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#### THE CHERUB OF EZEKIEL.

The ancient Jewish initiates accused Ezekiel of exposing to the profane the profundities of the secret doctrine. (See the Zohar.) How different are their conclusions from those of Thomas Inman, who considers Ezekiel's vision to be irrefutable proof of lunacy! The cherubim constitute the mystical symbol of the fullness of wisdom and these creatures are the spiritual guardians of the four rivers of life flowing from the effulgency of the Creator. When the twelve tribes of Israel encamped in the wilderness, the banners of Reuben (the man), Judah (the lion), Ephraim (the bull), and Dan (the eagle) were placed at the four corners.

In *The Œdipus Judaicus*, Sir W. Drummond reproduces a figure from Kircher which reveals the encampment of Israel to have been symbolic of the order of the universe. According to Iranæus, there must be four Gospels of the New Testament just as there are four quarters of the world and four general winds. The church also should have four pillars like the cherubim, from the midst of which the Word goes forth. Iranæus also likened Jesus to the Maker of all things sitting upon the cherubim, thus definitely relating Jesus to the Qabbalistic Glory, or Shekinah. In mysticism, the cherubim described in Genesis signifies the thick, dark clouds filled with phantomlike creatures which enveloped the paradisiacal Garden and hid it from view. Those who seek the Edenic world are deluded by these creatures of the lower senses—the four animal natures to be first overcome by man before he can enter into the sphere of light. In *The Kabbalah* Adolph Franck writes: "All human faces may be traced, finally, to four primary types, to which they either draw near or from which they recede according to the rank held by the souls in their intellectual and moral order. Those types are the four figures which occupy the mysterious chariot of Ezekiel, that is to say the figures of man, of the lion, of the ox and of the eagle."