

THE OCCULT REVIEW FEBRUARY 1926

"ONE ANOTHER" Letter from Frater Achad To the Editor of the *Occult Review*.

DEAR SIR,--The issue of the OCCULT REVIEW which contains a [review of my book](#) *The Anatomy of the Body of God*, has just come to my attention. I wish to thank you and Mr. Meredith Starr for the first paragraph of the review: the remainder is so evidently distorted and unfair that I can only attribute it to "Another" who practically admits his shame by hiding behind Mr. Starr. Since the remainder of the article is, to say the least of it, misleading, I trust that you will allow me this opportunity of in some measure correcting the wrong impression which may have been given to your readers.

In paragraph two "Another" undertakes to explain the true Qabalah and Qabalistic Tree in a dozen lines. In this short space he succeeds in telling us that by his system of endeavor to *transcend* thought, one finds oneself thinking one has done so because one perceived the abyss below by a kind of spurious reasoning. He teaches us the "moral" lesson that we should first hold to "actual good," then try to step towards "actual evils" and thus discover that we are in a state of change which is an "actual zero." In both these instances he has taken a step *away from* the Reality he set out to contact by *transcending thought*.

He then remarks that this is intellectual and not material: it is a process, not a thing. I can only reply that it appears to be a very regrettable sort of intellectual process.

One aspect of the Qabalah, as I understand it, is that we may be enabled to classify all our ideas of the universe in terms of thirty-two, and then gradually, by our Qabalistic process of abstraction, reduce these still further until Unity (or Zero) is reached. There is little justification for making quite such a simple postulation of the universe as Plus, Minus and Zero, and hoping (or pretending) that we can just step from Plus to Minus and attain to the ultimate mystery of Zero. And even if this were possible, what have we learned about the Formative Principle of the Universe which the earliest extant treatise on the Qabalah—The Sepher Yetzirah, or "Book of Formation" endeavored to explain?

To say that my book has little connection with the true Qabalah, being only a materialistic interpretation of a purely formal element, is far from true. It would have been slightly nearer the truth to say it was a purely formal interpretation of the material element—or of the ultimate substratum of pure passive potentiality, from which the four elements arose. This “void” which is hardly real is that into which “Another” has stepped, and because of its “lack of form” he imagines that thought has been transcended. Not alone the whole elemental world, but also the mineral, vegetable, animal, human and celestial kingdoms, lie between this ultimate substratum of the void, and the Reality “Another” hopes to find at the top of his little mental ladder. The whole macrocosm lies between, and only by obtaining some sort of definite idea of the process whereby the Plenum fills the Void, can we hope to *transcend* thought rather than merely sink below reason.

The Sepher Yetzirah discloses some sort of philosophical conception of the Formative Process (or Yetziratic plane). My book carries this forward logically to a point not attained in the old treatise. It shows, as in the Sepher Yetzirah, that the conception of the Tree of Life is not a simple ladder whereby we may climb in one direction, but that there should be progress in all directions from a centre to the circumference, and a proper reaction of the circumference upon the Centre. It clearly points out that although the Formal is so fully dealt with—since the treatise is devoted to the Formative Plane—the transcendence of Spirit must not for a moment be lost sight of. For the first time the dead and static symbol of the Tree has been shown to be dynamic and living even in its material and formal aspects, and this without any loss of the ideal conception, but rather an enlargement and multiplication of it.

To point out that a consistent geometrical world-view has been one of the puzzles since before the time of Plato, is not reverting to the past, since a reasonable solution is now given for the first time. When “Another” has brought even some semblance of Order out of his chaos, it will be time enough to consider whether Order mummifies the spirit, or whether—although an “ideal limitation”—it is not the only “ladder” to true freedom.

Yours very sincerely,
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REVIEWS

THE ANATOMY OF THE BODY OF GOD. Being the Supreme Revelation of Cosmic Consciousness, explained and depicted in Graphic Form, by Frater Achad. With designs showing the Formation, Multiplication and Projection of the Stone of the Wise, by Will Ransom. Chicago: Collegium ad Spiritum Sanctum, P.O. Box 141. London: J. G. Bayley, 37A Tressilian Road, S.E. Price Fifteen Dollars.

FRATER ACHAD, has discovered that the Plan of the Quabalistic Tree is based on the Vesica Piscis, or, to be precise, on the proportions resulting from the intersection of two Vesicae, and that, through using this discovery geometrically, the Plan of the Tree and Paths may be expanded towards the Infinitely Great or contracted towards the Infinitely Small. He also shows that the Plan may be viewed as a three-dimensional figure, likewise capable of indefinite increase or decrease.

Now all this is very interesting, but it has little connection with the true Quabalah, being only a materialistic interpretation of the purely formal element. The true Quabalistic Tree is a projection of thoughts and not of things. It was conceived as a ladder for thoughts to climb up and down and to ultimately transcend what we call thought. It has three main points, like a ladder—the two supports and the step in between. The supports form the Tree of the Knowledge of Good and Evil, and may be denoted by the signs + and -; the step is 0. We start with what I call positive thought. The ladder is positive, plus is actual (good), minus is actual (evil), and zero is actual (change). When we enter what I call negative thought, plus and minus are balanced out and the step in between becomes zero, or equilibrium. Thought then stands on nothing thinkable (the Abyss).

Now all this is intellectual and not material; it is a process, not a thing. Frater Achad, however, who lives in the most materialistic city in the most materialistic country, sees the universe as a solid conglomerate of Sephiroth. This is interesting, but there it ends. Frater Achad seems to feel this, so, to give

his system life, he gives the body of God a strong injection of Egyptian form by means of his pet hose-pipe—Liber Legis.

For these reasons I find it difficult to take his book seriously. The chief ingredient of cosmic consciousness is superabundant life; here we get a superabundance of form. To return to the forms of the past is ridiculous and largely a confession of failure to understand the present. The spirit is always new. Every age has its own forms. The man in advance of his age will create the forms of the future; he will not accept the forms of the past. We can learn much from the past, but not all Spiritual progress is like a tree, not all roots; it must grow to live. To return to Egypt is to mummify the spirit. And this is what Frater Achad has done. But I do not mean to imply that he has done this consciously; there are many indications that he is a sincere Aspirant who has the welfare of humanity at heart. I think that he has absorbed undesirable elements from the A. . . and has unconsciously reacted to the atmosphere of Chicago. However, now that he has severed his connection with Therion and the A. . ., we may look forward to future publications by Frater Achad written in the true Light of Knowledge.

MEREDITH STARR AND ANOTHER.