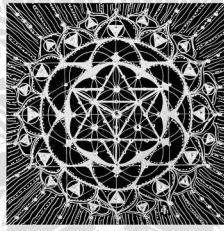


JOMA



SIPE

MERKABAH

The Throne-Chariot of God

Merkabah (מרכבה) is a Hebrew word that means the Throne-Chariot of God in the prophetic vision mentioned in Ezekiel chapter 1, 8 and 10, of the four-wheeled vehicle driven by four living creatures, each of which has four wings and the four faces of a man, lion, ox, and eagle. It is also mentioned on Isaiah 6 and Daniel 2.

"The word Merkabah means "chariot" or "heavenly throne" and the basis of the Mysteries is to be found in chapters i. and x. of the Book of Ezekiel, in one of which the prophet saw JHVH riding in the Throne-Chariot when leaving the doomed temple at Jerusalem. Ezekiel's picture became a sacred mystery, known by the term Merkabah, as early as the time of Ben Sira, and reference is made to it in Ecclesiasticus xlix." (1)

Ezekiel's vision and description of God's Chariot, or the Merkabah, was used by many mystics to recreate similar experiences to ascend into God's realm and achieve Divinity. A major text in this tradition is the Maaseh Merkavah (Works of the Chariot). For me, the main symbolism of the Merkabah is:

THE JOURNEY THROUGH THE CHARIOT OF LIFE TO THE THRONE OF GOD

My drawn figure, represent "The Throne-Chariot of God", as a double triangular pyramid, inserted in one another, inscribed on The Flower of Life.

On the following image we can see how the Geometrical Sign of the two inserted pyramids is obtained. (2) This figure is called The Stellated Tetrahedron obtained as a compound of two regular tetrahedra. It can be seen as a 3D extension of the hexagram.



These 2 tetrahedrons inserted into one another makes the symbolical movement of the Wheels, and subsequently of the Chariot Movement along the skies, making this symbol the transport used by the Soul to achieve Divinity, represented by the Throne of God. It is a symbol of the Soul's within journey to find or connect to the Primordial Source or Divinity, that lies also symbolically as a Throne, a Higher aspect of the Human Physical existence.



If we imagine these 2 tetrahedrons rotating, these will form a kind of Wheel. This Wheel combined in many, thousands of Wheels, rotating, make the Body or Vehicle, the Chariot, that leads to God. This is the Symbolism of the Merkabah, as if we could design the 3D dimension formed by the tetrahedrons, in 2D dimension, transformed then on the Hexagram, or Solomon Seal / Star of David. It is the transformation of the 2D into 3D dimension, the Microcosm/Particle/Man transformed into the Macrocosm/Star/God. The Merkabah is the Chariot/Vehicle that makes that transformation possible.

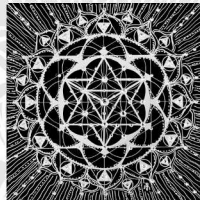
(1) Dudley Wright, "The Mysteries of Markabah," Open Court, July 1923, pp. 403.

(2) Matthäus Merian (1593-1650) illustration of the "chariot vision" of the Biblical book of Ezekiel, chapter 1, made, for his "Iconum Biblicarum".

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MERKABAH

The Throne-Chariot of God

On H. P. Blavatsky we find

"So not only in the Sohar, but also in other kabalistic works accepted by Talmudists, such as Midrash Berasheth, or the universal Genesis, which, with the Merkaba (the chariot of Ezekiel), composes the Kabala, may be found the doctrine of a whole series of worlds evolving out of the chaos, and being destroyed in succession." (3)



Also, Blavatsky speaks about the connection between the Merkabah symbolism and the two triangles of the pyramid that forms the drawn figure,

"(...) The Chaldean Doctrine. The Upper Triangle: Contains the Ineffable Name. It is EnSoph, the Boundless, the Infinite, whose name is known to no one but the initiated, and could not be pronounced aloud under the penalty of death. "Whosoever acquaints himself with ה"ה the Mercaba and the lahgash (secret speech or incantation), will learn the secret of secrets." * Lahgash is nearly identical in meaning with Vách, the hidden power of the Mantras." (4)*

H. P. Blavatsky refers to this symbol and word as

"Mercavah or Mercabah (Heh.). A chariot: the Kabalists say that the Supreme after he had established the Ten Sephiroth used them as a chariot or throne of glory on which to descend upon the souls of men." (5)

On Solomon Ibn Gabirol Philosophy, the 11th-century poet and Jewish philosopher, the Merkabah placed a great importance on many of his poems:

"(...) The sides of their messengers are the embers / Of men and they call them their images. / The gallops of the cherubim / Possessed of wings on their four sides. / The Chayot are fixed on their Throne / On each wheel of the Merkabah. / All gather to serve him in unison."

The Merkabah is also mentioned on the Book of Enoch III:

"R. Ishmael ascends to heaven to behold the vision of the Merkaba and is given in charge to Metatron. Rabbi Ishmael said: When I ascended on high to behold the vision of the Merkaba and had entered the six Halls, one within the other: as soon as I reached the door of the seventh Hall I stood still in prayer before the Holy One, blessed be He, and, lifting up my eyes on high (...) Forthwith the Holy One, blessed be He, sent to me Metatron, his Servant the angel, the Prince of the Presence, and he, spreading his wings, with great joy came to meet me so as to save me from their hand. And he took me by his hand in their sight, saying to me: "Enter in peace before the high and exalted King and behold the picture of the Merkaba." (6)

(3) H. P. Blavatsky, "Isis Unveiled", Volume II, 1877, page 424.

(4) H. P. Blavatsky, "Isis Unveiled", Volume II, 1877, page 266.

(5) H. P. Blavatsky, "The Theosophical Glossary", 1892, page 198.

(6) THE BOOK OF ENOCH III, I, 1-8, by R. ISHMAEL BEN ELISHA THE HIGH PRIEST, edited and Translated by HUGO ODEBERG

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