs to the faces they touch. Creating such a model by hand will greatly facilitate the visualization required to completely understand the symbolic meaning behind each of the twenty-two directions of space as delineated by the cube. This model, however, only captures the exterior of the cube. You must visualize dimensions, aided by the many diagrams within this text showing such interior dimensions. Remember that the exterior dimensions of the cube have been recorded in every version of the sacred text, *The Book of Formation* (whose uncertain date of origin ranges from 100 B.C. to A.D. 900), while the interior dimensions of the cube have only recently been rediscovered by Paul Foster Case in the 20th century.

KEY TO THE CUBE OF CREATION

The Tree of Life is the single most significant Qabalistic diagram to classify the interlocked layers of creation. This diagram shows the light of creation first emerging from the void of three veils, whose Hebrew names can be defined as nothing, no limit, and endless light.

As the light moves from the unformed void to the manifested physical universe, it takes on ten successive denser bodies until the four elements are firmly established as our physical plane of existence.

There are traditionally thirteen layers to this evolutionary current of light. Three reside in the void and are numbered with three sets of zeroes (as 0, 00, and 000). When light first forms a single point of illumination in this limitless space of the void, the number 1 comes into existence. From the mystical number range of 1 to 10, the twelve signs of the zodiac, the seven planets, and finally the four elements are all spun into creation from this single point of light.

The Cube of Creation takes the various components that comprise the cube of space, and correlates those elements to the ten numbered stations of the Tree of Life known as the ten sephiroth, as well as the three veils of negative existence.

For further clarification of this poem of creation, refer to figure 4 (page 12) for a description of the various directions of the cube of space as the ten sephiroth of the Tree of Life. Refer to figure 5 (page 13) for a clear picture of the zodiac, the planets, and the elements as these ten sephiroth. Using these two figures, you will be able to discover the symbolic pattern behind the thirteen numbered verses of the Cube of Creation.

Cube of Creation

(A POEM)

0. Before creation of this world, God shrouded a jet-black obsidian cube, with rough edges and unpolished faces, in an endless expanse of empty velvet-black space. This obsidian cube was set on one of its corners forming an oblong black diamond slowly rotating on its own axis.
00. Expanding into the far reaches of this deep, black space, the twelve rough edges of this obsidian cube, whose dimensions were without end, flashed with sparks of fire, as these twelve edges were chiseled smooth by light etched into darkness.
000. Then, in a burst of white light, this black obsidian cube was transformed into a clear crystal of six perfectly polished faces, as a coal is transformed into a brilliant diamond by the secret fire of alchemy, and light without end was sent forth into the six directions of space.
1. From the center of this crystal temple, a bright light burned from a single, concentrated source. From this central point, three dimensions expanded into six squared faces that were bordered by twelve planed edges.
2. These twelve edges expanded into the infinite night sky as the stars of the zodiac, resplendent with all the colors of the rainbow. The twelve rays of the rainbow illuminated the twelve edges of the cube as red in the Northeast, red-orange in the Southeast, orange in East Above, yellow-orange in East Below, yellow in North Above, yellow-green in North Below, green in Northwest, blue-green in Southwest, blue in West Above, blue-violet in West Below, violet in South Above, and red-violet in South Below.
3. Bordered by these star-studded edges, the seven planets in their ancient order were then placed, one by one, in this cube of light. First, Saturn was set in the exact center of the cube, emitting a beautiful blue-violet light.

4. Next Jupiter, with its luxurious violet hue, was set in the sunset face of the cube that is the West.
5. Then the fiery scarlet flames of Mars lit up the star-speckled midnight-black sky of the North.
6. The bright light of the Sun followed in all its orange brilliance, and was set to orbit in the noonday sky of the South, filling the clear blue sky with brilliant golden swirls of light.
7. The exquisite emerald-green glow of Venus was then placed in the dawning light of the East, as a herald of the rising Sun.
8. Then the height of the heavens was sealed with the bright yellow radiance of Mercury.
9. The depth of the abyss was sealed with the lush bluish light of the Moon.
10. Last, the three elements of air, water, and fire spanned the interior of the cube's yellow-hued height, blue-hued breadth, and red-hued width, and combined in the blue-black center to form the fourth hidden element of earth, completing the cycle of twenty-two components of the Cube of Space.

The cube is a geometric shape comprised of six sides, each side a perfect square. To Plato, this simple shape represented the element of earth. To every initiated Mason, the cube is the ultimate symbol for the soul, polished and shaped by constant spiritual work. In the emblematic language of alchemy, the cube is the body, whereas the sphere is spirit.

By extending each of the six faces of the cube into distant space, the six directions that govern all three-dimensional space are reached—East, West, North, South, Above, and Below.

The cube can thus be seen as the element earth, as the physical body, as the soul purified of all imperfections, and as the coordinates of space. This simple geometric shape, however, also contains a very detailed map that can plot the direction your current life, and the many other lives you have yet to experience, but will ultimately encompass.

Hidden in a secret book of cosmology written in the ancient tongue of Hebrew, a book long forgotten but not lost to humankind, is a description of a mysterious cube formed from the twenty-two letters of the Hebrew alphabet. This cube of letters is constructed of a center, three interior dimensions, six faces, and twelve edges. Traced in a special order, these twenty-two components forming the cube reveal a map that clearly shows from where we have come, where we are now, and where we are going in our evolutionary journey toward complete spiritual awakening.

This cube of letters cannot reveal its deepest secrets, however, until it is clothed in the cards of the tarot. Then, and only then, can this mystical cube speak directly to our souls and show us the way, which is the true path of initiation we all must eventually travel.

The Book of Formation

THE SACRED TEXT describing this marvelous cube is the *Sepher Yetzirah* (*Book of Formation*). It is one of the most important surviving documents of the Jewish mystical tradition known as the Qabalah, and may date back to before 100 B.C. (though most modern authorities fix its origin between 100 B.C. and A.D. 900). Although its author is unknown, this mysterious text is mythically credited to the patriarch Abraham. It is a short treatise of only five chapters, but it is a wonderful book that records for the first time the esoteric structure of the Hebrew alphabet, giving every important cosmological correspondence. The most important set of correspondences classifies the Hebrew alphabet by astrological symbolism; another gives the directional correspondences for the alphabet concealed in a cube of perfect proportions.

This cube of letters, when combined with the first twenty-two cards of the tarot, creates a map of the cosmos, sometimes referred to as the Cube of Space. Though much has been written on the connection between the Hebrew alphabet and the tarot, the pattern of the Cube of Space has not yet yielded a comprehensive system of symbolic correspondences or hidden messages. Yet this symbolic cube has a message for all of humanity. In its own unique order for the tarot, it has yearned to reveal to the world its unique message of progress upon the spiritual path of initiation that we all must eventually accomplish. This cube has remained silent for many centuries, lacking an interpreter to tell its story to humanity. I will now put its beautiful, yet complex, message into words for the first time.

Constructing the Cube of Space

THE TWENTY-TWO characters of the Hebrew alphabet naturally divide into three basic groups—the mother, the double, and the simple letters. The three mother letters correspond to the three basic sounds that produce all language. The seven double letters each possess two distinct pronunciations, while the twelve simple letters each possess only one.

The sacred *Book of Formation* classifies the cosmos by aligning the elements to the three mother letters, the planets to the seven double letters, and

the zodiac to the twelve simple letters.* These three divisions of the alphabet also correspond to the dimensions of the Cube of Space. The center of the cube and its six faces are formed from the seven planetary double letters. The twelve edges of the cube that border the six exterior faces are formed from the twelve zodiacal simple letters. Secretly, the three interior dimensions of this cube are formed from the three elemental mother letters.

Although the *Book of Formation* gives the attributes for the double and simple letters, it is only in the 20th-century writings of Paul Foster Case that we find the attributes for the three mother letters. Only Case was able to penetrate the interior of the cube and discover that the three interior coordinates of the cube were formed from these three letters.

The basic astrological and directional correspondences for the twenty-two letters of the Hebrew alphabet, as well as their connection to the tarot, are given in Table 1 on page 6. From these two basic alphabetical divisions and their alignment to the tarot springs the secret message contained in the Cube of Space.

With the application of the twenty-two tarot cards of the Major Arcana to the directions of the Cube of Space, three basic dimensions are revealed: the interior of the cube, the faces of the cube, and the borders of the cube. The interior of the cube is composed of the center (one of the seven double letters) and the three interior dimensions (the three mother letters). Tav, as The World, is at the very center of the cube, where the three interior dimensions meet. Aleph, as The Fool, connects Above with Below, Mem, as The Hanged Man, connects East with West, while Shin, as Judgement, connects North with South (see figure 1, page 7).

The six faces of the cube are derived from the six remaining double letters. Beth, as The Magician, is the face Above (or the top of the cube); Gimel, as The High Priestess, is the face Below (or the bottom of the cube); Daleth, as The Empress, is the Eastern face; Kaph, as The Wheel of Fortune, is the Western face; Peh, as The Tower, is the Northern face; and Resh, as The Sun, is the Southern face (see figure 2, page 7).

*The Qabalistic scheme of fire, water, and air as three elements, instead of the classic four elements of fire, water, air, and earth, is based on alchemical symbolism. In alchemy, the two opposing elements of sulfur and salt unite to form a third, mercury, that combines the best of both. In the Qabalah, fire is active sulfur that unites with receptive water as salt to form a third element of perfect balance, air, which is mercury.

Table 1. Basic Qabalistic Correspondences for the Cube of Space.

| HEBREW | TYPE | ASTROLOGY | DIRECTION | TAROT |
|---------------|-------------|------------------|------------------|-------------------------|
| Aleph | Mother | Air | Above to Below | 0-The Fool |
| Beth | Double | Mercury | Above | 1-The Magician |
| Gimel | Double | Moon | Below | 2-The High Priestess |
| Daleth | Double | Venus | East | 3-The Empress |
| Heh | Simple | Aries | Northeast | 4-The Emperor |
| Vav | Simple | Taurus | Southeast | 5-The Hierophant |
| Zain | Simple | Gemini | East Above | 6-The Lovers |
| Cheth | Simple | Cancer | East Below | 7-The Chariot |
| Teth | Simple | Leo | North Above | 8-Strength |
| Yod | Simple | Virgo | North Below | 9-The Hermit |
| Kaph | Double | Jupiter | West | 10-The Wheel of Fortune |
| Lamed | Simple | Libra | Northwest | 11-Justice |
| Mem | Mother | Water | East to West | 12-The Hanged Man |
| Nun | Simple | Scorpio | Southwest | 13-Death |
| Samekh | Simple | Sagittarius | West Above | 14-Temperance |
| Ayin | Simple | Capricorn | West Below | 15-The Devil |
| Peh | Double | Mars | North | 16-The Tower |
| Tzaddi | Simple | Aquarius | South Above | 17-The Star |
| Qoph | Simple | Pisces | South Below | 18-The Moon |
| Resh | Double | Sun | South | 19-The Sun |
| Shin | Mother | Fire | North to South | 20-Judgement |
| Tav | Double | Saturn | Center | 21-The World |

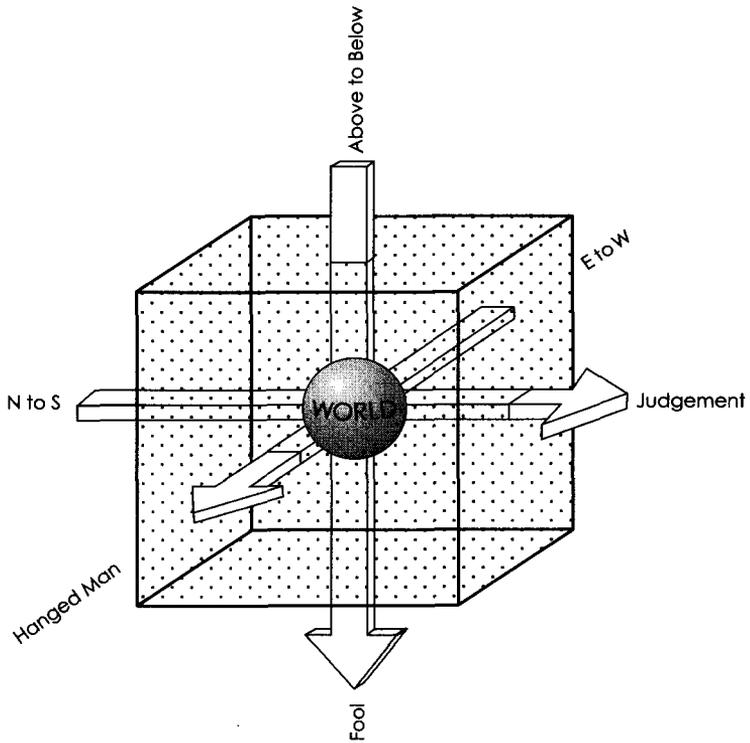


Figure 1. The interior of the cube.

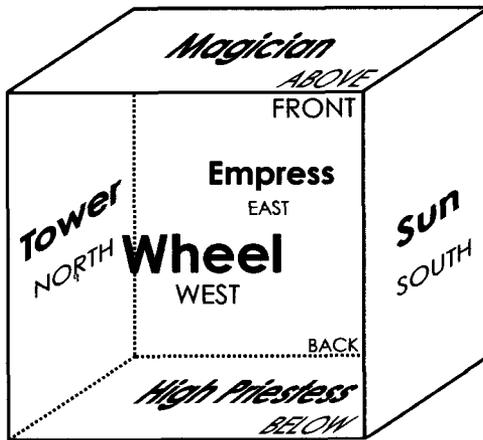


Figure 2. The faces of the cube.

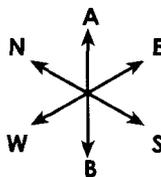
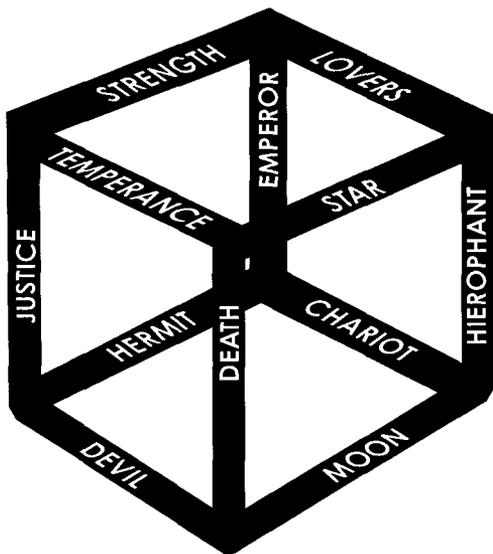


Figure 3. The borders of the cube.

The borders (or edges) of the cube are derived from the twelve simple letters. Heh, as The Emperor, is Northeast; Vav, as The Hierophant, is Southeast; Zain, as The Lovers, is East Above; Cheth, as The Chariot, is East Below; Teth, as Strength, is North Above; Yod, as The Hermit, is North Below; Lamed, as Justice, is Northwest; Nun, as Death, is Southwest; Samekh, as Temperance, is West Above; Ayin, as The Devil, is West Below; Tzaddi, as The Star, is South Above; and Qoph, as The Moon, is South Below (see figure 3).

The twenty-two dimensions of the cube also correspond to specific shades of the rainbow. The coloring of the dimensions of the cube are derived from the traditional color scale of the Hebrew alphabet as the twenty-two connecting paths found on the Qabalistic diagram known as *The Tree of Life*. These correspondences are given in Table 2.

Table 2. The Coloring of the Cube.

| HEBREW | DIMENSIONS OF CUBE | COLOR |
|--------|--------------------------------|---------------|
| Aleph | Interior Above to Below (Axis) | Yellow |
| Beth | Face Above | Yellow |
| Gimel | Face Below | Blue |
| Daleth | Eastern Face | Green |
| Heh | Northeastern Edge | Red |
| Vav | Southeastern Edge | Red-Orange |
| Zain | East Above Edge | Orange |
| Cheth | East Below Edge | Yellow-Orange |
| Teth | North Above Edge | Yellow |
| Yod | North Below Edge | Yellow-Green |
| Kaph | Western Face | Violet |
| Lamed | Northwestern Edge | Green |
| Mem | Interior East to West | Blue |
| Nun | Southwestern Edge | Blue-Green |
| Samekh | West Above Edge | Blue |
| Ayin | West Below Edge | Blue-Violet |
| Peh | Northern Face | Red |
| Tzaddi | South Above Edge | Violet |
| Qoph | South Below Edge | Red-Violet |
| Resh | Southern Face | Orange |
| Shin | Interior North to South | Red |
| Tav | Interior Center of Cube | Blue-Violet |

The directions given in the *Sepher Yetzirah* refer to points in space, yet when they are all combined, they form the dimensions of a perfect cube. When the twenty-two cards of the tarot known as the Major Arcana are placed in their appropriate places and illuminated by the specific color assigned to each dimensional component of the cube, then and only then, can the message be clearly read by the pictorial images stationed at each dimension of the cube.

The Tree of Life as the Key to the Cube of Space

IN 1969, I WAS first exposed to Paul Foster Case's illustration of the Cube of Space, found in his *The Tarot: A Key to the Wisdom of the Ages*. I was so impressed by this intriguing pattern of a three-dimensional cube that I fashioned my own colored cube, and attached a set of Case's tarot cards to each of the twenty-two coordinates. By meditating on this colored cube, searching for a meaningful Qabalistic pattern, I found that the key to the cube lay in the planetary attributes for the Tree of Life. By laying the order of the ten sephiroth (the first 10 numbers) that compose the Qabalistic diagram known as the Tree of Life, a definite path was revealed around the cube (see figure 4, page 12). The Platonic order for the seven ancient planets (beginning with Saturn and ending with the Moon), when applied to the seven double letters on the Cube of Space, suggests the pathway in the directional order for the cube, shown in figure 5 (see page 13).

When I first traced this order on the cube, I immediately noticed that a figure-eight pattern was traced linking the four directional faces. Then I noticed that three interior paths, formed by the three mother letters, joined certain faces of the cube. The element water, The Hanged Man, joined the East with the West; the element fire, Judgement, joined the North with the South; the element air, The Fool, joined Above with Below (see Table 3, page 11). Every time two sides of the Cube were joined by an elemental interior path, the center of the cube where The World is situated, was intersected, for The World is both the beginning and end of the secret path traced around the cube, implying that the end of all our spiritual work brings us back to our source.

Table 3. *The Tree of Life and the Directions on the Cube.*

| TREE OF LIFE | PLANET | DIRECTION | TAROT CARD |
|---|---------|--|-------------------------|
| 3-Binah (Understanding) bridges 3 to 4 | Saturn | Center (linked by water from East to West) | The World |
| 4-Chesed (Mercy) | Jupiter | West | The Wheel of Fortune |
| 5-Geburah (Severity) bridges 5 to 6 | Mars | North (linked by fire from North to South) | The Tower |
| 6-Tiphereth (Beauty) | Sun | South | The Sun |
| 7-Netzach (Victory) | Venus | East | The Empress |
| 8-Hod (Splendor) bridges 8 to 9 | Mercury | Above (linked by air from Above to Below) | The Magician |
| 9-Yesod (Foundation) | Moon | Below | The High Priestess |

The order of the planets, combined with the elemental paths that join them, gives the basic path around the cube. First and foremost, I noticed the cards that formed the planetary directions. Then, by observing the four edges of each of the six faces, I discerned the meaning for the faces themselves, for each face of the cube is a degree or grade of spiritual development, while the edges of each face are the various tasks that must be undertaken to fully realize the grade of each directional face.

The message contained in this cube slowly revealed itself to me in all its glory. At first, I saw only the grades found in the four cardinal directional faces and the center of the cube, then slowly but surely, I penetrated each

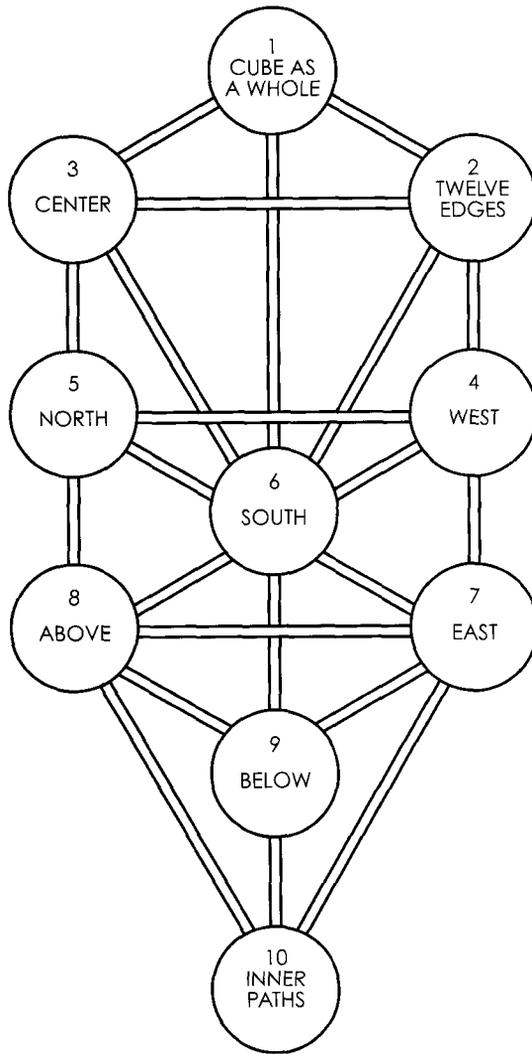


Figure 4. The Cube of Space laid upon the Tree of Life.

intricate step on this map of initiation. I first wrote down my discoveries in a paper for a class I was taking on Renaissance magic in 1970. Then I reworked the paper into a pamphlet around 1972 and attempted, unsuccessfully, to get my research published. In the early 80s, I began to write a book, adding much Qabalistic detail that I had left out of the original pamphlet. This book was never completed, however, and lay dormant until the summer of 1995, when a series of new inspirations came to me concerning

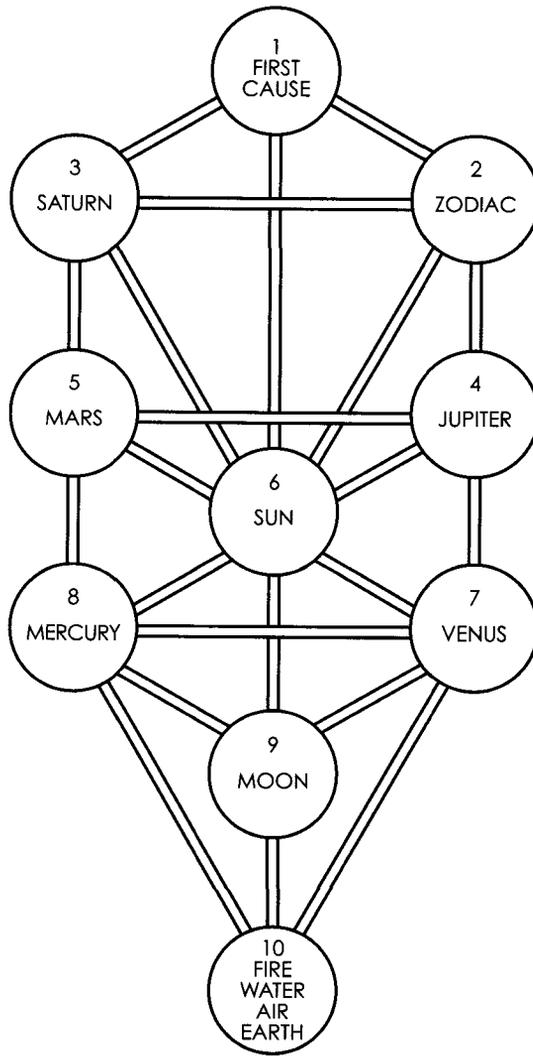


Figure 5. Planetary order on the Tree of Life.

the initiatory path around the cube. I rewrote the story concealed in this map of symbolic directions in the most direct manner possible, focusing on the pictorial images of the tarot cards themselves, rather than the complicated Qabalistic symbolism they conceal. The results of this long process form the foundation of the story of spiritual initiation you are about to read. I hope its message will bring you new insight into the dimensions of the ancient Cube of Space. Without the pioneering work of Paul Foster

Case concerning the true dimensions of the Cube and their relationship to the Major Arcana of the tarot, I would never have discovered its precious message of personal spiritual development, one that can enrich all of humanity.

Concerning the Higher Self and the Holy Guardian Angel

THE TWO CONCEPTS of a higher self and a Holy Guardian Angel were developed over the last 120 years by both the Theosophical Movement and the Masonic Order of the Golden Dawn. These terms are still popular in present New Age writings. Since I also use them here, they should be clearly defined.

Unfortunately, these two concepts have been confused and commingled in many books, both in the past and in current spiritual literature. It should be stressed here that the higher self is not synonymous with the Holy Guardian Angel. One is within; the other is without. One is the essence of you; the other is someone apart from you. In terms of the Tree of Life, contact with your Holy Guardian Angel occurs only at the sixth level of the Tree of Life at Tiphereth, the golden beatific Sun, while contact with your higher self occurs at the very apex of the Tree, at the first level of Kether, the brilliant white crown. In the tarot, Temperance is the Holy Guardian Angel and The Fool is the higher self.

The higher self is a beautiful term that perfectly describes the essence of who you really are. It is your spiritual identity that has been constant through countless incarnations. It is your essential self, stripped of the mask of your present personality (known as your lower self). It is your face before you were born and the face you will again assume after you die. In this present incarnation, you can have direct access to your higher self through meditation, unconditional love, waking revelations, dream visions, and ecstatic moments of heightened self-awareness.

The top four chakras of the Indian seven-chakra system all reach to the higher self. The fourth chakra (heart) feels with great intensity the love of the higher self; the fifth chakra (throat) speaks the truth through the mouth

of the higher self; the sixth chakra (brow) sees clearly with the eyes of the higher self; the seventh chakra (crown) reaches, like a ladder, directly into the higher self, merging the lower with the higher.

The Holy Guardian Angel is quite distinct from the higher self. It is your own personal spiritual guardian, assigned to watch over your present incarnation. Though the same Holy Guardian Angel could conceivably be united with you in more than one incarnation, each of your unique incarnations can have different spiritual guides. There can be more than one spiritual guide assigned to you in this present incarnation, but the station of the Holy Guardian Angel is always filled by one unique spiritual entity whose invisible allegiance supports your spiritual awakening in this present life. The Holy Guardian Angel is here now to help you see your own higher self, from the perspective of your lower self. It is the divine being that leads you to your own essential being, for its sole function is to lead your lower self to a realization of the existence of your higher self.

Your Holy Guardian Angel is not a human being presently living in a body on this planet. This angelic guide could have been a human at one point in the past, but is now a discarnate entity dwelling in the inner spiritual planes. It can be a mythic being, a goddess or god, an angel or archangel, a great historical or religious figure, a close or distant relative, or a spiritual entity that was never in human form. In all cases, however, it is a spiritual being far more advanced than you are at this present moment—a guardian that is assigned in the cosmic scheme of things to help you spiritually realize your own true nature.

Though this angelic guide is contacted within, on the inner planes, it is independent of you, and should not be confused with your higher self. In essence, your Holy Guardian Angel is in direct communion with your own higher self. When your lesser ego (or lower self), which is your present personality with all its imperfections and limitations, can directly perceive this guardian spirit, then it is elevated to the plane of consciousness that is your higher self.

You should, therefore, view your higher self as your essential nature, constant through countless incarnations, and your Holy Guardian Angel as your inner spiritual being, linked to you in this present incarnation to help you fully realize your own spiritual nature.

The story you are about to read is woven into the designs of the tarot cards as they are positioned in the Cube of Space at the various directions. Each card has an individual voice in this wonderful story of spiritual evolution. Taken together, all twenty-two cards form a complete picture of every level of spiritual experiences awaiting every one of us, if not in this life, then in one still to come. The cube has remained silent for many centuries. But now, in the following story, the message that was meant for the world is about to be revealed in all its glory and splendor. Read the following words, and follow the intricate pattern laid upon the cube by the twenty-two tarot cards. A beautiful story of spiritual evolution is traced in this dance of the tarot cards, the Hebrew alphabet, and the directions of space.

The tarot cards that decorate the various dimensions of the Cube of Space reveal, in their special order, a roadmap for the soul. Many patterns for the tarot cards form a cosmological model of the universe showing the inter-relationships of all the cosmic forces. The Cube of Space was formed in order to help us all understand the purpose of life. Each face of this cube measures spiritual evolution, not only in this life, but in the many incarnations still ahead.

This story has never seen print in any form until now. It is one of the most esoteric teachings contained in the tarot, and could not be revealed before the dawn of the 21st century. It is a doctrine of the Aquarian Age and is intended to help all souls now incarnating on the planet. Be prepared to see the tarot cards in a new light, for even common symbols in the cards will now take on deeper meanings in the context of this three-dimensional cube.

The Journey Begins

AT THE CENTRAL AXIS of this cube stands The Fool. This is the beginning point of the journey around the Cube of Space. The Fool is the soul descending into a physical body to sojourn once more on the physical plane, in order to gain more experience and evolve to a higher level of understanding.

THE FOOL—ABOVE TO BELOW



Upon the axis of the universe dwells The Fool, bridging the infinite expanses of light above with the abysmal depths of darkness below. The Fool is your essential self, the essence of your being, the constant point from which every incarnation you have experienced, or will ever experience, emanates and returns.

The Fool is the voyager, the cosmic traveler setting out again and again into physical manifestation in order to evolve to a higher level of awareness. That higher level of awareness encompasses the complete identification of the lower with the higher self. Even though the force of spirit embodied in matter automatically blinds the lower to its higher source, this inherent inertia of the body will eventually be overcome, for The Fool is permitted as many journeys outward as required to completely join the lower with the higher self, to unite that which is below with that which is above.

The Fool is the axis of the Cube of Space (see figure 6, page 21). Around this central pillar of bright yellow light revolve the six directions of space, whose edges touch the stars of the zodiac, symbolizing the many stages of attainment that all physical incarnations will eventually experience. At the very center of this Cube of Space is The World, bisecting the axis of The Fool (see figure 7, page 21). This central point is the real beginning point at which The Fool enters the Path of Initiation, also referred to as the Path of Return, being the return to the source of our origin.

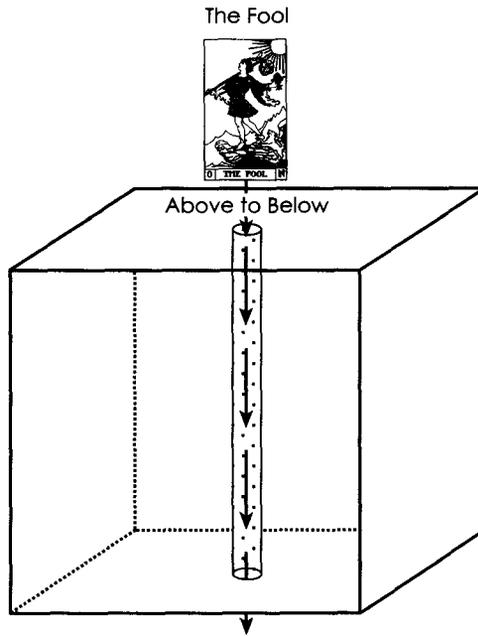


Figure 6. The axis upon which the universe revolves.

All incarnating souls first enter the physical universe from this holy central point of the Temple, by way of the Western face of the cube. Then, after traveling as far around the six exterior faces of the cube as their spiritual development will permit, these wandering souls return to their interior source at the center of the cube.

This central point is governed by the planet Saturn, while the six exterior faces are governed by Jupiter, Mars, the Sun, Venus, Mercury, and the Moon, respectively. The six faces of the cube and its center form the seven esoteric grades of the Cube of Space.

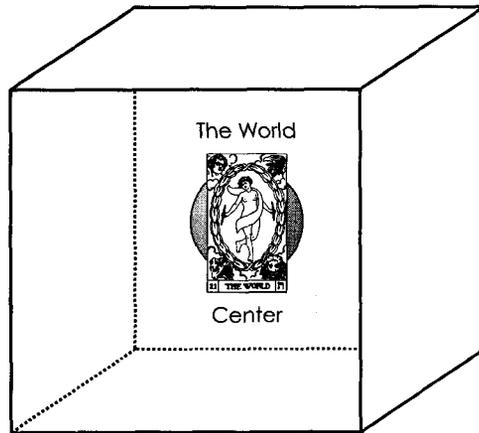


Figure 7. The center of the universe.

THE WORLD—CENTER OF THE CUBE



The World represents the many varied masks your higher self assumes in each journey permitted around the exterior faces of the cube. The veil that is draped around the body of the dancer in The World is in the shape of the Hebrew letter *Kaph*, the letter that rules the wheel that revolves at the center of the Western face of the cube.

This Western face lures the higher self into taking on another physical body, for at the center of the West turns The Wheel of Fortune, whose every revolution brings in one more round of incarnations, one more journey for the soul

around the many planetary faces of the cube (see figure 8).

The meeting of The Fool and The World at the center of the cube represents the soul taking on a new mask, or persona, in order to experience all the spiritual potentials that are hidden to most who incarnate into this physical plane of existence.

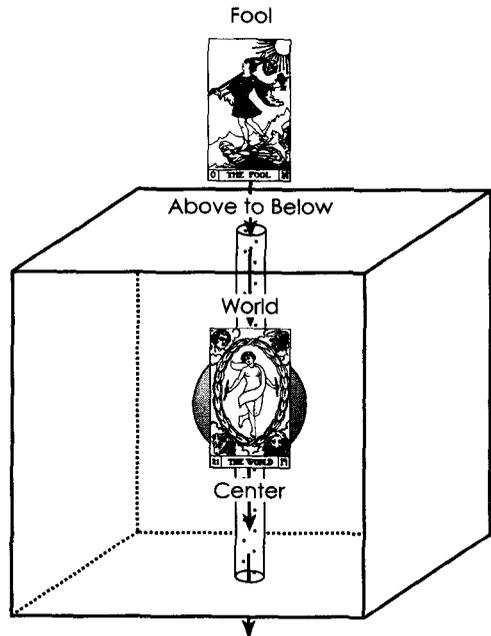
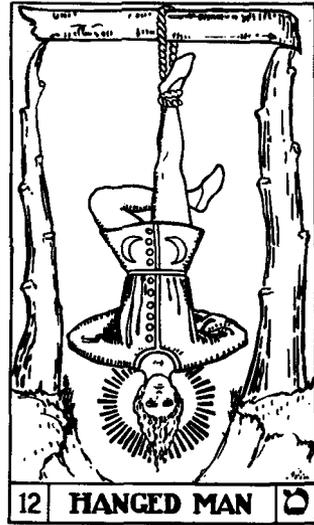


Figure 8. The many masks assumed by the higher self.

THE HANGED MAN—EAST TO WEST

The Hanged Man is the child hidden in the womb of the mother. The Hebrew letter that governs this card is *Mem*, the elemental letter for water. As a number, *Mem* has a value of 40, which secretly refers to the forty weeks the fetus develops in the watery womb of the mother.

The Hanged Man is joined to the mother by the umbilical cord, and is also joined invisibly to the cosmos by the slender silvery lifeline. This lifeline is the path of The Hanged Man, starting from the center of the cube, at The World, and ending in The Wheel of Fortune, at the center of the Western face (see figure 9).



While the dancer in The World dances upright on the right foot, The Hanged Man is tied upside down by the right foot to trees shaped like the Hebrew letter *Tav* (that governs The World). The dancer is thus a reverse reflection of The Hanged Man. This reversal of directions, which places the head topsy-turvy, symbolizes the total concealment of the higher self from

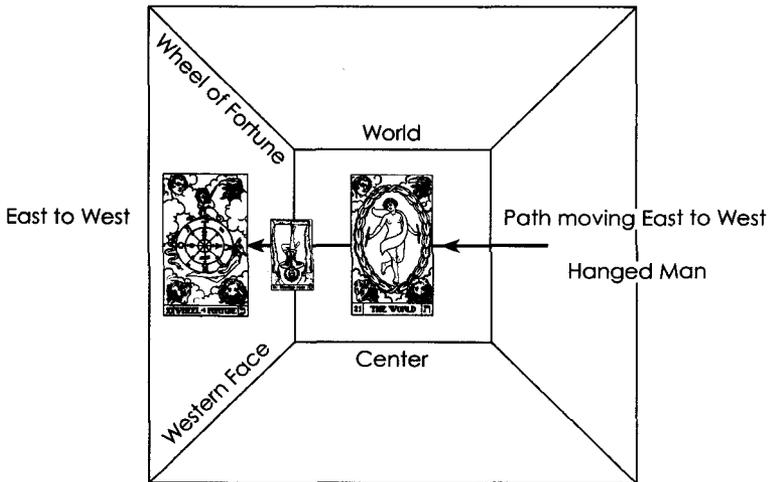


Figure 9. The lifeline leading to birth on the Western plane.

the gaze of the lower self each time a new body is assumed. The actual process of conception and birth, however, is the path of The Hanged Man, which passes from East to West, and in its passage, penetrates The World at the center of the cube.

The Fool travels through The World—the higher self selecting a mask to assume in the next incarnation—and then follows the path of The Hanged Man to the center of the Western face of the cube. Thus the soul enters the appropriate womb-door of the mother, after conception, which occurs in the East, but before birth, which occurs in the West (see figure 10).

The universal mother is The Empress, situated at the center of the Eastern face. She is crowned at her location on the Cube of Space by The Lovers, at the direction East Above. The Lovers represent the mother and father in sexual embrace, whose union opens up the womb-door for the descending soul to enter. The child ready to be born is The Hanged Man, following the course of the rising Sun from East to West on the cube, while the actual birth of the child is The Wheel of Fortune in the West.

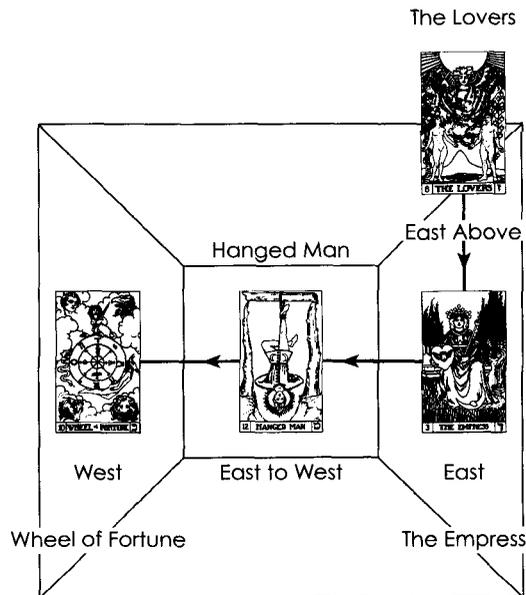


Figure 10. Emerging from the womb-door of the mother into the West.

Birth in the West

THE SYMBOLIC DIRECTION of the West on the Cube of Space is the world in which we all live at the present moment. It does not symbolize Western culture, as opposed to Eastern culture, but rather the physical plane that binds all souls on Earth by the incarnating force of The Wheel of Fortune. As a cycle of the Sun, the West is the place of sunset and the diminishing light. It is this lessening of light, but not its extinction, that is the condition of spirituality on Earth right now.

Each exterior face of the Cube of Space is made up of four exterior zodiacal edges, revolving around a planetary central point. Each edge of the cube is occupied by a card that joins two unique faces. As such, each of these twelve zodiacal cards contains two levels of interpretation, depending on which face of the cube they border.

Joined to the six exterior faces is the seventh, secret, point at the exact center of the cube. This secret center is described in *The Book of Formation* as “the holy temple that stands in the center, which carries them all.”* As such, it is both the starting and ending point of the Path of Initiation around the cube that all souls will eventually traverse. These seven primary points, or directional stations, of the cube are ruled by the seven planets, beginning with Saturn and ending with the Moon. The center of the cube is Saturn, while the base, or bottom, of the cube is the Moon.

Three extra components make up this Cube of Space. These secret attributions are not mentioned in *The Book of Formation*. Only recently discovered by Paul Foster Case, they are the three elemental paths that form the three-dimensional coordinates of the interior of the cube. These three interior paths correspond to the elements of air, water, and fire that meet at the very center of the cube to form the fourth element, earth (the secondary astrological attribute for the Saturnian Hebrew letter *Tav*).

In these three interior coordinates, water unites East and West, being the symbolic path of birth. Fire unites North and South, being the path of spiritual rebirth. Air unites Above and Below, being the path of cosmic consciousness that allows a total merging of the lower self (our everyday, normal

*Knut Stenring, *The Book of Formation* (New York: KTAV, 1970), p. 28.

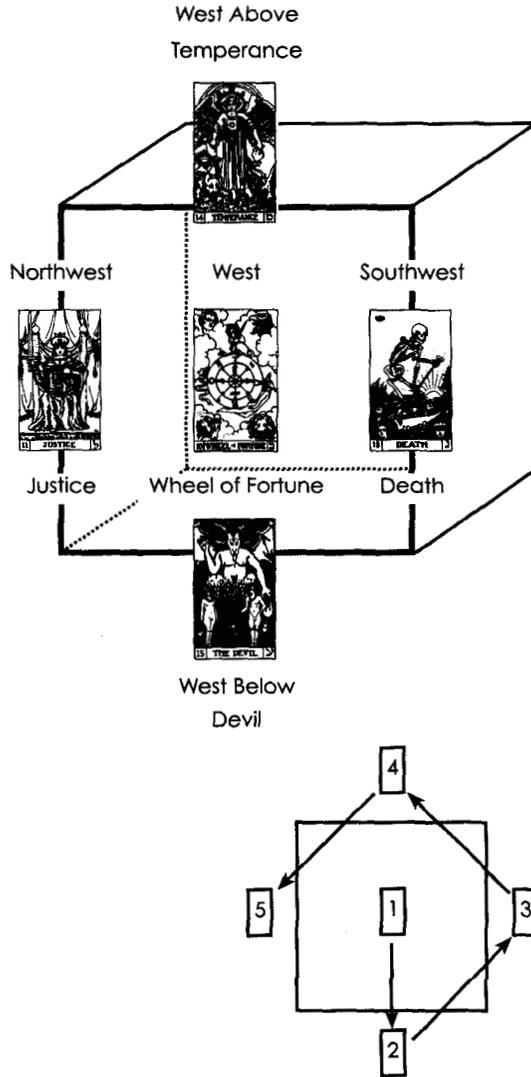


Figure 11. The Western face of the cube.

point of view) with the higher self (the vantage point of heightened spiritual awareness). These three interior coordinates are of extreme importance for our spiritual map around the Cube of Space, for these three interior paths connect its various faces. Combined with the secret planetary ordering of the center and faces of the cube, they reveal a way around the cube via the Path of Initiation, also referred to as the Path of Return.

When each of the six exterior faces of the cube is traversed by the questing soul, the central card of each exterior face represents the actual grade or degree of initiation, while the four edges that border each face are the paths that must be traveled in order to fully realize that particular grade.

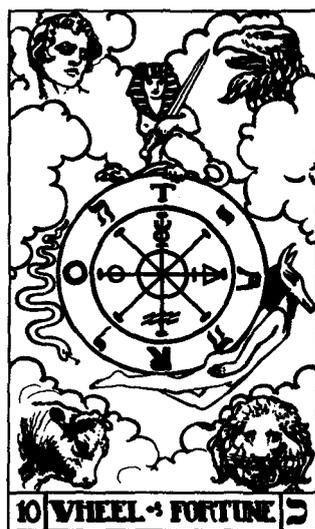
There are seven degrees, or grades, of initiation upon the cube. The first grade to be explored on the journey is the Western face. In this face, The Wheel of Fortune is at the center, while the four edges are bordered by The Devil, Death, Temperance, and Justice (see figure 11, page 26).

THE WHEEL OF FORTUNE—WEST

At the center of the West is The Wheel of Fortune. The wheel's constant revolutions generate the many incarnations through which all must journey in order to reach the level of spiritual perfection beyond this physical plane. That final grade, the seventh level of spiritual attainment, is symbolized by The World at the very center of the cube. This central point is also where the journey begins, making the center of the cube both the beginning and the end of a journey that encompasses all twenty-two components of the Cube of Space.

At the very center of the wheel in The Wheel of Fortune is the axis of the eight-spoked wheel. This inner eight-pointed axis is symbolic of The Fool, as the constant point around which all successive incarnations revolve. The bottom of the wheel, in the West, binds you to one incarnation after another. These many incarnations slowly advance your spiritual progress around the right side of the wheel's rim, until you reach the top of the wheel, the end of the journey and the way off the wheel. As the bottom of the wheel is the doorway into repeated physical incarnations, its top is the doorway out of continual cycles of reincarnation.

Streaming into the very center of The Wheel of Fortune, on the Western face of the cube, is the flowing stream of water that is the blue-hued path of The Hanged Man. This forceful flow of life-giving waters turns the wheel at the center of the West. Thus the wheel in The Wheel of Fortune



can be seen as a waterwheel whose constant revolutions are powered by the sacred waters of life, flowing endlessly from the center of the cube to the center of the Western face by way of The Hanged Man.

THE DEVIL—WEST BELOW



From the center point of the Western face, the next direction encountered is West Below, the bottom of the Western face of the cube, aglow in an otherworldly blue-violet light. As the East is the point of sunrise, light, and illumination on the cube, the West is the point of sunset, darkness, and forgetfulness. The direction of West Below is the exact point where the rising Sun of the East disappears under the Western horizon. This is also the mythological location for the Underworld or Hell. Thus, the direction of West Below is occupied by The Devil, represents the second step taken on the Western face of the cube, and sym-

bolizes the extinction of the light of the East.

The Devil is the second step to which all humanity is subject at each new incarnation. The first step is The Wheel of Fortune—the destiny, or karma, of the new soul just coming into manifestation. The Devil is the slumbering of awareness to which all first succumb upon entering a new physical body. This sleep is the state of forgetfulness that cuts you off from communing with your higher self.

The Devil holds the lower self, which is the mask of your present personality, captive in the palm of his right hand (see figure 12). The Saturn symbol marked on his palm corresponds astrologically to The World at the center of the cube and is the present vehicle through which the soul can experience life on the physical plane. It is this vehicle that is held captive by the revolutions of The Wheel of Fortune.



Figure 12. The Devil's hand captivates the lower self.

This revolving wheel is spun by the open right hand of The Devil. The fingers of The Devil's right hand are separated to denote the separation of the lower from the higher self. The lower self is symbolized by the ring and little fingers, while the higher self is symbolized by the index and middle fingers. When the Southeastern gate of The Hierophant is finally reached, this separation of higher from lower will be repaired.

The Devil is a great gravitational force that impedes each soul from advancing on the path to self-realization. West Below is therefore the tendency for most of humanity to fall asleep, and not awaken to any level of spiritual understanding during this lifetime. The Western face, as the first grade on the cube, represents the degree of the sleeper, the level of awareness for most of humanity.

The cubic throne on which The Devil sits shows only one face—the Western face of the cube. Chained to the center of this one-dimensional cube is all of humanity, male and female, representing the general condition of most incarnating souls on Earth at any given moment; they are chained to a ring symbolizing The Wheel of Fortune (see figure 13).

This one-dimensional cube is the perception that the only dimension possible is the present outward reality we all commonly share, the outer world we behold with our eyes. It is also the view that there is no spirit, that all is matter. The Wheel of Fortune, in conjunction with The Devil, represents the misguided vision that the world is a blind, but precise, machine resembling an intricate pattern of interlocking wheels, devoid of real purpose or spirit. It is the outward universe that can be physically measured and verified.

This outer illusory universe, however, is like a violet scarf that veils the vibrant and beautiful body of the real inner universe, which is the eternal spirit naked in all its splendor. For the true universe is not a blind, unthinking mechanism, but rather a real, living, caring being who is in touch with the difficulties and advances of all spiritual beings, both here on Earth and in the infinite reaches of the physical universe.

The Devil, therefore, represents the slumber of the soul, unaware of its real nature, and the illusionary,

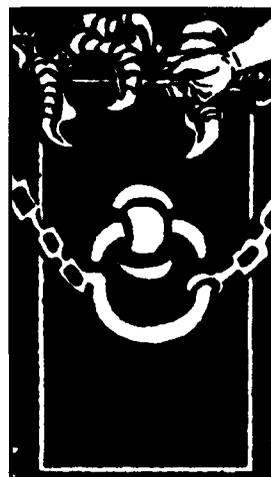


Figure 13. Blind cube of one dimension.

yet compelling, force of matter that severs your lower self from your higher self. It is this sleep that engenders every level of violence in this world, setting soul against soul, blinding you to the truth of the world. It is sister and brother set against one another in strife and discord, cut off from the spiritual connection that joins all living creatures in one great living body of light.

This natural tendency toward slumber traps The Fool in only the second step on the Path of Initiation around the cube, offering very little chance of escape. From this enslaving direction of West Below, the only way that the journey can possibly continue is through the next direction on the cube—the Southwest edge. At this Southwest pole lurks Death glowing with a blue-green light.

DEATH—SOUTHWEST



The soul incarnating into the West immediately sinks from the center of the Western face to West Below. Here, in the snare of The Devil, the soul struggles to reach some level of spiritual insight, only to be lulled into a slumber that does not permit any further advancement. When the present incarnation is exhausted without any possibility of further progress upon the path leading to enlightenment, the gate of Death is met in the Southwest. This is the third step on the path of the Western face. It returns the traveler who is The Fool back to the center of the cube.

Thus the short journey upon the Western face of the cube, which we all have already undertaken countless times before, is composed of a triangle of three cards: The Wheel of Fortune at the center, The Devil below, and Death to the right (see figure 14, page 31). The three cards forming the first three steps of the Western face symbolize how little time we are really permitted in any given incarnation to work on ourselves spiritually. Our inner lives, which are the most important aspect of living, are usually neglected, and only too soon, we find that we have arrived at Death's door, missing the

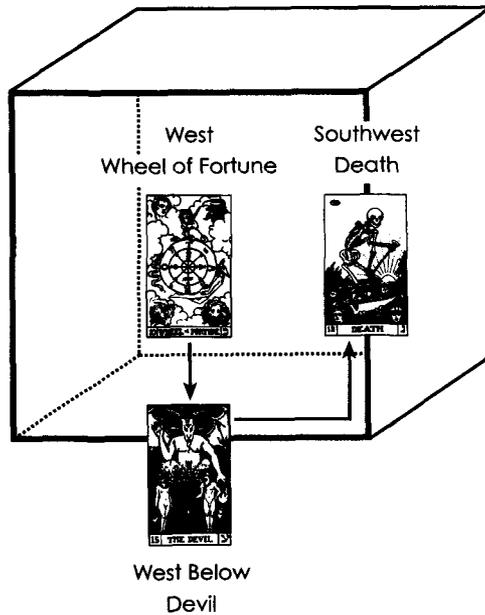


Figure 14. The short journey of life.

real purpose of why we were alive in the first place. It is absolutely imperative that everyone makes every effort to awaken once and for all in this incarnation. Yet we are permitted as many lives, and as many different masks, as are required to fully awaken to our real spiritual selves. At the axis of the cube, that constant cosmic traveler, The Fool, with raised eyes looking ever upward, awaits our eventual awakening.

Through the gate of Death in the Southwest, the errant soul returns to the eternal dancer in The World at the center of the cube, and assumes a new vehicle, a new personality, to travel the path of life once again. This path, leading to a new incarnation, is the path of The Hanged Man, passing through the center of the cube to The Wheel of Fortune in the West.

TEMPERANCE—WEST ABOVE



The cycle of the first three cards on the Western face of the cube repeats itself until the tendency to fall asleep, which always occurs West Below at the station of The Devil, is countered by the desire to discover your true spiritual nature. This questioning of the meaning of life and the overwhelming desire to commune with your higher self and see the face of your soul, is the next step encountered in the Western face of the cube. This fourth step, at the direction West Above, is the abode of the angel in Temperance. It radiates with a beautiful sky-blue light.

When the direction of West Above is finally realized, the gate of Death, in the direction of Southwest, has been side-stepped. Rather than passing through the gate of Death, completely unaware of the spiritual nature of the universe, the sleeper is able to overcome the first great test on the path toward spiritual awakening. This test is won by acquiring the desire to dispel the darkness of The Devil that binds almost all to the outward pleasures, delights, and distractions of the material world. The angel in Temperance is the first contact with the spiritual world found within, rather than without. It is also your first glimpse of your own Holy Guardian Angel, your own personal spiritual guide, whose present promptings have awakened you briefly from the influence of West Below.

Temperance does indeed transcend the compelling influences of both Death and The Devil. This is shown in the card in the symbolism of the eagle and the lion that flank the left and right sides of the angel. The eagle is Death and Southwest, while the lion is The Devil and West Below. The angel, which is West Above, transmutes with both fire and water, allowing the questing soul to pass to the next (and last) step on the Western face of the cube.

Temperance, as the direction West Above, is the realization that we are all being tested while we are here on Earth, and that our progress is being graded by an unseen force. How we interact with others in this world is the greatest measure by which we can be judged. It is this test that the sleeper must now pass.

The strife and discord shown in the chained figures of The Devil embody the tendency toward selfishness and indifference that is the lot of most incarnating souls. This spiritual inertia must be overcome by remorse and compassion for the human condition. This leads to the realization that we are all being judged by a celestial hierarchy that we cannot physically perceive, but must nevertheless seek to understand. This must be fully experienced by the sleeper in order to move toward the fifth step on the Western face of the cube—Justice.

Up to this point, in incarnation after incarnation, we have seen no glimmer of understanding that life could hold any real meaning at all. At this stage of the journey, however, you really experience your first heartfelt desire to seek the inner spiritual quest, instead of the outer conquests of the world.

The angel pictured in Temperance is your own personal Holy Guardian Angel. This angel has always been hovering over you, unseen in each of your incarnations on this Western face of the cube. From West Above come all visions of angelic visitations. By this angel's gentle guidance and promptings you are now directed to find your own spiritual path—a path that will ultimately lead to your liberation from the bondage of West Below. This path is seen leading from the pool at the foot of the angel to the crown of the purple heights in the distance, the light of the East. But first you must travel through the darkness that is the North.

Your spiritual development requires both the Angel of Light and the Angel of Darkness. The Devil is the necessary suffering, resistance, and inertia that forces you ultimately to take up the spiritual quest. The angel of Temperance is your acceptance of the task at hand, of the spiritual tests ahead of you on your journey through each face of the cube.

When you desire to pursue this inner quest, light is shed from the angel in Temperance upon the shadows of The Devil, and the final edge of the Western face can now be traversed. This is the Northwest direction of the cube, which is occupied by Justice and emits an emerald-green light.

JUSTICE—NORTHWEST



The direction of Northwest is the fifth step on the cube for the Western face. Each of the six exterior faces of the cube are grades or degrees of five steps, composed of the four edges and the center of each face. In traveling to this fifth step, the sleeper is on the verge of being brought onto a new face of the cube. As such, this fifth step of the Western face also becomes the first step of the Northern face, the next face on the journey around the cube. The Northwest edge is thus the gate to the North from the West.

When this card is first encountered in the West, Justice represents the barring of the sleeper from progressing too early toward the next grade—the North. This is symbolized by the raised sword in her right hand. The scales held aloft in her left hand measure all the previous actions of the soul while dwelling in the West.

The sleeper traveling the Western face of the cube is blocked from prematurely moving to the Southern face by Death. The sleeper is secretly being judged by Justice in the Northwest corner of the cube at this point, to determine if he or she will be allowed to search for the mysteries in the North and boldly face the unknown alone, isolated from the drives, compulsions, and delusions of the masses.

The Fool is perpetually advancing toward this Northwest direction. The Northwest symbolizes the unknown, for this direction is where the receding light of the sunset in the West is about to change to the midnight sky of the North. When this Northwest corner is reached, the journey around the steps composing the Western face of the cube is complete, and the first grade of the sleeper is fully realized.

At the center of the West, the force of the rotating Wheel of Fortune pulled us all into the incarnation we now tread. The gravitational pull of The Devil in West Below sunk our souls deep into the mire of matter, blinding us completely to both our origin and our destiny, which is located at the exact center of the cube. The power of Death in the Southwest

prevented us from prematurely traveling to the South. Death repeatedly brought us, with one slice of its scythe, to the center of the cube, only to start our journey to the West all over again. By the light and grace of the angel of Temperance in West Above, however, after many trials and testings, we are allowed to walk around the gates of Death. By the golden light of this angel, we begin to be roused from the spell of sleep cast over all of us from West Below.

With the acquisition of the Northwest pole of the cube, the sleeper is measured for all past actions in the West. If found fit, he or she is permitted to journey alone for the first time in any of the countless past incarnations of the soul, to the hidden recesses of the Northern face of the cube.

Quest in the North

NO ONE ON EARTH knows of this shadow realm of the North, except those souls who have already been permitted, by the grace of previous work, to travel the vast vistas of the Northern face of the cube alone. This second face of the cube has at its center The Tower, while the four edges to this center are Justice, The Hermit, The Emperor, and Strength (see figure 15, page 36).

Most of humanity dwelling in the West cannot possibly imagine, let alone experience, this secret world of the North. While the throne of The Devil shows only one side of the cube, the opening of this Northern face allows a second, more rarefied world to be experienced, alone and in secret. This shadow world lurks beneath the realm of our senses and leads to the light of the interior world of spirit.

The direction North is also of great importance in the rituals of Freemasonry, for the North symbolizes that which is unknown. The general shape of the lodge room used in Masonic ritual work is oblong. The North is symbolized by an empty, open point of this oblong, shrouded in darkness. Correspondingly, on the Masonic altar are three great lights, or candles, lighting the three directions of East, South, and West. The North has no light, for it is the darkness of the mysteries that will be revealed to the candidate through many initiations.

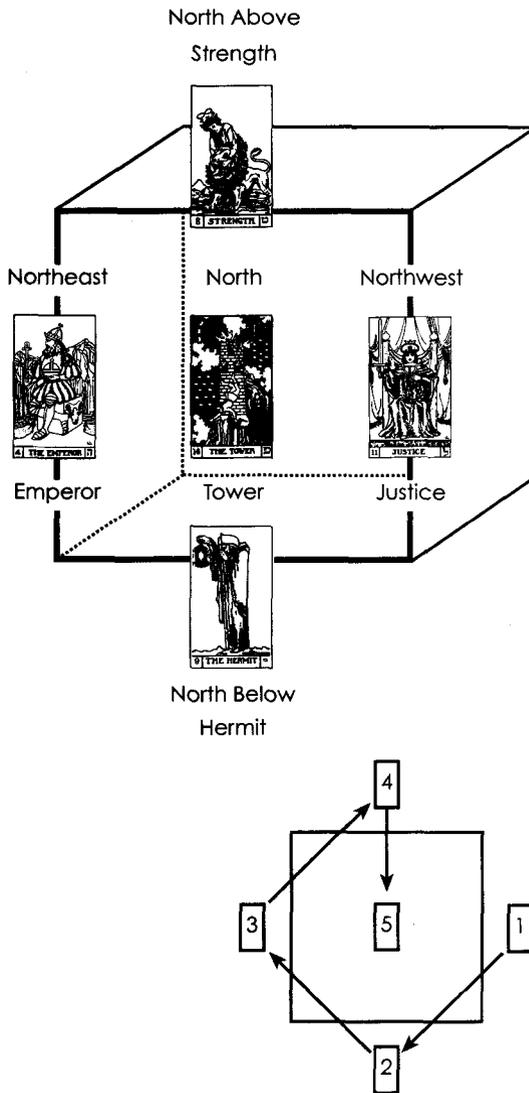


Figure 15. The Northern face of the cube.

JUSTICE—NORTHWEST

The first step on the second degree of the Northern face is the Northwest direction guarded by Justice, which vibrates with the color of emerald green. This card was also the fifth and final step on the Western face. This new degree, which the candidate enters by virtue of the Northern direction of the cube, is the grade of the seeker.

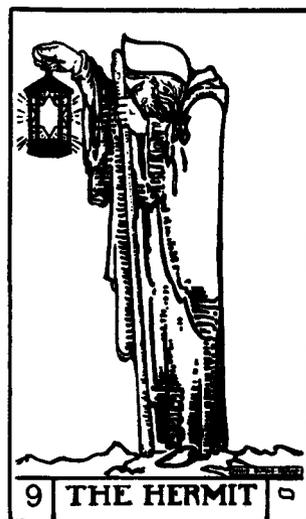
The upright sword of Justice, which has vigilantly blocked the sleeper's access to the Northern face of the cube in every previous incarnation, is now raised over the seeker's left and right shoulders giving the sign of blessing. This blessing opens an obscure pathway that will ultimately reach back to the very heart of the higher self. By the grace of karma earned up to this incarnation, all future incarnations will immediately poise the advancing soul on the fifth and final step of the West at this Northwest corner of Justice, avoiding the pitfalls of the first three steps on the Western face in The Wheel of Fortune, The Devil, and Death. With the benediction of the sword of Justice, the sleeper is transformed into the seeker and firmly enters the second degree of initiation on the Cube of Space.



THE HERMIT—NORTH BELOW

The next realm to be explored on the Northern face of the cube is the direction of North Below. From the guarded outpost of Northwest, the direction that symbolizes the vast potential of the unknown side of the universe, the seeker now descends to the second step of the second degree, the direction North Below and the location for The Hermit that glows with the vital color of yellow-green.

North Below represents your first self-motivated attempt to find the path to spiritual awakening by turning your attention within



rather than without. This is a time when all your preconceived notions of reality, to which most of humanity desperately clings in the direction of West Below, are critically examined. This is also a time when you make a brave attempt to shine a light into the deepest inner recesses of your own being. North Below is an isolated region where you can do inner work without distraction, just as West Below was the region where such inner work was prevented by a constant barrage of outer distractions to your five senses. In North Below, you come into contact for the first time with the inner peace of the noumenal world, just as in West Below you experienced all the outward distractions and turmoil of the phenomenal world.

This is a time when you fearlessly face all of your previous fears and misconceptions accumulated in the West. Now you turn within and courageously face your own personal demons, who dwell in the hellish region deep below the setting Sun of the West. Though The Devil has blocked all your previous efforts to progress on the spiritual path, in this confrontation you have identified and named the compelling force of The Devil for the first time.

Here the sleeper of the West is transformed into the seeker of the North and must progress alone in total darkness once the beginning of the Path of Initiation is finally discovered. At this beginning point on the path of spiritual development, the seeker must patiently work alone and in isolation on the most important task ever undertaken—the slow interior work leading to self-realization.

The station of The Hermit is also the first station at which the student desires to find a teacher. Now begins the quest for a master who can offer spiritual guidance on the path to self-discovery. The spiritual work, however, must first be done in earnest and alone, while in the North and isolated from both outer humanity in general, who dwell in the West, and the inner secret schools of the true initiated wisdom hidden in the South. This is the essence of the second step for the second degree of the North. Here you search in isolation for the path that will eventually lead to enlightenment.

THE EMPEROR—NORTHEAST

The next step on the path is only half-realized on the Northern face of the cube. This third step on the North is the Northeast edge of the cube, which is occupied by The Emperor radiating the forceful color of scarlet red.

There are four poles in the Cube of Space formed by the bridging of the four directional faces of East, West, North, and South. These four oblique directional poles are Southwest, Northwest, Northeast, and Southeast. Each of these stations unfolds in two stages and is only fully worked when the two directional faces bridged are traveled. In the case of The Emperor, who is situated in the Northeast, this station is not fully realized until both the Northern and Eastern faces are completely traversed. This rule is true for all twelve edges of the cube, but it is especially important in the four upright edges of Southwest, Northwest, Northeast, and Southeast, which together hold the upright structure of the cube itself.

Northwest is traditionally the direction symbolic of facing the unknown. Northeast is the traditional Masonic direction by which the candidate is first led out of darkness into the light of the lodge. Upon the first initiation into the lodge, the candidate is placed, blindfolded, in the Northeast corner of the lodge. This symbolizes the darkest point of the night, just before the dawning light of a new day. It bridges the cool, black darkness of the North with the startling light of the dawn in the East. The Northeast also represents the time of the day when the Morning Star first appears in the heavens, its illumination soon to be engulfed by the dawning light of the impending sunrise in the East. This Morning Star represents the candidate on the verge of discovering the secret mystery school that dwells in the South.

The seeker is brought forward before the master, but is unaware of his presence, for The Emperor stands at this corner of the cube to block any premature entrance into the Eastern face of the cube, which is the fourth grade,



corresponding to the teacher as a master who has attained the grade of complete illumination.

The Emperor is the guardian of the mystery school found in the Southern face of the cube. He is the invisible teacher who measures the progress of the student's solitary work on the Northern face of the cube, and eventually leads every student, each at his or her appropriate time, to the secret tradition that can best serve to allow a spiritual awakening in this incarnation.

There are many different paths leading to the top of the mountain of initiation, and the specific path that best serves each individual seeker is first sought in the direction of North Below, at the station The Hermit.

The throne on which The Emperor sits is in the shape of a perfect cube (see figure 16). Two of the directional faces are shown, as well as a portion of the top of the cube. Note that only one face was shown in the cubic throne of The Devil (see figure 13, page 29). In the case of The Devil, the one face that is exposed symbolizes the direction of the West, while in the case of The Emperor, two of the four directional faces are shown to mark the advancement of the seeker through two faces of the cube, the West and the North. Normally, the face of the cube directly behind the crossed legs of The Emperor is the direction of West, while the face decorated with a ram's head is the direction of South. However, from the perspective of the Cube of Space only, the side of the cube decorated with the head of the horned ram represents the Western face of the cube held under the sway of The Devil. The other exposed face of the cube throne—the face flanked by the crossed legs of The Emperor—represents the Northern face, which is now being explored by the seeker. By these directional coordinates, the gaze of The Emperor beholds the direction of Northeast, which is his true direction on the Cube of Space.

The seeker is linked directly to the sacred lineage of all past spiritual teachings that have occurred on Earth at this direction of Northeast. This

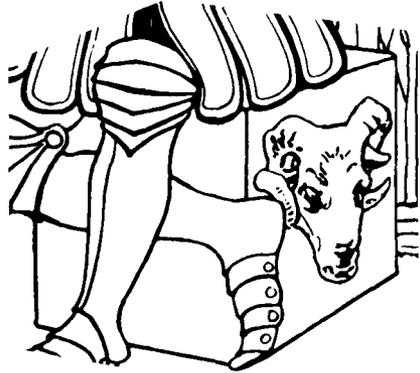


Figure 16. The perfect cubic throne of The Emperor.

allows the seeker inner access, for the first time, to knowledge that can help further his or her progress toward a complete spiritual awakening.

By Masonic tradition, the cornerstone of any sacred building is first raised at the Northeast corner, and it is at this northeasterly point of the journey that the seeker starts to build the real foundation of the soul. Now the actual process of self-discovery begins in earnest by the student isolated from a physical teacher, yet faithfully guided by spirit from within. This work will serve as a strong foundation for all future spiritual progress.

There is one other mystery that The Emperor conceals by being at the Northeastern juncture of the cube. Though The Emperor guards almost all who pass his station from prematurely advancing to the East before first passing to the South, there is one soul out of ten million that he will permit passage directly to the East from his own station. This blessed soul is the mystic whose only teacher is nature herself. These rare souls have quickly escaped the bondage of the West on their own, and have sought the light in earnest in the North. By their own purity of purpose, they are able to arrive at the level of mastery symbolized by the Eastern face, without first having to journey to the South. Their inner knowledge has been carried forward from the unending spiritual work of countless past incarnations. Their ability to advance directly from the North to the East has been earned, as much from the work of past lives as from the work of this present incarnation.

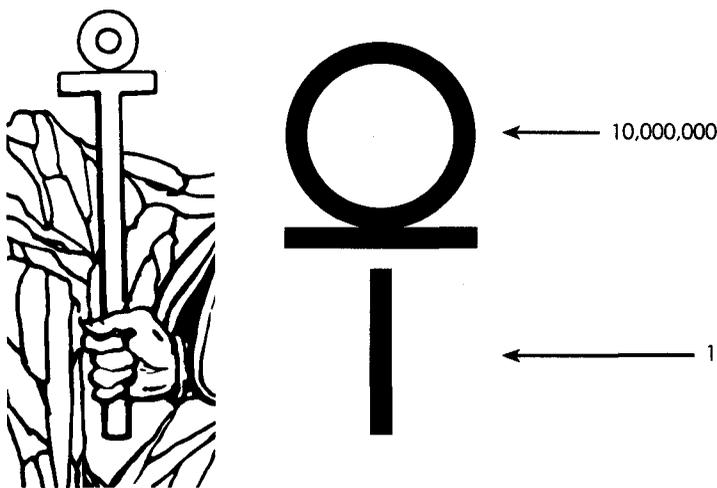


Figure 17. The rod that measures one in ten million.

The ratio of this rare soul to the other seekers who pass through this station is one in ten million—a ratio shown secretly in the ankh-shaped wand held in The Emperor's right hand (see figure 17, page 41). This is encoded in the original numerical notation used by the Ancient Egyptians that is concealed in the specific shape of the ankh. The vertical handle of the wand is the Egyptian numeral one (Ua), while the circle over the horizontal line that crowns the wand is the Egyptian symbol for ten million (Sen). Thus the rod of The Emperor measures, in its shape, both the one and the ten million.

Almost all seekers who pass the third step on this Northern face of the cube, however, find that The Emperor guides them firmly to the fourth step of the North, North Above.

STRENGTH—NORTH ABOVE



The final edge of the North is finally approached by the seeker. At the top of the Northern face is Strength, emitting a brilliant yellow light. In this direction of North Above, the seeker explores alone, learning as many techniques and practices as possible to bring about a deeper understanding of the higher self. This is the first time that some form of meditation, contemplation, or visualization is attempted. Some sort of spiritual exercise or technique such as breath counting, chanting, creative visualization, devotion, meditation, ritual, or the secret lore of nature concealed in the various herbs, flowers,

plants, stones, minerals, and crystals of the Earth may also be practiced, all with the aim of getting in contact with your own inner world. Formal spiritual disciplines such as yoga or T'ai Chi may also be studied by the student for the first time.

The red lion in Strength represents The Devil, who rules the West from beneath the surface of awareness. He is confronted by the woman draped in white, and is also passively subdued for the first time. By practicing spiritual exercises, the student begins to work consciously on revealing the true

nature of the inner self, and attempts, once and for all, to overcome the enticing sleep of The Devil.

The demon is not only confronted and named, it is also embraced with the force of love, rather than fear or hate. In the remorseful and compassionate work of the North, the eyes of the seeker are turned inward rather than outward upon the world. This is the most royal quest that anyone can pursue, in this lifetime or the next. It is this quest that will lead the seeker around the entire cube, only to return to the center.

The work, exercises, and techniques discovered in the North are only the beginning of the work that is required for spiritual development. This work is done alone, without any formal supervision in the North, often incompletely or incorrectly. You will soon discover, however, that real instruction and guidance await in the walled inner circle of the Southern face of the cube. Where the North brought you firmly along on the path toward spiritual realization, the South will bring you to an inner circle of teachers that will lead you directly to the knowledge that, until now, you have sought in the North alone, and in complete darkness.

THE TOWER—NORTH

The power of the North dwells at its center, in The Tower. This flaming central point of the Northern face glows with a scarlet-red fire and is the fifth and final step of the second degree of the North. The Tower is the planet Mars, ruler of martial arts and warfare. The lightning bolt emanating from the rayed circle blasts the false crown off the tower. The toppled crown represents all of the misconceptions acquired on the Western face of the cube. The lightning bolt is in the traditional astrological symbol for Mars. It represents the great current of illumination known as kundalini in the sacred tradition of the East, and the secret fire of the alchemists in the sacred tradition of the West. It is the spiritual force that descends upon the seeker with such great force, and in the blink of an eye, that transforms the direction of life forever.



When you first enter this face of the cube through the Northwest gate, the experience of advancing directly to the center of the Northern face would be far too devastating. Those who dare to move directly to this fiery center of the North are blasted by the light. Rather than gaining illumination, they find delusion.

The path of this midnight face of the cube must first be cautiously explored by its edges only. After all four edges of the North are fully worked, you can spiral into the center of the Northern face. In this fifth step of the second grade, you fully realize the potential of the second degree on the cube, the grade of the North.

It is here at the explosive center of the North that the darkness of the West is finally dispelled. The one-dimensional cube-throne of The Devil, representing the command that there is no other reality but the physical world we are now in, is overturned in an instant. The fears and lies that cloud the minds of all those dwelling in the West are dispersed by the flash of light that topples the one-dimensional brickwork in The Tower. That tower is the throne of The Devil. As they are destroyed, the bricks from the blasted tower are reformed to build the walled garden of The Sun, found at the center of the Southern face.

Reaching the center of the Northern face and arriving at The Tower, you get a first taste of the spiritual illumination as a reward for all your current spiritual efforts. The force of this very personal mystical vision is so powerful in its illuminating nature that you are brought face-to-face for the first time, not only with your higher self (the vertical axis of the cube, as The Fool), but with the very face of God (dwelling at the intersection of all three axes that meet in the center of the cube).

The two figures falling from The Tower represent The Devil (the man) and The Wheel of Fortune (the woman); both are found on the Western face of the cube. The man's body is in the shape of the Hebrew letter *Ayin*, which rules The Devil, while the woman's open right palm bears the ancient rock Hebrew letter *Kaph*, which rules The Wheel of Fortune (see figure 18, page 45).

The forgetfulness of The Devil and the powerful binding influence of every new revolution of The Wheel of Fortune are now thrown aside and tossed down into the light of The Hermit's lamp at North Below, for the same light illuminates the lantern of The Hermit and the black midnight sky

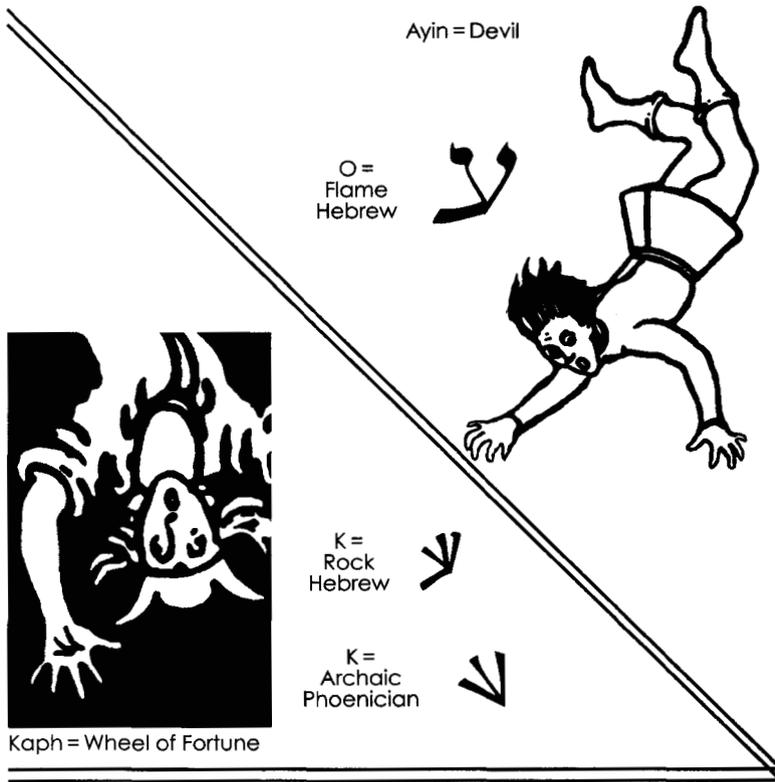


Figure 18. King Devil and Queen Fortune toppled by the light of The Tower.

of The Tower. The source of this brilliant light is The Sun, found at the center of the Southern face of the cube.

The spiritual awakening at the center of the Northern face is the first of many mystical experiences you will explore on the long journey leading back to your higher self. It is the first time you have any real experience perceiving the inner spiritual realms that reside beyond your five senses.

This first spiritual experience will never be lost. It produces an inward baptism by fire, culminating in a spiritual rebirth. This first awakening leads you first and foremost to the true face of the higher self dwelling at the center of the cube. You then cross directly over to the secret schools of true wisdom found in the center of the Southern face of the cube and become an initiate at the third grade on the cube.

The Narrow Path of Rebirth

ONLY WHEN THE lessons found in the four corners of the Northern face are fully realized by the advancing seeker does the dark center of the North open up and become a doorway of fire leading to the bright light of the South.

As soon as the illumination pictured in *The Tower* is experienced, the fiery red path of *Judgement*, leading from the North to South immediately opens up and draws you deep into the center of the cube (see figure 19). This introduction into the center of the cube while still alive represents your first real experience of coming face-to-face with God, from the vantage point of your higher self. In this ecstatic state, you experience God directly in your inner world through the perspective of your higher self.

The blue-violet center of the cube, where the three axes of *The Fool*, *The Hanged Man*, and *Judgement* meet, is the true locus of God on the cube. It is the inner sanctuary of the temple, where you can behold behind the parted veil and come face-to-face with the presence of God. This inte-

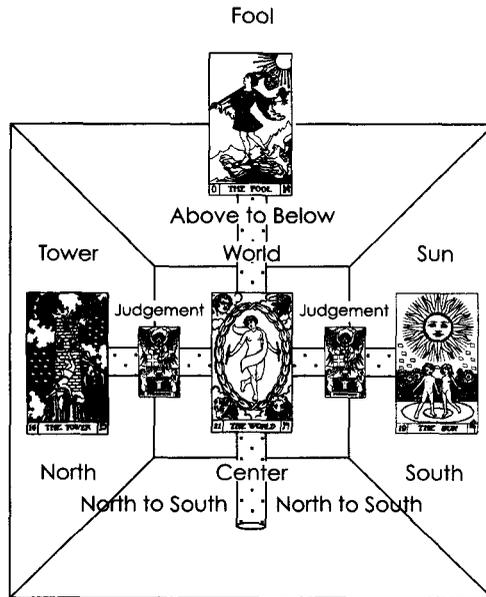


Figure 19. The narrow path of flame from North to South.

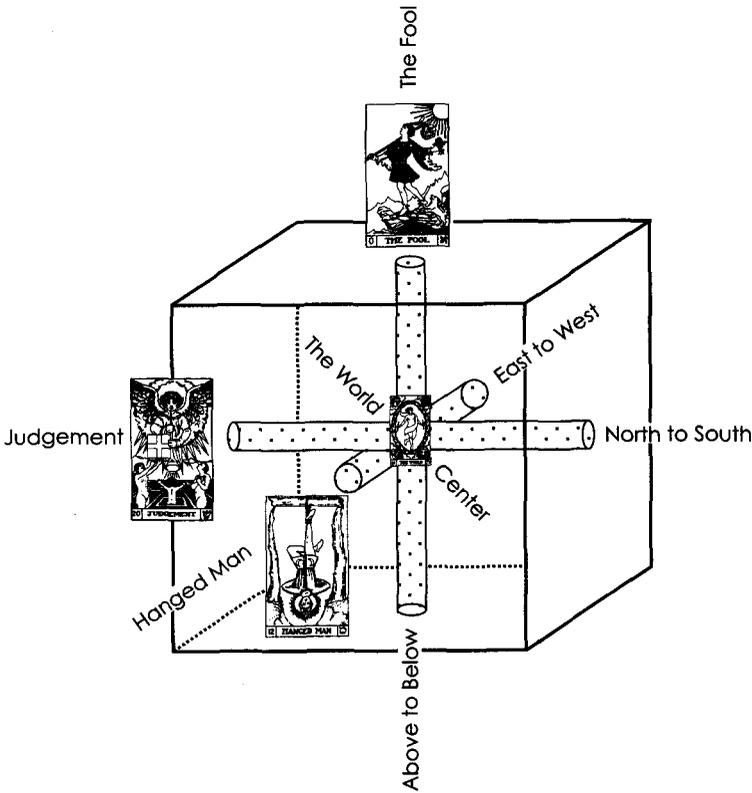
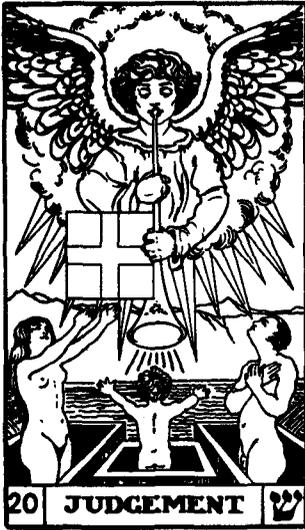


Figure 20. The interior dimensions beyond space and time.

rior of the cube is beyond both space and time. The six exterior faces of the cube, bound by the twelve edges, are the space-time continuum that we presently inhabit, but the inner spiritual planes of reality, including the after-death state, correspond to the interior of the cube (see figure 20). Each face of the cube is one of six grades of initiation leading to enlightenment. The seventh central point joining together the three axes is the seventh grade of total enlightenment, the gateway to the inner celestial kingdom that governs the outer world.

All previous insights or visions you may already have experienced in the Northern face of the cube cannot compare to this one moment, for the darkness of the North, in which you have labored so long alone, is now exploding in a shower of light, as the narrow path of flame is traversed from North to South.

JUDGEMENT—NORTH TO SOUTH



This narrow path of bright red flame, coming out of the center of the North, is the path of Judgement, which is both the elemental fire of nature and the spiritual fire of illumination. It connects the dark martial fire of the North with the light of the Sun in the South. This fire burns away all previous misconceptions acquired while working in isolation in the North and swiftly brings you directly into the heart of the universe.

Judgement portrays a woman in an active, open stance and a man in a closed, passive stance. This symbolizes that your first spiritual awakening is neither controlled nor directed by the conscious mind.

Rather this vision is experienced at a deep subconscious level. You now totally surrender to the power and beauty of the universe. This spiritual surrender is symbolized in the innocent gesture of the child, whose upraised arms ecstatically embrace the celestial kingdom.

The angel above is the Holy Guardian Angel overseeing the first stages in your spiritual awakening. This is the angel of Temperance in the West, who first watched over you in your struggle to awaken from the deep slumber of *The Devil*. Now, after all your preliminary efforts in the North, you are guided to the light in the South by the promptings of this Holy Guardian Angel. You hear the sound of the angel's voice clearly, and the light of the angel's vision leads you out of the midnight darkness of the North into the illuminating noonday Sun of the South.

The flowing water in the background of Judgement is the flow of thoughts in your conscious mind. The ice in the background is the stopping of this flow of normal thoughts by meditation or other spiritual disciplines. This stopping of the conscious mind allows you a glimpse of your higher self.

The coffins are the restrictions of both the body and the physical plane. Both of these restrictions are being transcended for a short time during this first spiritual awakening, for this state of superconsciousness now given you by your Holy Guardian Angel is beyond both space and time.

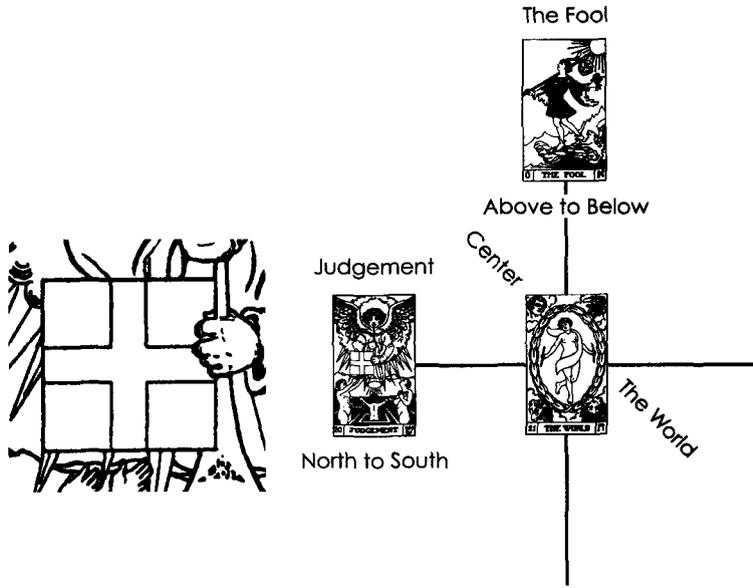


Figure 21. Judgement and The Fool meet at The World.

The red cross upon a white banner on the Angel's trumpet is a diagram of the horizontal path of Judgement intersecting the vertical path of The Fool at the center of the cube (see figure 21). Here at the center is found The World. Judgement represents the awakening; The Fool represents the higher self; The World represents the lower self as the countless masks of every incarnation that has been, are now, or ever will be experienced by the higher self.

THE WORLD—CENTER

The path of Judgement, extending from the North, first penetrates the center of the cube before reaching the South. At the center of the cube is The World, which symbolizes the cosmos as an androgynous dance whose living body is the heart of the universe, and whose dance portrays the movement of all living things.

At this point on the Path of Initiation, the hermaphroditic dancer represents all the incarnations as both man and woman that your higher self has already experienced or will experience in the future.



The four kerubic angels of lion, eagle, angel, and bull represent the four elemental zodiacal qualities of Leo (fire), Scorpio (water), Aquarius (air), and Taurus (earth). These four fixed signs epitomize the admixture of all twelve signs of the zodiac. As such, they represent all the unique combinations of astrological influences that produce the many and varied incarnations through which every soul advances on the path of life.

The living wreath of sixty-six green leaves, bound by twin red figure-eights, is in the oval shape of zero, which symbolizes The Fool. The sixty-six leaves also symbolize The Wheel of Fortune, for, in Hebrew, "66" is the value of "wheel" ($GLGL = 3 + 30 + 3 + 30 = 66$). Therefore, this wheeled oval is the portal through which the higher self passes into repeated incarnations (the double figure-eights), and assumes the specific mask of each new life.

As you pass through the center of the cube on the path leading to the South, you enter into an ecstatic state in which your inner and outer worlds become one. It is as if all that you have ever sought has finally been experienced, and you now have finally arrived at the heart of the matter. This is by no means a permanent state. Rather, it is a foretaste of what is to come in all the spiritual experiences still awaiting you in the remaining unexplored dimensions of the cube.

The ecstatic, timeless moment spent at the very center of the cube, however, is a great purifier. It represents a spiritual renewal through a baptism by fire. This moment burns away all your doubts and fears, and brings you into the heart of God as love and light. This loving embrace of God becomes a great healing. All the darkness of the West and North that enveloped you is now awash in the white light of spirit, a light that will come to its zenith on the Southern face of the cube.

THE FOOL—ABOVE TO BELOW

The Fool is experienced when you reach the center of the cube by way of the path of Judgement. This contact with The Fool, who is the higher self you are seeking on the journey around the cube, allows you to remove the mask of personality and for an instant see your true self, which is but a reflection of God. In this instance, you as your lower self are the white dog. Your higher self is The Fool. God is the white Sun behind The Fool.

The combination of The Fool and The World indicates a junction in the advancing Path of Initiation where the beginning and the end meet. Here, for a moment, you can embody your future perfect self, which will be the final reward of all your future spiritual effort. This first spiritual awakening at the center of the cube is of a short duration, however, and soon you are rushed out of the center of the cube into the center of the Southern face. Here, you behold the light of the blazing Sun in all its glory.



Initiation in the South

THE FIERY PATH of Judgement, leading from The Tower of Mars in the center of the Northern face, flames into the center of the bright orange Southern face of the cube. The South is the station for The Sun at its zenith, illuminating the day sky at noon. You have now reached the next stage of development, which is the third degree on the Cube of Space. In this third grade, you become an initiate, which requires you to become the faithful student of the true teacher.

The Southern face of the cube has at its center The Sun, bordered by the four edges of The Moon, Death, The Star, and The Hierophant (see figure 22, page 52). In this directional face of the cube, the center is first experienced, followed by the four edges. The order is South Center, South Below, Southwest, South Above, and Southeast. This last edge of Southeast is the gate leading to the East, which is the next grade on the cube.

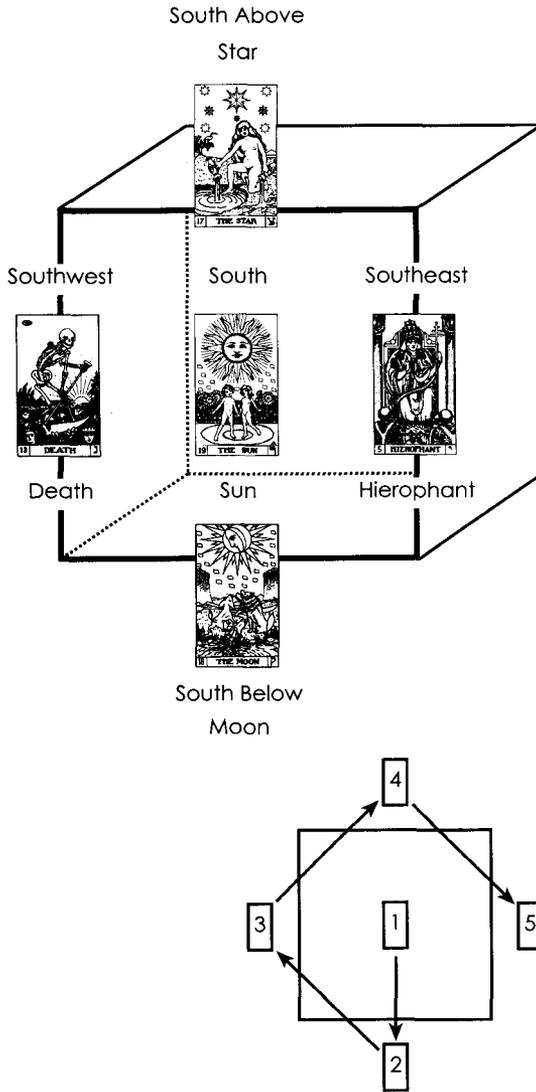
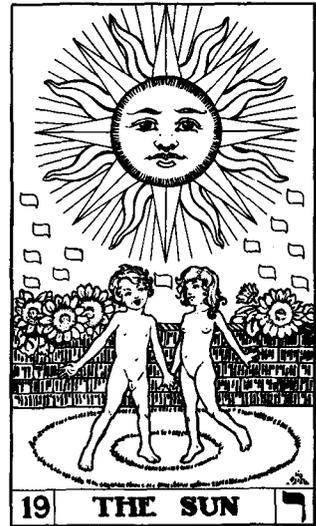


Figure 22. The Southern face of the cube.

THE SUN—SOUTH

The direction South represents the many and varied mystery schools hidden from most of humanity. The Sun, at its center, bathed in orange light, represents the moment when the aspiring seeker is accepted into the inner circle of the true secret tradition and is transformed through initiation from a seeker into an initiate.

The Sun in its traditional design (as opposed to Waite's variation showing a child riding a horse) is composed of a naked girl and boy holding hands standing before a brick wall. Behind them, the Sun blazes in all its glory in the noonday sky.



The brick wall represents the barrier that separates the secret tradition of real initiated wisdom from most of humanity. This wisdom is the accumulated knowledge of countless generations of seekers of truth who have passed this way. No visible doorway is shown in this wall, for admission through it is hidden to almost all who inquire. This wall has secretly opened up, however, as a result of the seeker's own spiritual work in the North.

The groundbreaking experience portrayed by the shattering of The Tower in the North has now propelled you through the center of the cube to the illuminating wisdom found in the South. By entering the Southern face of the cube through its center, which shines with a brilliant orange glow, you now enter the first step of the third degree of the cube and assume the grade of an initiate.

The bricks of the wall, behind which The Sun rises to the center of the heavens, are also the many books of a sacred library. These bricklike books represent the essential secret teachings of the inner traditions that have sustained the world through every new generation of seekers. These closely stacked bricks are cemented firmly together by the love of their creators to serve as a bridge to all successive generations who pass through the direction of South on the cube. They represent all the secret lore found in the pages of the sacred texts written by all who have passed successively through the first four faces of the cube, corresponding to West, North, South, and East,

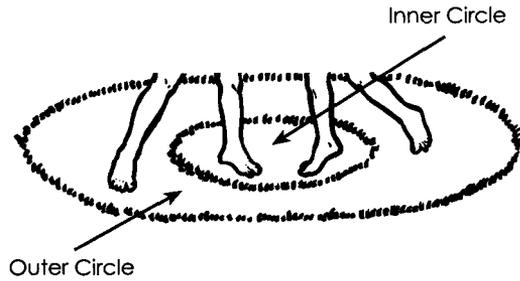


Figure 23. Outer and inner circles of humanity.

and have assumed the four successive grades of sleeper, seeker, initiate, and teacher. This library of esoteric knowledge serves as a map to help guide the ascension of the initiate on the long path up the mountain of initiation in becoming the teacher at the grade of the East. The most sacred of all these texts is the tarot, whose twenty-two moveable pages regroup to form the spiritual map that is the Cube of Space.

The naked girl and boy holding hands before this wall of knowledge stand in the inner court of the secret school of wisdom. Their joined hands symbolize the guidance the initiate experiences from members of the true inner circle of hidden wisdom. In Masonic ritual initiations, the candidate is led by the hand of the initiator through the mysteries of each grade. This is the deep symbolism of the hand-holding children of The Sun, for the naked girl is the initiator as The High Priestess and the naked boy is the candidate as The Magician. To be brought into the inner circle and led by hand through the initiation into the esoteric school is the essential meaning of The Sun as the direction South.

The two concentric circles that the girl and boy trace in the revolutions of their ritualized dance movements represent the outer and inner circles of humanity (see figure 23). The outer circle is the general state of awareness of humanity, chained to The Wheel of Fortune in the Western face of the cube. The inner circle is the secret tradition, symbolized by The Sun in the Southern face, which eludes detection by most of humanity, but can be earned in this incarnation by the measure of inner work done by any one person. To be permitted entrance into this inner circle brings about the illumination of The Sun, bestowing the light of wisdom on the earnest seeker who has now become an initiate of the inner circle.

The bright yellow Sun with a human face is the master (or teacher) of the inner circle who serves as a source of light to all those initiates who have been brought into the secret schools of wisdom. The Sun surrounded by the sunflowers growing on the wall is the teacher as the spiritual Sun surrounded by the initiates stationed at the various grades of the order resembling the nine planets circling around the Sun. This teacher resides in the East, but guides the progress of all those who have reached the South. The white light behind this yellow day star is the light of the true teaching emanating from God, for spirit informs the teacher, as the teacher informs the initiate.

Now all the dark groping of your self-directed study shown in the North are illuminated by the wisdom contained in the secret esoteric traditions that have guided every great religious teacher the world has ever seen.

In all traditional rites based on the Masonic mysteries, there is a point at which the blindfolded candidate, after being led around in the dark, is unveiled to behold the splendor of the lights of the lodge for the first time. The unveiling into brilliant light after many trials and tribulations is the power of any true initiation. This transformation changes the seeker into the initiate. The change will eventually lead to adeptship, and ultimately, to the role of the teacher.

THE MOON—SOUTH BELOW

From the center of the Southern face, which is the first step of the third degree, the second step on the cube leads to the direction South Below. Here you find The Moon, veiled in a red-violet mist. As North Below is the direction assigned to The Hermit, representing the seeker searching for the path of initiation in the North, South Below is the direction assigned to The Moon, representing the initiate discovering this path and realizing the long journey that will be required to travel it to its end.

The face of The Sun is the radiant face of the teacher shedding light on all who are in the inner circle. The face of The Moon is the receptive face of the initiate



receiving the secret teachings from the teacher. By reflecting the light of wisdom received from the teacher, the initiate is now able to discover that portion of the spiritual path that has yet to be traveled.

The face of The Moon is divided into different lunations of the Moon, suggesting the growth of the initiate through the many grades of the inner school, starting as the slim crescent light of the New Moon and growing into the bright light of the Full Moon. The golden path that winds its way over the distant purple mountains represents the many grades, or degrees, of initiation in any mystery school. Those who have already passed through these spiritual heights have developed the curriculum needed to do guided work on oneself. The path winds in and out of the landscape, sometimes obscured by that which is about to come, as is all that will be required of an initiate as the work to become an adept is slowly but surely realized.

The goal that the initiate seeks in the light of The Moon may not be realized in this lifetime. It may not be realized in a hundred lifetimes, but it will eventually, in all certainty, be reached. This goal lies beyond the distant purple mountain range and can only be partially illuminated by the reflected light of The Moon. Yet this reflected light comes from The Sun at the center of the South and is the light of the true teacher reflected in the teachings that the initiate is now faithfully pursuing, under the watchful eyes of the elders of the inner circle. For, although, the light of The Moon is dim at first, as the work on the path of initiation progresses, everything is eventually brought into clarity.

The crayfish, wolf, and dog represent the three basic stages of the initiate. The crayfish is the neophyte first emerging from the collective pool of humanity and finding the path of initiation. This is the first stage of the initiate. The wolf is the force, drive, and desire of the newly initiated, which is often at odds with the guidance and advice of the master. This is the second stage of the initiate. The dog is the initiate being refined into a faithful follower of the master, now obedient rather than rebellious. This is the third and final stage of the initiate.

The crayfish crawls out of the water facing the East (The Empress), which symbolizes universal forces of love and light beckoning the sleeper in the West to awaken to the light of the East. The wolf faces the left tower, marking the direction of Northeast (The Emperor), which symbolizes the master as the stern disciplinarian controlling the often rebellious student. The

dog faces the right tower, marking the direction of Southeast (The Hierophant), which symbolizes the master as the compassionate teacher imparting the secrets of the universe to the student.

The two towers in The Moon represent the Northeastern and Southeastern edges of the cube. The pool out of which the path rises is The Devil, at West Below. Beyond the mountains, in the far distance, is the light of the East, emanating from the fiery heart of The Empress. The only way out of the primordial sea of the West is through the bright yellow Path of Initiation that rises between the seeking of light in the North and the discovery of light in the South. The path itself finally ascends beyond the card into the realm of adeptship, where the initiate becomes the teacher.

As The Sun is the acceptance of the seeker into an esoteric order, so The Moon is the work required of a new initiate. This curriculum may take many lifetimes to accomplish, but once the work found in the second step of South Below is shouldered, the third step of the South is opened. From South Below, the initiate now ascends to Southwest, a direction previously encountered, again and again, while journeying in the Western face of the cube. Southwest is the fearsome direction of Death, awash in a blue-green light.

DEATH—SOUTHWEST

In the West, when you first encountered this directional pole of Southwest as the third step of the first degree, Death brought you back to the center of the cube to begin the journey of life once again. The direction of Southwest serves as an escape valve for all incarnating souls who can not escape the blinding illusions of West Below by their own initiative. These souls are symbolized in the two severed heads, one male and one female, showing all of humanity as Death's dominion. The two heads are also king and serf, showing that both the master and the servant are equal in the eyes of Death.



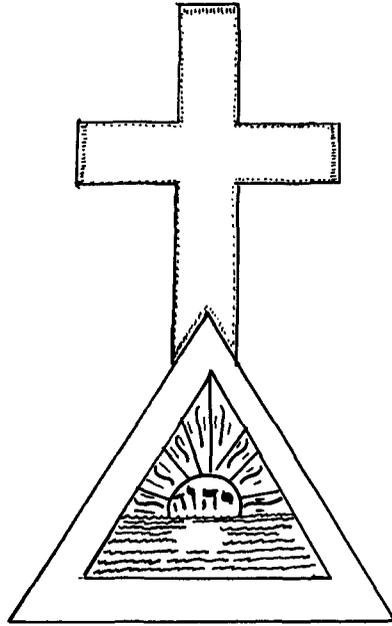
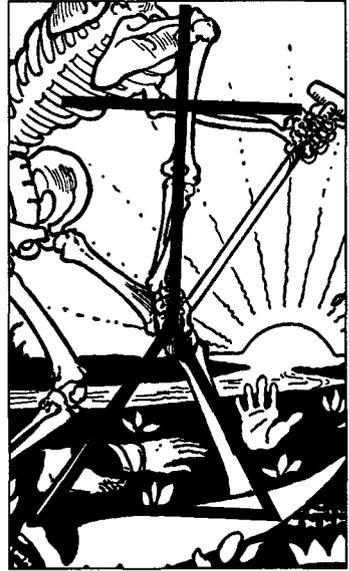


Figure 24. The Golden Dawn cross, triangle, and rising Sun.

When the initiate encounters the Southwest direction again while in the Southern face of the cube, however, the mask of Death is no longer the malefic force that terrifies most of humanity still caught in the West. It now becomes an ally, for in all future incarnations, the spiritual progress gained in this life and in all previous lives will not be lost or forgotten. Death is now being sidestepped in this third stage of the third degree of the cube. Now that the inner school has been contacted and entered into, either on the outer or the inner planes, the initiate can eventually advance to the Eastern face of the cube via the direction of Southeast, which is both the fifth step of the Southern face and the first step of the Eastern face.

The promise of illumination at the Eastern gate of the cube is shown in the Sun rising from the water. This promise is referred to in Rosicrucian symbolism as the promise of the Golden Dawn, which is the state of illumination afforded a master. The ritualistic symbol for this Golden Dawn is a cross surmounting an upright triangle. Within the triangle a Sun is pictured rising out of an eastern sea (see figure 24). This symbol is secretly woven into the Death key, for the crossed arms of Death form the cross surmounting the

Figure 25. *The symbol of the Golden Dawn woven into the Death key.*



triangle, whereas the three sides of the equilateral triangle are perfectly formed by the blade and handle of the scythe, plus the calf of Death's left leg (see figure 25). Rising behind the cross and triangle is the Sun emerging from the sea, which can be viewed through the triangle from the vantage point of the woman.

Up to this time, Death, at its Southwest outpost, has blocked the traveler's search for the wisdom schools hidden in the South. This is shown in the severed hands and foot, symbolizing the work and progress toward self-realization that is abruptly interrupted by Death. Now the light of the East can eventually be reached by the initiate, who will one day journey to the East and become the teacher.

In this third step of the South, you are offered a vision of previous incarnations. Now at the gate of Death, you are allowed to see behind Death's mask and experience glimpses of many past lives. The teachings of the particular inner school you discovered in the South now make sense in light of your own past lives. A renewed interest in deeply studying all the doctrines of the great esoteric traditions of the world now consumes you. As a result of all your inner work, the truth hidden in all great religions and all spiritual traditions blend into one beautiful diamond, shining its crystal light within your skull.

With the final passing of the Southwestern gate, which is the third step of the third degree of the Cube of Space, you no longer fear Death. With this fearlessness comes another powerful vision that will remain for the rest of this present incarnation—a personal certainty of the immortality of the soul, and a deep understanding of the necessity for continual incarnations in order to accomplish the perfect union of the outer and inner, the lower and the higher selves. Such a spiritual task is referred to in the alchemical tradition as the completion of The Great Work.

THE STAR—SOUTH ABOVE



From the once dreaded Southwestern gate of Death, you now ascend to the zenith of the South by the direction of South Above, filled with a lush violet light. Here, The Star shines her light upon the Southern face of the cube, and it is this beautiful star that guides all seekers on the path of initiation to their higher selves.

The central eight-pointed star of brilliant yellow light is a symbol of the great Sun of Suns, which is located at the very center of the physical universe. This solar star is a symbol of both spirit and the Godhead beyond all other gods and goddesses.

If this star is examined in detail, its rays are divided into thirty-two sections of eight greater and eight lesser rays, each divided, in turn, into two parts. This results in the number thirty-two, the value of “the heart” in both Hebrew ($LB = 30 + 2 = 32$) and Latin ($COR = 3 + 13 + 16 = 32$), for the heart of the initiate is fully opened and filled with love and light at this fourth step of the third grade of the Cube of Space. Thirty-two is also the value of “guru” in Sanskrit ($GU = 30 + RU = 2$), and shows the initiate’s devotion to the master through the power of a heart filled with celestial love and light.

In reaching The Star, which is the fourth step of the South, you must perfect three powers of spiritual development: inner contemplation (The Sun), inner silence (The Moon), and inner vision (The Star). Through the cultivation of these three powers, you discover an inner star shining deep within your heart, whose radiance allows you to become one with the divine.

The Southern face of the cube contains the three directions of South Below, South, and South Above, all of which refer to the celestial sky. These three ascending directions of the South are the three great luminaries of The Moon, The Sun, and The Star. These three celestial lights symbolize the lunar face of the student, the solar face of the teacher, and the stellar face of spirit (see figure 26, page 61). As the student depends on the light of the teacher, so does the teacher depend on the light of spirit.

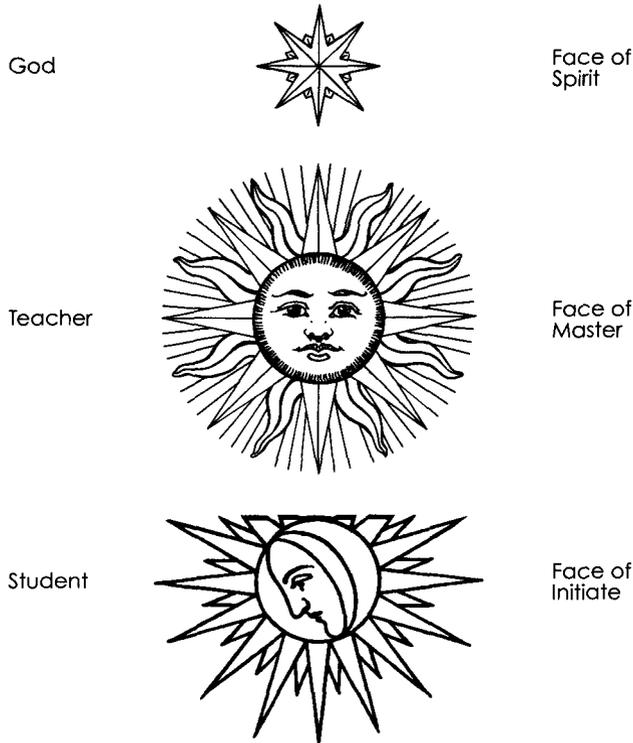


Figure 26. The three luminous grades of Moon, Sun, and Star.

Here you are given a guiding star that can serve as a beacon for all future progressions, even after you walk the path beyond the influence of the stars and boldly venture from the South to the East. This guiding star is the beatific vision of the universe, a vision in which the universe, once dark, alien, and hostile, becomes a star-speckled purple space permeated with infinite light and love. Here the fears and terrors binding most people to the eight-spoked wheel in the West are finally dispelled by the resplendent light scintillating from the eight-rayed guiding star ablaze in the center of the midnight sky.

The body of the naked woman kneeling beneath the blazing yellow star is the initiate stripped bare of all worldly distractions, no longer dwelling in the outer world. Her posture suggests the yoga postures of the East that allow the body to sink deeply into meditation. The water flowing from the left vase into five rivulets on Earth represent the five senses calmed by the stillness of

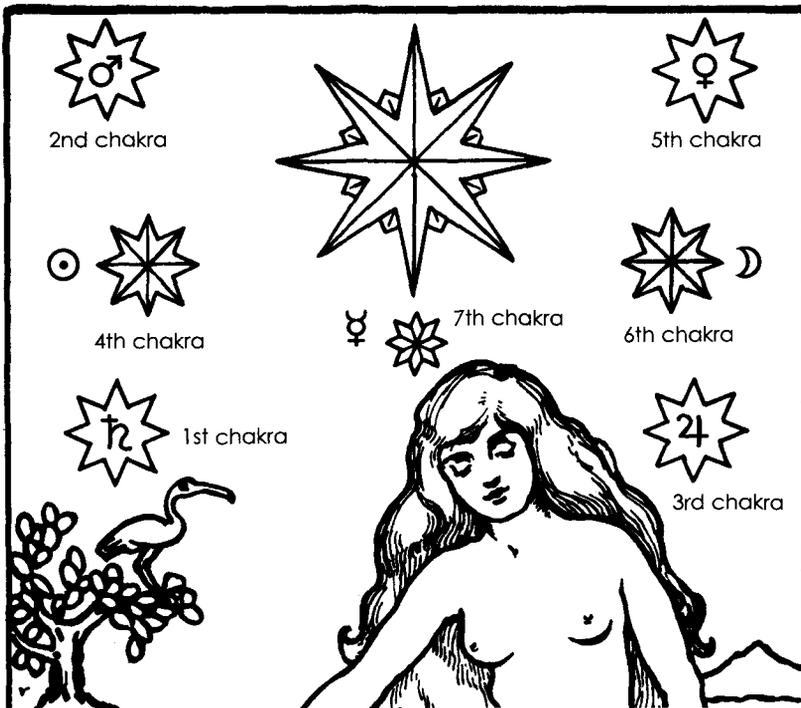


Figure 27. The seven lesser stars as the seven chakras.

the body. The one stream flowing from the right vase is the sixth sense, which is the mind. When this flow of self-conscious thought is arrested, the subconscious, which is the pool of water, is reflected into awareness.

The Star in its position of South Above represents the illumination resulting from prolonged deep meditation, the fruits of the work you first practiced alone in Strength at North Above. The power of this deep meditation has opened each of the seven ethereal, interior stars of the human body known as the seven chakras in the East and the seven planetary alchemical metals in the West. These seven chakras are the seven lesser white stars adorning the night sky of The Star (see figure 27). They have been turned into white light by your efforts, which have opened each one of these star flow-ers by the grace of inner silence, inner meditation, and inner vision.

These seven lesser stars are ordered in the night sky in two different significant patterns: the seven planetary chakras and the seven planetary direc-tions of the Cube of Space.

As the seven chakras, these seven stars follow the order of the planets. The base chakra, at the perineum, is the lower-left star, which is Saturn and lead. The second chakra, at the genitals, is the upper-left star, which is Mars and iron. The third chakra, at the solar plexus, is the lower-right star, which is Jupiter and tin. The fourth chakra, at the heart, is the middle-left star, whose rays are decorated by an eight-spoked wheel, which is the Sun and gold. The fifth chakra, at the throat, is the upper-right star, which is Venus and copper. The sixth chakra, at the third eye, is the middle-right star, also decorated by an eight-spoked wheel, which is the Moon and silver. The seventh and last chakra, at the crown, is the tiny white star at the center of the night sky just above the head of the star goddess, which is Mercury and quicksilver. The eighth great yellow star is the light of spirit whose radiance illuminates the seven lesser stars.

These seven lesser stars also represent the Path of Initiation around the cube as the planets progress in order: Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon. Here, the seven lesser stars correspond to different planets than in the previous chakra arrangement and serve as the secondary, rather than the primary, set of planetary-star correspondences for *The Star* (see figure 28, page 64). The white star in the upper-left corner of the sky is Saturn and the center of the cube, which is beginning the journey for the soul seeking a new incarnation. The white star in the upper-right corner of the sky is Jupiter and the Western face of the cube, which is both the wheel of incarnation and the gate of Death. These two upper white stars—Saturn and Jupiter—are as far as most souls progress in their journey on the cube. They correspond as well to the angel and eagle who face each other, as pictured in the upper-left and upper-right corners of both *The Wheel of Fortune* and *The World*. In this relationship only, the angel is the incarnating soul who seeks repeated incarnations in the West, while the eagle represents the material world and the gate of death leading back to the center of the cube.

The eight-rayed white star at the middle on the left is Mars and the Northern face of the cube, whereas the eight-rayed white star at the middle on the right is the Sun and the Southern face of the cube. These twin stars represent seeking the light and finding the inner circle. The next white star, directly above the naked star goddess, is the planet Venus and the Eastern face of the cube. It is the light of the Morning Star at dawn, illuminating the day

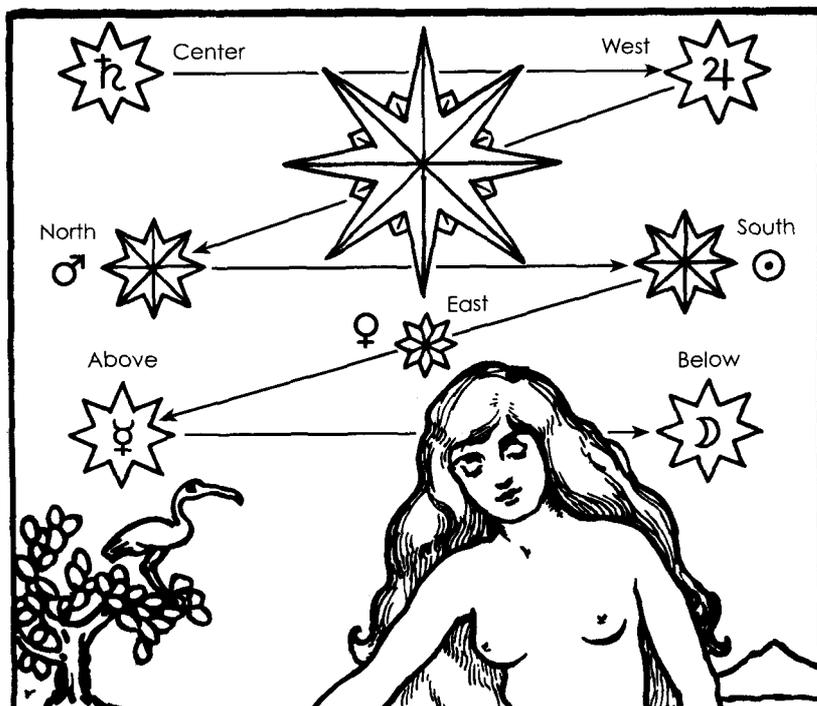


Figure 28. The seven lesser stars as the seven dimensions of the Cube of Space.

sky just before the Sun emerges. It is the brilliant white light that transforms the initiate into the teacher.

The next white star, which is at the lower left, just above the head of the red Ibis sacred to the Egyptian God Thoth, is Mercury and the direction Above. It is the height of wisdom, only obtainable after reaching the grade of teacher. The last white star, in the lower-right sky just above the lunar violet mountaintop, is the Moon and the direction Below. This is the depth of wisdom, as well as the secret of secrets awaiting the initiate on the Mountain of Initiation. It represents the last point of the journey before reintegration into the center of the cube, which is a return to Saturn. This return to the source, uniting the beginning with the end, is the eighth great yellow star at the apex of the night sky, surrounded by the white circle of seven lesser stars.

Now the possibility of progressing beyond the realm of an initiated student to that of an initiating teacher is within reach. For the inner court of the teacher, aflame in a bright red-orange hue, awaits you in the next step

encountered on the cube. This fifth step on the Southern face is the directional pole of Southeast, the direction that bridges the Southern and Eastern faces of the cube.

THE HIEROPHANT—SOUTHEAST

This may be the most important gate for the traveler who walks the exterior faces of the cube in search of union with the higher self. For here in this momentous step, the initiate is finally admitted into the inner court of the teacher and receives the most hidden of all techniques, instructions, and doctrines directly from the mouth of the teacher. The acolyte at the left, garbed in the roses of desire and reaching out to the crossed keys of the mysteries, portrays the initiate's desire to penetrate the most secret of secrets, still beyond reach at this point on the cube. These most recondite mysteries are symbol-



ized by the gold and silver keys crossed at the base of The Hierophant's cubic throne. The key of gold is the key to Heaven, or Above on the cube, ruled by The Magician. The key of silver is the key to Hell, or West Below on the cube, ruled by The Devil. These keys unlock the two recondite paths, and their corresponding mysteries, beyond the station of the teacher in the East.

Here at the Southeastern gate of the cube, the transmission of the office of the master to the initiate is also possible, as shown in the devotional posture of the acolyte on the right, garbed in the lilies of pure intention and reaching with an open heart to receive the mantle of teacher. This Southeast post serves as both the last step of the South and the first step of the East. The gate of The Hierophant is the bridge between the Southern and Eastern faces of the cube, between the light of the Sun at its zenith and at its source.

Here you are allowed for the first time to face the teacher alone. You have been patiently persevering on all the spiritual exercises, work, and rituals prescribed by the more advanced adepts of the inner school. This gradation of work is shown in South Below as the ever-growing path of The Moon, winding its way up the Mountain of Initiation. Now you have passed

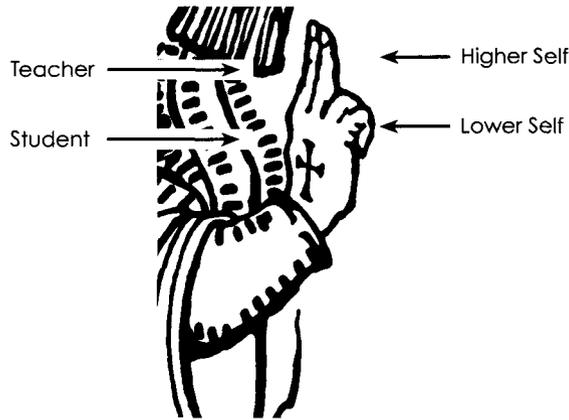


Figure 29. The lower bows in submission to the higher.

all the ordeals required for adeptship and are allowed to enter the master's inner circle.

The right hand of The Hierophant, with two fingers upright and two clenched shut, shows the lower self in submission to the higher self (see figure 29). This also represents unconditional adoration for the teacher, shown in the posture of the acolyte on the right. In this step, the initiate is totally devoted to the teacher, just as the lower self is in total conscious submission to the higher self.

The master, as well as his disciples, all bear the yoke of submission. All have given up their own lives for the life of spirit and are connected to one another as to God. As the disciples are now intimately connected to their master, the master is also intimately connected to God. Thus all serve as a channel for spirit, which is light (the lilies on the right) and love (the roses on the left).

The throne of The Hierophant is in the shape of a cube to show that at the foundation of his teachings lie the instruction found in the map of return known as the Cube of Space. The Hierophant sits in the East, facing the West and the outer world, where his disciples are found kneeling in devotion to the light of the East. The keys of gold and silver are in the direction West Below, for even amid the deceptions of The Devil are found the keys to the hidden secret teachings of the esoteric schools.

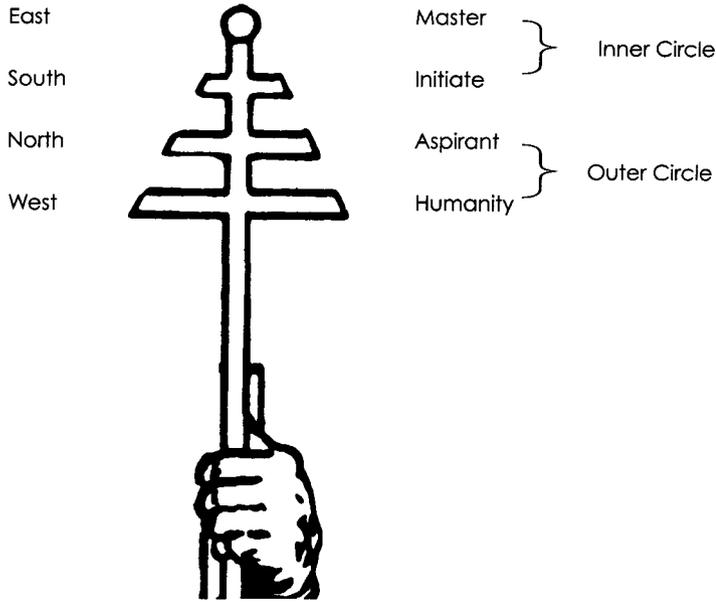


Figure 30. The grades of the ladder.

The throne itself is marked with four circles, each divided into four cardinal directions, to show the fourfold journey around the cube from West to North to South to East, from sleep to search to initiation to awakening. The four equilateral crosses at the hands and feet of The Hierophant refer to the four cardinal grades on the cube. These four crosses, as well as the four crosses within circles, also refer to the planet Saturn directly at the center of the cube. Here, at the center of the card, The Hierophant admonishes the disciple to search for the spirit, not without, but within, for at the center dwells the holy spirit.

The staff in the left hand of The Hierophant is at the direction of Southeast, the station of The Hierophant. This staff also symbolizes the fourfold journey upon the cube. The three parallel bars, from bottom to top at the head of the staff, represent the three grades of sleeper, seeker, and initiate, whereas the perfect circle that crowns them is the secret grade of the master or teacher (see figure 30). This next grade of teacher is the direction East on the cube, which is also the direction of The Hierophant's throne.

By advancing to this fifth and last step of the South, you have discovered a secret circle within the inner order that first opened up in The Sun key at the center of the Southern face. The adepts in this secret circle are closest to the teacher in terms of spiritual development. This circle within a circle holds the keys to the final work facing you on the Southern face of the cube. You are now propelled into new levels of mastery, which can seldom be accomplished unaided and alone, by both the interaction with the enlightened members of this secret circle, and the direct communication from the master of the most secret of spiritual disciplines. You become totally devoted to the teacher at this step of the cube and are entrusted with the secret keys of the mysteries.

It may take one lifetime or many to become a master, but now that this secret circle of advanced souls is open to you, access to this esoteric circle will occur in every new incarnation.

The work you must now pursue is the work most important to self-mastery. Through this slow and thorough discipline you can eventually be transformed into a teacher. In this transformation from chela to guru, this Southeastern direction serves as the only gate leading from the light in the South to its source in the East, for the direction of Southeast leads directly to the East, being the fourth grade or degree on the cube where the initiate becomes the teacher.

The Student Becomes the Teacher in the East

THE CUBE OF SPACE is a powerful Qabalistic map because it tells a very simple, yet glorious message in the tarot cards that adorn its alphabetical dimensions. We will all eventually become our own teacher.

Through the countless lifetimes given to us freely by God to fulfill our most divine of missions in life—that of self-realization through all the spiritual ordeals and visions we experience as we advance on the Path of Initiation—the eventual goal is to become a master. In this great work of self-discovery, which brings us from the dim twilight of the West to the glorious Golden Dawn in the East, the devoted student of the mysteries ascends to the position of spiritual teacher. This exalted office will eventually be

assumed by each and every one of us, even though we may currently be blinded by The Wheel of Fortune and The Devil in the West.

This fourth degree of teacher is not the ultimate initiation concealed in the Cube of Space, however. There are three higher grades beyond teacher, as well as a secret path back to the West. For almost all of us, however, this exalted grade of teacher is beyond the scope of a single lifetime.

THE HIEROPHANT—SOUTHEAST

The Hierophant is the first step of the fourth degree, or grade, on the Cube of Space. This fourth grade is aligned with the direction of East, the source of all light. As the first direction to unfold on the Eastern face of the cube, The Hierophant, like the direction Southeast, represents the ritual installation of the initiate of the South as the teacher of the East. It is the transformation of disciple into master. The master passes on the sacred teachings and traditions to the disciple, so that the light of the East, so desperately needed by all who live in the shadow of the West, will not be lost for future generations.



In this transmission of the wisdom of light, the initiate becomes the teacher.

The Sun rises in the East. “Seek the light of the East,” is the advice candidates of every sacred mystery are given when first initiated into the secret order. This light, emanating from the East, is the reason the Eastern face of the cube represents the state of spiritual enlightenment, when the role of the teacher is given to the seeker of truth.

At the center of the Eastern face is The Empress, the doorway through which the light of the Sun enters our world (see figure 31, page 70). When the path finally opens to the center of the East, however, the traveler must first have walked the outer edges of the Eastern face before the double doorway formed by The Empress can be entered. The four edges of the Eastern face open up in the order of Southeast (The Hierophant), East Below (The Chariot), Northeast (The Emperor), and East Above (The Lovers). At this

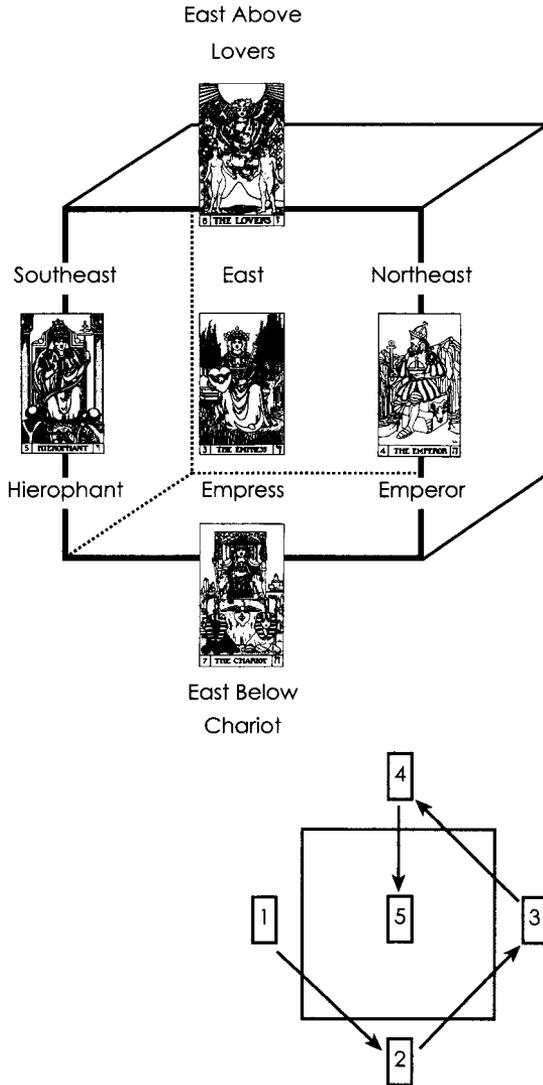


Figure 31. The Eastern face of the cube.

fourth step of East Above, a crossroads appears, demanding that the teacher choose one of two paths.

When the center of the Eastern face can finally be reached by the traveler upon the cube, one of two doors must be chosen. One leads directly to the heights of heavens, the other back to the Western face of the cube. These two doors can be opened by the golden key of Heaven (Above) or the silver key of Hell (the West) that appears at the feet of the teacher in The

Hierophant. By advancing to the East by the gate of The Hierophant, the initiate, who is now the teacher, earns the right to use both of these keys to the mysteries. When viewed from the Southern face, the keys could only be approached, but not held, by the two disciples before the master.

Now the newly made teacher of the mysteries can advance to the second step of the Eastern face and reach the direction of East Below, glowing with a brilliant hue of yellow-orange. The Chariot appears at this exact juncture of the Cube of Space, where the Sun first rises over the horizon, rayed in yellow-orange brilliance.

THE CHARIOT—EAST BELOW

In the city behind the wall, on the opposite shore of the river, dwells the kingdom of the Western face of the cube, where all humanity are born with the hope of eventually journeying to the East. In this walled city of the West, humanity hungers for the words of wisdom that may lead them to the path of their own self-discovery. Across from the walled city of the West, The Chariot rests on the Eastern bank of the river. This deep-blue river symbolizes the flowing robes of The High Priestess at the bottom of the cube, the connecting link between the directions of West Below and East Below. Before this walled



city, six trees grow beside the flowing river. These six trees are the six outer faces of the cube that must be traveled before the inner seventh dimension of the cube can be penetrated.

The Charioteer is the teacher who is fully self-realized, in touch with the higher self and in control of the lower self. The three pentagonal stars upon the Charioteer's crown symbolize the three stages of spiritual development (sleeper, seeker, and initiate) mastered by the teacher. There is a star hidden behind the crown in the shape of a golden hexagram, representing those grades of initiation still to come. Together, the fifteen points of the triple pentagrams and the six points of the hidden hexagram total twenty-one, the value of the Hebrew word for "I am" ($AHIIH = 1 + 5 + 10 + 5 = 21$), and act as

a mystical description of the state of cosmic consciousness assigned to the highest grade on the Tree of Life, the first emanation of *Kether*, the Crown. It is also the number of the tarot card symbolizing the seventh ultimate grade of ascended master at the center of the cube, as Key 21, The World. This ultimate degree on the cube is the destination of The Chariot's journey on the Path of Initiation.

The Chariot is propelled forward by two wheels. These wheels are analogous to the wheel revolving in the West as The Wheel of Fortune. In the West, the soul is at mercy of the cycles of the wheel of life, death, and rebirth, but in the East, the soul moves in harmony with the cycles of the wheel. Now the wheel propels the traveler on the Path of Initiation, whereas, in the West, it blocks all further progress. The two waxing and waning Moons on the Charioteer's shoulders also symbolize mastery over the emotional cycles that bind most of humanity. The two sphinxes, invisibly guided by the reins of the master, represent the body led by the senses, but guided and controlled by the higher self.

The winged golden disk on The Chariot is the sixth chakra at the third eye, and represents the inner eye of the higher self guiding the journey of The Chariot. The diamond in the lotus decorating the shield is the lower self in perfect union with the higher self, symbolized by the sacred union of the yoni with the lingam.

When the teacher reaches this point of East Below, the power to formulate a book, teaching, or doctrine in words is acquired. The wand in the Charioteer's right hand, crowned by the Moon and the number eight, is actually the sacred stylus of Thoth that can bring into being the sacred words of spirit. These words are written by the pen of God upon the parchment of the book of life, which is the soul of all humanity. These spiritualized words can serve as a guide to all who are still trapped behind the wall separating the inner from the outer circle, for in this walled city behind the Charioteer there is no visible doorway.

The teacher was once blind, as are all who slumber in the West, unaware of the one spiritual quest that must be accomplished in order to be free from the endless revolutions of The Wheel of Fortune. Through all the spiritual training gained in the Northern and Southern faces of the cube, however, the teacher has been permitted to see the face of God, and can now com-

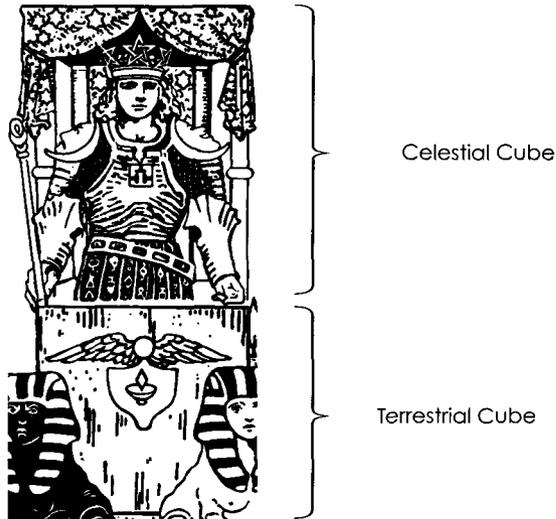


Figure 32. *The double cube of The Chariot.*

municate the truth experienced through the trials and tribulations encountered in all the prior paths of the cube into words that can serve as a guide to all those still held hostage in the walled city of the West.

The knowledge that has been granted to the teacher by the adepts and masters found in the inner school of the Southern face is now given to the rest of humanity in the West as a spiritual gift in the form of a wisdom relevant, both to the present moment, and to all future generations who will appear in the walled city of the West. The scales of Justice in the Northwest that first permitted the sleeper to become the seeker are now balanced in full.

There is yet another mystery concerning The Chariot and the Cube of Space. The canopied chariot forms a perfect double cube. This double cube is in the shape of the altar of a magician, and is usually located in the East of the Temple, adorned with holy books and ritual weapons of magic (shown on the table of The Magician) (see figure 32). This is analogous to The Devil's one-dimensional throne, but encompasses all three dimensions of the cube itself.

In this double cube of The Chariot, the lower cube is the cubical body of the chariot penetrated by the axle of its wheels. This lower-wheeled cube corresponds to the Cube of Space constructed from the twenty-two tarot cards of the Major Arcana. It is the map of initiation that leads us all back to the godhead. As such, it is the terrestrial cube. This wheeled cube also symbolizes the Western face of the cube, whose center contains The Wheel of Fortune. The fact that there are two wheels, and a conscious Charioteer directing their motion, suggests the teacher in the East as the master of the path, rather than the sleeper chained to The Wheel of Fortune in the West. Thus, the lower, terrestrial cube represents the Cube of Space as a map formed from the tarot cards guiding the slumbering mass of humanity to great illumination.

The upper cube of the chariot is formed by the four pillars supporting a celestial blue canopy of silver stars. This upper star-studded cube corresponds to the Cube of Space constructed from the twenty-two astrological letters of the Hebrew alphabet. It is a star map of the heavens, showing a cosmological model of the universe based on the elements, planets, and signs of the zodiac as an ever-expanding cube filling the three dimensions of space. As such it shows the source of the universe, rather than the return to such a source. Thus the upper cube is the celestial cube and represents the Cube of Space as a star map formed from the Hebrew letters to serve as a celestial model of the universe.

Note that this upper cube has a pillar at each of its four corners. These four pillars are the four directional poles of Northwest, Southwest, Northeast, and Southeast. They are four important gates on the cube, as Justice, Death, The Emperor, and The Hierophant. Each serves as bridge connecting two different directions.

From the formulation of a new word to guide all of humanity, the teacher in the East now advances to the third step of the East, the scarlet-red directional pole of Northeast. This is the sacred location of the cornerstone of the Temple, where The Emperor reigns.

THE EMPEROR—NORTHEAST

The fiery-red gate of Northeast was first encountered in the Northern face of the Cube, when the teacher was a seeker. At that point of the journey, The Emperor was the hidden master who secretly measured the student's solitary spiritual progress. Now, from the perspective of the Eastern face, The Emperor represents the task given to the newly made teacher to seek new candidates for initiation who are laboring on the dark paths of the North, and to measure the progress of newly made initiates in the South.

The martial posture of The Emperor represents the stern, strict aspect the teacher must adopt in order to aid the progress of the students of the inner school. As the Southeast pole of The Hierophant represents the love emanating from the heart of the guru to the chela, The Emperor represents the will of the teacher tempering the soul of the student through many trials and tests.

The globe in the left hand of The Emperor is crowned with a cross. This cross is the crossroads of The Lovers, where the teacher must make a choice between two divergent paths on the cube—the Path of the Saint and the Path to the Godhead. These two paths are symbolized by the inverted "T" below the golden cross (see figure 33). The horizontal golden line on this scarlet globe connects the East with the West and is the Path of the

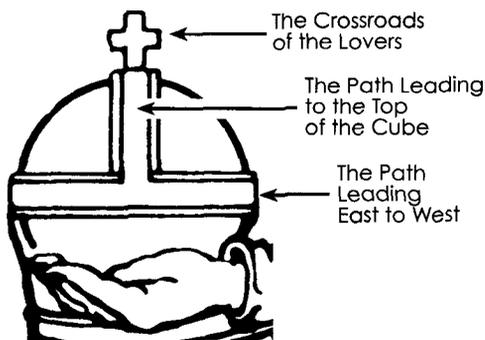


Figure 33. The globe that contains the two paths.

Saint. The upright vertical golden line crowned by a cross is the path from the Eastern face to the top of the cube and is the Path to the Godhead.

By arriving at the next step of the cube, The Lovers, the fate of the World is held in the hands of The Emperor. Will The Emperor sacrifice all that has been gained so far in order to redeem all those still trapped in the West, or will the teacher ascend alone to even higher and deeper realms of knowledge not yet experienced?

With the acquisition of this third step, the direction of Northeast is finally fully traveled, and the teacher now ascends to the fourth step of the East at the direction of East Above, bathed in an orange splendor. Here, the fourth step presents the teacher with a choice. The Path of Initiation now forks like the tongue of a serpent. One of two paths must be chosen wisely and with discrimination.

The Two Paths

A DECISION OF great consequence now faces the teacher. This is a choice that the teacher must make alone, and it will determine the course of all future spiritual experiences and initiations.

THE LOVERS—EAST ABOVE



By ascending to East Above, the direction symbolizing the Sun's ascent to the center of heaven after sunrise, the teacher encounters The Lovers. The spiritual path tread by the teacher splits, demanding both discernment and discrimination. The teacher must choose between two different paths to travel at this fourth step of the Eastern face of the cube. One leads to sainthood, the other leads to the godhead. One is found by looking into the heart of humanity, whereas the other is found by looking directly at the face of God.

Tarot versions of The Lovers key that pre-date the 20th-century designs of Waite and Case



Figure 34. *The paths of the serpent and the lion.*

show Adam standing at a crossroads, with Lilith on his left and Eve on his right. Lilith represents the choice to pursue hidden knowledge and is the Path to the Godhead. Eve represents the sacrifice of the life of the mother for the life of her child and is the Path of the Saint.

In Case's rendering of *The Lovers*, based on Waite's unique redesigning of *The Lovers*, however, the two paths to the godhead and sainthood are secretly shown in the purple folds of Archangel Raphael's robe. In these folds are found the face of a serpent and the face of a lion (see figure 34). The serpent, on the viewer's left, is the zodiacal sign of Scorpio, while the lion, on the viewer's right, is the zodiacal sign of Leo.

In astrology, each of the twelve signs of the zodiac rules one part of the human body. Scorpio rules the genitals, while Leo rules the heart. Both Scorpio and Leo are, therefore, the two faces of the divine force of love. Scorpio, as the serpent, is the erotic force of love centered in the genitals, while Leo, as the lion, is the power of devotional love centered in the heart.

The two branching paths now demand that the teacher make a conscious, willful choice. The Path of the Saint is the right-hand path associated with the lion, while the secret path leading directly to the godhead is the left-hand path associated with the serpent. The right represents devotion of

the heart, while the left represents reaching the hidden. Look again at the hands of the acolytes in *The Hierophant*. The hands of the acolyte on the right are held shut in devotion, while those of the acolyte on the left reach out to explore the unknown. These two disciples also represent the path of the lion and the path of the serpent.

If the teacher, at this point, makes a conscious choice to give up all further possible advances around the remaining two outer faces of Above and Below (the height and depth of all secret wisdom), then the Path of the Saint opens up. This secret path leads directly from *The Empress* at the center of the Eastern face, to *The Wheel of Fortune* at the center of the Western face, by way of *The Hanged Man*.

The Path of the Saint

BY CHOOSING TO TREAD this most difficult path of sacrifice the teacher, upon death, is consciously reborn in the West, already fully aware at this beginning point in the cycle of rebirth and ready to save all of humanity that is still enslaved by the alluring force of *The Wheel of Fortune* and *The Devil*. This conscious sacrifice of all that has been earned up to this point on the path of spiritual development is the secret Path of the Saint on the Cube of Space. It is similar to the Buddhist path of the Bodhisattva, a spiritual master who forsakes absorption into total enlightenment (Nirvana) in order to be reborn one last time to help the rest of humanity awaken from their own spiritual slumber. The Path of the Saint leads from the card of *The Lovers*,

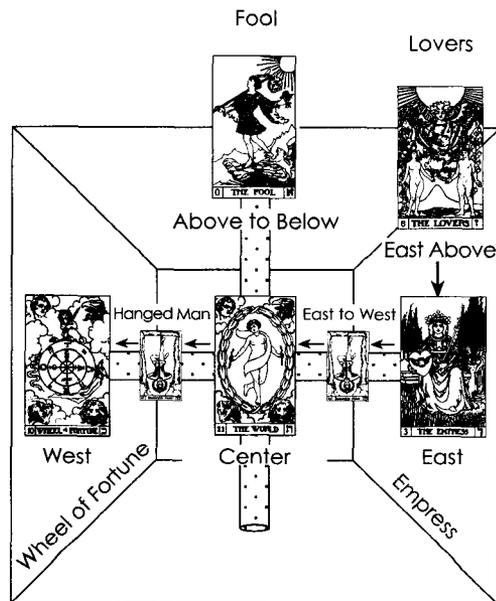


Figure 35. The Path of the Saint.

at the top of the Eastern face of the cube, to The Empress, at the center of the Eastern face (see figure 35, page 78).

THE EMPRESS—EAST

By choosing the Path of the Saint, the teacher gains direct access to the center of the East, which is the radiant, heartfelt love of The Empress. If he or she chooses the Path to the Godhead instead, the full impact of this center of the East, which is synonymous with the rosy Sun of the golden dawn, would never be felt. By electing to sacrifice the power and glory contained in the height and depth of the cube, the teacher gains access to the center of the Eastern face.

Electing to follow the left-hand, serpentine Path to the Godhead, rather than the right-hand, leonine Path of the Saint is not either better or worse, but rather beyond the measure of good and evil, for the master of the East, as the teacher, has already united the contending duality of good and evil inwardly, and has transcended the concerns of those who still labor blindly in the sunset of the West. This is a choice that must be made by every teacher dwelling in the light of the East when the fourth step of the East, The Lovers, is finally reached. It is a decision that we will all make one day in our own progress on the spiritual path to self-realization, on the Path of Return that traverses the faces of the Cube of Space.

The teacher who has now reached the grade of a master consciously chooses, just after death, the right womb-door to return to the West one last time. The chosen womb-door is The Empress, who in this instance is the chosen mother of the great spiritual teacher about to be reborn.

Out of love and compassion for all sentient life, the teacher returns to help all others realize the spirit of light that dwells within the hearts of all living creatures. He or she becomes the saint, a secret, unnumbered grade on the cube, with the loving hope of redeeming all of humanity.

The Empress is the fifth and final step of the fourth degree of the East. She shines with a healing emerald-green light emanating directly from the





Figure 36. The water triangle that is the womb-door.

center of the East. The Empress, as the card governing the center of the Eastern face of the cube, is the mother of all children reborn on its Western face. The Lovers, crowning The Empress at East Above, symbolizes the sexual union of the mother with the father. This cosmic sexual embrace opens a portal from the center of the cube to the center of the Western face, resulting in another soul reentering the physical plane.

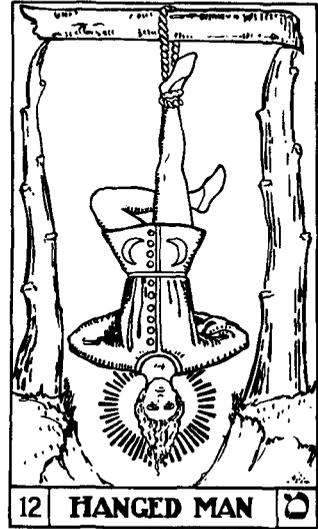
The dove on the face of The Empress's shield is the child growing in the womb of the mother. It is also the sperm of the father fertilizing the womb of the mother (the shield) that engenders the child. The wand The Empress holds in her left hand touches her womb and is the phallus of the father, who is The Emperor, to the Northeast of The Empress on the cube.

In Case's version, a hidden doorway (the womb-door of reincarnation) is formed at the center of the card. Here an inverted triangle (the Greek *delta* and the vagina) is formed by the girdle of Venus, the handle of the wand held by her left hand, and a secret oval between her left hand and the edge of the shield (see figure 36). This downward pointing triangle is also the classical alchemical symbol for the element of water, which, on the Cube of Space, is the path emanating directly from the center of The Empress through the center of the cube and ending in The Wheel of Fortune at the center of the Western face. This path of water is The Hanged Man, symbolizing the child growing for forty weeks in the waters of the mother's womb. This watery path of The Hanged Man is symbolized in the river that streams out of the heart of The Empress.

This water triangle is the gateway to the Path of the Saint. From the womb of The Empress in the center of the East, the next path taken is that of The Hanged Man, but this time the path is consciously chosen and tread by the reincarnated teacher.

THE HANGED MAN—EAST TO WEST

The part of the path of The Hanged Man that leads from the Eastern face of the cube to its center is now finally fully traversed. Up to this point on the journey around the cube, only half of The Hanged Man's path has been repeatedly traveled, the portion that begins in the center of the cube and ends in the center of the Western face. Now, however, the aqua-blue path of The Hanged Man is traveled consciously, in its entire length. This symbolizes a fully conscious and willful rebirth of the teacher on the Western face of the cube. The right incarnation, ripe for the full manifestation of the teacher as saint is now obtained. The teacher is reborn, fully conscious, emerging into a new life and a new world waiting at the center of the Western face. Before emerging into the West, however, the traveler first passes through the center of the cube, indicating the creation of the most appropriate mask, or personality, required in order to help the current generation trapped in the West.



The teacher having traveled the length of The Hanged Man, leaving behind the light of the East in order to dispel the darkness of the West, now abdicates the fourth degree of the cube, a degree that took countless incarnations to master. In its place, he or she enters the unnumbered and invisible grade on the cube, ready to assume the mantle of the messenger when entering the Western face. A very special incarnation, predetermined by all the wisdom and understanding gained by mastering the four directions of West, North, South, and East, is now the karma of the messenger. The specific events of this life will help awaken a sleeping world and directly touch the destiny of many slumbering souls yearning for the light.

The messenger enters The Wheel of Fortune in the most auspicious of all incarnations yet experienced, assuming this role for a new generation of struggling souls. After entering the center of the Western face, the messenger immediately ascends to Temperance, at West Above, avoiding the temptations and pitfalls of The Devil, at West Below and sidestepping the

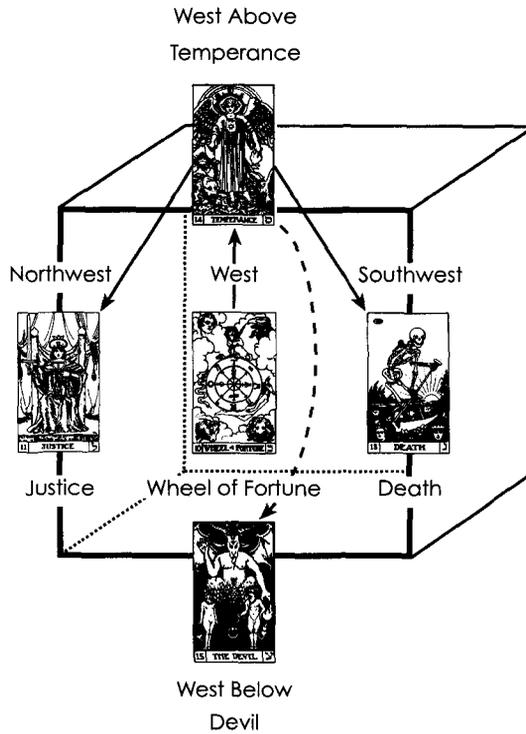


Figure 37. The path of the messenger in the West.

forces of Death, at Southwest (see figure 37). In this aspect, Temperance represents the messenger's direct communion with the special Holy Guardian Angel assigned to this incarnation. This divine messenger is conscious from the moment of birth and is fully aware of the higher self, the Holy Guardian Angel, and the celestial hierarchy, for he or she, as a little child, is saturated in God consciousness, and exhibits to the wonder of all a wisdom far beyond his or her age.

As the messenger reaches maturity, having always dwelt in the path of West Above while residing in the West, he or she begins to develop the power to illuminate wisdom in others. From this path of Temperance, the messenger now pours light from above into the darkness of The Devil below, shining a beacon toward all souls presently trapped in the West. This light is always encapsulated into a new word, teaching, or doctrine. This new way of reaching the light, unique to this newly made messenger, always raises humanity to higher levels of consciousness.

This new teaching is the silver key the messenger has brought from the Southeastern throne of The Hierophant, which exactly fits the lock chaining humanity to the throne of The Devil at West Below. Not all who are chained can understand the meaning of this key, but for those souls who are ready for this new message of their age, it can unlock the chains of delusion that have held them firmly to the Western face of the cube. These liberated souls can then journey alone to the Northern face of the cube, thanks to the impetus of the messenger's unique teaching.

This new message is also a new law given to all people to help govern their lives. This offering of a new law is symbolized by the path of Justice at Northwest. This path also encompasses all the discourses, teachings, and writings the messenger may be able to give the needy world.

Justice also serves as a gate for the messenger to pay all karmic debts incurred in this lifetime and in all previous lifetimes ever experienced. Full payment to the scales of Justice is consciously made when the messenger elects, in the East, to sacrifice exploring the heights and depths of the cube in exchange for helping those souls still trapped in the West.

When the appropriate time comes, and this new message has been given to the people, the messenger chooses the right moment to die, and consciously and willingly enters the gate of Death at the direction of Southwest. Often, the messenger may tell the elect secret circle of disciples the exact moment of his or her death in advance, or may consciously die in front of this inner circle of devotees after giving one last discourse, poem, or word to aid all in their enlightenment. This gate of Death is also the path of martyrdom of the saint who is killed because of the power of the message that was freely given to all.

Through this gate of Death, the messenger is absorbed into the center of the cube and is directly granted the seventh degree upon the cube, which is the grade of ascended master. He or she now enters into the celestial government of the inner planes. The spirit of this teacher-turned-messenger/saint can then be accessed by any new generation of souls incarnating into the Western face of the Cube of Space.

The Path to the Godhead

THE ALTERNATE PATH facing the teacher who has reached the direction of East Above is the solitary path leading directly back to God. This path represents the height and depth of all wisdom and understanding, which can only be obtained by the revelation of the most secret of secrets found at the source of all knowledge. When the keys of Above and Below are obtained, then, and only then, can the most-hidden knowledge contained in the universe be unlocked by the master. The realm of this secret knowledge is so distant from that of all knowledge presently discovered by humanity that it towers over any perception of the universe possible in the West. This secret doctrine is deeper in meaning than words can adequately describe, but it is knowledge the teacher can now elect to acquire by following the Path to the Godhead, instead of the Path to the Saint.

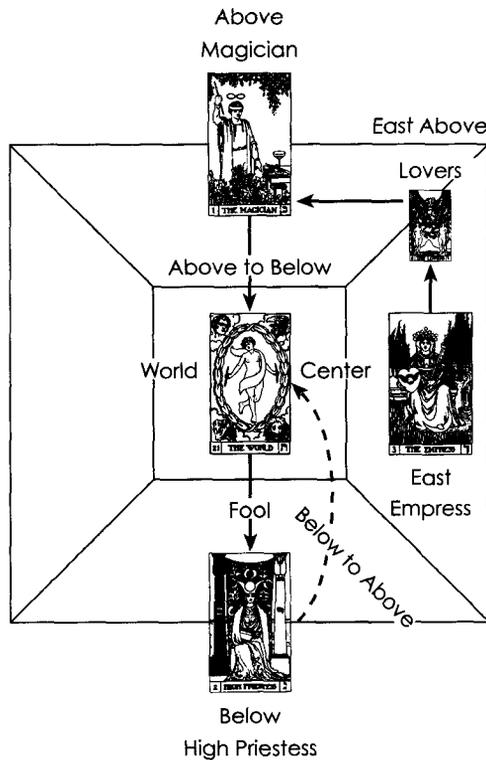


Figure 38. The Path to the Godhead.

When you choose this path, all that you can gain in the East is realized by first opening up the center of the Eastern face of the cube—The Empress and the ecstatic force of love both physical and divine. Then, by way of East Above, The Lovers, you can move to the top of the cube, above its four directional faces. Entering into the bright yellow light of the face of the cube that is above all other faces, you enter into the fifth degree of the cube, which is the grade of the master of light (see figure 38, page 84).

As the silver key of The Hierophant led you from the East to the realm of the messenger in the West, so the golden key leads you from the East to the top of the cube, into the exalted realm of The Magician, glowing in a honey-yellow aura of gold.

The Height of Wisdom

THE FIFTH DEGREE of the cube is also the height of the cube. The direction Above has, in the East (and Above) The Lovers, in the South (and to the right) The Star, in the West (and Below) Temperance, and in the North (and to the left) Strength (see figure 39, page 86). At the center of this fifth face is The Magician, the fifth step of the fifth degree. The direction of Above on the cube is reached by way of East Above and The Lovers.

THE MAGICIAN—ABOVE

For the master of light, the four edges of the top of the cube are simultaneously realized. In all previous faces, each step of a grade had to be earned by certain spiritual experiences. At the top of the cube, however, all four corners of the face are experienced at once, representing the powers open to those reaching the grade of master of light (known in Latin as *magister lux*).

The direction Above on the Cube of Space symbolizes the height of all spiritual knowledge, the zenith of wisdom and understanding that can be perceived while still in a physical body. Since the top of the cube is first reached by the



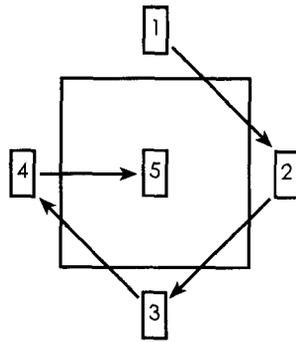
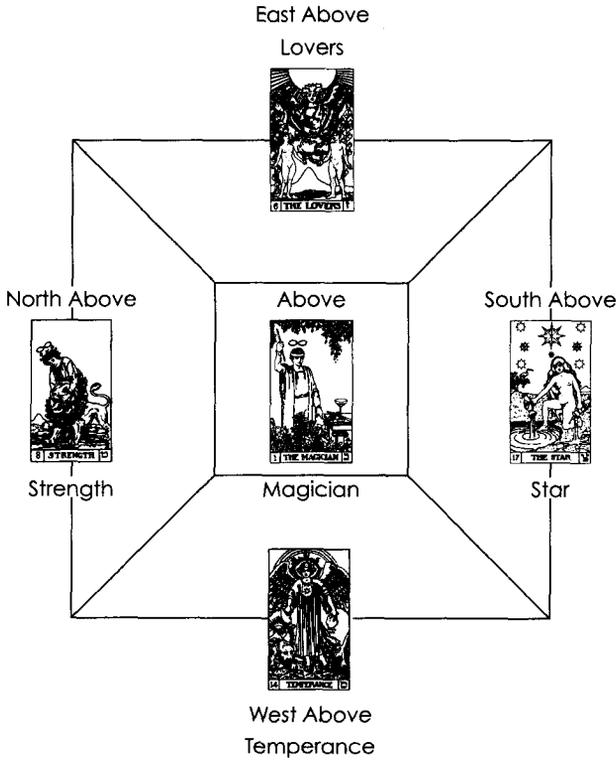


Figure 39. Above, or the top of the cube.

direction of East Above, The Lovers is the first of the four powers controlled by The Magician. At East Above, The Lovers is the element air, and therefore the sword on The Magician's table. All of the four elemental directions above the cube are the four powers The Magician simultaneously commands. East Above is air, South Above is fire, West Above is water, and North Above is earth.

The top of the cube is the fifth degree, or grade. The fifth, sixth, and seventh degrees on the cube refer to stages of spiritual development of the master. In the fifth degree, the teacher becomes the master of light (lux), exposed to the brilliant light of the height of all arcane knowledge. In the penultimate sixth degree, the teacher becomes the master of darkness (nox), penetrating the most hidden secret of secrets. Finally, in the ultimate seventh degree, the teacher, as the master of light and darkness, is absorbed back into the inner planes, finally transcending the need to reincarnate in the West and becoming a rightful member of the celestial government as an ascended master, able to guide all who travel the six faces of the cube from the disembodied inner planes of existence (corresponding to the central point of the interior of the cube).

By ascending Above, from the East to the top of the cube, the teacher becomes the master and simultaneously realizes the powers of the fifth degree latent in all four edges of the height of the cube. At the four edges are The Lovers in the East, The Star in the South, Temperance in the West, and Strength in the North. These four cards hold the knowledge and power for the master of light: spiritualized sexuality, permanent heightened awareness, continual concourse with higher levels of beings, and a magnetic, charismatic outer personality that attracts all below the master to the Path of Initiation.

THE LOVERS—EAST ABOVE

The first step of the fifth degree corresponds to the element air and the sword on The Magician's table. In The Lovers, basked in a glorious orange light, the master experiences the mystery of sex in its fullest. This card signifies the ability to see the face of God in all you love. It is the power of the Tibetan and Indian Tantrik tradition in its purest form, an Eastern



religious tradition that spiritualizes, blesses, and worships the human sexual force. It is also found in both the Eastern Chinese Taoist techniques for inner, spiritual alchemy and the Western symbolism of alchemy that requires the combined effort of a man (*frater*) and a woman (*soror*) in the alchemical kitchen to obtain the fiery transformation of lead into gold.

The Lovers also symbolizes the ability to directly perceive the spirit world through the force of skrying, especially by means of the crystal. In this card, the master, as the skryer, is Adam (on the right). The skrying medium (such as a

crystal) is Eve (on the left). The angelic world from which the visions emanate is Archangel Raphael, above, in the clouds.

THE STAR—SOUTH ABOVE



In the direction of South Above lies the second power of the master of light. This second step of the fifth degree corresponds to the element fire and the wand on The Magician's table. This is the knowledge and power to read the message hidden by God in the stars of the night sky. In this step resides The Star, emanating a pure violet light. With this second step, the master can read the map hidden in the heavens of the night sky and be advised by this celestial host of lights through omens, oracles, and the cosmic cycles that affect our world.

As the stars in the sky also signify the interior stars that rule our inner spiritual bodies, the master, in reaching this stage of the cube, perceives all seven interior stars as open fully to the light of the eighth celestial star at the center of the night sky, which is the light of God. The master's consciousness is now permanently fixed to the fourth chakra,

the heart chakra, filled with unending love and the Sun. When he or she speaks, only the truth is spoken, for the fifth chakra, the throat chakra and Venus, is also fully realized. The master's point of view now stems only from the spiritualized vantage point of the sixth chakra, which is the third eye and the Moon. At any time, the master can now ascend to direct communion with God by way of the seventh chakra, the crown and Mercury.

TEMPERANCE—WEST ABOVE

The opening of South Above leads to the third step above the cube at West Above, illuminated by the turquoise-blue of the morning sky. Here rules the card of Temperance, corresponding to the element water and the cup on The Magician's table. In this card, the knowledge and power of direct conversation with your own Holy Guardian Angel, as well as communion with the angelic kingdom at large, is realized on a daily basis.

This card represents the tradition of White Magic that seeks to penetrate the many-layered hierarchy of angelic and archangelic beings that resembles the multicolored bands of the rainbow.

Because of the level of development of the master of light, those realms, which are barred from most of humanity, provide him or her with an open pathway leading to the crown of the celestial kingdom, God. The master can now inwardly traverse this celestial path or ladder in the deepest recesses of contemplation, meditation, and astral projection.

This card also represents the art of spiritual alchemy. By this art, the master has burned away all that is dross in the lower personality or ego, and transformed the original state of slumber associated with the West and the alchemical element of lead into the perfected self, centered in the heart—the true alchemical gold and the light of the East. As a result of this golden transformation, all who come into contact with the master are raised in their own consciousness as they experience the pure love and devotion at the heart of the master of light.



STRENGTH—NORTH ABOVE



The final edge on top of the cube is North Above, the location of Strength, glowing with a fierce yellow light. Remember that all four edges, or steps, of the direction Above are simultaneously experienced by the master of the light, who is The Magician at the center of the top of the cube. Their order, as steps of the fifth degree of light, are determined by the Sun's natural orbit above the Earth: the first step is sunrise (East), the second step is noon (South), the third step is sunset (West), the fourth step is midnight (North). The elements associated with each of these four quarters are derived from the four archangels

towering above the four cardinal points of the compass: Raphael as air in the East, Michael as fire in the South, Gabriel as water in the West, and Uriel as Earth in the North.

As the fourth power of master, Strength is the element of earth and the pentacle on The Magician's table. Strength represents the master's power to fascinate, charm, and enchant all encountered in daily life—both the inner disciples and the public at large. By a combination of the direct force of unending will and the sweet intoxication of unconditional love, all who come into contact with the master of light find an immediate connection and rapport. This is the master's ability to charm both animal and king.

Strength represents the perfect understanding that everything is connected to everything else through the force of love, like a figure-eight of roses. All and everything can be influenced by compassion, when love is directed by will. The master's level of awareness permits continual rapport with the universal oversoul, resulting in compassion for all sentient life.

Through the feminine agent of yin (the woman in white), the masculine force of yang (the red lion) is overcome. Only by the power of love can miracles occur. Only by the force of nonviolence can any power be conquered. Only by the will of The Magician, combined with the never-ending love of God, can the master reach the top of the cube.

THE MAGICIAN—ABOVE

With the four edges above the cube realized, the master of light channels illumination from above and directs this pure energy of light into the physical world, modifying its very fabric by the purifying touch of his or her will. The master's word now has the power to change the world.

The center is the fifth step of the fifth degree. As The Magician, this step represents the highest level of awareness that the master has thus far been able to sustain. The ability to concentrate has never been so powerful. The ability to hold in mind any shape, form, or symbol is now possible without any wavering of attention. Beyond the scope of the mind, the will is now more focused than it has ever been before. From the union of mind and will come forth the wonders and miracles of The Magician.

As soon as the center of the top of the cube is realized, the master of light can progress at once to the very depth of the cube and part the veil of The High Priestess. Here, at the innermost reaches of the cube, the final mysteries that can be revealed to anyone still in a physical body are shown secretly to the master of light, who will soon become the master of darkness.



The Depth of Understanding

NOW THE ECSTATIC path of The Fool, glowing in a pale yellow light, opens up to the master. This axis of the cube connects Above to Below. The master of light travels in an instant from the heights of the fifth degree of the cube to the depths of the sixth and descends to the bottom of the cube, where The High Priestess dwells in a cool, blue light.

THE FOOL—ABOVE TO BELOW



By way of The Fool, the master is able to join that which is Above to that which is Below, as did Hermes Mercurius Trismegistus, and permanently unite the higher with the lower self. In a flash of superconscious awareness, the master is able to project the conscious mind into the depths of the subconscious and fearlessly face any and all remaining flaws, fears, apprehensions, misgivings, doubts, and misunderstandings. He or she now transforms, once and for all, the lower self, which still dwells in the kingdom, into the essential self, which is the crown of all.

The master now enters into the hidden phase of spiritual life that is the most remote from the rest of humanity. The master is permitted a final sojourn on the physical plane to gather the most esoteric of knowledge and experiences. This quest for hidden knowledge is beyond the comprehension of most human beings and occurs in the most remote locations, on this plane and on the many planes hidden from most eyes.

The master of light (lux) now becomes the master of darkness (nox), the darkness being the hidden knowledge that only a very few, select souls can access in any generation. The veils of The High Priestess are parted once and for all. In the unveiling of Isis, the master of darkness is initiated into the deepest and darkest mysteries that possibly can be known while still in a physical body.

If the fifth degree of light were not first bestowed on the master, this sixth degree of darkness would be misunderstood and would unbalance the spiritual progress already obtained. The progress first obtained in traveling from West to East on the cube and the ascension to the heights of light above the cube allows the master to descend fearlessly into the very darkness of the depths, wherein dwells The High Priestess, in the shadows of deep ocean-blue, and pull the veil fearlessly away from the face of Isis.

THE HIGH PRIESTESS—BELOW

The High Priestess, the foundation of the Cube of Space, represents the slow initiation of the neophyte into masterhood. She is the first step of the sixth grade on the Cube of Space, the degree of the master of darkness. The master now stands before the twin pillars of The High Priestess. These twin pillars of light and darkness symbolize Above and Below on the Cube of Space. The white pillar is the grade of the master of light and the top of the cube, while the black pillar is the grade of the master of darkness and the bottom of the cube. In light of this symbolism, the gray veil that joins the two pillars is the path of The Fool, connecting the direction Above with Below.



This veil of hidden wisdom, which has slowly been unraveling, is now finally parted, after the four cardinal directions of the cube are bridged through a chain of countless incarnations. When the initiate becomes master and finally consciously descends directly into the depths of The High Priestess, then and only then is the veil of Isis parted. Lurking behind this luxuriant gray veil, embroidered with the Tree of Life as pomegranates and palm trees, are the dark-blue depths of the ocean of wisdom and the clear blue infinite sky of spirit, for both wisdom and spirit are hidden in the darkness, and the light of this darkness is greater than the light of the heavens. In its dark countenance is the true nature of God, which begins where human knowledge ends.

After the veil of Isis is rent and the master is allowed to enter the innermost secret recesses of the temple of wisdom, the four edges of the bottom of the cube reveal their mysteries to the master of light, who is now also the master of darkness.

The direction Below has in the West (and Below) The Devil, in the South (and left) The Moon, in the East (and Above) The Chariot, and in the North (and right) The Hermit (see figure 40, page 94). As did four edges Above, all four edges Below unfold at once for the master of darkness. The four edges Below also unfold in the circuit of the Sun, but this

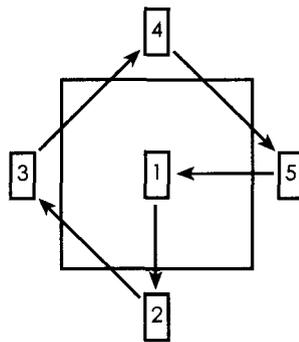
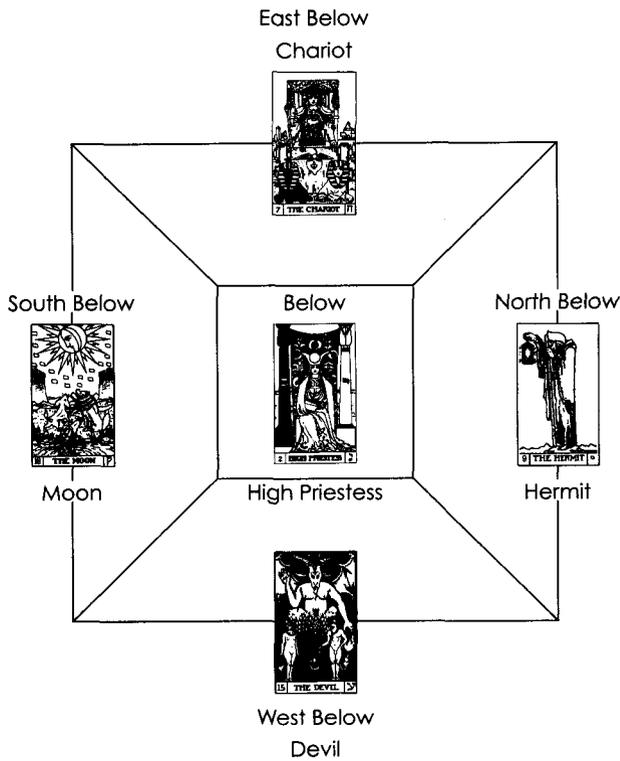


Figure 40. Below, or the bottom of the cube.

time, the cycle is counterclockwise and moves from sunset, to noon, to sunrise, to midnight.

The four directions that are ruled by the master of darkness represent four levels of wisdom and understanding that The High Priestess imparts to the master: the lower self completely integrated with the higher self (West

Below), the nature of elements and elementals (South Below), the words of power and magical symbols (East Below), and the most secret of secrets (North Below). The High Priestess, as the center of these four directions below the cube, represents the dark mysteries, the secret knowledge that is veiled to most of the world.

On the bottom of the cube, West is paired to East, and South is paired to North. West is the final burning away of the dross from the pure, refining the lower self to be seamlessly integrated with the higher self. This results in a transformed body in the East, which is the perfected vehicle for the higher self. This vehicle can explore all levels of the universe, both within and without. The South represents the solitary narrow path that must be trod alone. This path reaches to the mountaintop in the North, where dwells the summit of all secret wisdom.

From the center of the depth of the cube, which is the first step of the sixth degree, the master of darkness now descends one last time in the direction of West Below, the direction in space that initially blocked any possibility of spiritual realization for many successive incarnations. The veil of the Temple at the base of the cube is opened to reveal the blue-violet glow of The Devil, at the direction of West Below.

THE DEVIL—WEST BELOW

The Devil, situated at West Below on the Cube of Space, is the last obstacle facing the master of darkness on the path around the cube. Here the master of the light and darkness faces The Devil for the last time. Before, when first coming to this direction from The Wheel of Fortune in the center of the Western face of the cube, The Devil was able to imprison and blind the sleeper. Now, however, the sleeper has become the master of darkness and is immune to the baleful influence of The Devil.

The master now breaks, one final time, the chain of desire with which The Devil binds all



incarnating souls, for at this stage of spiritual progress, he or she is now able to completely integrate the lower with the higher self, reconciling the physical with the spiritual. Any imperfections that still exist are completely purged, and all karmic obligations from this or any past life are now paid in full. At this point, there is no fear or revulsion in the heart of the master. This is the second step of the sixth degree of the cube, as *The High Priestess* is the first step of the grade corresponding to the bottom of the cube, the grade of the master of darkness. As *West Above* is the ability to peer into the heights of the heavenly angelic hierarchy, *West Below* is the ability to descend into the darkness and illuminate the blue-violet depths with the light of love.

Now every remaining imperfection in the master is gone, and all goals, dreams, and desires are quenched in the flame of spiritual attainment and enlightenment. All that can possibly be accomplished while in a physical body has already been accomplished, and all that can possibly be experienced has already been experienced, if not in this lifetime, then in another. With this grand attainment, the master of darkness moves to the next step below at the bottom of the cube, that of *South Below*, the third step of the sixth degree.

There is, however, one other mystery associated with *The Devil at West Below*. If attempts are made by the novices prematurely to reach the wisdom hidden at the bottom of the cube from the *Western* face by way of *West Below*, before experiencing the four other faces of the cube, they risk great dangers and perils. These shortcuts to enlightenment, promised by many occult systems and techniques, rapidly accelerate the spiritual development of the novice, before the proper stages of discipline, growth, and introspection can be reached. This balances the novice precariously over an abyss whose impact can be quite shattering. Ultimately, the spiritual insights that are quickly gained, but not earned, are just as quickly lost. In their place are found anxiety, depression, despair, and despondency.

THE MOON—SOUTH BELOW

When South Below is opened to the master of darkness, The Moon is found, bathed in a red-violet light. At this third step, the essence of lunar magic is open to the master. The power of the four elements of fire, water, air, and earth as they appear in nature are revealed. The secret power of plants, herbs, and mushrooms is intuitively given to the master, as well as the true art concerning the magic of metals, stones, and minerals. The spiritual nature of all living creatures is directly communicated to the master, as are the nature and power of the elementals. The true nature of the lunar cycles that govern all of humanity is detected, and in the master's personal life, all events, both good and bad, are viewed as nothing more than a phase of the moon.

This card also marks the opening of a final secret path that only a master can travel. This secret path winds its way to the top of a final mountain, leading to The Hermit in North Below. This path requires a final series of meditations and exercises to attune the master to the reception of the most secret of secrets. First, however, he or she must ascend to the top of the Bottom of the cube, which is the fourth step of the direction East Below, highlighted in a yellow-orange hue. Here the master fully learns of the angelic language, the secret language of number, symbol, sign, color, and sound.



THE CHARIOT—EAST BELOW

East Below, in its yellow-orange radiance, now opens up in the journey into the very depths of the cube. At East Below dwells The Chariot, the fourth step of the sixth degree. The veil of The High Priestess is parted, to become the starry canopy that covers the Charioteer, and the secret wisdom contained in the scroll on the lap of The High Priestess is unraveled for the master to read.



Here the secrets of every number and every sacred alphabet, every magical symbol and every divination system are revealed in their most esoteric interpretation. All the number, letter, and symbol correspondences ever invented by Hermes are now revealed to the master. The powerful correlation of color and sound and the secrets of light and music are also revealed in all their artistic beauty and harmony. These mysteries, hidden deep within the ancestral memory of humanity, can now be accessed directly by the master of darkness.

The master now reads, like the pages of a book, this grand book of nature. In this fabled book can be found written the language of angels, which is also the magical language of the Rosicrucians. This secret wisdom, written in the heavens with starlight, allows the master to advance to the fifth and final step of the sixth grade of the cube, the path of The Hermit.

The Chariot also symbolizes the perfected vehicle for the higher self. There are six layers of being, from the gross outer body to the subtle inner bodies, that envelop and carry forward on the Path of Initiation the seventh principal, which is the higher self. In the East, these seven layers of being are the seven chakras. The six lower chakras are the vehicles for the seventh, and highest, chakra, which is the locus for the higher self. After passing through The Devil in West Below, the lower self is purged of any remaining imperfections, allowing all the levels of being to convey the higher self to any point in the universe, both in the outer and inner planes of existence. This is the chariot of light that transports the soul throughout the universe during deep meditation.

THE HERMIT—NORTH BELOW

At North Below, veiled in a yellow-green mist, resides The Hermit, who brings light into the darkest edge of the cube, at the northern quadrant of the Bottom.

When the master of darkness reaches this fifth step of the sixth degree of the Cube of Space, the most secret of secrets is finally fully communicated inwardly to the master. The Hermit passes to the master one final key, wrought from quicksilver, which can unlock these final mysteries that still await. The imponderable questions that still have not opened to the intense contemplation of the master are now clarified and resolved, shining light into even the darkest recesses of knowledge.

The master can now behold the hidden side of God, which almost all others never see in this lifetime. He or she can behold the gaze of the right eye of God and survive the experience. In the lore of the Qabalah, we are only permitted to gaze on God's left side. The right side contains the secret wisdom beyond human comprehension. In the white-bearded countenances of both The Hermit and The Emperor, we can only behold the left side of their faces (see figure 41).

All that has ever been, is, or will be is now within the comprehension of the master. With this card, the master of both light and darkness becomes a candidate for the celestial government of transcendent, evolved souls, sometimes referred to as the secret chiefs, the watchers, guardians, hidden teachers, or ascended masters. With all the secrets of The Hermit finally revealed, the final leg of the journey on the Path of Return remains open for the master to travel.

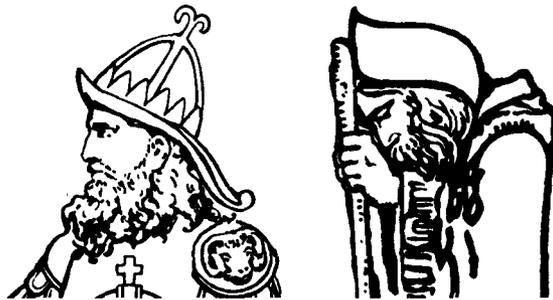
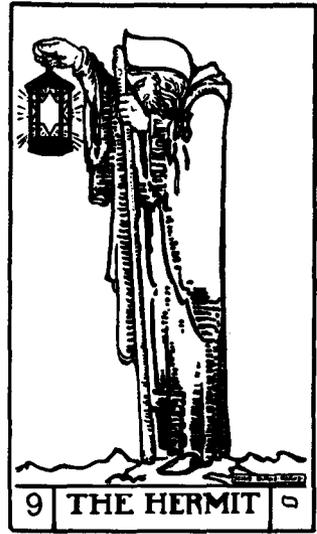


Figure 41. The left side of God.

Joining the Lower with the Higher at the Center

AFTER OBTAINING THE secret wisdom of The Hermit found in the Northern quadrant of the bottom of the cube, the master of darkness returns to the center of the Bottom, which is the domain of The High Priestess. From Below, the master ascends Above, traveling back up the axis of the cube, which is The Fool.

Rising up the path of The Fool, the master of light and darkness consciously enters the Temple that dwells at the center of the cube, the realm of The World (see figure 42). Here, the master enters into the seventh and final degree of the cube, the grade of the ascended master.

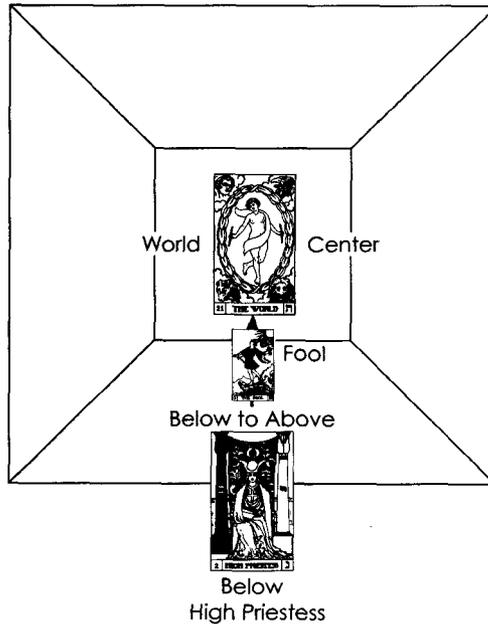


Figure 42. Return to the source.

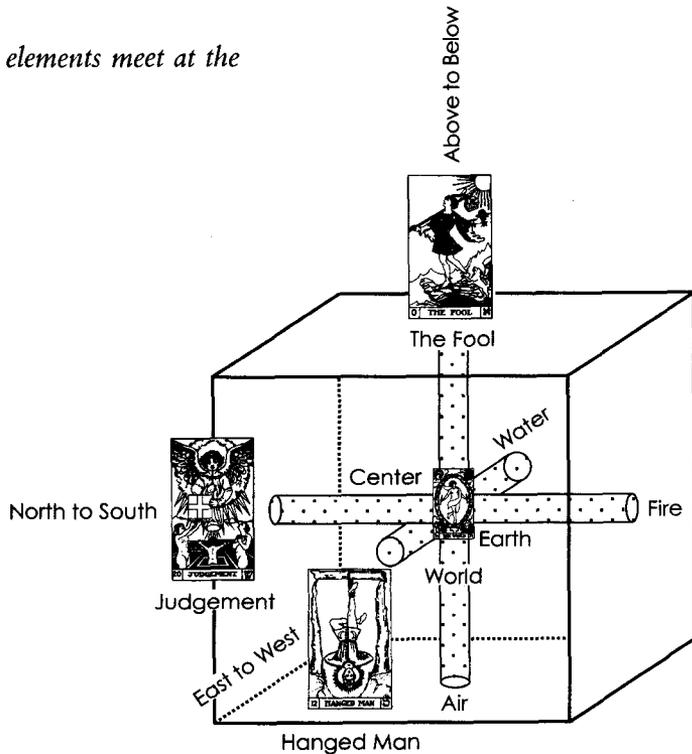
THE WORLD—CENTER

No longer will a physical body be assumed, for at the center of the cube, the master of Earth now joins the celestial body of teachers known as the ascended masters. In this disembodied state, the master will now guide all those who still incarnate into the West to reach the light of the East by traveling the path around the cube.

Here, the beginning has finally become the end. The goal has finally been obtained. By treading the Path of Return, the spiritual evolution that we will all one day experience is accomplished. This is a time on the Path of Return when the interior of the Cube of Space has been fully realized, for the interior paths of East to West (The Hanged Man, the path of birth and rebirth), of North to South (Judgement, the path of spiri-



Figure 43. The three elements meet at the center as the fourth.



tual rebirth), and of Above to Below (The Fool, the path of cosmic consciousness) have all been fully traversed in the journey around the cube.

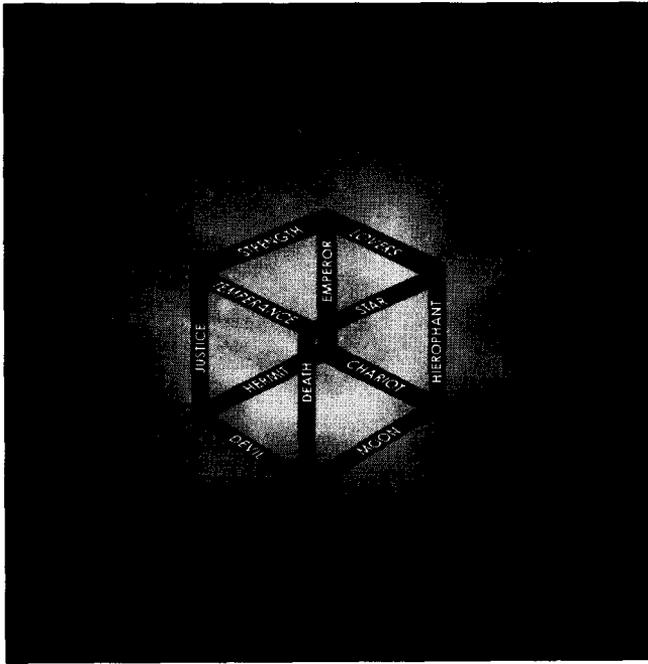
These three interior paths are the three elements of water, fire, and air. When these three elements meet in the center of the cube, they form the fourth element of earth, the secondary astrological attribute for The World, whose primary attribute is Saturn (see figure 43, page 101).

Thus the daughter is united with the mother in the dancer of The World. The element earth falls to the tenth emanation on the Tree of Life, the realm of the daughter, while the planet Saturn is the third emanation on the Tree of Life, the realm of the mother. Thus the journey around the cube begins with the mother and ends with the daughter, both found at the center of the Cube of Space.

When all lessons that can be derived from being in a physical body (symbolized by the six exterior faces of the Cube of Space) have been experienced, then, and only then, is the soul of the master absorbed into the infinite reaches of the center of the cube. At the center of the cube is the Temple, beyond time and space. This temple is the celestial government of God, located at the exact spiritual center of the universe.

PART THREE

Further Comments on the



CUBE *of* SPACE

Historical information in English on this Qabalistic cube of Hebrew letters, the Cube of Space, is sparse at best. Aside from Paul Foster Case, few have elaborated upon it. Copious published writings from members of Theosophy and the Golden Dawn, potent twin sources of all that has evolved in the last 150 years for both the Eastern and Western traditions of mysticism and magic, never touch upon the Cube of Space concealed in the ancient text of *The Book of Formation*. There are, however, four instances in the last 50 years of some commentary on this esoteric cube—those by Gareth Knight, Robert Wang, Aryeh Kaplan, and Kevin Townley (the only one who has dedicated a whole book to an exploration of the Cube of Space).

Paul Foster Case and Kevin Townley represent the tradition of The Builders of the Adytum, an order whose origins can be traced back to Michael Whitty's New York Temple, Thoth Hermes Number 10, an American lodge of the Golden Dawn active in the 1920s. From this lodge, Case emerged into the Western tradition of magic to found, first the School of Ageless Wisdom, then The Builders of the Adytum. Gareth Knight (Basil Wilby) is a descendent of Dion Fortune's Fraternity of Inner Light, which, in itself, is a spin-off of the original Golden Dawn. Robert Wang worked in the late 1970s with Israel Regardie, the greatest proponent of the Golden Dawn, to reconstruct a tarot deck based on the descriptions found in the esoteric Golden Dawn monograph, *Book T*. Aryeh Kaplan is a modern scholar of the Torah who died in 1983. His writings represent the most traditional Hebraic viewpoint, based solely on the Hebrew Qabalah.

PAUL FOSTER CASE

The Tarot: A Key to the Wisdom of the Ages

This seminal work, first published in 1947 by Macoy Publishing Company, draws for the first time in an open publication the Qabalistic diagram known as the Cube of Space. In his chapter dealing with the tarot card of The Emperor, Case shows the directions in space for both the Hebrew alphabet and the tarot cards as a perfect cube. These directional correspondences were based on Knut Stenring's 1923 translation of *The Book of Formation*, which included an insightful introduction by Arthur Edward Waite. Though Case does not give us any information as to what each direction in space symbolizes, we do get, for the first time, a vision of this Qabalistic directional scheme describing a cube that will ultimately result in a wonderful map of spiritual life and progress on this plane of existence.

Case, in detailing the Cube of Space, shows that the three mother letters govern the interior dimensions of the cube. No prior published version of *The Book of Formation* gives any directional correspondences for these letters. Case, however, clearly shows that *Aleph* connects Above with Below, *Mem* connects East with West, while *Shin* connects North with South. This additional insight into the construction of the cube allows all twenty-two letters of the Hebrew alphabet to participate in the formation of the Cube of Space.

Case also gives a special order for the twelve simple letters of the Hebrew alphabet when constructing the Cube of Space. Historically, Case's attributes resemble the correspondences given in Knut Stenring's version of *The Book of Formation*. Case exchanges the directional attributes for the Hebrew letter *Lamed* with those of *Nun*, making the card of Justice fall in the Northwest, while Death becomes the Southwest. This swap is essential for the message hidden in the cube, for the direction of the South must be sealed from the West by Death, while the scales of Justice must judge for all who wish to travel from the West to the North.

The result is a beautifully detailed map of initiation that all souls must eventually tread. Only Case's special version of the Major Arcana can open up all the nuances of every dimension of this directional cube.

Case may have been influenced to study the deeper meaning of the Cube of Space when he first encountered Arthur Edward Waite's *The Holy Kabbalah* (first published by Williams & Northgate in 1929). The Cube of

Space is not discussed in Case's first book on the tarot, *An Introduction to the Study of the Tarot* (published by Azoth Company in 1920), nor in his book, *A Brief Analysis of the Tarot* (published by Ellicott Press in 1927). These first two esoteric commentaries by Case on the symbolism of the tarot were based on the designs of Arthur Edward Waite, rather than his own deck, which he designed later, based on Waite's version.

Arthur Edward Waite, a member of Mathers's Order of the Golden Dawn and the designer of the most influential of all 20th-century tarot decks (the Waite-Smith Tarot deck originally published by William Rider & Son in 1910), gives the attributes for this cube of letters in his Appendix III, "The Instruments of Creation." Though Waite gives the Hebrew letter equivalents for the directions in space for the seven planets and twelve signs (as the six faces and center of the cube plus the twelve edges), he never gives us the interior correspondences that will subsequently be discovered by Case, nor does he connect the tarot cards, or even the image of a physical cube, to these directional correspondences. This is also true for the directional attributes given by Stenring in 1923, whose work may also have influenced Case in reconstructing the complete Cube of Space.

GARETH KNIGHT

Experience of the Inner Worlds: A Course in Christian Qabalistic Magic

In the seventh chapter of his 1975 book, Knight discusses the meaning of the Cube of Space, showing the cube using only the nineteen double and simple letters of the Hebrew alphabet. This is in accord with the written version of *The Book of Formation*, for only Case has been able to clearly position the three mother letters of the Hebrew alphabet within the cube. Knight also shows the Hebrew letter *Nun* ruling Northwest and *Lamed* ruling the Southwest, which Case swapped in his own system, in accordance with Stenring's translation of *The Book of Formation*. Knight makes sense out of each direction on the cube by using the symbolism for the hieroglyphic image of the Hebrew alphabet, rather than the corresponding tarot key. No unifying message can be derived from Knight's system, however.

Knight does, on the other hand, stress the power of visualizing every directional attribute for the Hebrew alphabet at once. This is a very important first step for anyone trying to understand the deeper meaning of the

cube. In order to facilitate visualization of the cube, Knight suggests that the student construct a shrine made of a double cube. Only the Western face of this cube is open, the interior being visible only from the West. The lower cube is veiled and is used to store symbols, ritual implements, and tarot cards. The upper cube is used for meditation and visualization work and is especially amenable to serving as a memory theater or stage in which the various Hebrew letters (or their corresponding tarot cards) can be memorized for each appropriate direction. Using Case's corrected attributes, this double cube can aid any beginner who is trying to imagine the sacred dimensions of the cube.

ROBERT WANG

The Qabalistic Tarot

This extensive overview of the Qabalistic sources for the tarot, first published by Samuel Weiser in 1983, devotes four pages to describing the Cube of Space. Wang brings up the interesting observation that the oldest surviving Hebrew Qabalistic text detailing the esoteric symbolism of the Hebrew alphabet, *The Book of Formation*, describes the Cube of Space with great precision, but does not give a visual description of the Tree of Life. From this insight, Wang infers that the Cube of Space may be an older Qabalistic map than the better-known Qabalistic diagram known as the Tree of Life. The cube may, therefore, predate the Tree, and not be a variation of it, but rather an independent system of Qabalistic correspondences.

ARYEH KAPLAN

Sepher Yetzirah: the Book of Creation

This extensive commentary on *The Book of Formation*, first published by Samuel Weiser in 1990, describes the Cube of Space in its fifth chapter. Kaplan relates the twelve simple letters, as twelve directions, to the twelve edges that border the cube. Here we see an esoteric Hebraic tradition predating Case's own work, one that views these twelve oblique directional points as the borders of a cube. He also sees the seven double letters as the center and six faces of the cube. Kaplan does not, however, connect the inner quadrants of this cube to the three mother letters.

On the other hand, he gives two versions of the directions for the twelve simple letters, one from the long version of *The Book of Formation* and one from the short version (which predates the longer version). It is the correspondences found in this short version that Case used, in accordance with the variation found in the translation of Knut Stenring. Kaplan's long and short versions for the twelve simple letters are shown in Table 4.

Case used this short version of *The Book of Formation* (in accordance with Stenring's variation) to construct his own Cube of Space with the tarot. The long version of *The Book of Formation*, although it gives much more commentary and symbolism for the twenty-two Hebrew letters, is, in fact, a later collection of commentaries on the shorter version, which is the original text.

Aryeh Kaplan's contribution to the lore of the cube is the confirmation that this cube of letters can be found in the traditional Qabalistic commentaries on *The Book of Formation* predating the work of Paul Foster Case.

Table 4. *The Long and Short Versions of the Twelve Oblique Directions.*

| HEBREW | TAROT | LONG VERSION | SHORT VERSION | CASE/STENRING VARIATION |
|--------|----------------|--------------|---------------|-------------------------|
| Heh | The Emperor | East Above | Northeast | |
| Vav | The Hierophant | Northeast | Southeast | |
| Zain | The Lovers | East Below | East Above | |
| Cheth | The Chariot | South Above | East Below | |
| Teth | Strength | Southeast | North Above | |
| Yod | The Hermit | South Below | North Below | |
| Lamed | Justice | West Above | Southwest | Northwest |
| Nun | Death | Southwest | Northwest | Southwest |
| Samekh | Temperance | West Below | West Above | |
| Ayin | The Devil | North Above | West Below | |
| Tzaddi | The Star | Northwest | South Above | |
| Qoph | The Moon | North Below | South Below | |

KEVIN TOWNLEY

The Cube of Space: Container of Creation

This most extensive analysis in English for the Cube of Space has recently been published in a limited printing by Archive Press in 1993. In this lavishly illustrated work, Townley takes the directional attributes given by Case and expands them to new heights of correspondence. Though Townley does not develop a cohesive commentary for each direction of the cube as a map of progressive spiritual development, his own personal vision of the cube of letters reveals a way to apply all seventy-eight tarot cards to the cube as a whole.

Traditionally, only the twenty-two cards of the Major Arcana (and their corresponding Hebrew letters) rule the various dimensions of the Cube of Space. In Townley's vision of the cube, however, the fifty-six cards of the Minor Arcana can also be applied to it.

First, Townley places in each of the six exterior faces of the cube the nine-celled magic square for Saturn. A power point is created where two lines cross on any magic square (including the edges of the cube). The power points number fifty-six on the cube and can be allocated to the fifty-six cards of the Minor Arcana. The Minor Arcana is composed of the four Aces, the thirty-six pip cards numbered two through ten in the four suits of Wands, Cups, Swords, and Pentacles, and the sixteen court cards of Knight, Queen, King, and Page in the four suits.

Townley accomplishes this by placing cards of similar astrological characteristics together, a technique Frater Achad utilized as well when reconstructing the astrological correspondences for the paths on the Tree of Life in his work *Q. B. L. or the Bride's Reception* (Chicago, 1923).

Though Townley's work is an inspired glimpse into the potential symbolism for the Cube of Space, his extensive research does not uncover the basic message contained in the twenty-two Major Arcana cards that compose the essential twenty-two dimensions of the cube. It is these twenty-two points of the cube that Case first illustrated in 1947.

Townley correctly premises, however, that the key to unlocking the puzzle formed by the Cube of Space is the Tree of Life, and it is this same key that the present author used to reveal the message found in the cube.

Case's Discovery of the Three Interior Dimensions of the Cube

AS POINTED OUT in the previous section, it was the Qabalistic research of Paul Foster Case that recovered the missing directional attributes for the three mother letters of *Aleph*, *Mem*, and *Shin*. Case undoubtedly solved the missing directional correspondences of the three mother letters by using clues found in the original text of *The Book of Formation*. This text gives directional correspondences for the first ten numbers (or sephiroth), in addition to the directional correspondences for the twenty letters of the Hebrew alphabet. Using these directional correspondences for the numbers, Case was able to find clues that allowed him to connect the three elemental mother letters with the interior directions of the cube.

In the directional correspondences for the first decade of numbers, the number one stands above all other numbers as spirit; two, three, and four are the three elements (air, water, and fire); five through ten are the six exterior faces of the cube. The complete correspondences are shown in Table 5.

Table 5. Number-Direction Correspondences for the First Ten Numbers.

| NUMBER | DIRECTION (ELEMENT) |
|--------|-----------------------------|
| One | Breath of the Gods (Spirit) |
| Two | Air |
| Three | Water |
| Four | Fire |
| Five | Above |
| Six | Below |
| Seven | East |
| Eight | West |
| Nine | North |
| Ten | South |

Table 6. Case's Regrouping of the Three Elements and the Six Directions.

| NUMBER | DIRECTION (ELEMENT) |
|--------|---------------------|
| Five | Above |
| Two | Air |
| Six | Below |
| Seven | East |
| Three | Water |
| Eight | West |
| Nine | North |
| Four | Fire |
| Ten | South |

After studying these correspondences, Case connected the number two with five and six, the number three with seven and eight, and the number four with nine and ten. This resulted in air connecting Above with Below, water connecting East with West, and fire connecting North with South (see Table 6). With these groupings, Case was able to deduce that the three mother letters were intended to represent the three interior coordinates, or axes, of the cube.

In Case's unique scheme for the interior of the cube, the Hebrew letter *Aleph*, the element air, and The Fool, is the axis of the cube connecting Above to Below. The Hebrew letter *Mem*, the element of water, and The Hanged Man, is the axis connecting East to West. The Hebrew letter *Shin*, the element fire, and Judgement is the axis connecting North to South.

All three axes meet in the middle of the cube as the Hebrew letter *Tav* and the tarot card The World, which has an alternative symbolic attribute of the element earth. Thus, in Case's arrangement, the three elements of air, water, and fire are the three inner dimensions of the Cube of Space, merging at a common central point. The element earth, located at this point, is a blend of all three elements.

Note that these directional correspondences for the first ten numbers are not the correspondences used to generate the Path of Return around the Cube of Space. That path is set by the ancient Platonic order of the seven planets as applied to the seven double letters of the Hebrew alphabet.

Case's Switching of the Directional Poles Northwest and Southwest

A COMPARISON, in available, existing English translations of *The Book of Formation*, of the alphabet/directional correspondences of the Cube of Space reveals an anomaly concerning the two directions of Northwest and Southwest.

Isidor Kalisch (*Sepher Yetzirah: A Book of Creation*, 1877) attributes the Hebrew letter *Tzaddi* to Northwest and the letter *Nun* to Southwest. W. Wynn Westcott (*Sepher Yetzirah: The Book of Formation*, 1887) attributes *Nun* to Northwest and *Lamed* to Southwest. Knut Stenring (*The Book of Formation [Sepher Yetzirah]*, 1923) attributes *Lamed* to Northwest and *Nun* to Southwest. The Work of the Chariot's edition (*Book of Formation [Sepher Yetzirah]*, 1970) attributes *Tzaddi* to Northwest and *Nun* to Southwest. Carlos Suarès (*The Sepher Yetsira*, 1976) attributes *Nun* to Northwest and *Lamed* to Southwest. Irving Friedman (*The Book of Creation*, 1977) attributes *Nun* to Northwest and *Lamed* to Southwest. Finally, Aryeh Kaplan (*Sepher Yetzirah: The Book of Creation*, 1990) gives two sets of attributions: the Long Version, which gives *Tzaddi* as Northwest and *Nun* as Southwest, and the Short Version, which gives *Nun* as Northwest and *Lamed* as Southwest.

Paul Foster Case firmly established the directional correspondence of the Northwest as *Lamed* and the Southwest as *Nun* when first drawing the Cube of Space. Undoubtedly, Case used as his source the 1923 translation of *The Book of Formation* by Knut Stenring. This is the only version that corroborates Case's own vision of the cube of letters. This version also had an introduction by Arthur Edward Waite, a great influence in Case's magical development.

Using Stenring's translation for *The Book of Formation* and applying the Golden Dawn correspondences for the Hebrew alphabet as tarot cards, Case was able to establish the direction Northwest as *Lamed* and the tarot card Justice, and the direction Southwest as *Nun* and the tarot card Death. Stenring's own peculiar tarot attributes, on which Case did not rely, gave *Lamed* as Justice, but *Nun* as The Wheel of Fortune.

Without allowing Justice to guard the Northwest, and Death to guard the Southwest, the message revealed by the Cube of Space could not be elaborated as I have set out in the main narrative of this book, for Death must be

positioned in the Southwest of the cube to prematurely block any progression onto the Southern face from the West, until the North is first explored.

Therefore, though Stenring’s attributes for Northwest and Southwest differ from all other translations of *The Book of Formation*, they are essential in discovering the hidden meaning behind the directional attributes for this spatial cube. That Case adopted this variation and incorporated it into his own version of the Golden Dawn Tarot gives it additional credence. Without it, the message latent within the cube could not be readily revealed.

Note also that placing Libra in the Northwest makes the Fall Equinox form one gate on the Northern face. The Spring Equinox becomes Aries in the Northeast, forming a complementary gate on the Northern face. Thus, the North is flanked by both the Spring and Fall Equinoxes. It is on this Northern face that the candidate first seeks the light of illumination alone. The Northern face is a doorway, flanked by the Vernal and Autumnal Equinoxes as twin pillars, leading to the initiation awaiting the candidate on the Southern face of the cube.

The Cycle of the Sun and the Four Directions

ONE OF THE MOST basic patterns for directional symbolism found in the Western magical tradition (of the Northern Hemisphere) is the cycle of the Sun. The Sun rises in the East at dawn, reaches its zenith in the heavens in the South at noon, disappears below the horizon in the West at sunset, and

Table 7. The Power of the Sun in the Four Directions.

| DIRECTION | TIME OF DAY | POWER OF THE SUN | GRADE ON THE CUBE |
|------------------|--------------------|-------------------------|--------------------------|
| East | Sunrise | Increase of Light | Teacher |
| South | Noon | Light at its Zenith | Initiate |
| West | Sunset | Diminishing of Light | Sleeper |
| North | Midnight | Absence of Light | Seeker |

is absent in the night sky of North at midnight. From this daily cycle, the basic attributes for the four directions shown in Table 7 can be developed (see page 114).

From this solar symbolism, the power of light and darkness can be placed at the four directions. Here, both the East and South represent directions that are illuminated by light, while both the West and North fall into the shadows. It is precisely this symbolism of light and darkness that is used in the narrative of the text. The lower grades of sleeper and seeker fall into the shadowed directions of West and North, while the higher grades of initiate and teacher are illuminated by the light of the South and East.

The Four Elements and the Four Directions

OUT OF THIS SOLAR symbolism for the four directions evolved a more elaborate set of directional correspondences based on the four elements. Western magic has at its cosmological foundation the theory that all matter is composed of four visible elements of fire, water, air, and earth, united by one invisible ruler, the quintessential spirit. Each of the four elements corresponds to one of the four cardinal directions, shown in Table 8.

Table 8. The Elemental Cycle of the Four Directions.

| DIRECTION | ELEMENT | COLOR | QUALITY |
|-----------|---------|---------------|---|
| East | Air | Yellow | Source of light; realm of Sun, Moon, and Stars |
| South | Fire | Red | Light at its brightest in the flame of the fire |
| West | Water | Blue | Reduction of light; that which can counter the fire |
| North | Earth | Black (Green) | Extinguishing the light; smothering the flame |

These elemental attributes complement the solar cycle for the four directions. These attributes are also the basis for the ritual interpretation of the four directions of the Temple. The four grand archangels of Western magic are aligned to this elemental directional symbolism as well.

The Four Archangels and the Four Directions

THE QABALISTIC LORE concerning angels gives many different hierarchies of angelic beings. The basic Qabalistic division of the celestial kingdom falls to four worlds. The highest world corresponds to the names of God, while the next, that of Creation (known as the World of Briah) is the realm of the archangels. In the Qabalistic scheme of the universe, each of these four worlds is divided into ten realms, while each realm corresponds to a sephirah, or number, on the Tree of Life. Of ten archangels, four have been assigned to the cardinal directions in the Western magical tradition and are seen as celestial guardians of the four directions. These four directional archangels are Raphael, Michael, Gabriel, and Auriel.

In the tarot deck of Paul Foster Case, these four archangels appear in the Major Arcana as The Lovers, Temperance, Judgement, and the Devil. The

Table 9. The Archangels of the Four Quarters.

| NAME | TRANSLATION | TAROT | ELEMENT | QUARTER | SEPHIRAH/ PLANET |
|---------|-----------------------|------------|---------|---------|---------------------------|
| Raphael | Healer of God | The Lovers | Air | East | 8 th = Mercury |
| Michael | He who is like God | Temperance | Fire | South | 6 th = Sun |
| Gabriel | Strength of God | Judgement | Water | West | 9 th = Moon |
| Auriel | Light of God | The Devil | Earth | North | 7 th = Venus |

placing of these four archangels is consonant, as well, with the placing of the four elements in the four directions (see Table 9, page 116).

Note that the planetary attributes for the sephiroth reinforce the elemental symbolism of the four directions. Fire and water are the classical planets of Sun and Moon, while air, which is generated by their union, is Mercury. Earth, the fourth element, which is an admixture of the other three, is Venus. Thus, above the Sun and Moon travel the expansive blue sky that is Mercury, while below grows the fertile green earth that is Venus.

The Western magical tradition thus uses three basic sets of symbols to give meaning to the four directions: the cycle of the Sun, the alchemical theory of four elements, and the archangelic rulers of the four quarters.

The Eight Sacred Directions of the Chinese I-Ching

THE CYCLE OF THE four elements is the major Western classification system for the symbolic nature of the directions. In the East, the major system for classifying the directions is the ancient divinatory text of the I-Ching (The Book of Changes).

The I-Ching is the oldest Eastern divinatory system on record, but it is more than a tool for divination. At the highest level, the I-Ching is a symbolic cosmological model that uses eight basic symbols (that can be combined to form sixty-four combinations) to classify the entire universe. These eight basic symbols are known as the eight trigrams and are made up of three lines each—either straight or broken horizontal lines. The straight line is masculine (yang); the broken line is feminine (yin). All eight trigrams are generated from these two basic shapes of yin and yang.

In this Chinese system, each of the eight trigrams falls to one of the eight points of the compass. The four cardinal directions (East, West, North, and South) and the four subordinate directions (Southeast, Northeast, Northwest, and Southwest) are each given symbolic meaning.

This Chinese directional compass, unlike its Western counterpart, is oriented to the South so that the top of the compass is South and the bottom is

North. The southern pole is where the greatest yang force is concentrated (heavens above), while the opposite northern pole is where the receptive, passive yin force resides (Earth below). Between these two poles are the Eastern Sun and the Western Moon, while the four oblique directions mark the four elements—northeast, fire; southeast, water; southwest, air; northwest, earth.

This Chinese directional system also depends on the cycle of the Sun. The Sun is at its zenith at noon, hence the top of the Chinese compass is the point of the day when the Sun is at its brightest. The Sun is absent at midnight, hence the bottom of the compass represents the dark night without light. Table 10 delineates the eight trigrams, the eight directions, and their symbolic attributes (see page 119). They are shown in their classical order, cycling from all yang to all yin.

Table 10 shows, first, the eight directions of the Chinese trigram compass, then the trigrams themselves, with each of the three lines given its equivalent value of yin or yang, based on a system of light and darkness. Yang represents light, while yin represents darkness. Column three gives the classic Chinese name for each trigram, with a translation of the name that contains the core meaning of each trigram when used as a divinatory system. Column four gives the symbolic element that corresponds to each trigram, taken from profound observations of nature, followed by the division of the day based on the interplay of light and darkness throughout the 24-hour cycle of each day.

This Chinese directional system complements, rather than contradicts, the directional symbolism of the Cube of Space. The four cardinal directions of the I-Ching give the Moon as the West, the Earth as the North, the heavens as the South, and the Sun as the East.

The West, the beginning point of the path on the cube, is the physical reality into which we all repeatedly incarnate as sleeper. In the I-Ching, it is the station of diminishing light and is assigned to the most unstable of all the eight trigrams, K'an. K'an is the Moon and represents the reflection of light fluctuating in cycles of light and darkness. It is an abyss that must be carefully traversed in a perilous journey. Its trigram contains only one central line of light (yang), set between two outer lines of darkness (yin). Thus, light is wrapped in darkness in the West.

North is the station on the cube to which the seeker must first advance alone. It is the station of light extinguished in the I-Ching and is assigned

Table 10. The Chinese Compass of Eight Trigrams.

| DIRECTION | TRIGRAM | TRIGRAM NAME | ELEMENT | DAY |
|-----------|---|----------------------|------------------|-----------|
| South | ——— (Yang) ——— (Yang) ——— (Yang) | Ch'ien (Creative) | Sky (Heaven) | Noon |
| Southeast | -- -- (Yin) ——— (Yang) ——— (Yang) | Tui (Joyful) | Water | Morning |
| East | ——— (Yang) -- -- (Yin) ——— (Yang) | Li (Bright) | Sun | Sunrise |
| Northeast | -- -- (Yin) -- -- (Yin) ——— (Yang) | Chen (Arousing) | Fire | Pre-Dawn |
| Southwest | ——— (Yang) ——— (Yang) -- -- (Yin) | Sun (Penetrating) | Air | Afternoon |
| West | -- -- (Yin) ——— (Yang) -- -- (Yin) | K'an (Perilous) | Moon | Sunset |
| Northwest | ——— (Yang) -- -- (Yin) -- -- (Yin) | Ken (Keeping Still) | Earth | Evening |
| North | -- -- (Yin) -- -- (Yin) -- -- (Yin) | K'un (Receptive) | Earth (World) | Midnight |

to the trigram K'un. K'un is the Earth as The World and represents the absence of all light, for it is composed solely of yin lines (all three lines are dark). This is the stage of uncertainty the seeker encounters when first progressing alone on the spiritual path. Thus the midnight sky, absent of all light, is the North.

The South is the third step on the cube, where illumination is finally given to the seeker in the form of initiation. The blaze of light symbolized by the South is the opposite extreme of the darkness of the North. As such, it is the station of the trigram Ch'ien, the brightest of all eight trigrams. Ch'ien is both the sky and the heavens, and represents the Sun in its zenith, at noon. All three lines of this trigram are yang (light). Thus the South is the light of illuminating wisdom, transforming seeker into initiate.

The East is the fourth step on the cube and represents the transition from disciple to teacher. In the I-Ching, the light from the East represents a stage at which potential for increase in clarity is unlimited. It is the station of the rising Sun and is assigned to the trigram Li, which is also the Sun. Li is the bright, radiating light of the Sun, formed by two yang lines of light wrapped around a dark yin line. Unlike the South, where light is at its zenith and must now begin to diminish in brilliance, the East is the point where the light of the golden dawn can only increase.

Thus, the directional symbolism of the I-Ching echoes the directional map of the Cube of Space. This will also be seen in the Tibetan interpretation for these eight trigrams, an interpretation based on the Buddhist Wheel of Rebirth: the Eastern equivalent of The Wheel of Fortune. As we will soon discover, at the center of The Wheel of Fortune lies the eight-sectioned wheel of the eight trigrams.

The Directional Cycle of the Tibetan Wheel of Rebirth

THE EIGHT I-CHING trigrams appear in another esoteric directional system, Tibetan Buddhism. One of the main symbolic images in Tibetan Buddhism, the Wheel of Rebirth (Samsara) whose revolutions bring in the cycles of life, death, and rebirth, reflects this system. At the hub of this sacred

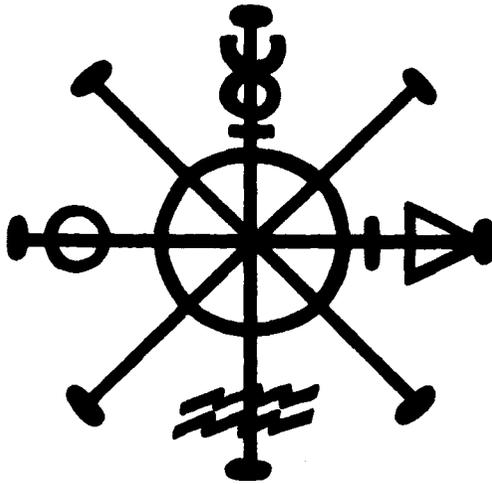


Figure 44. The eight-pointed hub of the Wheel of Samsara.

wheel, which serves as the prototype for The Wheel of Fortune in the tarot, are the eight trigrams of the I-Ching, arranged as eight spokes of the wheel (see figure 44). This same eight-sectioned hub is found at the center of The Wheel of Fortune.

The eight trigrams are arranged in a circular pattern around the hub, starting at the East and traveling clockwise through the eight points of the compass. This eight-pointed pattern contains a unique message on the Tibetan Wheel of Rebirth, for each trigram marks a point in the life cycle of every soul incarnating on Earth. This cycle is keyed to the eight directions of space as well. Table 11 (see page 122) delineates this Tibetan directional cycle, which uses the passing of one day as a metaphor for the cycle of birth, death, and rebirth.

From this symbol set, we learn that one revolution of the Wheel of Rebirth spans the time period necessary to be born, grow old, die, and be reborn. This is in agreement with the message contained in the Western face of the Cube of Space, whose center is occupied by The Wheel of Fortune. Every time this wheel rotates one revolution, the life cycle of birth, death, and rebirth takes place.

Table 11. Tibetan Trigram Wheel of Birth, Death, and Rebirth.

| DIRECTION (SPOKE) | TRIGRAM | TRIGRAM NAME | DAY CYCLE | LIFE CYCLE |
|-------------------------|---|---------------------|-----------|--|
| East (left) | ——— (Yang) - - - (Yin) ——— (Yang) | Li (Bright) | Sunrise | Born at dawn |
| Southeast (left above) | - - - (Yin) ——— (Yang) ——— (Yang) | Tui (Joyful) | Morning | Begin to walk in the morning |
| South (Above) | ——— (Yang) ——— (Yang) ——— (Yang) | Ch'ien (Creative) | Noon | Prime of life at midday |
| Southwest (right above) | ——— (Yang) ——— (Yang) - - - (Yin) | Sun (Penetrating) | Afternoon | Grow old in the afternoon |
| West (right) | - - - (Yin) ——— (Yang) - - - (Yin) | K'an (Perilous) | Sunset | Die at sunset |
| Northwest (right below) | ——— (Yang) - - - (Yin) - - - (Yin) | Ken (Keeping Still) | Evening | Face gates of death (<i>bardos</i>) in the evening |
| North (below) | - - - (Yin) - - - (Yin) - - - (Yin) | K'un (Receptive) | Midnight | Reach Nirvana or be reborn at midnight |
| Northeast (left below) | - - - (Yin) - - - (Yin) ——— (Yang) | Chen (Arousing) | Pre-Dawn | Select the womb door to re-enter the world at pre-dawn |
| East (left) | ——— (Yang) - - - (Yin) ——— (Yang) | Li (Bright) | Sunrise | Be reborn again at dawn |

The Cube as the Sacred Temple

THE CUBE IS ALSO a special geometrical shape for the sacred temples of many religions. The cube as the temple appears in the West in the three major religions of Judaism, Christianity, and Islam.

In Judaism, the temple that King Solomon built to honor Yahweh had for its inner sanctum the shape of a perfect cube. The temple itself was rectangular and was divided into an outer and an inner court by a folding partition that served as a door between the outer and the inner. This partition divided the temple in such a way that the inner court became a perfect cube with the dimension of thirty feet. At the exact center of this inner cube lay the Holy of Holies, a double cube lying on its side (four feet long, two feet wide, and two feet high). Within the Holy of Holies were the two tablets of the law and a miniature perfect cube inscribed with the name of God (Yahweh).

The cubic temple itself is symbolic of the Cube of Space in all its dimensions, while the Holy of Holies at its center symbolizes the Hebrew letter *Tav* (and the tarot card *The World*), which is both the Temple that stands at the center of the universe and the exact center of the Cube of Space.

Masonic lodges also obey this symbolism. They are oblong in shape, with the northern-most part of the lodge extending beyond the other three walls. Three lights shine on the central altar, at East, South, and West, to further emphasize the cubic nature of the inner sanctum of the Temple of Solomon. Thus, the lodge itself is the rectangular body of the temple, while the altar is the inner cubic temple.

In Christianity, the New Jerusalem, the city of Heaven in Revelation, is also a perfect cube, its length, breadth, and height each measuring 12,000 furlongs. Each of the cube's twelve edges measure 12,000 furlongs, a play on the twelve signs of the zodiac that govern the twelve edges of the Cube of Space. This celestial cube is the Cube of Space, as the star map of the sky, in which the elements, planets, and zodiac all have their appropriate stations.

This heavenly cube also holds a great mystery in that each of its six faces measures 144,000 furlongs (12,000 x 12,000). The number 144,000 is the secret symbolic number of souls in heaven. This sacred number symbolizes

that every sign of the zodiac (squared) is in heaven one-thousandfold (12 signs x 12 signs x 1000). It is thus the number for all souls excluding none.

In Islam, the most sacred shrine, Kaaba of Mecca, is also cubic in shape. The Kaaba (derived from the Arabic *kaab*, meaning cube) was a shrine that predated Islam. It was a granitelike cube-shaped shrine, originally surrounded by 360 pagan idols (marking the old measure of the year as 360 rather than 365 days). Muhammed eventually destroyed these 360 idols.

The Kaaba is aligned so that each corner marks a cardinal direction. Embedded in its Eastern corner is the sacred stone known as the "Black Stone," which acts like the cornerstone of a Masonic structure. Pilgrims who walk around the Kaaba stone seven times finish their pilgrimage by touching or kissing this sacred black stone. Here again, the cube as the temple becomes a symbol of celestial hierarchy. In this instance, the Kaaba is the central sun, while the wandering pilgrims are the planets, who orbit around the sun.

The Die is Cast

THE SIX-SIDED DIE is a perfect symbol for the cube. Mythically, the dice are cast by the gods and goddesses to determine the fate of humanity. The roll of the dice is thus also symbolic of the game of life.

The number patterns formed by dots placed on the six faces of the dice were seen as eyes in ancient Greece and Rome. The eyes of the dice are placed in such a fashion that every pair of opposite sides total seven ($1 + 6 = 7$, $2 + 5 = 7$, and $3 + 4 = 7$). All six faces are added together, totalling twenty-one ($1 + 2 + 3 + 4 + 5 + 6 = 21$).

The specific number symbolism of seven and twenty-one alludes to the planet Saturn—there were seven ancient planets the seventh of which was Saturn, in the highest orbit; in the number symbolism of the tarot, twenty-one is the serial order number associated with The World, which is ruled by the planet Saturn.

The perfect cubic shape of a die and its associations with the planet Saturn brings to mind that, in the Cube of Space, the center is Saturn.

The Cubic Stone of Freemasonry

THE CUBIC STONE appears as the Masonic stone of foundation in the rituals of both the Royal Arch and the Rose Croix, among other high degrees of Freemasonry. This cube was secretly inscribed with the four-lettered name of God (Yahweh).

Masonic lore relates much Old Testament history concerning this perfect cube-shaped stone. On it, Adam is said to have made his first offerings to God. Jacob used it as the pillow when he experienced his marvelous dream—the foot of the ladder he beheld in his vision rested on a cubic stone. Moses used it as a talisman to lead the Israelites out of Egypt to the promised land. It was hidden in the Holy of Holies in the first temple and was used as the cornerstone of the second.

The cubic stone is also used in the first three degrees of Blue Masonry in the symbolism of the rough ashlar transformed by hard work into the perfect ashlar. The rough, unhewn stone from which the stones of the temple are carved is known as the rough ashlar. This rough ashlar is the candidate, still burdened by the imperfections of the world when first introduced into the mysteries. After the candidate becomes an initiate and has accomplished the spiritual work of self-perfection, the rough ashlar of the candidate becomes the perfect ashlar of the master. This perfect ashlar is in the shape of a perfect cube, whose six faces are polished to perfection through slow, steady work.

The Philosopher's Stone of Alchemy

THE SYMBOLIC LANGUAGE of alchemy makes reference to a philosopher's stone, *lapidem philosophorum*, that is cubic in shape. This stone is the final product of the seven stages of the alchemical process.

The essence of this stone is extracted from the first matter, or *prima materia*, which is readily and abundantly found in nature. At first, it is a rough body without figure or form and is seen as the alchemical element salt (whose crystals form perfect cubes). Through many stages of purification

(represented by the alchemical element sulfur) that which is normally hidden emerges from the crude material and is reborn in a more subtle form (represented by the alchemical element mercury).

This reborn substance is formed from a combination of the Sun and the Moon, from the red and white tinctures, and from the work of sulfur and mercury. After many stages of transformation, with the aid of the universal secret spirit, the highly blessed philosopher's stone is finally perfected.

The emblem for Paul Foster Case's mystery school of the Builders of the Adytum is this alchemical cubic stone (see figure 45). Emblazoned on the three exposed faces of the cube are the three alchemical elements of salt (lower left), sulfur (lower right), and mercury (top).

The fashioning of this philosophical stone is sometimes referred to as "accomplishing the Great Work" (*Magnum Opus*), a task that lies at the heart of the esoteric curriculum for the Western mystery schools that stem from the Rosicrucian alchemical tradition.

This emblematic cube is oriented to the six directions of space in the same alignment as the perfect cubic throne of The Emperor (see figure 16, page 40). A variation on this normal set of directions for this cube was given in the body of this text (see page 40). The normal directional coordinates for this cube, however, are as follows: the foreground square face is the West, the face emblazoned with the Ram's head is the South, and the face above is the

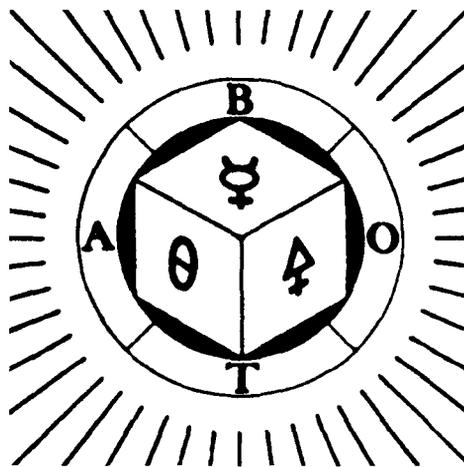


Figure 45. The Philosopher's Stone.

top of the cube. In light of this orientation, the three exposed faces of the philosopher's stone relate to the following directions on the Cube of Space: the blue face on the left, marked with the symbol of salt, is the West (representing birth on the physical plane); the red face on the right, marked with the symbol for sulfur, is the South (representing initiation into the mystery school); the yellow face above, marked with the symbol for mercury, is the top of the cube (representing the attainment of the grade of a master). Thus, the three alchemical grades of birth, initiation, and perfection are shown in the elemental cycle of salt, changing to sulfur, changing to mercury.

From this philosopher's stone comes the universal medicine and the metallic agent that can transform all other metals. As the panacea, or universal medicine, the philosopher's stone can cure all diseases and prolong life. As a metallic agent, or touchstone, its touch can transform lead into gold.

Though highly cryptic and symbolic, the language of alchemy can be read on many different levels—from a literal, chemical level, to a lofty, spiritual discipline of self-purification. In light of the Cube of Space, the philosopher's stone, like the cubic stone of Freemasonry, represents the many stages leading to masterhood, which all seekers on the path to enlightenment will eventually obtain.

The Jewel in the Lotus

IN THE EASTERN tradition found in India and Tibet, the cubic stone has a special symbolism as a jewel of perfect proportions. Sometimes this jewel is seen as a clear crystal or diamond known as the Mani stone. The name of this stone appears in one of the most famous mantras (or prayers) of Tibetan Buddhism—OM MANI PADME HUM—as well as in the Sanskrit name for the third chakra (Manipura).

The Sanskrit term Mani has a variety of meanings—crystal, gem, jewel, or magnet. It is the Hindu philosopher's stone, the source of the elixir Soma that bestows spiritual vision. As the philosopher's stone, the Mani stone is a crystal in the center of the brain that allows illumination. It transforms base metals into gold on contact. It is Brahma (God), whose contact turns the base personality of all humans into God consciousness.



Figure 46. The Jewel in the Lotus.

The famous mantra of OM MANI PADME HUM uses this special term, Mani. OM is the sound that brings into being all of creation. It can be seen as the Sanskrit equivalent to the Greek letter *alpha*. MANI is the jewel or diamond stone. It is the Eastern philosopher's stone that bestows enlightenment. PADME is the lotus flower. It symbolizes the blossoming of consciousness within the human skull. HUM is the sound that brings into being the dissolution of the universe. It can be seen as the Sanskrit equivalent to the Greek letter *omega*. The complete mantra can be read as "Between the beginning and the ending is the diamond consciousness of the jewel in the lotus."

Surprisingly, the imagery of the Mani stone as the jewel in the lotus can be found in the Major Arcana of the tarot. This jewel in the lotus crowned by a winged globe is emblazoned upon the shield on the front of The Chariot (see figure 46). The jewel is the perfect crystal cube set as a diamond in a cup, the cup being the flowering lotus. The lotus (or cup) is the seventh chakra (crown), while the crystal cube is the diamond consciousness of enlightenment that allows the light of spirit to descend to the center of the brain.

The winged globe is a 19th-century Rosicrucian symbol for the soul. It is also a symbol of the flight of imagination, the loftiest thoughts the mind can behold. In the East, this winged disc is the sixth chakra (third eye). It is this single eye that can behold the inner illumination.

The term Mani also occurs in the name of the third chakra, the Manipura chakra, located at the solar plexus and ruled by the planet Jupiter.

“Pura” means pure, while “Mani” means stone. Together they designate the purification or perfection of the stone, similar to the alchemical concoction of the philosopher’s stone and the Masonic transformation of the rough into the perfect ashlar.

Thus in the East as well as the West, the cube symbolizes the transformation of consciousness after long and patient work, transforming the neophyte into the master. This is also the essential message mapped out on the Cube of Space by the twenty-two tarot cards of the Major Arcana.

The Golden Dawn Grades of Initiation upon the Tree of Life Compared to the Grades of Initiation upon the Cube

THERE HAVE BEEN many incarnations of the mystery school tradition in the West since the Middle Ages. One esoteric school, the 19th-century secret society known as the Order of the Golden Dawn, is closest in grade structure to the map of spiritual development outlined on the Cube of Space. In order to understand the initiatory grades of the Golden Dawn, we first need to understand their predecessors. The spiritual lineage for the Golden Dawn is shown briefly in the following timeline:

ALCHEMY → HERMETICISM → FREEMASONRY →
ROSICRUCIANISM → THEOSOPHY → THE GOLDEN DAWN

Let us look briefly at each of these Western mystery school traditions, then compare the Golden Dawn grade system with that of the Cube of Space.

Alchemy: Alchemy is the precursor of modern chemistry. The science of alchemy dates back at least 4,000 years to ancient China, India, Babylon, and Egypt. It was perfected by the Greeks and reached the height of its sophistication in the Arabic and Hebrew cultures of the West. The tradition was brought into Europe in the Middle Ages. It had as its spiritual and magical

goals the transmutation of base metals into gold and the discovery of the elixir of life that could lead to perpetual youth. This tradition was also strong in ancient India and China where its focus was spiritual enlightenment through a change in the physiology of the body based on a transmutation of the sexual force.

Hermeticism: Hermeticism is the magical tradition ascribed to Hermes Mercurius Trismegistus. A revival in the magical tradition of ancient Greece occurred during the Renaissance with the rediscovery of the *Corpus Hermeticum*, a series of ancient texts detailing the magical philosophy of the ancient Greek world. The Hermetic current took on a much broader spectrum of teachings during the 19th-century occult revolution in Europe, including alchemy, astrology, the tarot, and all related magical and divinatory arts. (The word “Hermetic” can also denote lore that is hard to understand, cryptic or secret.)

Freemasonry: Freemasonry originated in the guild of skilled itinerant stone builders (masons) of the Middle Ages. Out of this guild system evolved the fraternal and charitable organization (replete with secret rites and signs based on medieval magic and the Qabalah) known as the Free and Accepted Masons. The original charter of the English lodge of Freemasonry dates back to A.D. 1717, but the original Masonic guilds may have existed 500 years before this date. The basic Masonic rituals involve the correct way to live in the face of our impending death and an awareness of the impermanence of life that requires each individual to seek the light of God.

Two great secrets have always lain at the core of Freemasonic rituals. The first teaches equality of race and gender: we are all brothers (and sisters) and all kings and beggars are equal in the eyes of God. The second teaches equality of all beliefs and religions: beyond the godhead portrayed in every great religion of the world is the real, all-encompassing deity who is indeed the grand architect of the universe.

There were countless emblems to represent the schools of Freemasonry, but the best known is the intertwined square and compass surrounding the mysterious letter “G.” The square and compass form a perfect hexagram symbolic of the first six emanations on the Tree of Life. The apex of the compass is the first emanation, Kether. The two points of the

compass touch the fourth emanation, Chesed (on the right), and the fifth emanation, Geburah (on the left). The right arm of the square marks the second emanation, Chockmah; the left arm marks the third emanation, Binah; the apex marks the sixth emanation, Tiphereth. In relation to the square and compass, the mysterious letter “G” touches the thirteenth path on the Tree of Life, connecting Kether (the divine) with Tiphereth (the personal). This is the path of the letter *Gimel*, which is both the letter “G” and The High Priestess in the tarot deck. It is symbolic of the hidden knowledge of God and the parting of the veil of initiation. This letter “G” is also the initial letter in the Greek word for geometry (Gamma), the royal science of Freemasonry. It is also the initial letter for God in both German (Got, Gott) and English.

Rosicrucianism, or the Order of the Red Rose and Gold Cross: The birth of the Rosicrucian movement occurred in Germany between A.D. 1600 and 1620 with the anonymous publication of two secret texts, the *Fama* and the *Confessio* of the Rosicrucian Brotherhood. Next to the Freemasons, the Rosicrucians represent the epitome of secret societies for the Western occult tradition. The Rosicrucian philosophy combines elements from alchemy, Hermeticism, magic, the Qabalah, and the ancient healing arts into a new form of Christian mysticism that is not dependent on the Church of Rome. Occult tradition identifies either John Dee or Francis Bacon as the genius behind this most famous of all occult societies.

The Rosicrucian fraternity had many magical treasures, among them the magical manuscript known as *Liber TH* (or Thesaurus), and the magical divinatory machine known as ROTA. The *Liber Thesaurus* is a number dictionary showing the mystical meanings for each number from all the ancient esoteric languages (such as Hebrew and Greek). The divinatory machine known as ROTA was in reality the tarot (of which ROTA, meaning wheel, is an anagram). The grand symbol of the Rosicrucian is a red rose centered on a golden cross. The leaves of this rose are marked with the letters of the Hebrew alphabet in their rainbow color scheme (as shown in Table 2, page 9). The petals are marked with the proper colors, while the letters are in the opposite tint.

Many 19th-century occult orders, such as the Hermetic Order of the Golden Dawn, derived their authority from supposed Rosicrucian lineage.

Given the mystification of the real Rosicrucian order, however, it has always been difficult to ascertain who is really an authentic Rosicrucian. This is especially true, since one of the main tenets of this brotherhood is never to acknowledge outwardly to anyone that you are a member of the Rosicrucian fraternity. Because of this anonymity, many claim to be Rosicrucians who have never been inducted into this most auspicious secret brotherhood.

Theosophy: Theosophy means literally “the wisdom of God.” Theosophy was the name of the most influential occult order of the 19th-century. It was founded by, among others, Madame Blavatsky, in New York in 1875. The movement first embraced the Western mystery tradition including the Qabalah, alchemy, magic, Rosicrucianism, Freemasonry, and Hermeticism, but eventually penetrated the mysteries of the East, including Hinduism and Buddhism.

Madame Blavatsky published hundreds of articles and books in her life defining Theosophy. Her two most influential works were *Isis Unveiled* and *The Secret Doctrine*.

Theosophical doctrine is very complicated. Essentially, this movement brought the West into open awareness of the mystical and magical doctrines of India and Tibet, and, indirectly, China. Theosophy brought into modern parlance such occult terms as guru, chela, mahatma, yoga, reincarnation, karma, the tattvas, and the chakras. Though it has a sound grasp of Hinduism, its grasp of Buddhism is less accurate. Through Theosophy, the work of D. T. Suzuki, the most important source for the West’s understanding of Buddhism in general, and Zen Buddhism in particular, was first disseminated to the West.

Theosophy also has an inner core group known as the Esoteric Section (or School). This core group is given practical exercises in occultism to heighten their own spiritual awareness. The Hermetic Order of the Golden Dawn is closely affiliated to this inner core group. The Esoteric School of Theosophy deals with Eastern mysticism and magic, while the Order of the Golden Dawn deals with the Western magical tradition.

The grand symbol for Theosophy is Madame Blavatsky’s own personal mystic brooch. This emblem has at its center a hexagram with the

entwined letters of HPB, which are simply Blavatsky's initials. In the four corners are the zodiac signs of Leo and Virgo at the top (the two signs that crown the ascending line of the grand cycle of creation in Theosophical astrology, Virgo being a designation of the Tetragrammaton) and the Hebrew letter *shin* and the Greek letter *omega* at the bottom (both symbols for spirit). At the top of this brooch is a five-pointed crown, referring to the first emanation of Kether on the Tree of Life. The five points represent the five tattvas that contain the four elements of creation crowned by the quintessential spirit. Below this crown is a swastika swirling on its side, a symbol for Kether as the *primum mobile*, or beginning swirling of light, which caused the physical universe to come into being. Surrounding the rim of this brooch is a serpent biting its tail, the head and tail joined at the top next to the crown. This is an Egyptian symbol of the cosmos. According to the ancient writings known as *The Hieroglyphics of Horapollo*, if the name of a king is written in the middle of the coils of this snake, this king shall be the ruler of the universe. Note that Blavatsky's initials appear right in the middle of this serpent's coils.

The Hermetic Order of the Golden Dawn: The Golden Dawn was a Rosicrucian secret society with Masonic origins first formed in 1887 in London. This secret society was the brainchild of three Freemasons: Samuel Liddell MacGregor Mathers, William Wynn Westcott, and William Robert Woodman. Their first temple (Isis Urania) began initiating men and women on an equal footing in 1888. Though the initial order was disbanded in the 1930s, authentic splinter groups that emanated from the original order still exist today.

The Golden Dawn teaches principles of occult science and the magic of Hermes to its members. The novice is given practical instructions in ritual and divination, as well as a profound theoretical metaphysical philosophy. The Golden Dawn is solely responsible for the rediscovery of the esoteric Qabalistic tradition for the tarot. The secret attribution of the Hebrew alphabet to the tarot (used throughout this book) did not come into print until the advent of the Golden Dawn.

The focus of the Golden Dawn is primarily Western mysticism and magic, using the Qabalistic Tree of Life as the classification system through

Table 12. Grade Structure upon the Tree of Life and the Cube of Space.

| GOLDEN DAWN GRADE | NUMBER OF DEGREE | TREE OF LIFE | CUBE OF SPACE |
|--|-----------------------------|-------------------------|------------------------------------|
| The uninitiated (candidate standing in outer darkness) | no number | Malkuth | Western Face (sleeper) |
| Neophyte | 0° = 0 [□] | Malkuth | Northern Face (seeker) |
| Zelator | 1° = 10 [□] | Malkuth | Southern Face (initiate) |
| Theoricus | 2° = 9 [□] | Yesod | |
| Practicus | 3° = 8 [□] | Hod | |
| Philosophus | 4° = 7 [□] | Netzach | |
| Adeptus Minor | 5° = 6 [□] | Tiphereth | Eastern Face (teacher) |
| Adeptus Major | 6° = 5 [□] | Geburah | Above Face (master of light) |
| Adeptus Exemptus | 7° = 4 [□] | Chesed | Below Face (master of darkness) |
| Magister Templi | 8° = 3 [□] | Binah | Center (ascended master) |
| Magus | 9° = 2 [□] | Chockmah | |
| Ipsissimus | 10° = 1 [□] | Kether | |

which all symbols and ideas are identified, but Eastern philosophy (via Theosophy) is also included in the order's teaching (especially the Eastern doctrine of the five elements known as the Tattvas).

The grand symbol of the Hermetic Order of the Golden Dawn is an upright triangle surmounted by a cross, with the triangle containing an image of a rayed Sun rising out of an ocean. This dawning Sun, which is the golden dawn, is that moment when the light of illumination is bestowed upon the candidate of the mysteries.

This secret order's ritual grade structure runs parallel to the grades on the faces of the Cube of Space (see Table 12).

The Seven Grades on the Cube

TABLE 13 (see page 136–137) summarizes the seven grades on the Cube of Space as the descriptions of each face (and the center). In conjunction with the three-dimensional model of the Cube of Space (found at the back of this book), this table serves as an excellent tool for memorizing each face of the cube.

Table 13. The Seven Grades on the Cube.

| CUBE | DEGREE | STEP |
|-------------|-----------------------------|---|
| West | First (sleeper) | 1–West 2–West Below 3–Southwest 4–West Above 5–Northwest |
| North | Second (seeker) | 1–Northwest 2–North Below 3–Northeast 4–North Above 5–North |
| South | Third (initiate) | 1–South 2–South Below 3–Southwest 4–South Above 5–Southeast |
| East | Fourth (teacher) | 1–Southeast 2–East Below 3–Northeast 4–East Above 5–East |
| Above | Fifth (master of the light) | 1–East Above 2–South Above 3–West Above 4–North Above 5–Above |
| Below | Sixth (master of darkness) | 1–Below 2–West Below 3–South Below 4–East Below 5–North Below |
| Center | Seventh (ascended master) | 1–Center |

Table 13. The Seven Grades on the Cube (continued).

| TAROT | EXPERIENCE |
|---|---|
| The Wheel of Fortune The Devil Death Temperance Justice | Birth and rebirth To fall asleep Death as a gate to a new life First glimpse of the spiritual world To face the unknown |
| Justice The Hermit The Emperor Strength The Tower | To be judged fit to face the North To seek the path alone To be secretly measured by the teacher in the East First spiritual discipline First spiritual awakening |
| The Sun The Moon Death The Star The Hierophant | Initiation into the inner circle Progressing grade by grade To sidestep Death's snare To be guided by the spiritual vision To learn from the teacher, face-to-face, ear to mouth |
| The Hierophant The Chariot The Emperor The Lovers The Empress | The student becomes the teacher The teacher's word becomes a sacred text The teacher seeks new disciples To choose one of two paths The heart of the teacher as love |
| The Lovers The Star Temperance Strength The Magician | The power of unconditional love The complete opening of all chakras Direct communion with the angelic kingdom The ability to enchant king and beast alike To become the master |
| The High Priestess The Devil The Moon The Chariot The Hermit | To see clearly behind the veil To integrate the dark with the light To be one with nature, the elements, and the cycles of the night sky To decipher the secret language To penetrate the secret of secrets |
| The World | To reach the disembodied state of being, achieving complete illumination |

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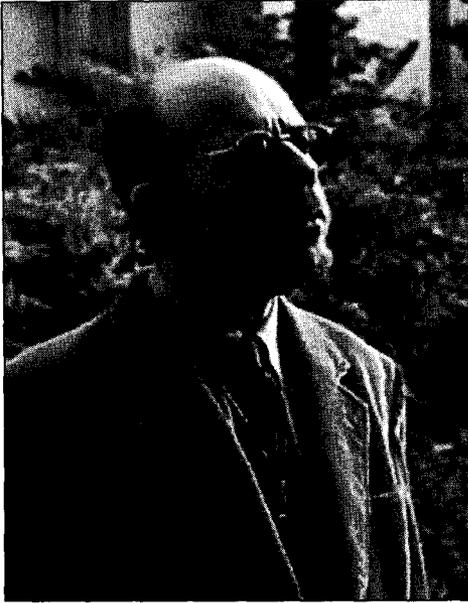
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DAVID ALLEN HULSE has been pursuing the mystical and magical traditions of the East and the West since the 1960s. His esoteric research has deciphered the many ancient traditions of alphabetical magic, based on the power of number in its rela-

tionship to the written word. He has written three other books: *The Truth About Numerology* (Llewellyn, 1993), *The Key of It All, Book One* (Llewellyn, 1993), reissued as *The Eastern Mysteries*, and *The Key of It All, Book Two* (Llewellyn, 1994), reissued as *The Western Mysteries* in 2000. He also contributed the last chapter, "The Numerical Structure of Enochian," to Israel Regardie's final book, *The Complete Golden Dawn System of Magic* (Falcon Press, 1984). He lives in Sacramento, California.

Hidden in a secret book of cosmology, written in the ancient Hebrew tongue, long forgotten but not lost by mankind, is a description of a mysterious cube formed from the twenty-two letters of the Hebrew alphabet. This cube of letters is constructed of a center, three interior dimensions, six faces, and twelve edges. These twenty-two components form the cube, and also reveal a map that clearly shows where we have come from, where we are now, and where we are going in our evolutionary journey toward spiritual awakening. David Allen Hulse explains that this cube of letters reveals its deepest secrets when it is clothed in the Major Arcana of the tarot, creating a map of the cosmos known as the Cube of Space. Then, and only then, does this mystical cube speak directly to our souls and show us the way, the true path of initiation we all must eventually travel.

Hulse presents a fascinating description of how he attained his insights along with a clear exposition of the Cube of Space as a path of initiation, using the original *B.O.T.A. Tarot Deck*, designed by Paul Foster Case, with its clear and simple imagery. However, any other tarot deck, including the popular Waite deck, can be used to illustrate the story of the soul's journey around the six faces of the cube. Hulse also details the color, planetary, and Qabalistic correspondences for the elements which make up the Cube. Included is an insert for assembling your own Cube of Space, which will greatly facilitate a clear understanding of the symbolism discussed in this book!

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DAVID ALLEN HULSE

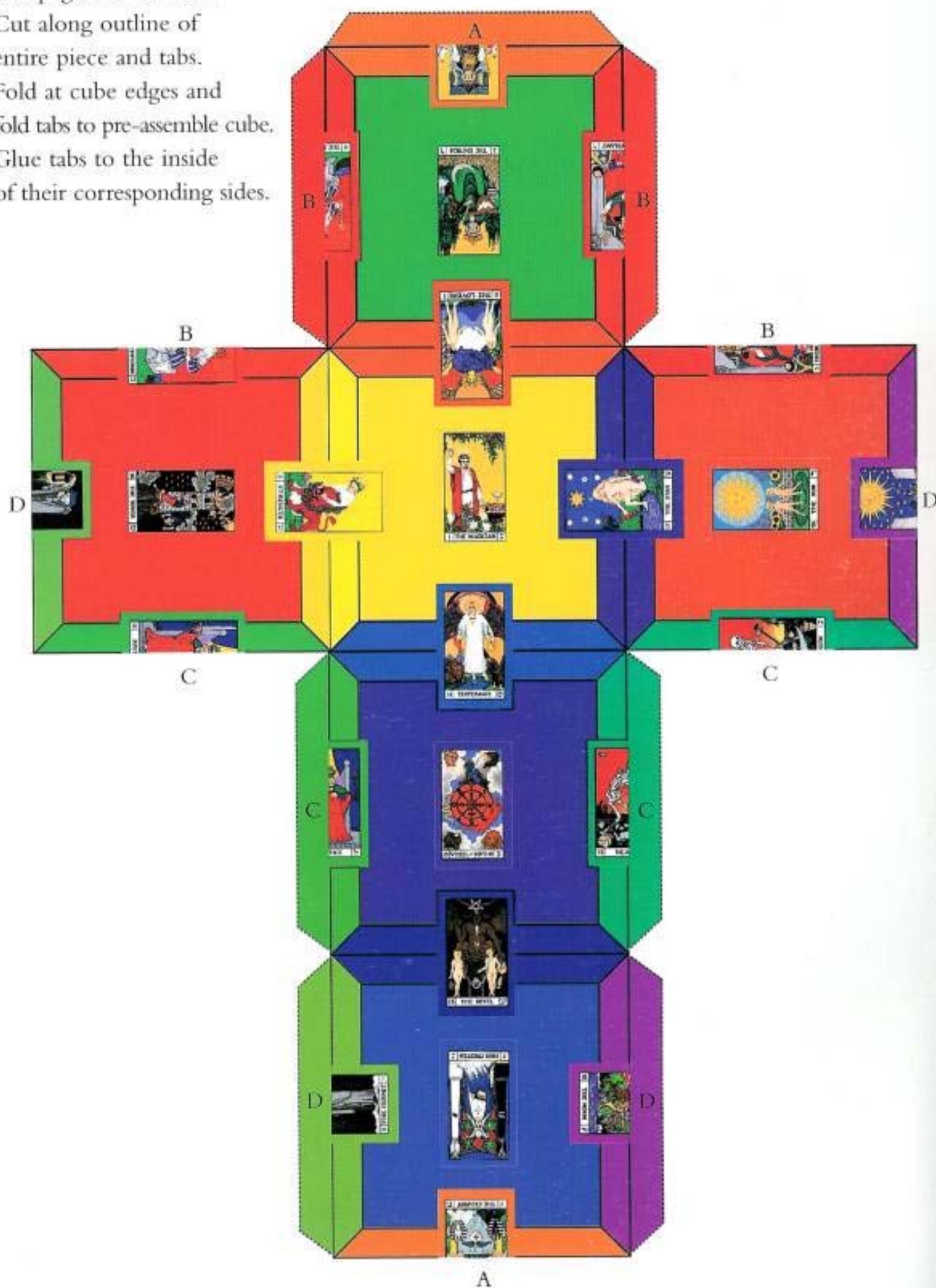
New Dimensions for the
CUBE of SPACE



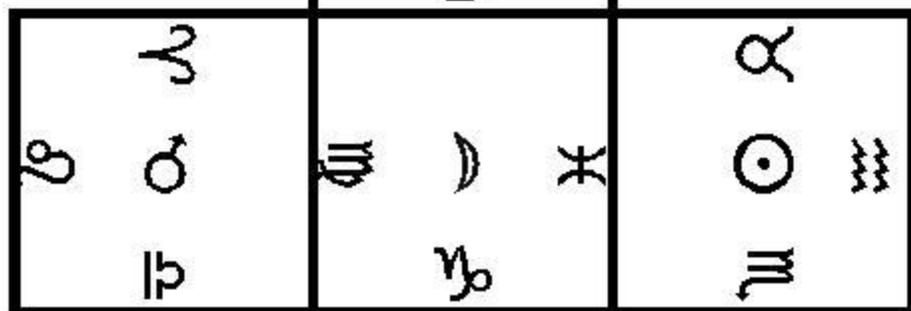
*The Path of Initiation
Revealed by the Tarot
upon the Qabalistic Cube*

Assembling your Cube of Space:

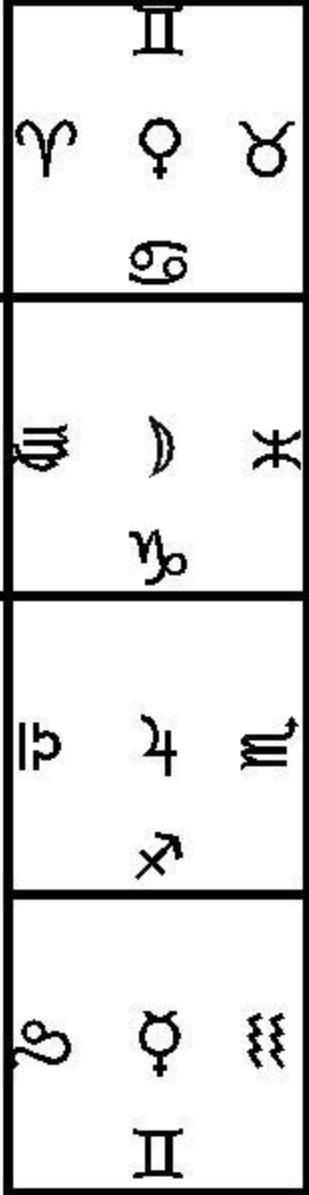
1. Cut page out of book.
2. Cut along outline of entire piece and tabs.
3. Fold at cube edges and fold tabs to pre-assemble cube.
4. Glue tabs to the inside of their corresponding sides.



North



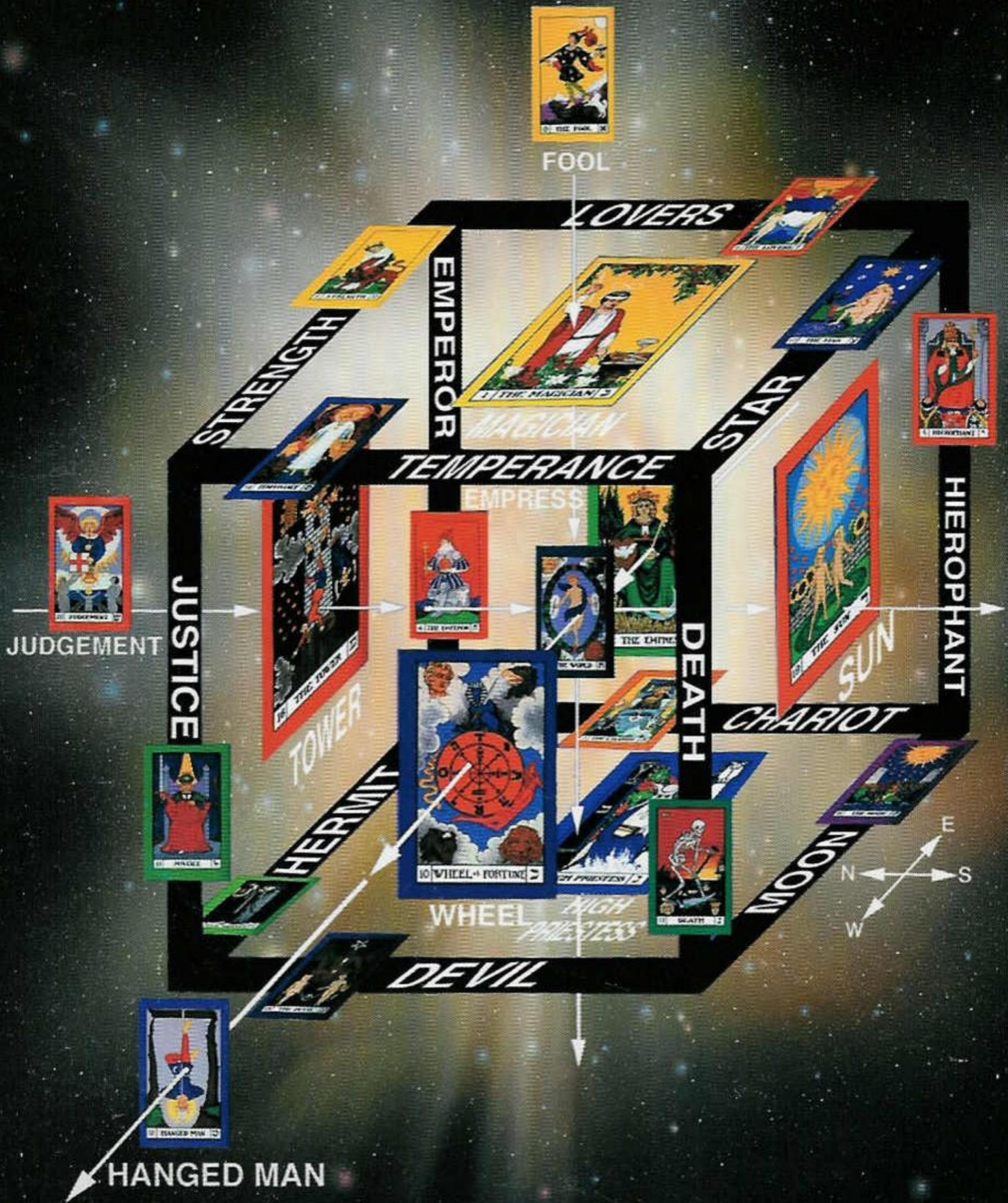
South



East

West

Above



The Twenty-Two Dimensions of the Cube of Space

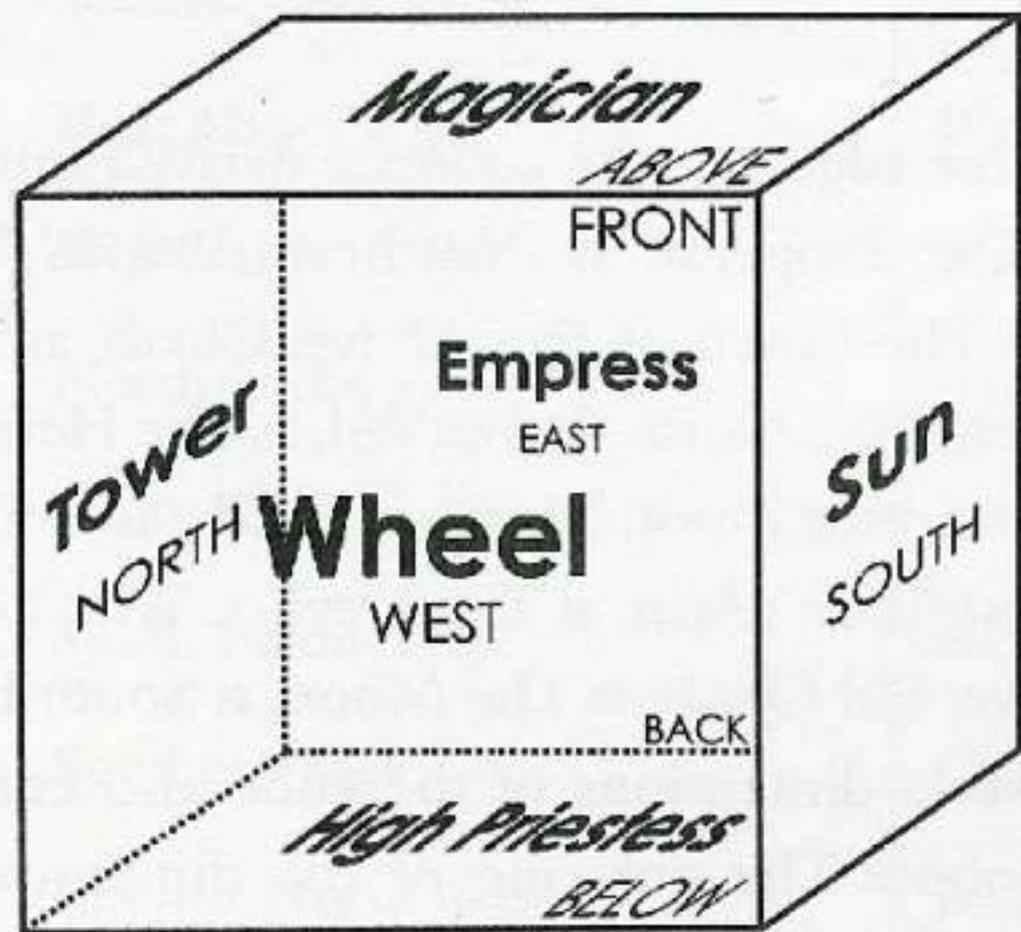
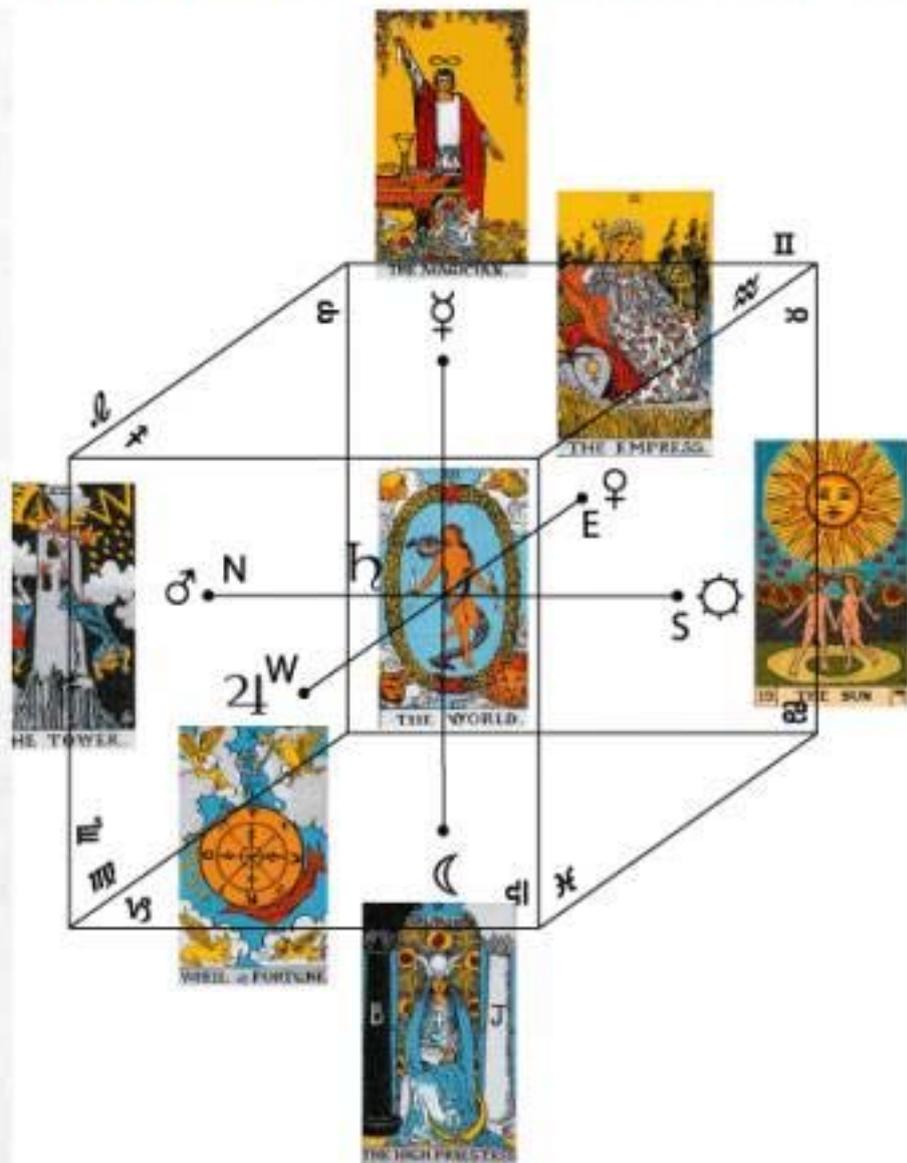


Figure 2. The faces of the cube.



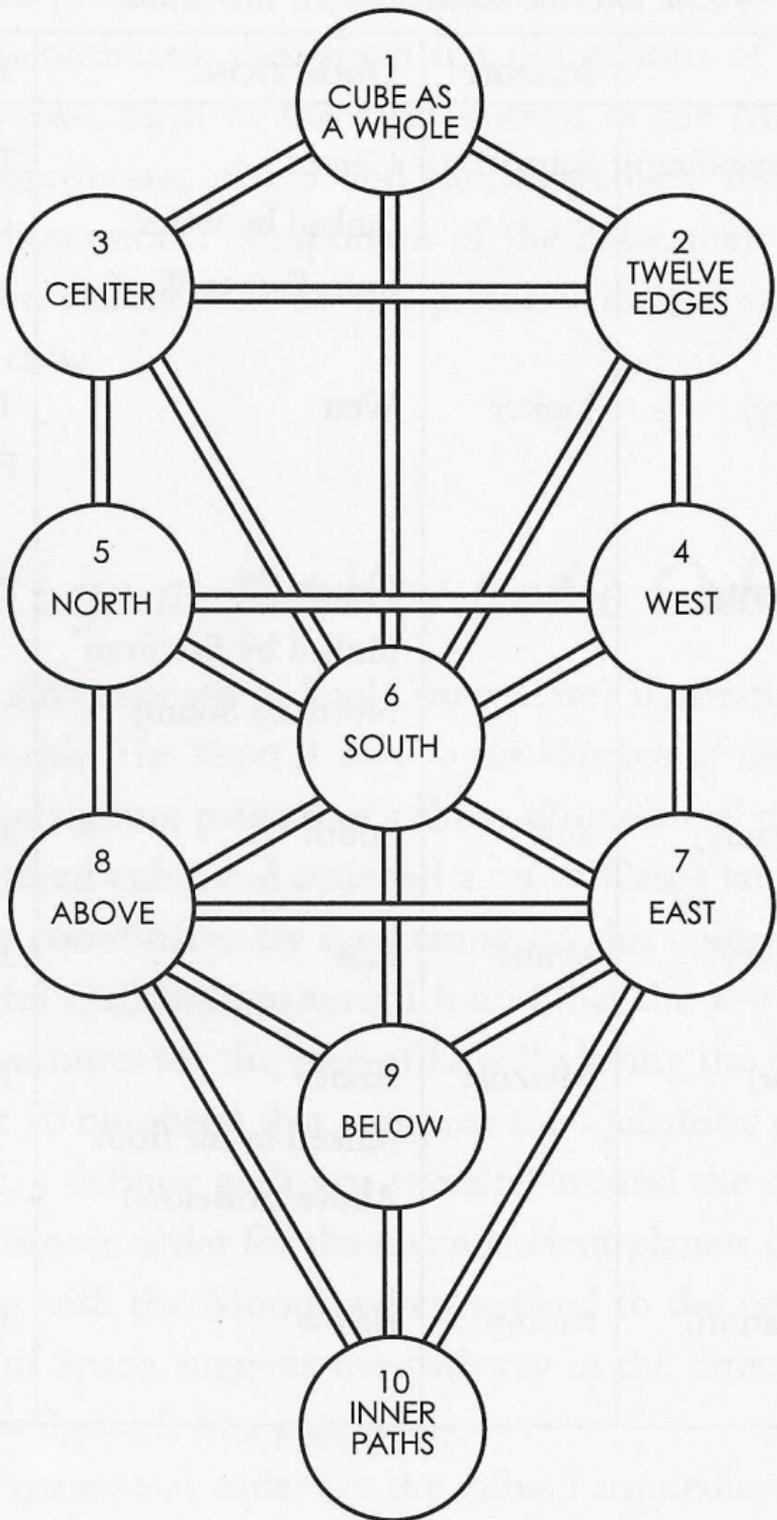


Figure 4. The Cube of Space laid upon the Tree of Life.

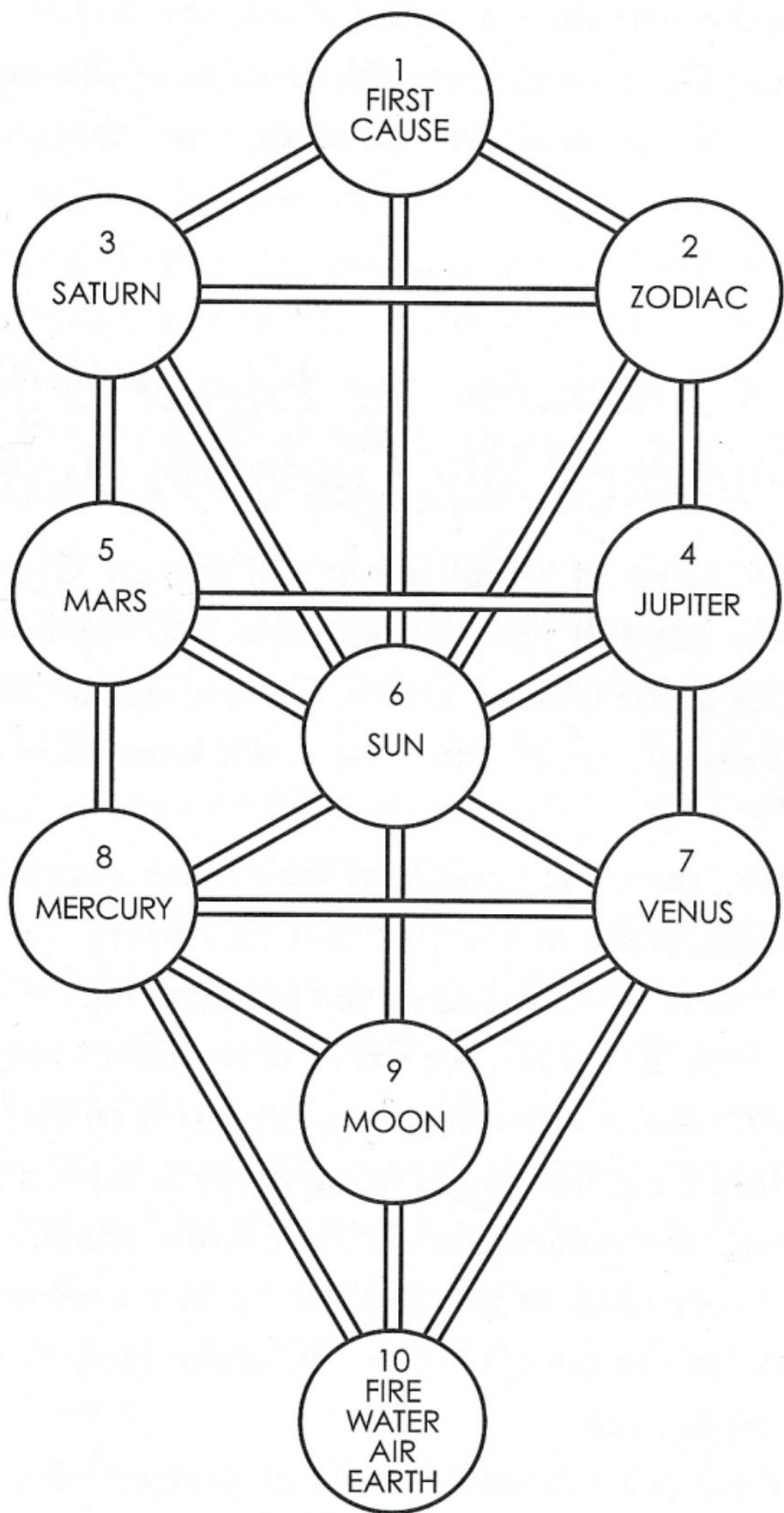


Figure 5. Planetary order on the Tree of Life.

The Fool

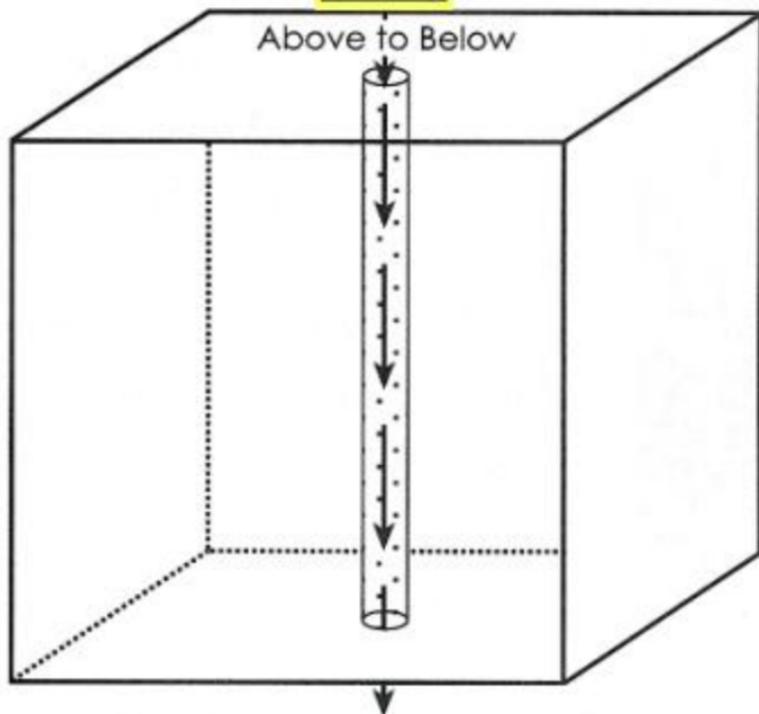


Figure 6. The axis upon which the universe revolves.

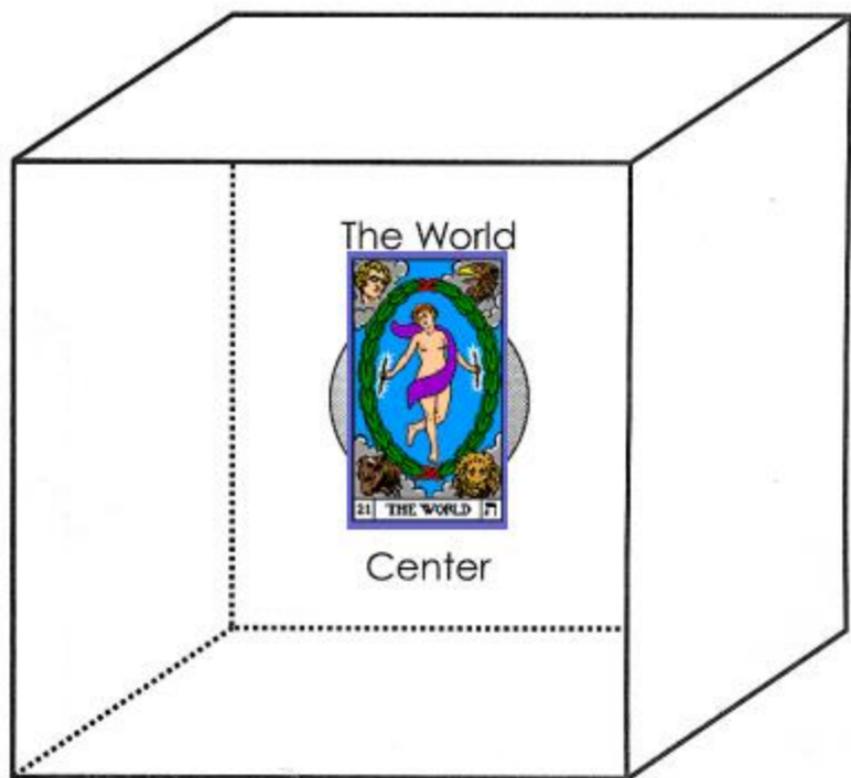


Figure 7. The center of the universe.

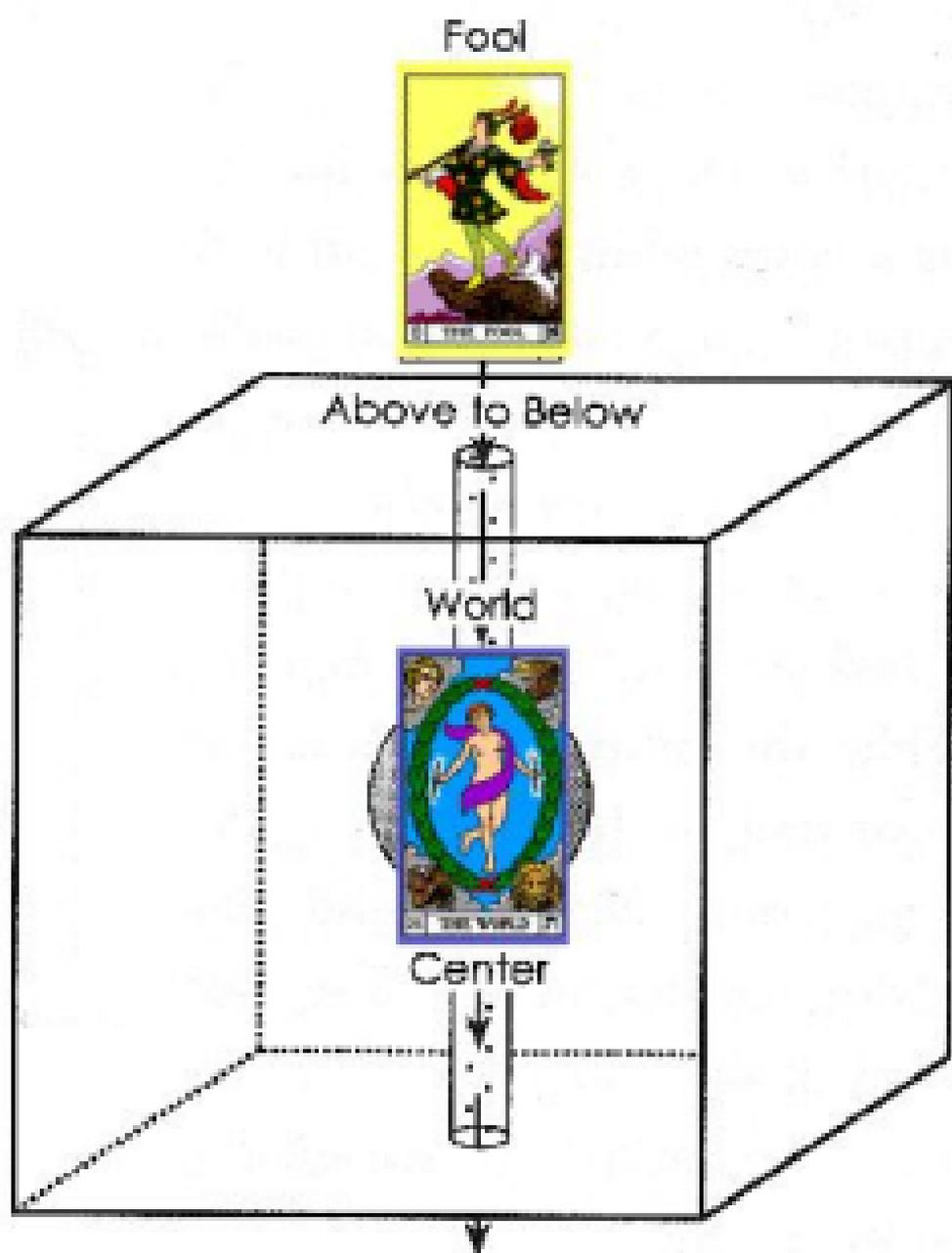


Figure 8. The many masks assumed by the higher self.

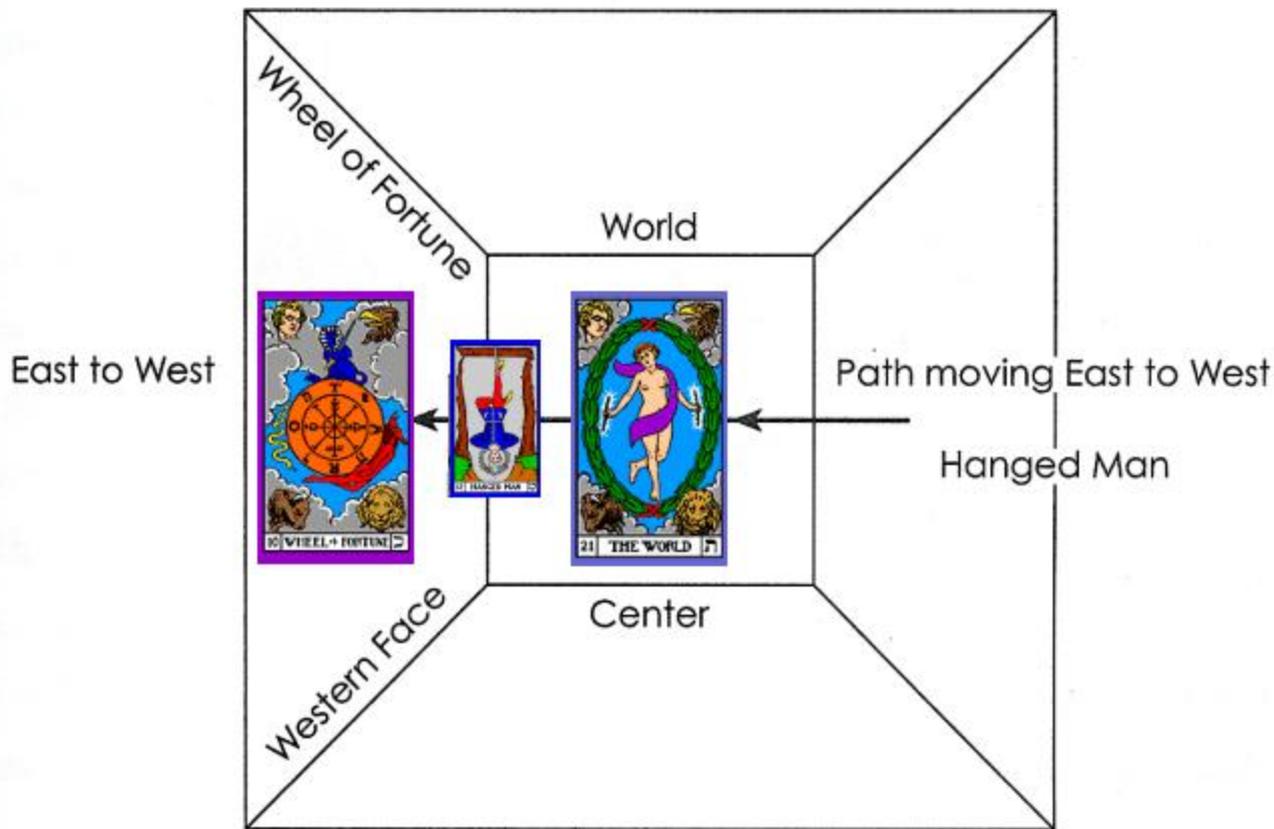


Figure 9. The lifeline leading to birth on the Western plane.

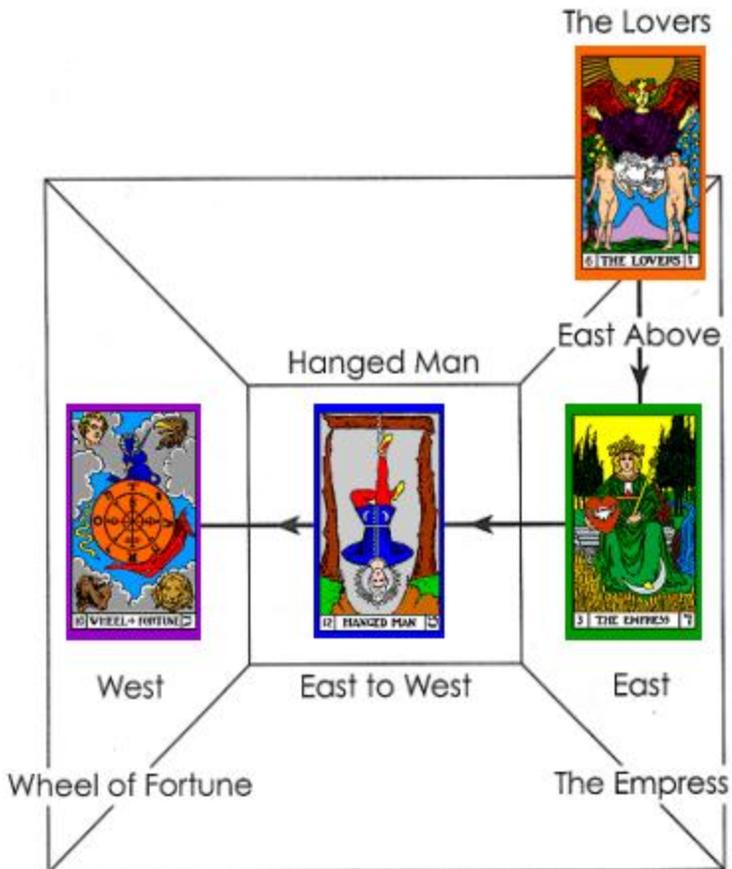


Figure 10. Emerging from the womb-door of the mother into the West.

West Above
Temperance

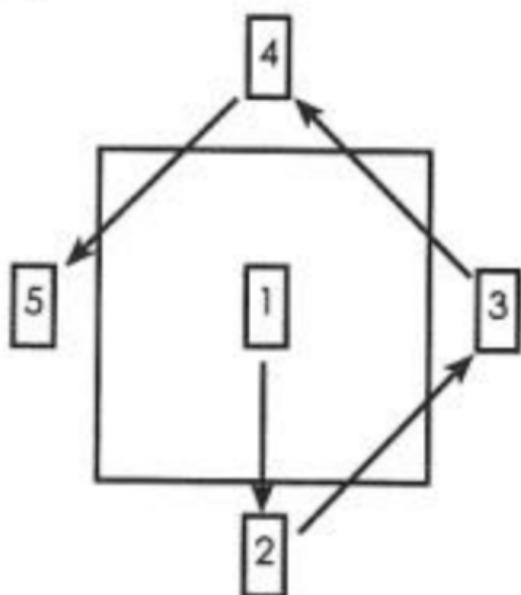
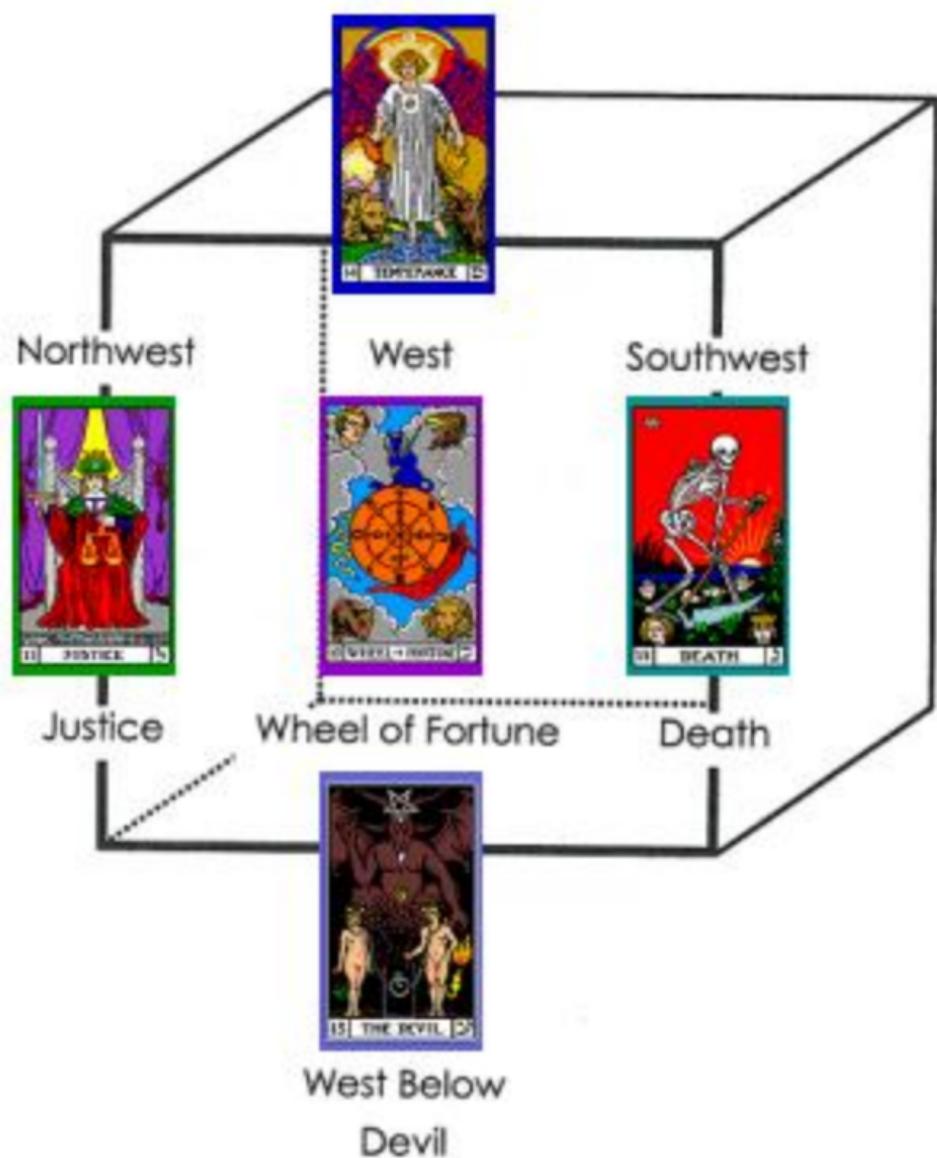


Figure 11. The Western face of the cube.





Figure 13. Blind Cube of Dimenson.

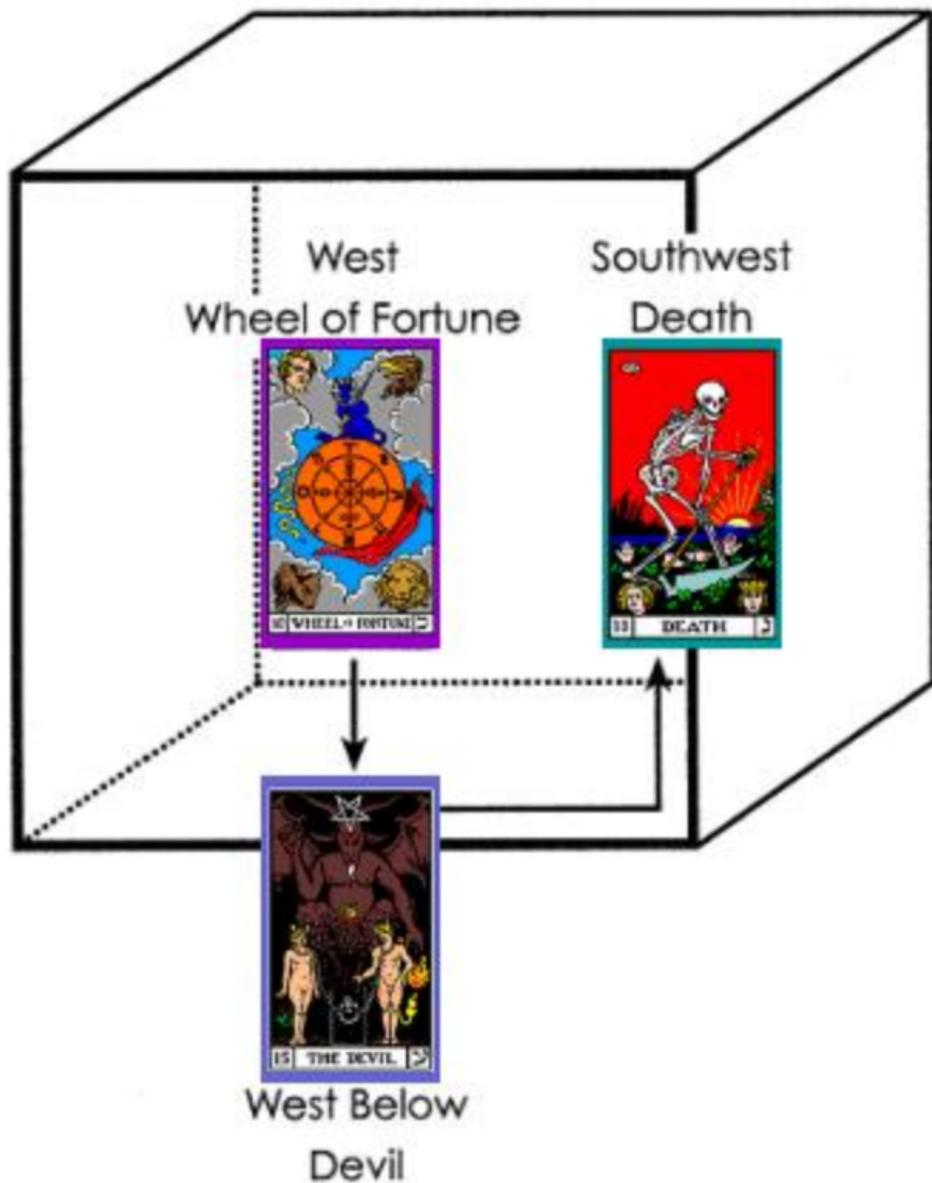


Figure 14. The short journey of life.

North Above

Strength



Northeast



North



Northwest



Emperor

Tower

Justice



North Below

Hermit

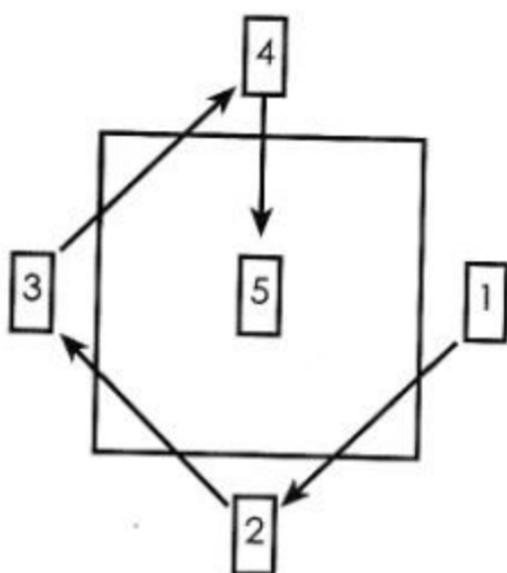
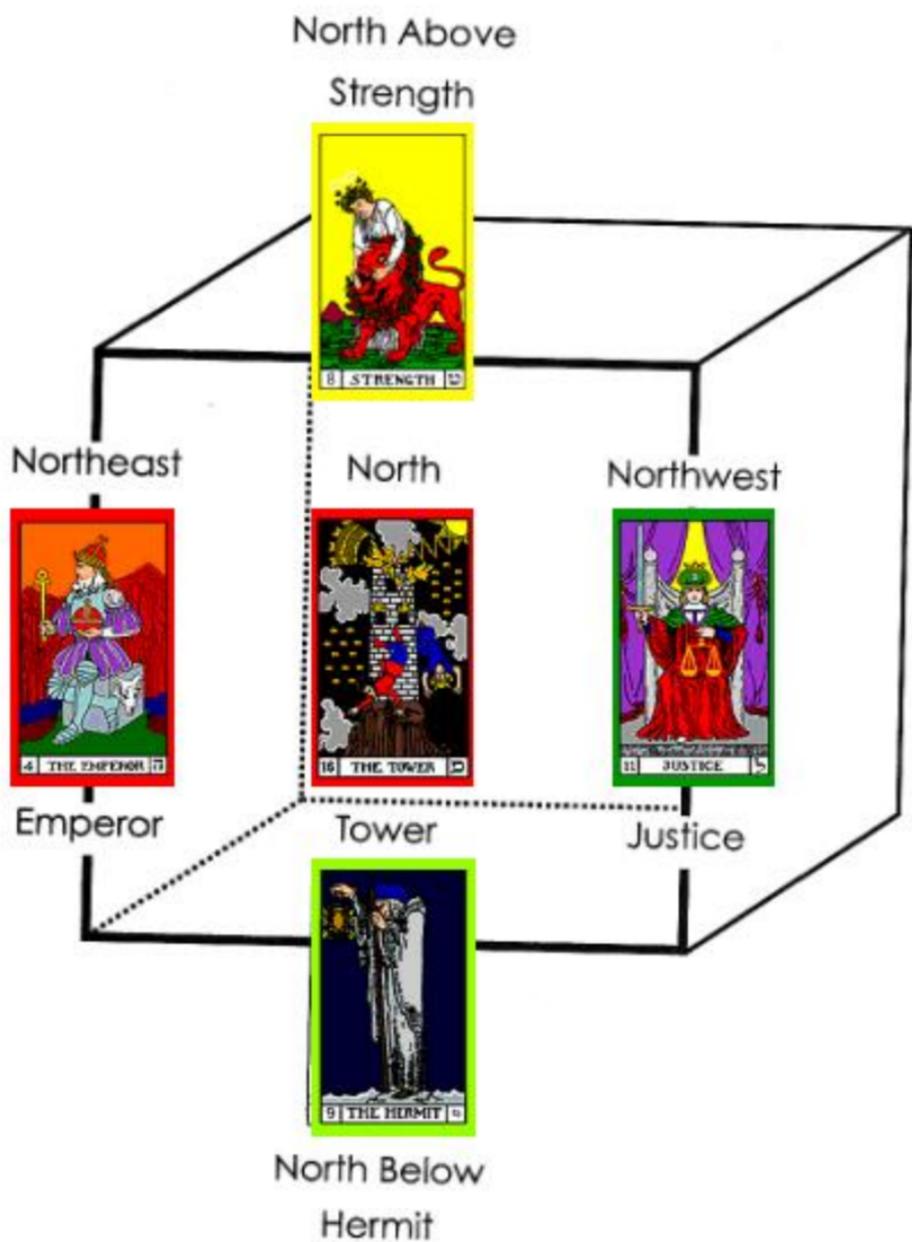
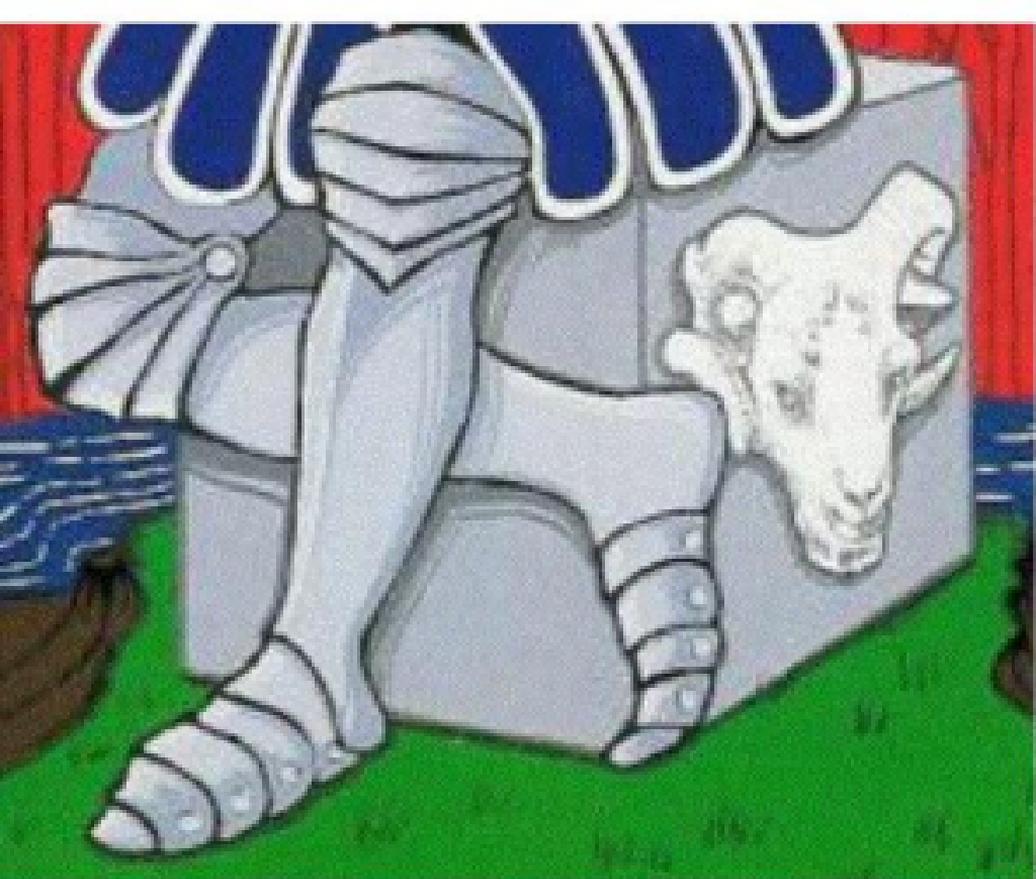


Figure 15. The Northern face of the cube.



*Figure 16. The perfect cubic throne
of The Emperor.*

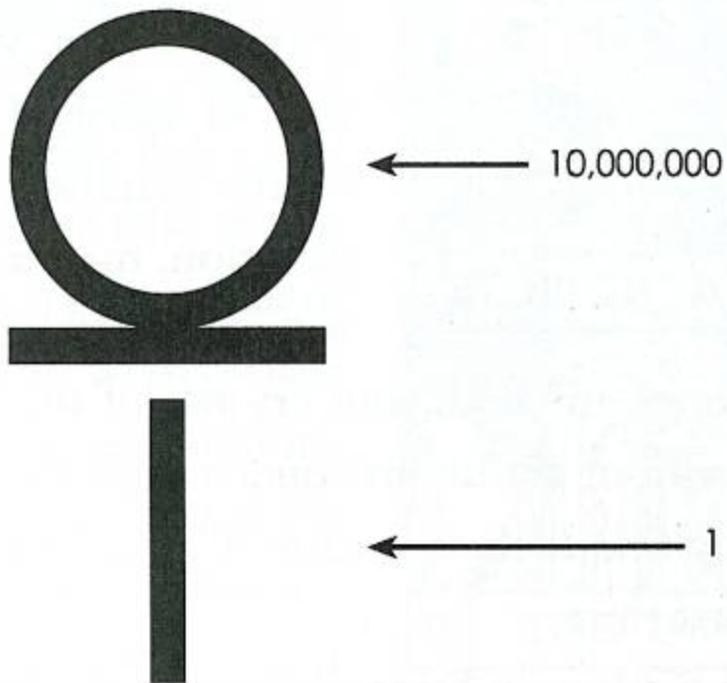


Figure 17. The rod that measures one in ten million.

Ayin = Devil

O =
Flame
Hebrew



K =
Rock
Hebrew



K =
Archaic
Phoenician



Kaph = Wheel of Fortune

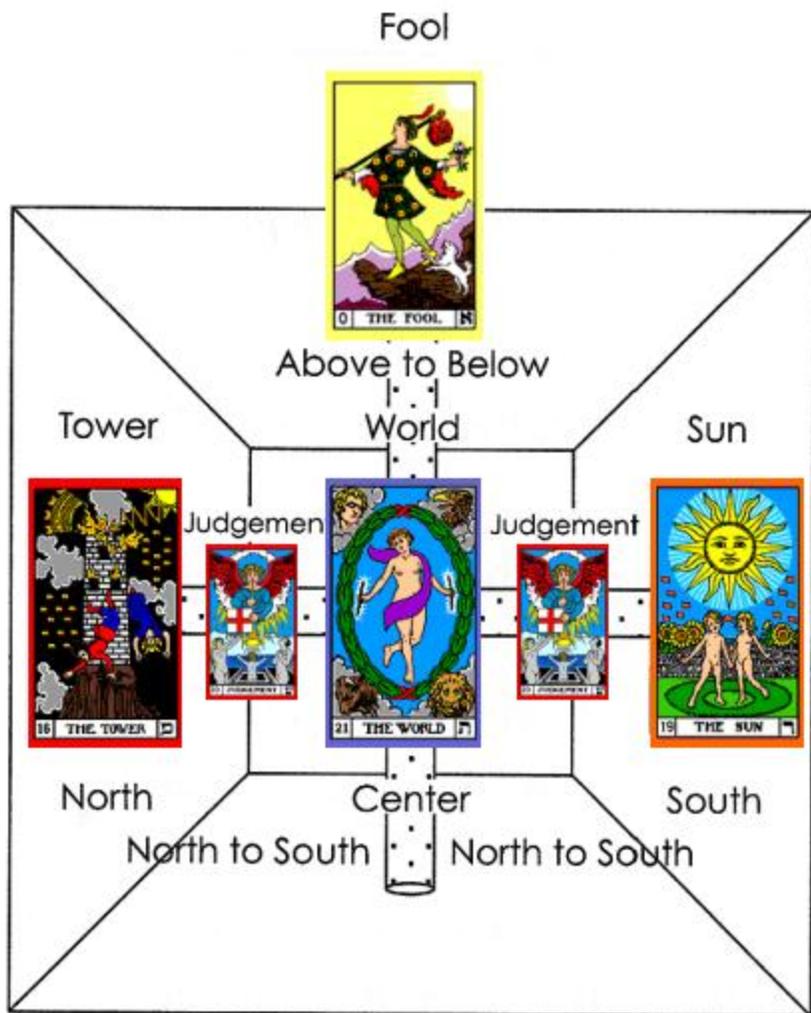


Figure 19. The narrow path of flame from North to South.

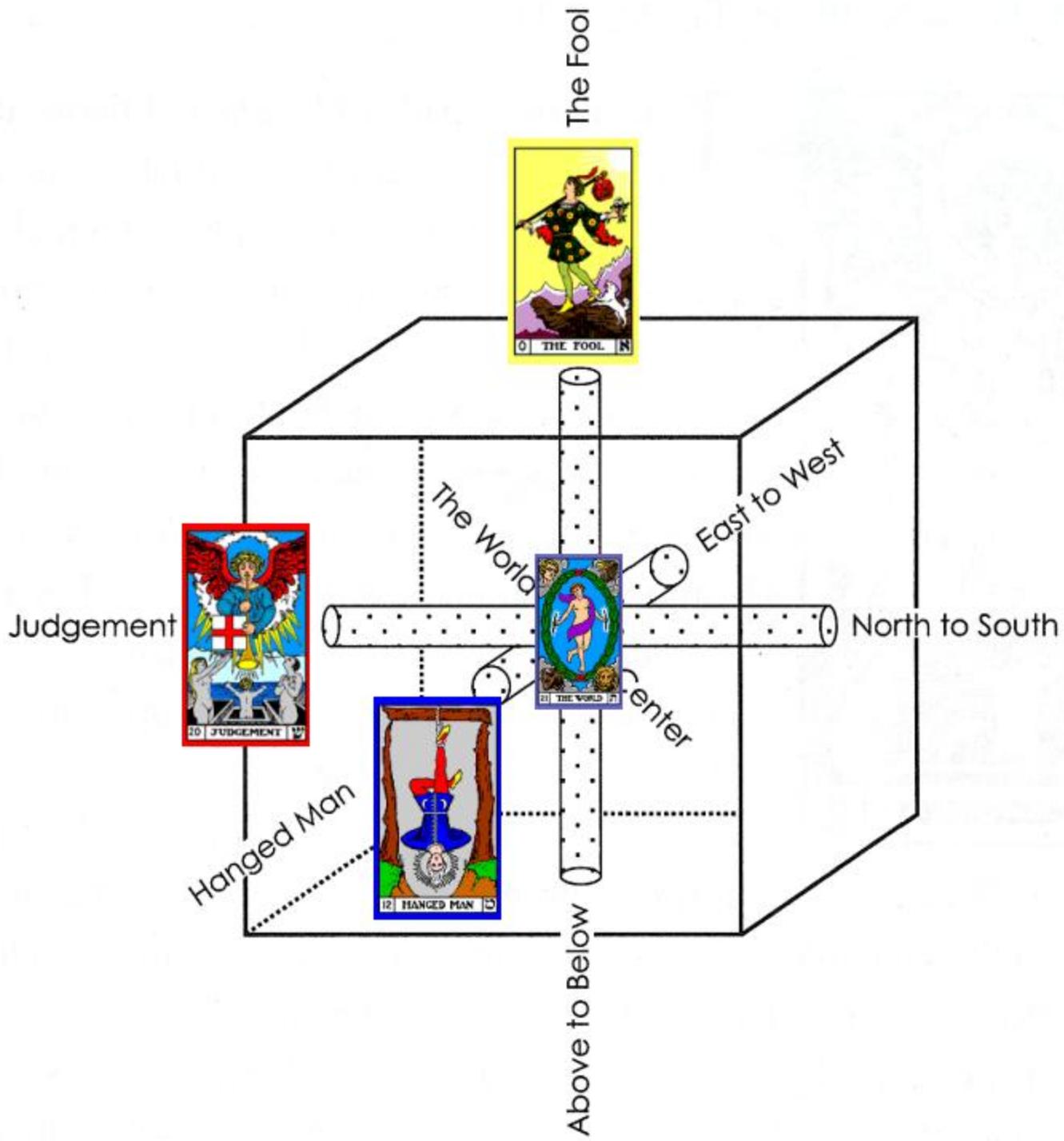


Figure 20. The interior dimensions beyond space and time.

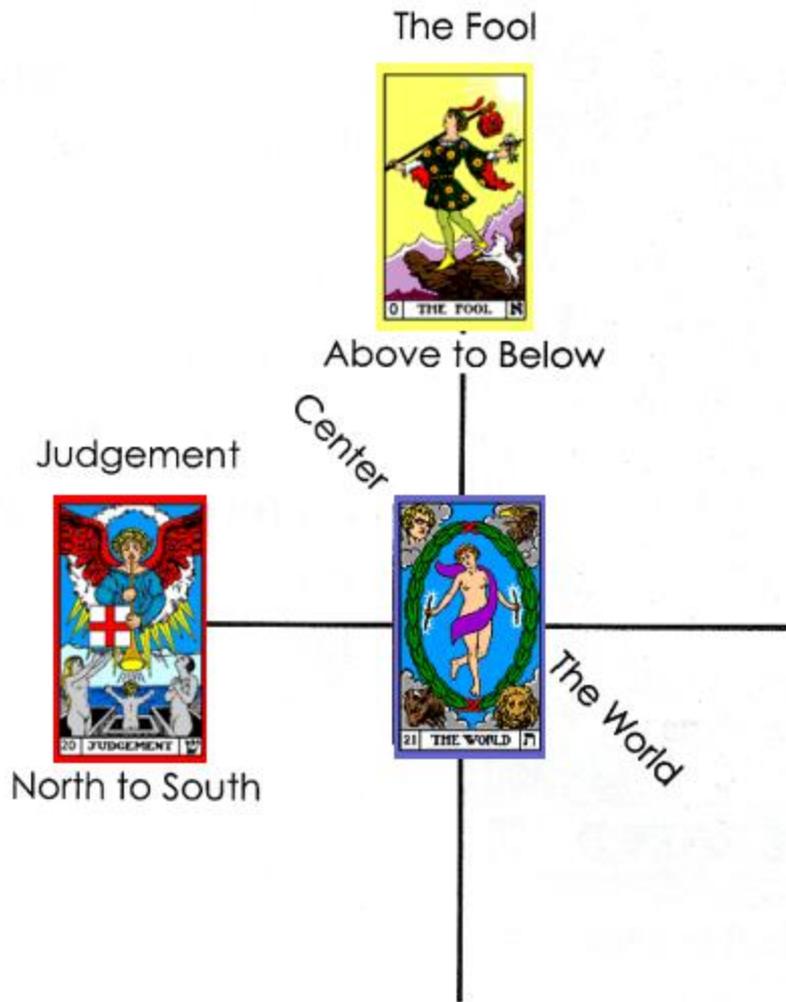


Figure 21. Judgement and The Fool meet at The World.

South Above
Star



Southwest



Death

South



Sun

Southeast



Hierophant



South Below
Moon

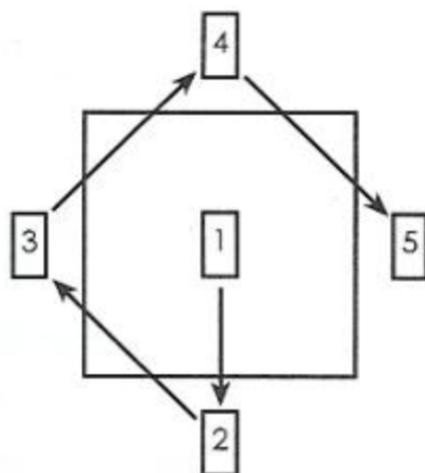
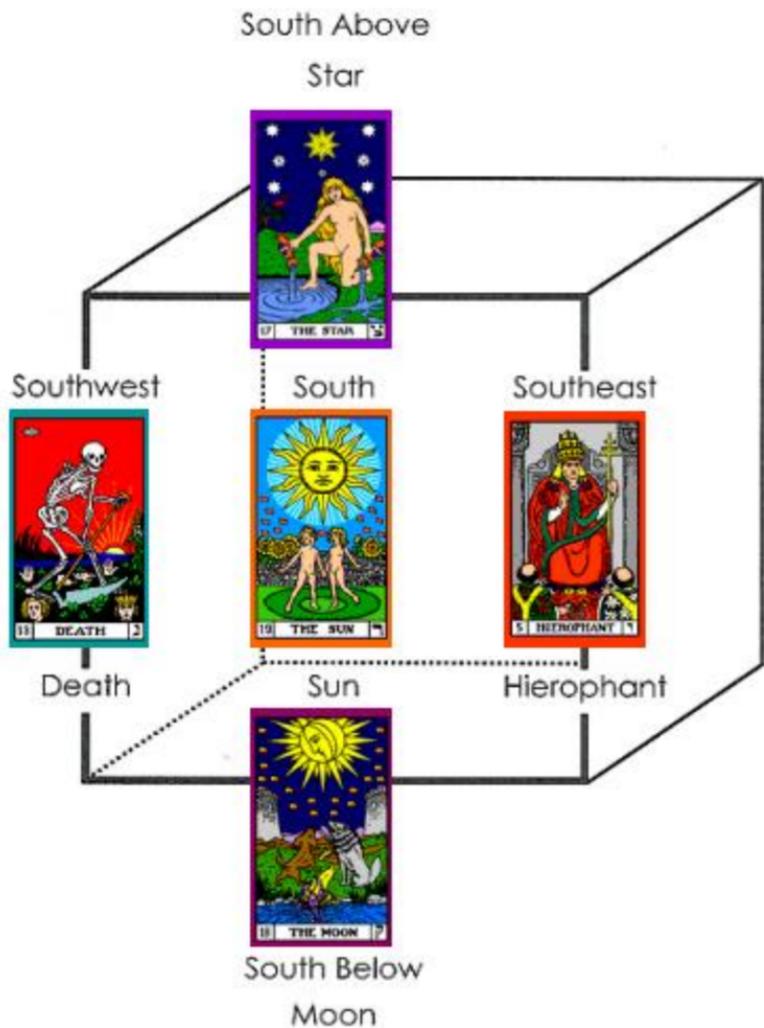


Figure 22. The Southern face of the cube.

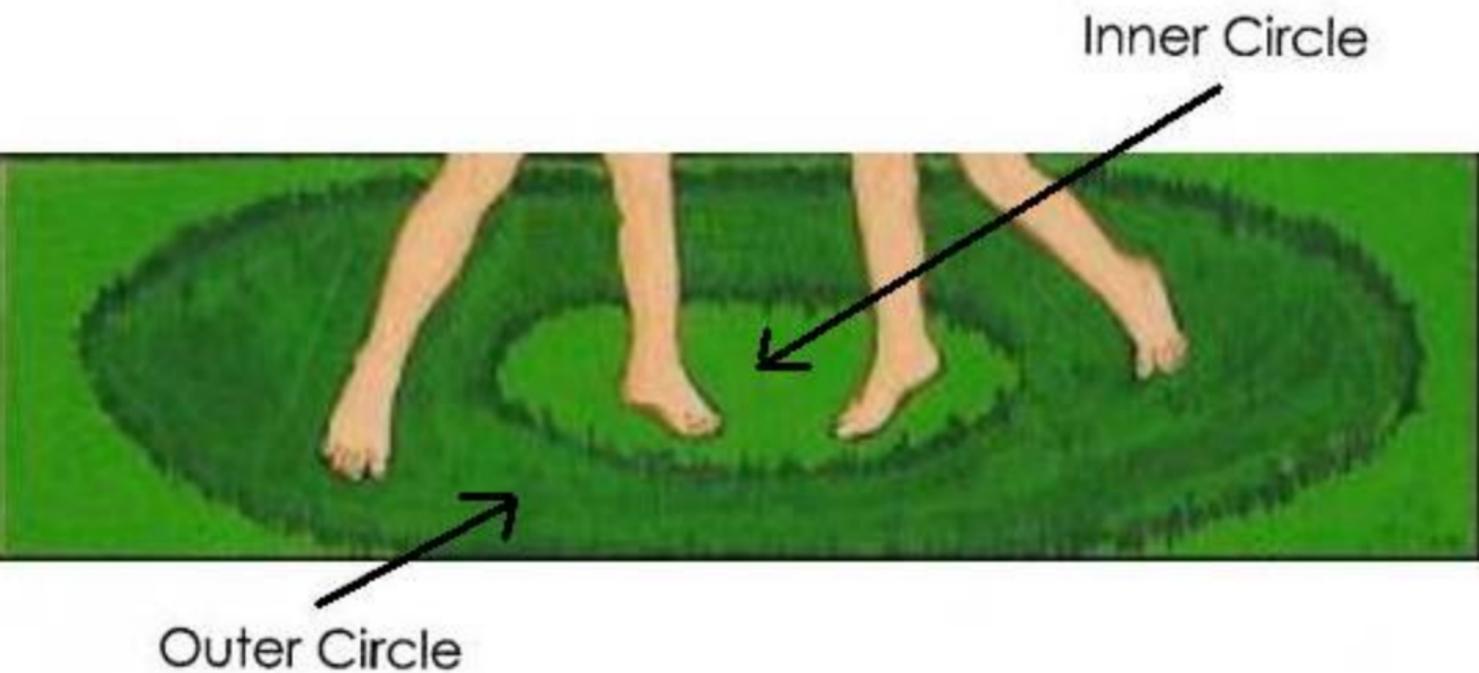


Figure 23. Outer and inner circles of humanity.

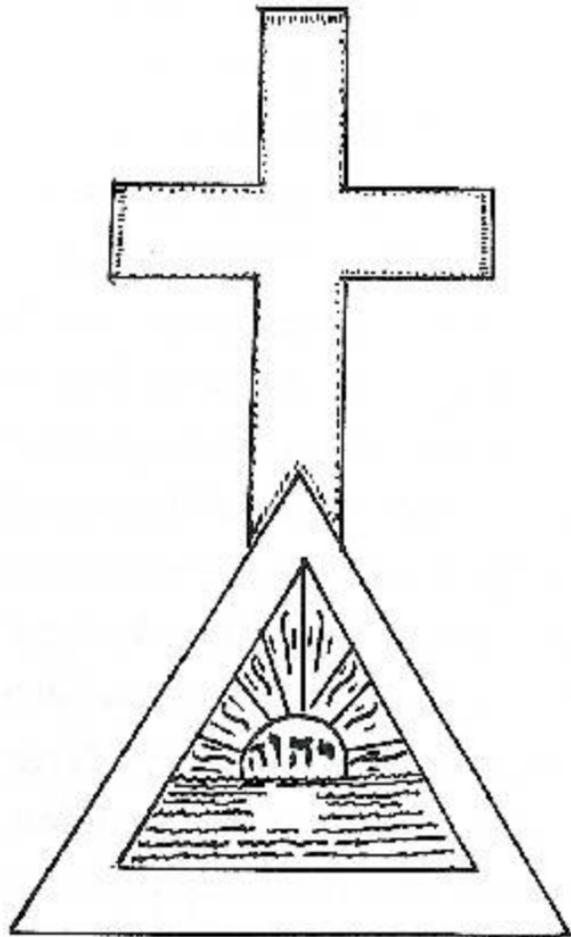
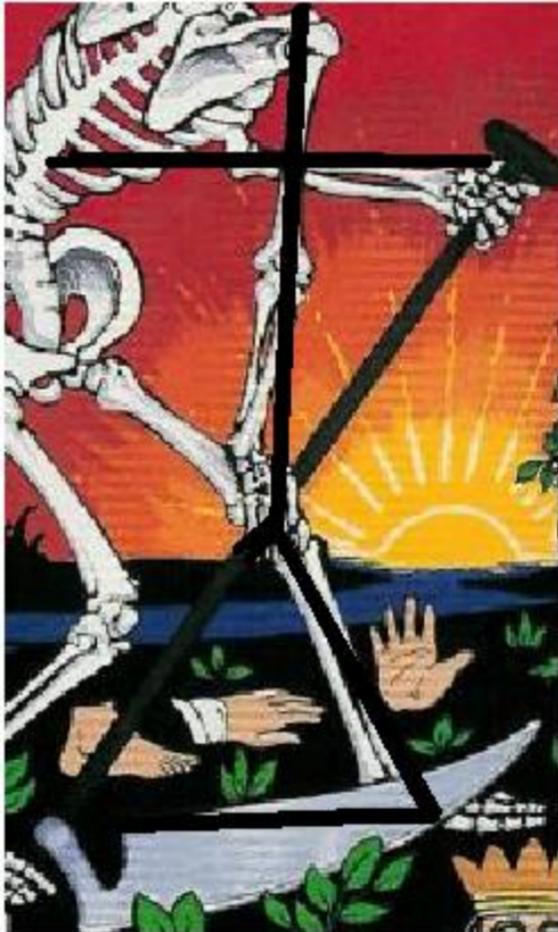
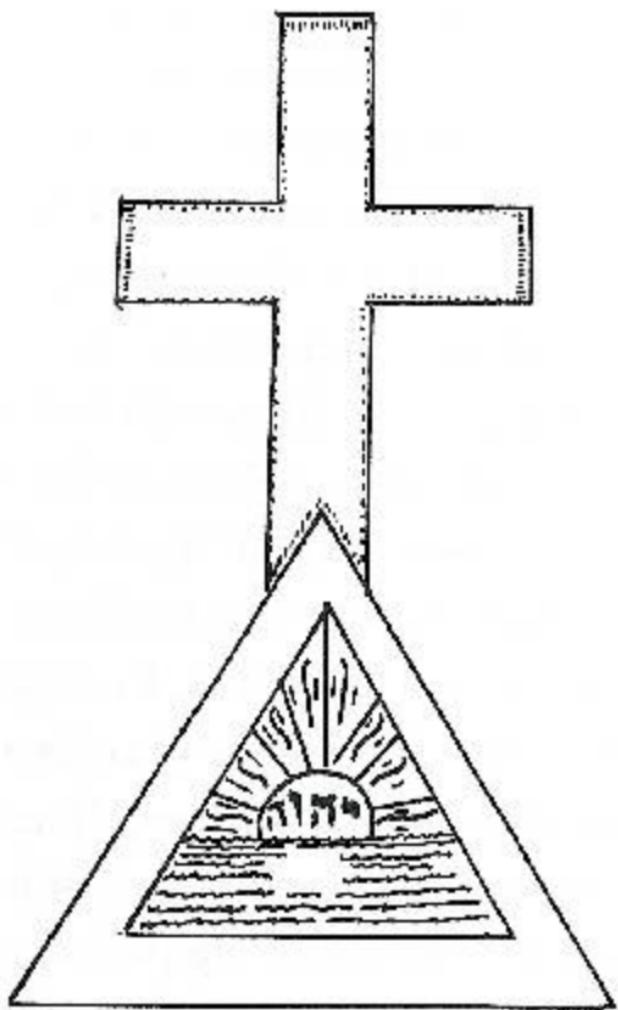
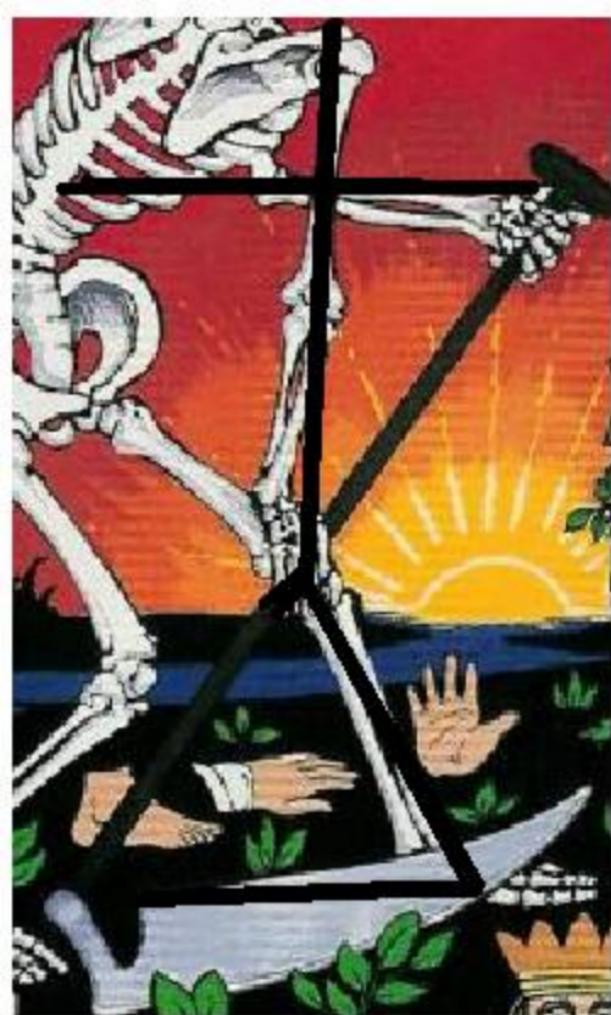


Figure 24. The Golden Dawn Cross, triangle and rising Sun.



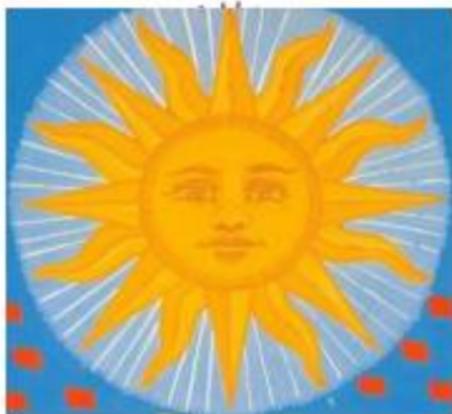
The Path of Initiation Around the Cube of Space

God



Face of Spirit

Teacher



Face of Master

Student



Face of Initiate

Figure 26. The three luminous grades of Moon, Sun, and Star.



Figure 27. The seven lesser stars as the seven chakras.

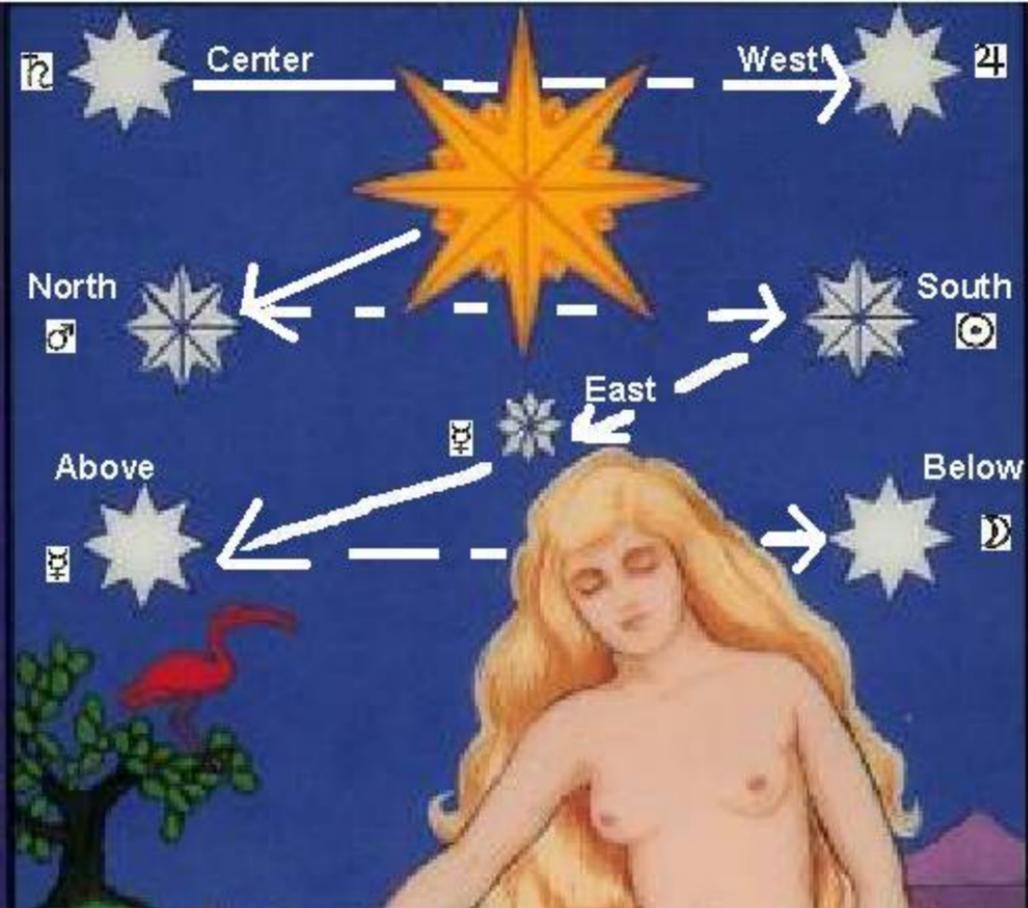


Figure 28. The seven lesser stars as the seven dimensions of the cube of space.

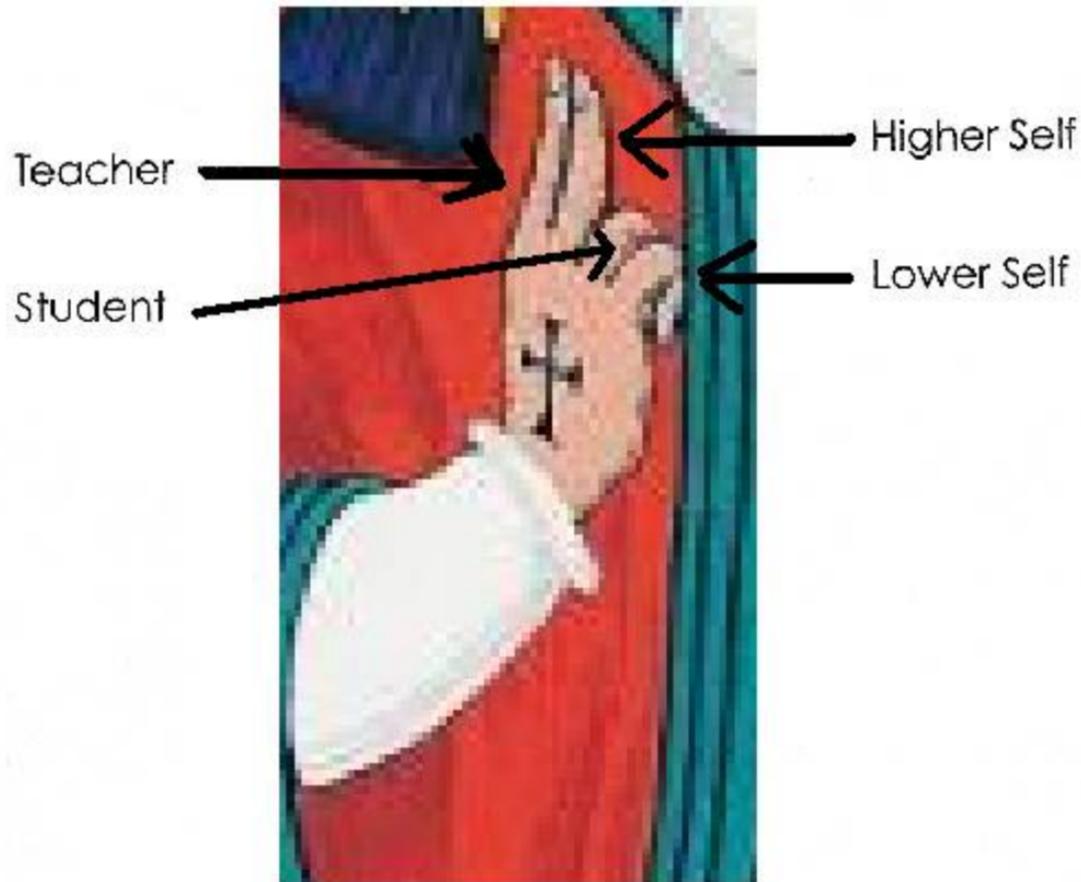
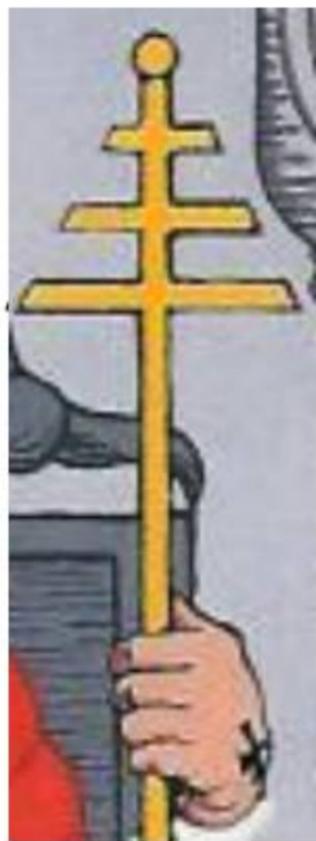


Figure 29. The lower bows in submission to the higher.

East
South
North
West



Master }
Initiate } Inner Circle

Aspirant }
Humanity } Outer Circle

Figure 30. The grades of the ladder.

East Above

Lovers



Southeast

East

Northeast



Hierophant

Empress

Emperor



East Below

Chariot

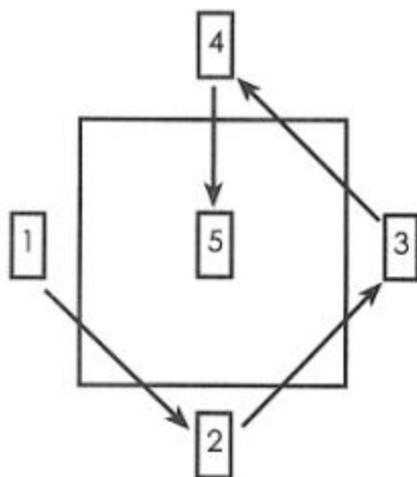
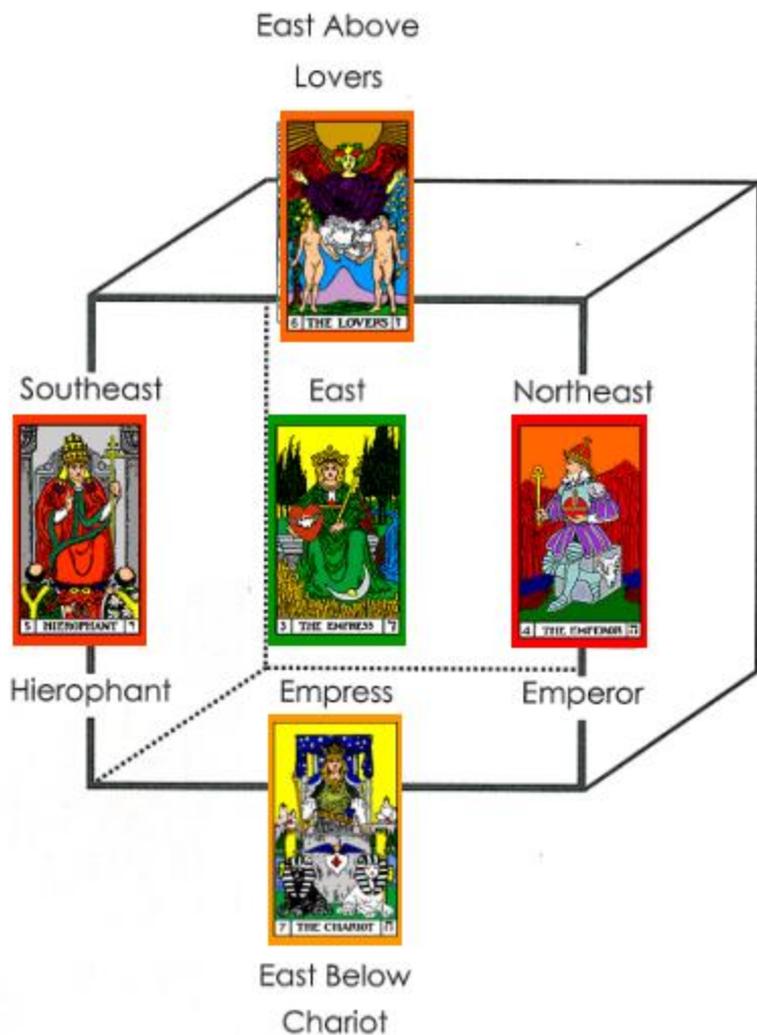


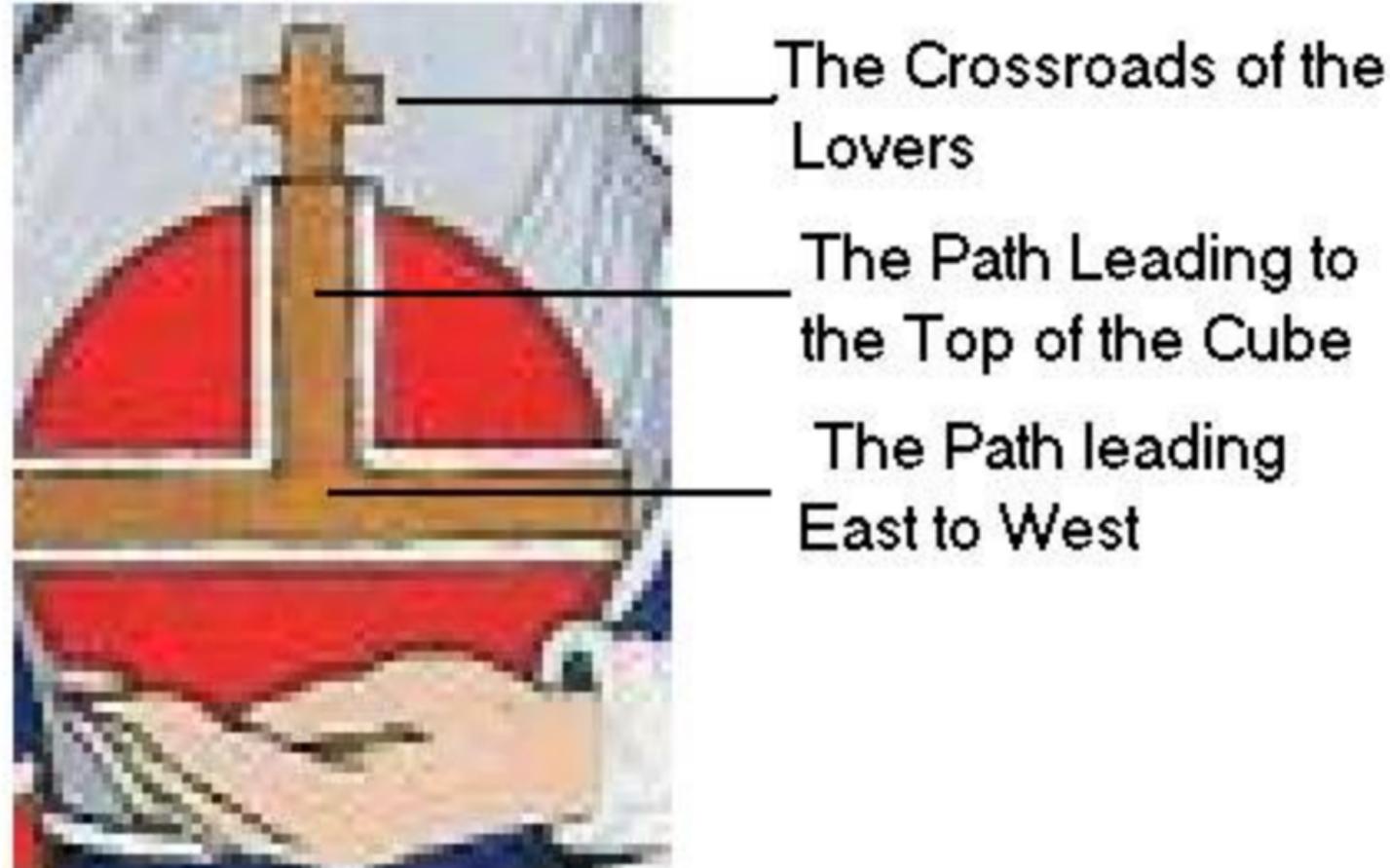
Figure 31. The Eastern face of the cube.



Celestial Cube

Terrestrial Cube

Figure 32. The double cube of The Chariot.

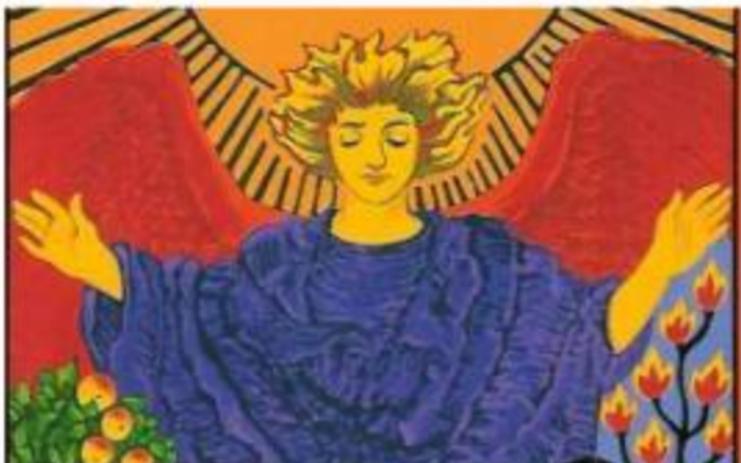


The Crossroads of the Lovers

The Path Leading to the Top of the Cube

The Path leading East to West

Figure 33. The globe that contains the two paths



The Serpent
SCORPIO

The Lion
LEO



The Serpent
SCORPIO

The Lion
LEO

Figure 34. The paths of the serpent and the lion.

Fool



Lovers



Above to Below

East Above

Hanged Man

East to West



West

Center

East

Wheel of Fortune

Empress

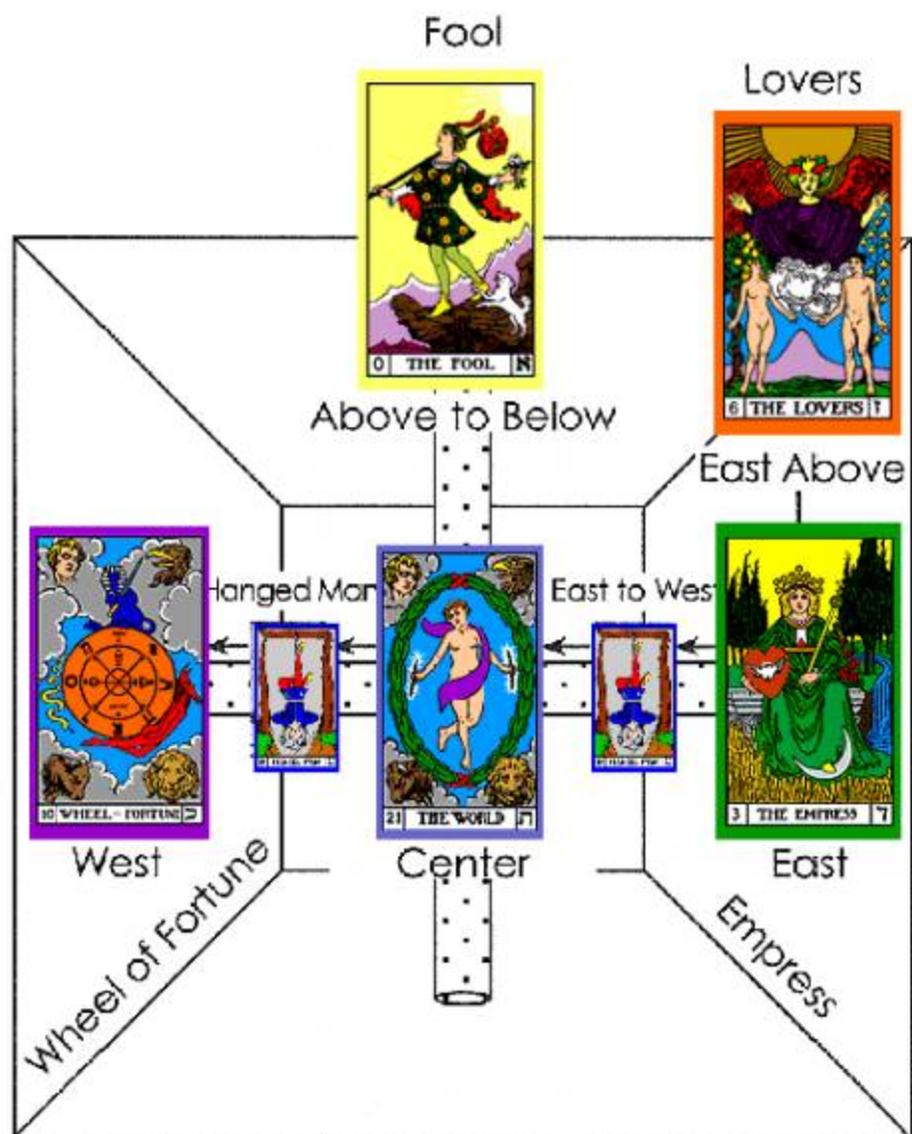


Figure 35. The path of the saint.



3

THE EMPRESS

7



The water triagle that
is the womb-door.

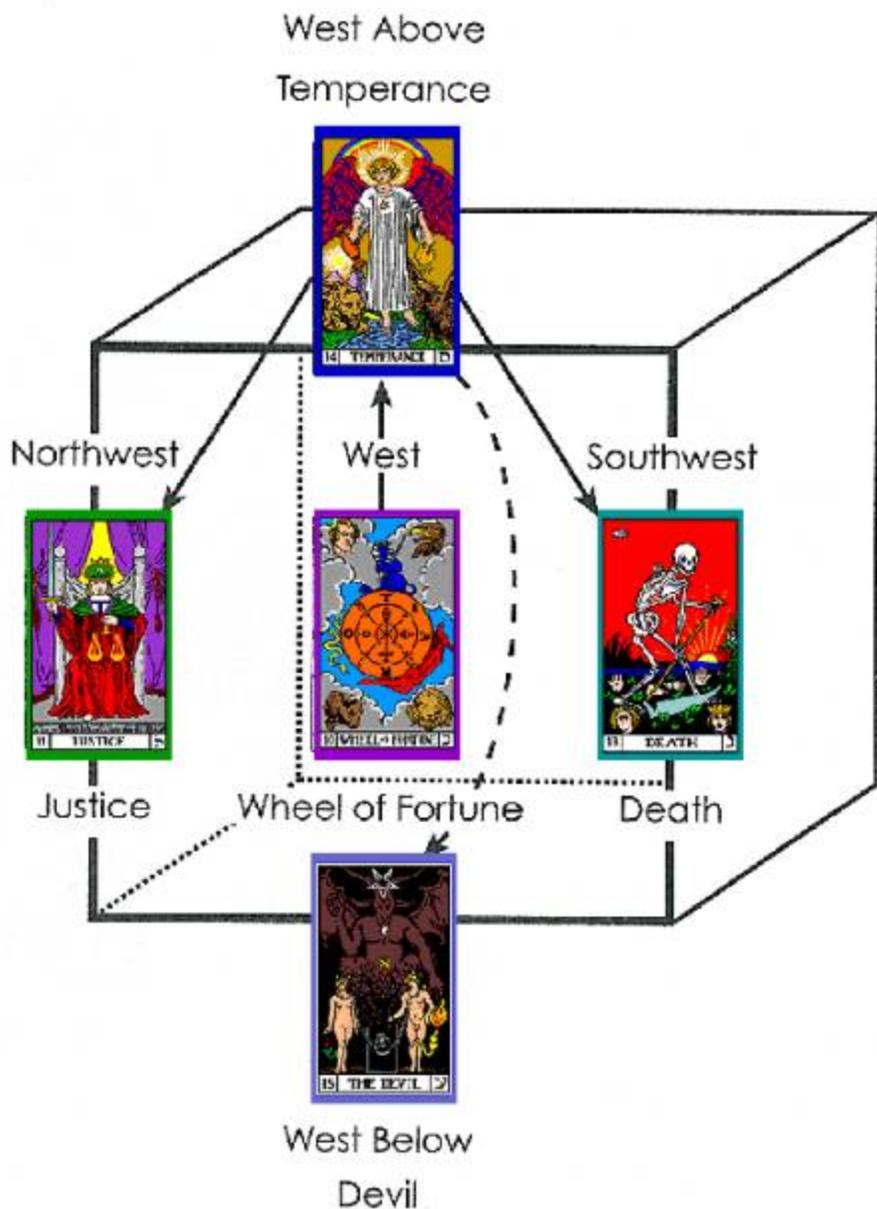


Figure 37. The path of the messenger in the West.

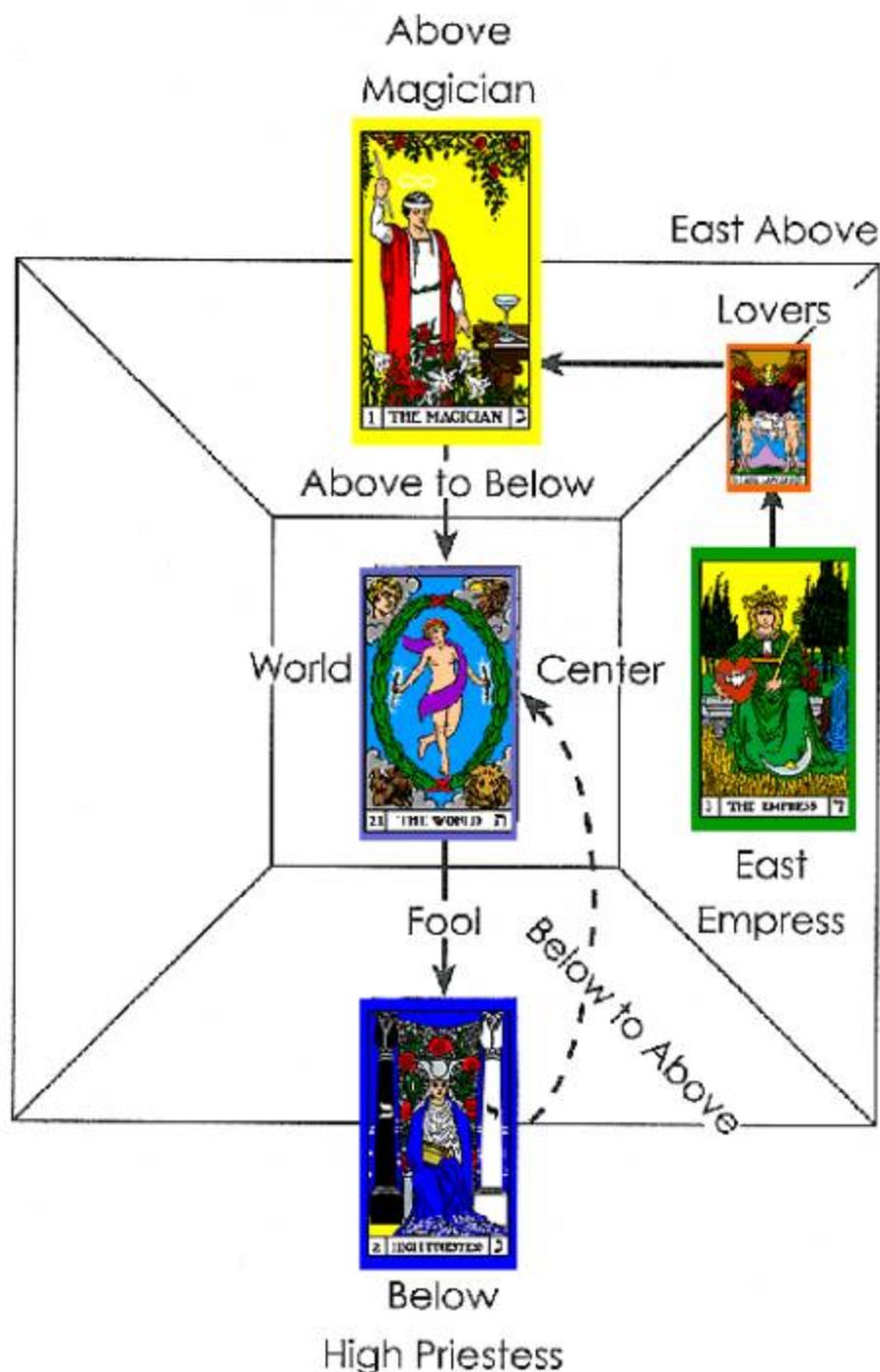


Figure 38. *The Path to the Godhead.*

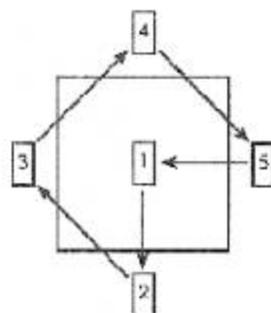
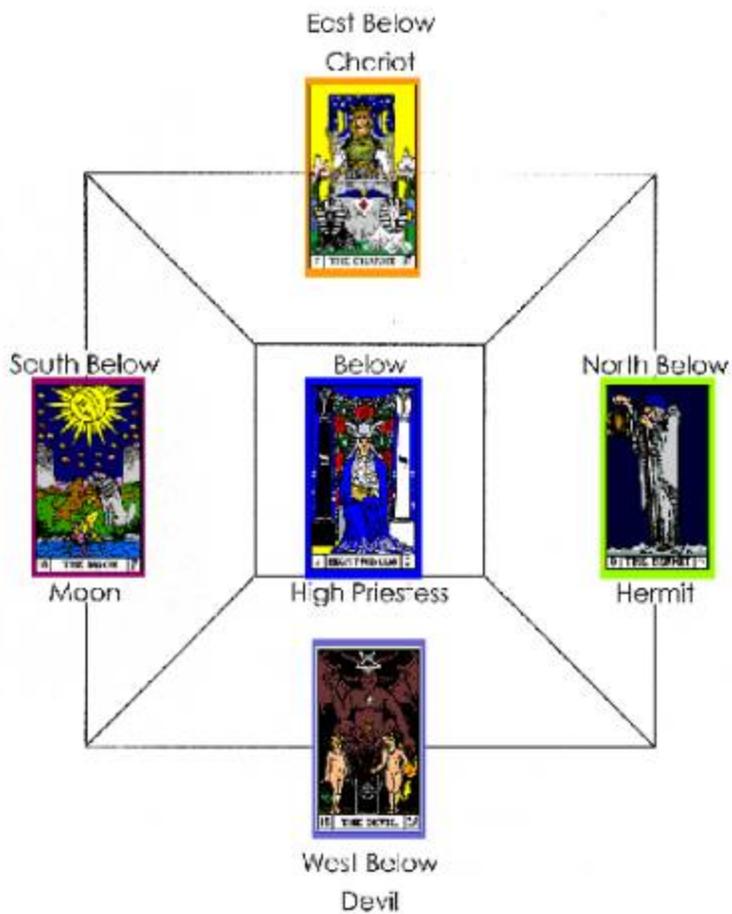


Figure 40. Below, or bottom of the cube.

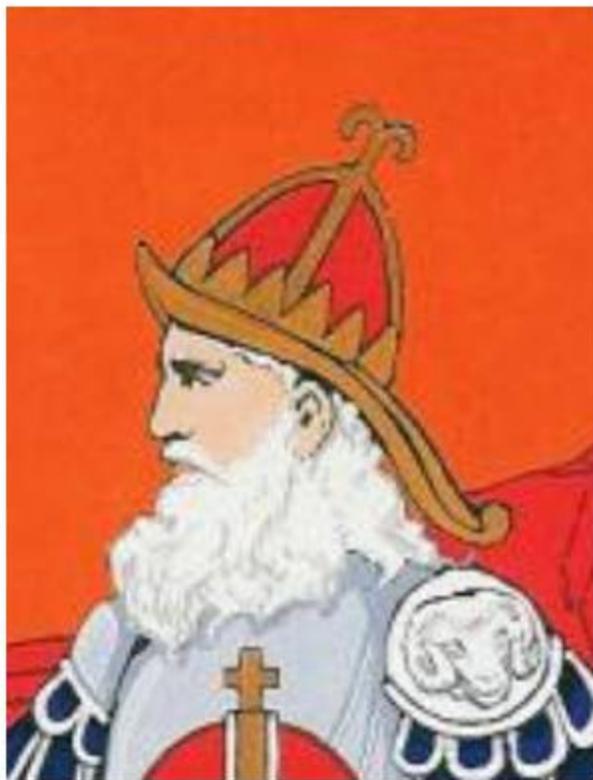


Figure 41. The left side of God.

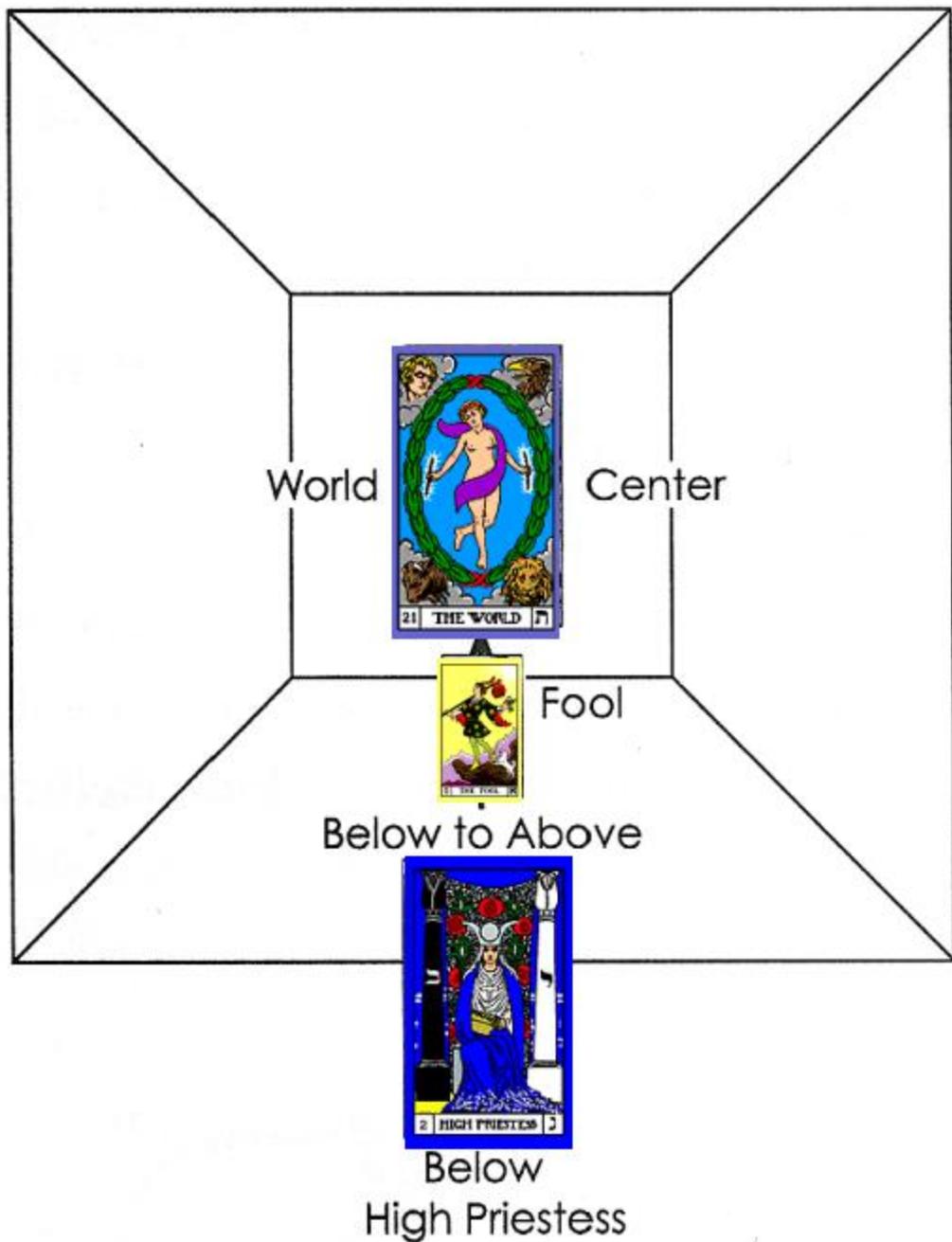


Figure 42. Return to the source.

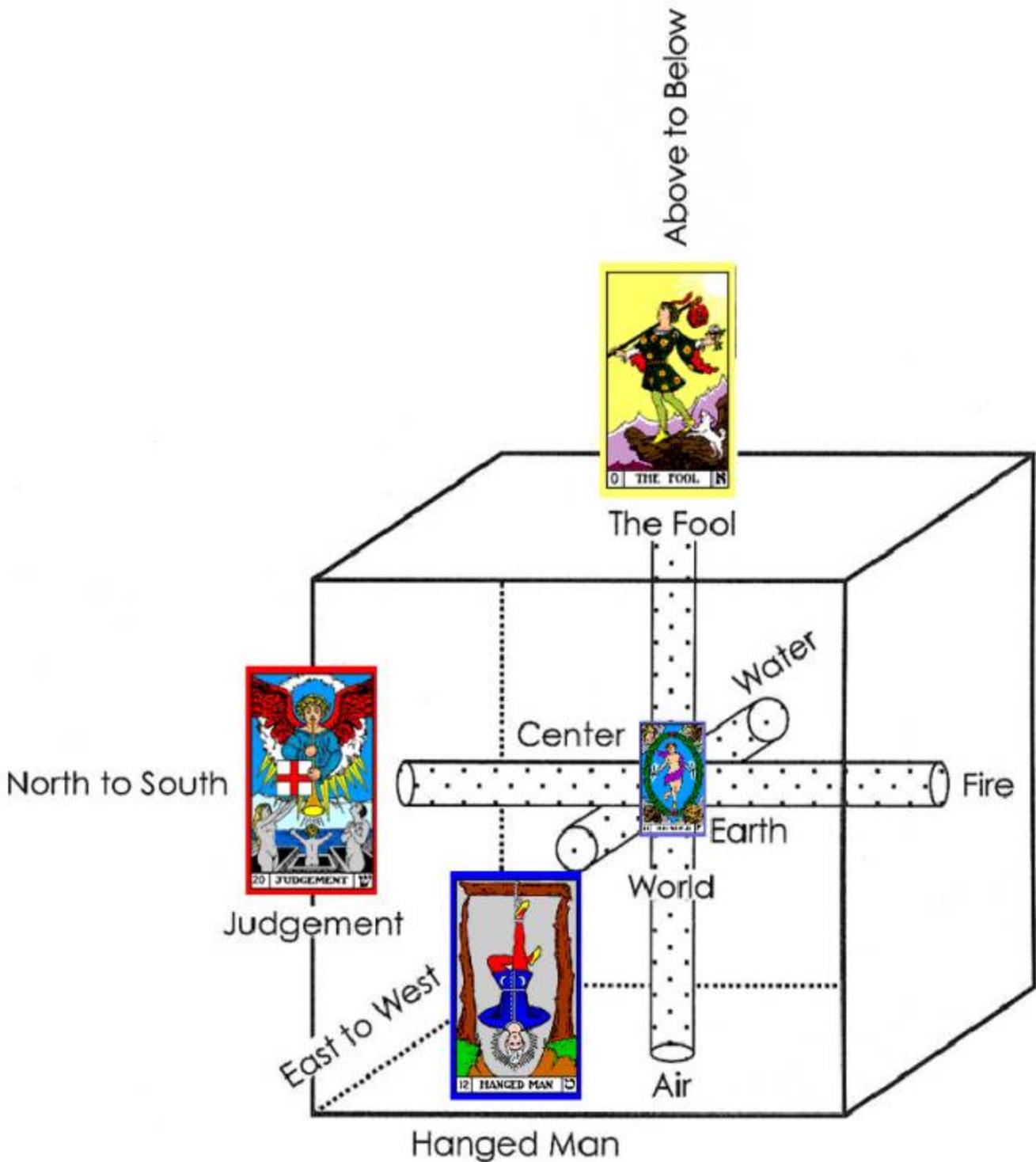




Figure 44. The eight-pointed hub of the Wheel of Samsara.

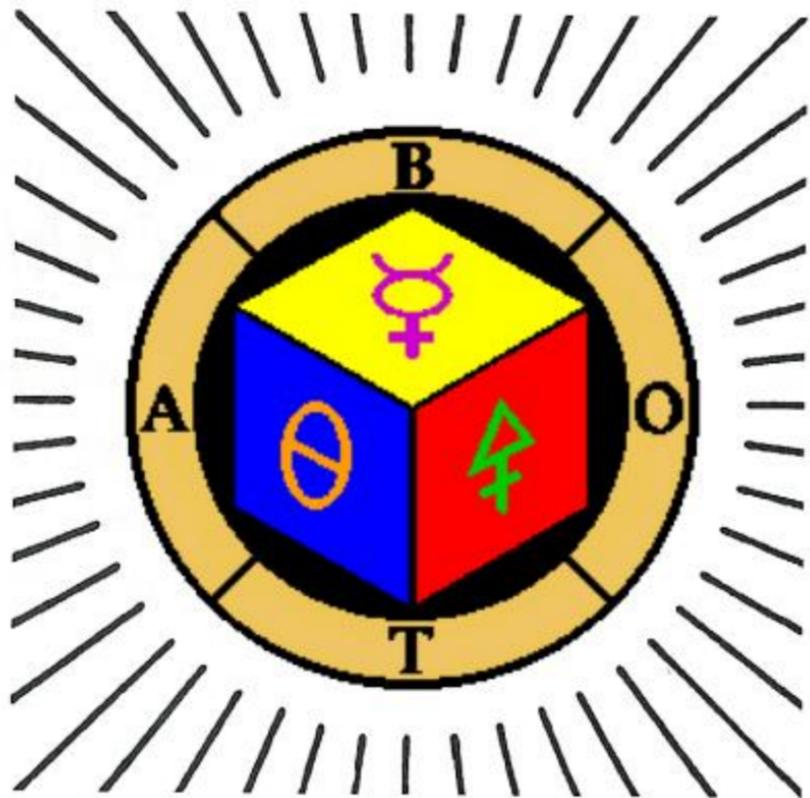
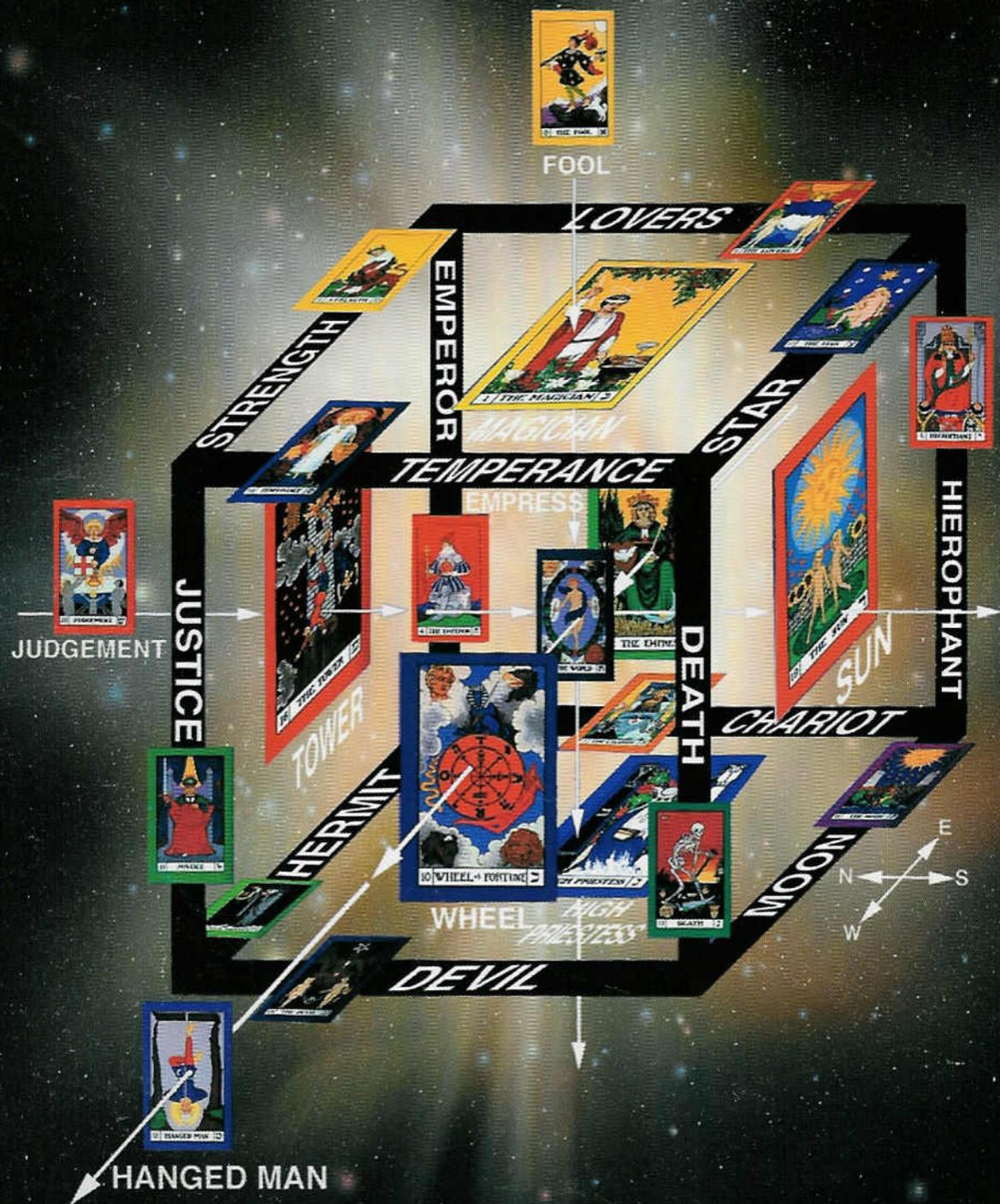


Figure 45. The Philosopher's Stone.



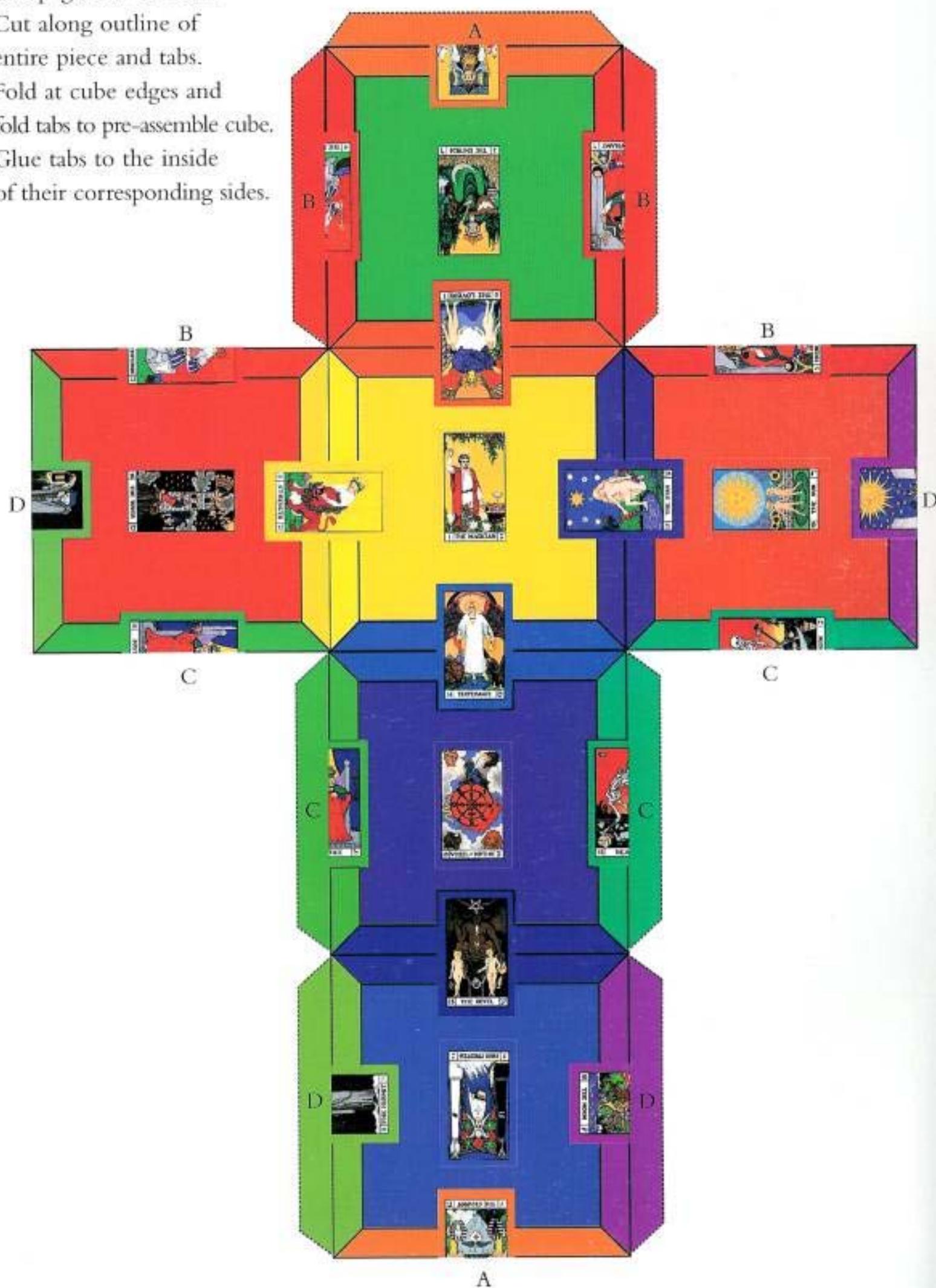
Figure 46. The Jewel in the Lotus.



The Twenty-Two Dimensions of the Cube of Space

Assembling your Cube of Space:

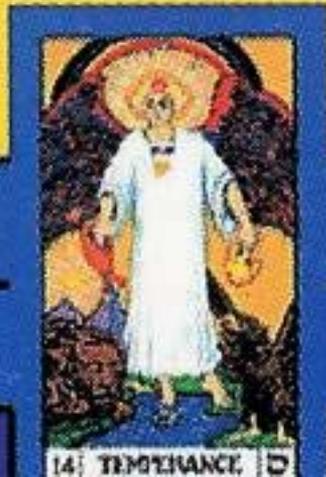
1. Cut page out of book.
2. Cut along outline of entire piece and tabs.
3. Fold at cube edges and fold tabs to pre-assemble cube.
4. Glue tabs to the inside of their corresponding sides.



e.

s.







14 TEMPERANCE



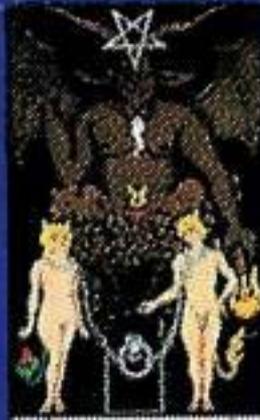
11 JUSTICE



10 WHEEL OF FORTUNE

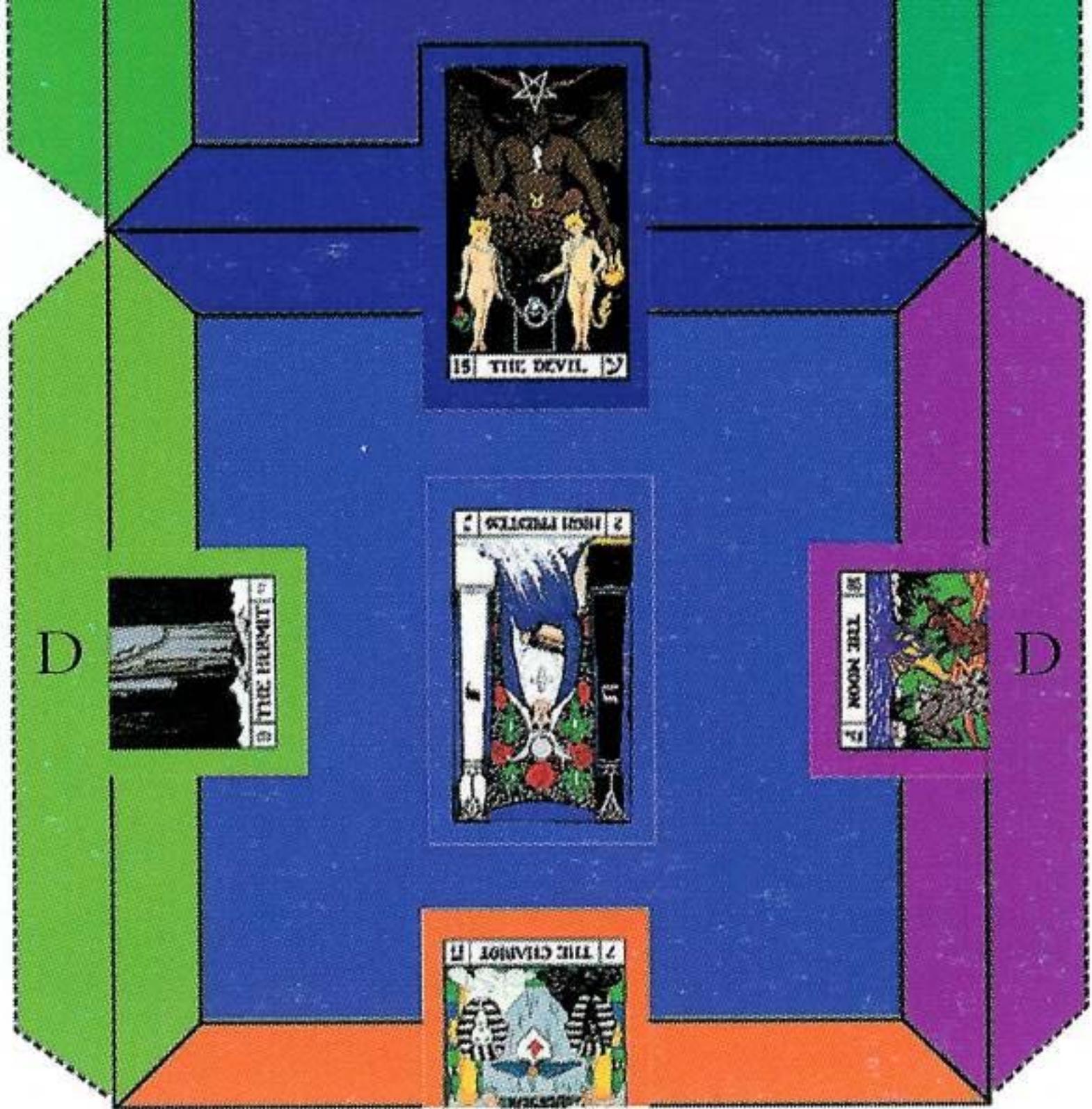


13 DEATH



C

C



A

B



C

D



B



D



C