The Seventh Hall – the Angelic Warden Cassiel

Tonight we voyage to the uppermost or highest heaven, the Seventh Heaven, called Arabot or “the clouds” in Hebrew. It is likened to a vast plain or the surface of an endless sea or “endless crystal waters,” and is where the major experiences of Enoch occurred. It is the home of God on His Throne, along with the highest orders of angels—the Seraphim, Cherubim, and Thrones. We find here also the angels of love, fear, grace, and dread (3 Enoch). It is where all beings cry out “I am” when they are born, and, if they can remember, also when they die. In Cabala this heaven represents the supernal triad Kether-Hokmah-Binah, and is the place of that which is created good, beautiful, merciful, and just (the qualities of the three supernals including the Tipharet of Atziluth, in the Divine World). It is the place of origin for the Divine Dew—the Dew of Hermon—which produces ecstasy in spiritual aspirants (called “nectar” in Gurdjieff’s writings), and which will revive the dead on the Day of Resurrection, when the great cycle of creation reaches its Jubilee phase of return.

This heaven is ruled by the Archangel Cassiel (which is the Latin name for the Hebrew Kafziel), the angel of solitude and tears, the “Father of Time” who shows both the unity of all things in the Eternal World and the futility of all pursuits in the Phenomenal World. This mighty angel is therefore the messenger of completion for what Gurdjieff called the Second Totality of Functioning, the Unity of Presence. He brings the certainty spoken of in scripture: “If God is for us, who can be against us? (Romans 8:31.)”He is also associated with harmony, balance, serenity, and with “keeping things in perspective.” He has been known to appear as the angel of temperance. Cassiel is also a ruling Prince of the Angelic Order of Powers, and one of the three Regents of Saturn. Chronos, or Saturn, is the “Ancient of Times” that allows the Absolute to experience linear consequences, the play of opposites such as joy and sorrow, a world where everything does not happen all at once, as it does in Eternity. Cassiel is known for not interfering or even interacting with humans or other creatures, and to be only an observer, not a shaper, of events. He only takes action with humans when ordered to do so by the Heavenly Host. This characteristic places him at the opposite end of the social spectrum from the Archangel Raphael, who most enjoys the company of humans.

This characteristic of “aloofness” is consistent with the “letting go” spiritual experience of this heaven, as it is the last veil to be removed from the sight of those on the Path of Return— representing the only death we ever really face, the final death of the Ego, the Man on the Cross. Perhaps this is why Cassiel is also known to attend the death of Kings, for is not the Ego the King of the organic machine? If we can surrender, according to Biblical legend, the Light that was called forth on the first Day of Creation and which is found in this Heaven allows creatures to see from one end of the World to the other, the result of this veil falling away. Rabbi and Cabalist Z’ev ben Shimon Halevi says that “Such a Divine luminosity is said to be perceived only by those pure spirits who have made contact with the highest level of Creation after death or during a profound moment of illumination during life. This is the state and condition of the seventh Heaven that all mystics seek.”

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“A mountain castle opened its gates for the eagles of Divine Guidance—a meeting place, a refuge of angels who, by their loving kindness, return to Earth dimension in times of strife and confusion. The mountain is called… Great Patience.”

 ---Tibetan Proverb---