

Kether

"The Ancient of Days dwells in the world of Kether"

25 passages · 8 books · 2 practices · 1 lecture · 7 sections · 3 parts

Samael Aun Weor · in his own words

Every word here is his. Nothing has been paraphrased, joined or improved. Each passage was cut out of the book it belongs to by reference, and each carries that book and the paragraph it came from, and, where he was speaking rather than writing, the name of the lecture. Anything on this page can be found again in the source.

This is the eleventh book of the Tree of Life, and the head of it. Kether stands first, at the top of the middle pillar, above Chokmah and Binah. He gives it in a line from *Christic Aztec Magic*: *"The Ancient of Days dwells in the world of Kether."* In *Tarot and Kabalah* it is shorter still: *"The FATHER: First Logos. Kether. Wisdom."*

The first part places Kether at the head of the Tree, the centre of gravity of the first triangle, and the Ancient of Days, the hidden of the hidden, who is met in Samadhi. The second is the Crown it forms with Chochmah and Binah: *"Kether-Father, Chochmah-Son and Binah-Holy Spirit are three distinct personages and one true God"*. The third is its world, the Tenth Aeon, entered with the help of the angel Metraton, and the Ancient of Days realising the ten Sephiroth: *"When the Ancient of Days has realised the ten Sephira within himself, he becomes Adam Kadmon, the Celestial Man."*

The Father as the Being of our Being, the Ancient of Days in the depth of each of us, is taught in full in *The Being Is the Being*, and the Ain Soph from which Kether emanates will have a book of its own. This book keeps to Kether as a sphere.

What is in it

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THE MAP

Three parts: the head of the Tree, the Crown of Life, and the region of the Ancient of Days

From Kether at the head of the Tree and the centre of the first triangle, through the Crown it forms with Chochmah and Binah, to its world, the Tenth Aeon, and the Ancient of Days realising the ten Sephiroth.



PART ONE

The Ancient of Days, Kether

12 passages



PART TWO

The Crown of Life

6 passages



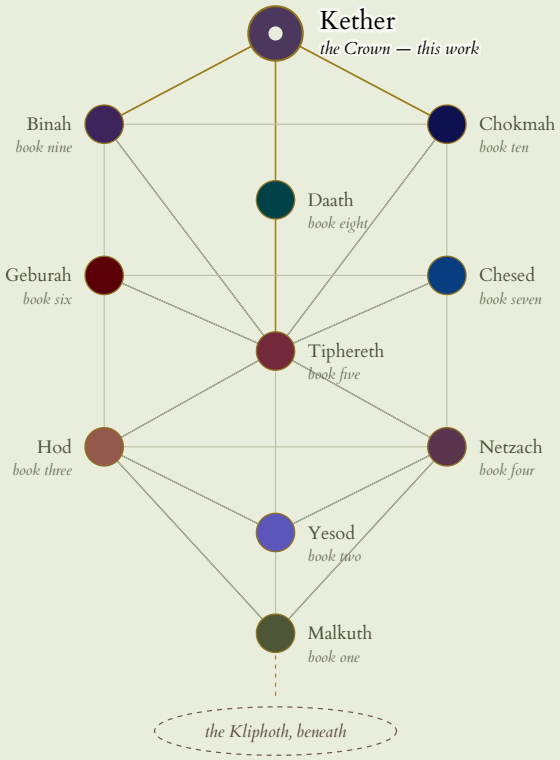
PART THREE

The Region of the Ancient of Days

7 passages

THE FAMILY

The Tree of Life, and where this work stands on it



The ten sephiroth from the Crown to the Kingdom, with Daath hidden between and the Kliphoth beneath. This work is Kether, lit at the head of the middle pillar, with its three paths in gold. The books of the Tree go up it from the foot, and this is the last of the ten.

⊙Part One – The Ancient of Days, Kether

Part One · 5 passages

1 In the highest position on the Tree

He sets Kether first on the Tree, the Ancient of Days in the highest position, before Chochmah and Binah. The Zodiacal Course gives it as the balancing force and the Magician of the first arcanum; Tarot and Kabalah calls it the First Logos and Wisdom; the Pistis Sophia, the First Mystery; and number 1, the Crown, because the Ancient of Days is King.

If we observe the Tree of Life as it is written by the Hebraic Kabalists we see Ten Sephiroth. It begins with the Ancient of Days, Kether, who is in the highest position on the Tree; then comes Chochmah, the second Sephiroth, or Second Logos which is the Cosmic Christ or Vishnu; then comes Binah, the Third Logos, the Lord Shiva. The Rabbis taught that Kether, Chochmah and Binah are the Father, the Son and the Holy Spirit, just as depicted in the Tree of Life of the Hebraic Mysteries.

Tarot and Kabalah, 1978

Kether. The balancing force. "The Magician" of the first arcane of the Tarot, whose primitive hieroglyph is represented by a man.

Zodiacal Course, 1951

> *The First Mystery is Kether, the Ancient of Days.*
>
> Pistis Sophia Unveiled, 1983

The Sephirothic Crown is formed of Kether, Chochmah and Binah; one must understand the foundation of these three Sephiroth. The FATHER: First Logos. Kether. Wisdom.

Tarot and Kabalah, 1978

The First Commandment is: To Love God above all things, and thy neighbor as thyself. The First Mystery is Kether, the Ancient of Days. You know this.

Pistis Sophia Unveiled, 1983

Number 1 is the wisdom of the Father, is the Crown because the Ancient of Days is King, He who has power over nature. He is 1 because He has power, because it is He who rules. Wisdom is of the Father; one cannot teach the Monad. All the wisdom of the Father, He foresees.

Tarot and Kabalah, 1978

II The triangle of the Father

The Tree is read as three triangles, and the first, the Logoic, has its centre of gravity in Kether: the mathematical point in infinite space. Every Logos is triune, and in each the Father is Kether.

The first triangle is Logoic; Kether, Chochmah and Binah. The second triangle is Ethic; Chesed, Geburah and Tiphereth. The third triangle is Magic; Netzach, Hod and Jesod. Malchuth, the physical world, is a fallen Sephiroth. The first triangle, the Logoic, obviously has its centre of gravity, which is as anyone may see, the Divine Father, the Ancient of Days, Kether. This is the mathematical point in immense, infinite unalterable space. This triangle is the triangle of the Father.

Tarot and Kabalah, 1978

This is the mathematical point in immense, infinite unalterable space.

Tarot and Kabalah, 1978

We have thus found that there are three basic centres of gravity in the whole Tree of Life. In the first triangle it is Kether, the Old Man of the Ages, the centre of gravity of the First Logos.

Tarot and Kabalah, 1978

So then, every Logos is Triune. The Father is Kether, the Ancient of Days. The Son is the Cosmic Christ in us. The Holy Spirit is the Divine Mother in us.

Tarot and Kabalah, 1978

III The hidden of the hidden

Kether is the Ancient of Days, the hidden of the hidden, and he gives the one way to meet him: in Samadhi, to receive his commands. Within us he is the Father, a breath of the Absolute, androgynous, the first emanation of the Ain Soph.

A PRACTICE

KETHER: The Ancient of Days, the hidden of the hidden, the good of the good. He has thirty-one ringlets, and his beard has thirteen curls. Thirteen symbolises the Verb, the Word. About him wonders have been spoken. By means of Samadhi (ecstasy) one may meet with him in order to receive his commands. He is infinite mercy, complete wisdom. CHOCHMAH: The Christ, Love. The Christ awaits the day that the disciple will work in the Ninth Sphere, and prepares him with infinite love. The instructor of the world is Love.

Tarot and Kabalah, 1978

The Kabbala speaks to us of the ten Sephiroth. Kether is the Ancient of Days and each one of you is, in essence, a blessed Ancient of Days. Kether is the Father in us, a breath of the Absolute profoundly unknown to Itself. Chokmah is the Son, the Atomic Christ in us. Binah is the Mother in us, the Holy Spirit in us. Kether, Chokmah and Binah are our Christ child. The much beloved Father, the much adored Son, and the very wise Holy Spirit live within the depths of our superlative consciousness, awaiting the supreme instant of our realisation. The Holy Spirit is our Divine Mother. The mother dresses in a blue mantle and a white tunic of exquisite splendors.

Christmas Messages, 1952-66

> *Kether is the Ancient of Days and each one of you is, in essence, a blessed Ancient of Days.*
>
> Christmas Messages, 1952-66

Each one of us really has, in the depths of his consciousness, a Venerable Ancient. This is the First Logos, to which the kabalists give the name Kether. The Ancient of Days is androgynous, that is, man and woman at the same time. The first and final synthesis of our Being. The Ancient of Days is the most divine first emanation of Absolute Abstract Space.

Tarot and Kabalah, 1978

All of creation emanates from the AIN SOPH, but creation, in essence and in potency is not equal to the AIN SOPH. The AIN SOPH irradiates an intelligence, a power by means of its

divine Uncreated Light. An intelligence, a power, that if originally participates in the perfection and infinitude of its own creed, has a finite aspect because it is being derived from itself. Unto this first spiritual emanation of the AIN SOPH the Kabbalah gives the name of the Ineffable Ancient of Days who is the Being of our Being, the Father/Mother within us.

Christic Aztec Magic, *1973*

Part Two – The Crown of Life

IV Three distinct personages and one true God

Kether, Chochmah and Binah together are the Sephirothic Crown, the Crown of Life: the Father, the Son and the Holy Spirit. Three personages, he says, and one God, which is the Father; and he who incarnates the Crown is given light by the Ancient of Days.

The holy Four, the Tetragrammaton, is symbolized by the four fangs of the Aztec virgin, the IOD HE VAU HE, the divine I Am. In Kabbalah, Kether is the Father, Chokmah is the Son and Binah is the Holy Spirit; this is the Sephirothic Crown, the Crown of Life. This triad plus the unit is the holy Four, the holy and mysterious Tetragrammaton, the IOD HE VAU HE.

The Greater Mysteries, *1956*

Kether, Chochmah and Binah are the Trimurti and Perfection, are the Divine Triangle, the Beloved Father, the most adored Son, and the very wise Holy Spirit.

Tarot and Kabalah, 1978

Kether, Chochmah and Binah are the Trimurti and Perfection, are the Divine Triangle, the Beloved Father, the most adored Son, and the very wise Holy Spirit.

Tarot and Kabalah, 1978

Kether-Father, Chochmah-Son and Binah-Holy Spirit are three distinct personages and one true God this is what theology teaches. Although those three personages are triune, essentially they are only one, individual, which is the Father. Within the Father is the Son and the Holy Spirit, just as within the True Man is the Body, the Soul and the Holy Spirit. Likewise within the Ancient of Days there is also the Son, and the Holy Spirit which form an integral, unitotal, Single One. In ancient Egypt this Single Unitotal was called Osiris. (See chapter 7).

Tarot and Kabalah, 1978

When man incarnates his Sephirothic Crown within himself the Ancient of Days gives him light and reigns forever and ever. However, brothers of my soul, I tell you in truth that no one comes to the Father except through the Son. The Son is the Atomic Christ within us, Chokmah, the divine Christic wisdom, the Gnosis that shines in the depth of our heart.

Christmas Messages, *1952-66*

v True Dragons of Wisdom

The three of the Crown emanate together from the Ain Soph, and he gives them a second name: the Lions of Fire, the Dragon of Wisdom.

These 'Lions of Fire' are Kether, Chokmah, and Binah, true Dragons of Wisdom.

Pistis Sophia Unveiled, 1983

From Ain Soph the Super-divine Atom emanates Kether, Chochmah and Binah, the Crown of Life, the resplendent Dragon of Wisdom.

Tarot and Kabalah, 1978

From Ain Soph the Super-divine Atom emanates Kether, Chochmah and Binah, the Crown of Life, the resplendent Dragon of Wisdom.

Tarot and Kabalah, 1978

Part Three – The Region of the Ancient of Days

VI The world of Kether

The Pistis Sophia gives Kether as the Tenth Aeon, the region of the Ancient of Days. Its chief is the angel Metraton, and he gives the way in: begging Metraton in profound meditation. From that world the Great Law is seen at work in all that is created, and in the world of the First Logos no I exists.

The Ninth Aeon is Chokmah, the region of the Logos, the Cosmic Christ. The Tenth Aeon is Kether, the Region of the Ancient of Days.

Pistis Sophia Unveiled, 1983

A PRACTICE

The Ancient of Days dwells in the world of Kether. The chief of that world is the angel Metraton. This angel was the prophet Enoch. With the help of this angel, while in a very profound meditation, we can enter into the world of Kether. The disciple who wants to penetrate into Kether will beg the angel Metraton during his states of profound meditation and he will be assisted.

Christic Aztec Magic, 1973

From the world of the Ancient of Days, we see the human multitudes as leaves hurled by the wind.

Christic Aztec Magic, 1973

In the world of Kether we comprehend that the Great Law rules all that is created. From the world of the Ancient of Days, we see the human multitudes as leaves hurled by the wind. The great wind is the terrible law of the Ancient of Days. Vox Populi Vox Dei. A social revolt contemplated from the world of the Ancient of Days is a law in action. Each person, the entire multitude, looks like leaves detached from the trees hurled by the terrible wind of the Ancient of Days.

Christic Aztec Magic, 1973

Actually, each of us has in the depth of his conscience, a Venerable Old Man; he is the First Logos. The Kabbalists call him Kether. The good Old Man entered the Soul of Juan, and the latter felt he was transformed. He saw himself surrounded by an immense aura with which he engulfed the entire Planetary Globe. The Theurgist walked; he was full with a happiness Impossible to describe with words. When Juan returned to his Physical Body, he comprehended that in the World of the First Logos neither INDIVIDUALITY PERSONALITY, nor any type of superior or inferior I exist.

Logos, Mantram, Theurgy, 1959

VII Like precious gems

When the Ancient of Days has realised the ten Sephiroth, he becomes Adam Kadmon, and the Sephiroth shine on his body like precious stones. The last passage follows his energy down through the ten Sephiroth to Malkuth, and shows what a lie does to it.

When the Ancient of Days has realised the ten Sephira within himself, he becomes Adam Kadmon, the Celestial Man. The one who realises the ten Sephira within him shines in the world of the light with ineffable Christic splendors. When the Ancient of Days realises the ten Sephira, then these Sephira shine like precious gems, like resplendent stones, in the body of the Ancient of Days.

Christmas Messages, 1952-66

This is how we become the Celestial Jerusalem.

Tarot and Kabalah, 1978

The 10 Sephiroth sparkle like precious stones upon the body of the Ancient of Days. This is how we become the Celestial Jerusalem. “And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald. The fifth, sardonyx; the sixth, sardius; the seventh, crysolite; the eighth, beryl; the ninth, a topaz; the tenth, a crysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.” (Apocalypse 21. 19-20).

Tarot and Kabalah, 1978

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What is most serious is that negative emotions turn a human being into a liar. The lie produces a wrong connection, because the energy of the Ancient of Days, which flows harmoniously and perfectly through the ten sephiroth of the Hebrew Kabbalah to Malkuth –the kingdom, the physical person, psycho-physical–, connects wrongly in a liar. This produces an intentional dislocation of his mind and, as a consequence, a lie arises, that is, a wrong connection.

The Fifth Gospel ·Secret Repercussions of the Rings of Alcyone

A PRACTICE, IN A FRAME — SOMETHING TO DO · BOOK, LECTURE, PARAGRAPH ALSO IN — PRINTED IN ANOTHER WORK TOO

How it was made. All fifty-two books in the library were searched for Kether by name; for the Ancient of Days wherever he stands with the Tree, the Crown, the Logoi or an Aeon; for the First Logos, and the Father where he is placed in the Tree; for its world, the Tenth Aeon and the region of the Ancient of Days; and for the Sephirothic Crown where the Father stands in it. That found 115 candidates in 18 books. Each was read by two readers working apart, who agreed on 107 of them; a third reader, who did not see what either had decided, settled the 8 they did not. 32 paragraphs were judged printable. Where his teaching runs on, neighbouring paragraphs were read as one, and six that said again, more thinly, what another passage here says in full were set aside. **25 passages are printed here.**

What was left out, and why. Most of the paragraphs not printed teach the Father or the Ancient of Days as the Being within us, the Father who is in secret, which is *The Being Is the Being*'s teaching; or name Kether in a list of the Sephiroth while the subject is elsewhere; or are chiefly the Ain Soph's, the Christ's or Daath's. The Ancient of Days alone, where he does not stand with the Tree, was sampled and left to the Being: it is the same Father, not the sphere. Where the same page stands in two books, the earlier one is printed: the *Zodiacal Course* rather than the *Esoteric Course of Kabbalah*, *Christic Aztec Magic* and the *Christmas Messages* rather than *Tarot and Kabalah*. He gives two ways in: to meet the Ancient of Days in Samadhi, and to beg the angel Metraton in profound meditation to enter the world of Kether.

He does not always agree with himself, and nothing here smooths it over. He names the sphere three ways. The *Zodiacal Course* calls Kether the balancing force and gives it the Magician of the first arcanum; *Tarot and Kabalah* calls it Wisdom, and elsewhere infinite mercy and complete wisdom; the *Pistis Sophia* calls it the First Mystery. In one place the Crown is Kether alone, number 1, because the Ancient of Days is King; in others it is Kether, Chochmah and Binah together. Each stands in its own words, with its year.

What was done to his words. Nothing was paraphrased. The only changes are to the scanning and the setting: **4 places the scanner damaged**, given in their plain reading (*then*, *individual*, *emotions* and *produces*, closed up where the scanner split them); and, where his words on this sphere run past a paragraph, the range moved to take them in. His spelling *Chochmah* beside *Chokmah* is left as printed, and so is *INDIVIDUALITY PERSONALITY* without its comma. Each change is recorded with its place in the book in the project notes. 10 passages run over more than one paragraph, where his sentence or his account crosses the break.

12 passages also stand in a finished work, and each one is marked where it stands. An overlap is allowed wherever it is needed to get the teaching across, but it should always be visible to the reader.