

Q A B A L A H

The Philosophers of Nature

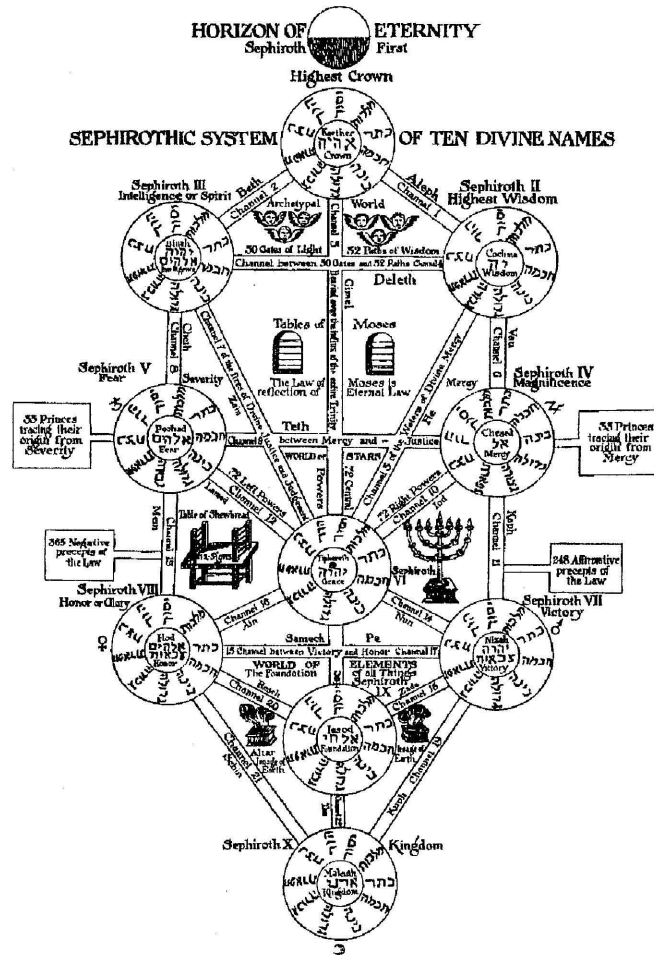


Volume 1

JEAN DUBUIS

QABALA

VOLUME 1 OF 3
LESSONS 1 - 24



WRITTEN BY
JEAN DUBUIS

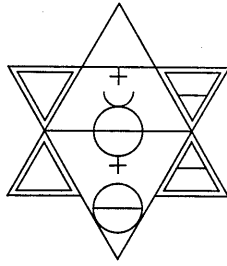
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TRANSLATED FROM THE FRENCH BY
BRIGITTE DONVEZ

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Triad Publishing

THE PHILOSOPHERS OF NATURE



QABALA

Lesson 1

Dear Friend,

In this first lesson, we will present the basic principles and the practical organization that we will use throughout the class.

The method and the spirit are the same as for the Alchemy class. In the Alchemy class, we do not give a magic formula which will bring you to the making of the Stone. Our intention is to lead you toward understanding and therefore we provide you with the knowledge you need to become an alchemist. However, if in your heart you do not really wish to become an alchemist, no recipe or method can lead you to the Stone.

In a similar way, we hear rumors of formulas. Unless you are a Qabalist, they are of no use to you. That is why we intend to provide you with the elements you need to become a Qabalist.

To complete this introduction, we wish to emphasize a significant point. All the information revealed in the Qabala Lessons is the fruit of thirty years of work and, as is the case with the Alchemy class, there is no swearing of any oath of secrecy or obedience to anybody about anything.

A. DEFINITION

What is the Qabala? What are the aim and results of its study?

The Qabala is a comprehensive approach and an integral study of all that which exists on the physical and metaphysical planes: the creation process, the ties between the created and the Source of Creation, the mechanisms of Nature, the various worlds and the various spacetimes.

To begin with, we must insist upon a significant point; the gateway to these various worlds is not in Tibet, in India, or anywhere else. The gateway to these Kingdoms lies in each one of us. There is only one Master for each one and that is the Master you meet in the depth

of your heart. The guides you meet along the way are only temporary, and when the time comes, we shall learn in detail how to best identify them.

PRESENTATION OF THE CLASS

The class is comprised of several parts. First, a study of the different parts of the Qabala, particularly that which is called the four Qabalas, in order to provide you with a certain "*Qabalistic background.*" Next, we will study a broad Qabalistic conception of the world, as we present the different perspectives of the different schools. We are not taking side with any one school, whether that of Eliphas Levi, the Golden Dawn, or others still. We are following Plato's principle who said: "*that which is accurate is that which suits each one, in the same way, that which is true is that which is in accord with each one.*"

Everyone on earth has to find his personal truth which corresponds to his own stage of evolution and reflects the Creation in him, colored by his own Aura.

Our aim is to provide each of you with the means to advance toward an inner and outer knowledge of things. The moment these become coherent and satisfying, you have reached a point of truth.

We shall present the difference between the two major Qabalistic studies. One qualifies as arithmetic, the other as phonetics. In fact, we shall see that the Number and the Word complete each other, both are necessary.

We also teach a practical part which is necessary to illustrate and materialize the abstract teachings. The practical part enables the student to approach mastery of the material world. Without this mastery, how can one even dare to approach, much less to master, the higher spiritual worlds?

Several Qabalistic Rituals are described. Hopefully they can become models, or prototypes. Gradually, as you understand them, you'll become capable of creating your own rituals which should exactly correspond to your Inner Being.

The next lesson will be essentially practical, we will speak of the material and metaphysical organization of our work and we have to take several material constraints into account.

ESSENTIAL ELEMENTS FOR THE PURSUIT OF OUR WORK

The following point is an essential factor in the pursuit of our work:

"If you work seriously, with the means at your disposal, you'll be granted that which you need and don't have, and even more."

Know that Qabala work, like Alchemy work, concerns the spiritual world and clears away any karma which may be a serious obstacle in your path.

It is desirable to have an Oratory or Private Chapel. It could be a room, a small office or closet (or, in the beginning, a simple cardboard or wooden box).

If you can put a room aside for your Oratory, install a wooden altar.(Figure #1, p. 6) You can choose the measurements, but the altar should have the shape of a double cube. As an example, you can use the following measurements: height 700 mm (28 inches), width 350 mm (14 inches), and depth 350 mm (14 inches). One side will have a door, in principle the side facing you. All the small objects should be stored in the altar.

If you have to temporarily use a box, find one about 300 to 400 mm long (12 to 16 inches), 200 to 300 mm wide (8 to 12 inches), and 100 mm high(4 inches). The measurements are not critical in this case. You can place a mirror on the inside of the boxes' cover so you can see your head and shoulders when you open the box. You can glue on the bottom in the middle of the mirror a small piece of gold which comes from an old piece of jewelry or gold leaf from a bookbinding supplies kit.

Also place in the box two notebooks to write in, a few sheets of sketching paper, a few colored felt pens, a compass, a ruler, a pencil, an eraser, and a transfer sheet of Hebrew capital letters. Later, you'll add a few sheets of brilliant colored paper or of acrylic paints, and also a deck of Tarot de Marseille cards (preferably from the Grimaud Edition for they followed the tradition more accurately than others.) Include also two pieces of wood which can be placed upright, one white and one black. Finally, a small electric or night light if the setting permits, and possibly incense and an incense-burner to complete the supplies.

Right from the beginning, it is important that you should have a symbolic dagger. For practical reasons, a large sword is not suitable: a simple letter-opener with a long blade is enough. (200 mm - 8 inches is satisfactory).

The other notebook is for recording your experiments. Carefully write the date, the time, and all details. The sketching paper is for drawing the Tree of Life and the symbols. Each one of you should draw your own symbols. In the same way, ritual material constructed with your own hands has infinitely more value than material you bought ready-made. A sword cut from a piece of tin has greater value than a blade of Toledo steel. In making the materials, you must mentally charge them before you can actually consecrate them.

Protect your oratory or altar. As soon as the work is done, put the box in order, close it, and lock it with a key. Because of the psychic charges the operator is the only one who is to open the box and work with these materials.

Place the altar, or the box, to the East. On the right hand corner of the box, place the white column, to the left, place the black column, and the small electric light or the lit candle in the center.

The candle, like the lamp, symbolizes eternal light, and must therefore be lit before you start working and extinguished when you have completed the work.

If the incense disturbs the neighbors, you can do without it. Its role is to help the psychic purification of the atmosphere, and one can remedy its absence in a different way, which we will describe later. You should start the preparation right away, for in the next lesson you need to use most of the materials we just mentioned. *However, if you cannot install these things according to the above directions, don't give up hope.* Be of good will, and that will suffice for the beginning. At least, try to obtain the dagger.

One last instruction, the Tarot deck is not to be used for divination. It shouldn't be used for that kind of work. Its use will be made clear when we study the ascent of consciousness.

WHAT PATH ARE WE GOING TO WALK TOGETHER ?

Our program of study will be essentially the following:

1. **The Hebrew alphabet**
2. **The various types of Qabala**
3. **The Existence called Negative Existence**
4. **The Sephiroth and the Four Worlds**
5. **The descent of the energies**
6. **The ascent of Consciousness**

We will also study the practical aspect of the Qabala, through:

1. **The study and application of various rituals**
2. **The study of the manipulation of the energy of Mezla**
3. **The study of the gateways and paths of the various worlds.**

In the course of this month, immerse yourself within the forms/shapes of the Hebrew letters. The next lesson will be devoted to an important ritual and to one Hebrew letter.

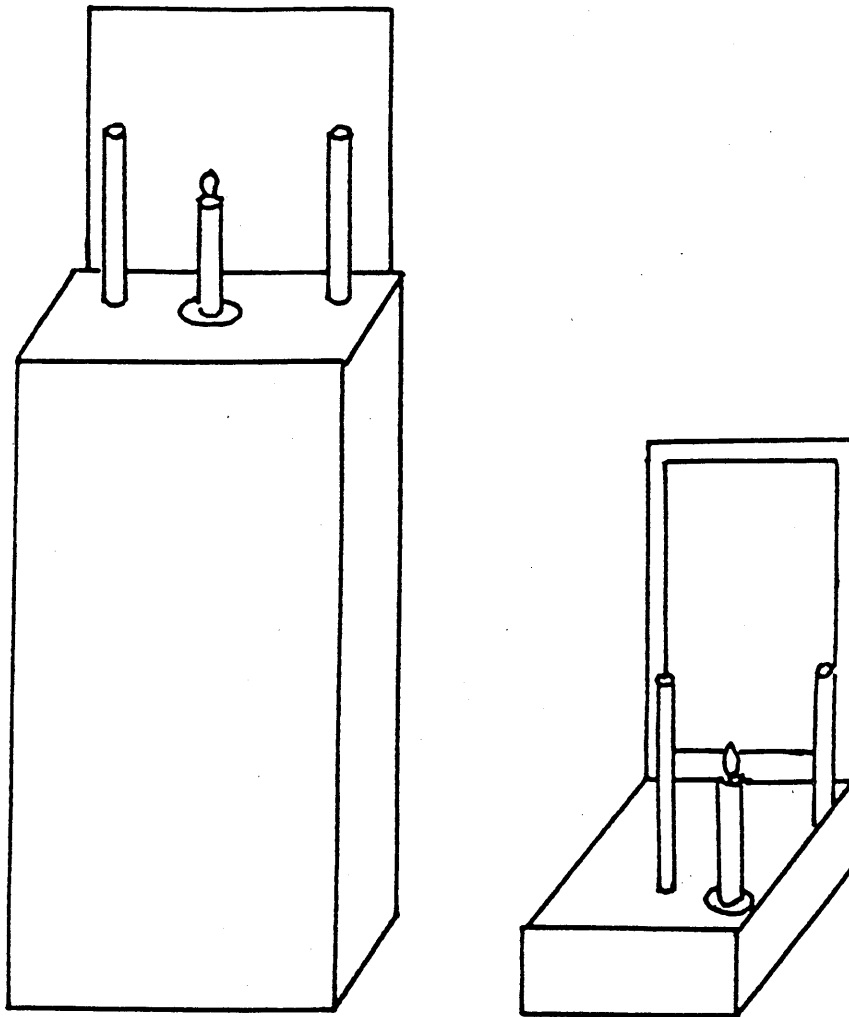
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ENCLOSED FIGURES:

- Figure #1 - Examples of the Altar
- Figure #2 - The Hebrew Alphabet
- Figure #3 - The Hebrew Alphabet and Its Equivalents

FIGURE #1



HEBREW ALPHABET
(PUNCTUATION SHOULD BE IGNORED)

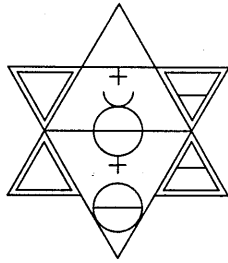
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FIGURE #3

THE HEBREW ALPHABET AND SOME OF ITS EQUIVALENTS

			Approximate Transliteration
Aleph	א	1	A
Bet	ב	2	B
Gimel	ג	3	G hard
Dalet	ד	4	D
He	ה	5	H
Vav Vau	ו	6	V U
Zayin	ז	7	Z
Chet	ח	8	Ch
Tet	ט	9	T
Yod	י	10	Y J
Kaph	כ ך	20 500	K
Lamed	ל	30	L
Mem	מ ם	40 600	M
Nun	נ ן	50 700	N
Samech	ס	60	S
Ayin	ע	70	O Ng
Pe	פ ף	80 800	P Ph
Tzadde	צ ץ	90 900	Tz
Qof	ק	100	Q
Resh	ר	200	R
Shin	ש	300	S Sh
Tau Tav	ת	400	T Th

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QABALA

Lesson 2

Dear Friend,

Consider the Qabala as you would a puzzle. Carefully examine the pieces as they are presented, fix them in your mind so you know where to find them and you can put them down on their proper spot whenever it appears.

We are convinced that theory should precede practice, however there is always an exception to prove the rule. Let us consider *the ritual which should precede all Qabalistic work*. Read the following text, saturate yourself with it, and read it again. When you have thoroughly assimilated the ritual, when you know it without mistake and understand the notes accompanying it, install your oratory and proceed:

THE RITUAL OF THE LESSER PENTAGRAM.

First Phase: *the Qabalistic Cross.*

- Face the East and hold the dagger in your right hand.
- With the tip of the dagger:

- . touch the middle of your forehead and say:

- ATOH (pronounce ah-toe)

- . touch your chest at heart level and say:

- MALKUTH (the kingdom) (pronounce mahl-koot)

- . now, touch your right shoulder and say:

- VE GEBURAH (the power) (pronounce vay-geh-boo-rah)

- . now, touch your left shoulder and say:

- VE GEDULAH (the glory) (pronounce vay-geh-doo-lah)

- *Place the dagger between your two clasped hands, in the direction of your fingers, tip of the dagger upward, and say:*

- . LE OLAM (forever) (pronounce lay-olam)*
- . AMEN (pronounce ah-men)*

Second Phase: The Banishing Pentagram.

- *Again take the dagger in your right hand*
- *Face East; with the tip of the sword trace in the air the lines corresponding to the ritual as indicated on Figure #1, p. 7.*
- *Face East; place the point of the dagger in the center of the pentagram and pronounce the name YOD-HE-VAV-HE (pronounce VAV halfway between VAV and VOV).*
- *The dagger held in front of you, tip upward, turn to the South (that is to say, move a quarter turn to your **right** in relation to the East).*
- *Face South and trace the banishing pentagram.*
- *Face South; place the tip of the dagger in the center of the pentagram and say: A-DO-NAY sounding the A separately from the Y (A-DO-NA-Y).*
- *Then turn to your right toward the West.*
- *Face West and trace the banishing pentagram.*
- *Face West, place the tip of the dagger in the center of the pentagram and say: EH-EI-EH clearly articulating the different sounds.*
- *Then turn right, toward the North.*
- *Face North and trace the banishing pentagram.*
- *Facing North, place the tip of the dagger in the center of the pentagram and say: AGLA (this is a reduction of the formula: ATOH GIBOR LE-OLAM ADONAY, which means "**Thou art mighty in the centuries of the centuries, O Lord God**"). Note that in place of AGLA you can use the complete formula.*

- Continue towards the East. Extend your arms in the posture of a cross and say:

before me : RAPHAEL
behind me : GABRIEL
in my right hand : MICHAEL
in my left hand : AURIEL

Around me, the pentagram is ablaze,
On the pillars shines the six-rayed star.

Third Phase

- Complete the ritual by repeating the Qabalistic cross ritual of the beginning (1st phase from ATOH up to AMEN).

Until further notice, perform the banishing ritual only

The invocational ritual actually opens us to outside influences and we risk being invaded by the impure psychic phenomena that surround us. Let's just say that tracing the Opening Pentagram is the same but *in the opposite direction*.

The banishing ritual, on the other hand, expels all the negative elements surrounding us. It cleanses the psychic environment.

The ritual of the Lesser Pentagram is very powerful and enables us to progressively resonate with the Ultimate Being beyond Creation.

The names should not be pronounced but rather vibrated and each detailed syllable which makes up the name should last 2 to 3 seconds. Feel the whole body vibrate. The frequent repetition of the ritual should make you feel the energy which radiates around us. Later we will give some of the applications of this ritual.

MODE OF THOUGHT OF THE QABALA

In ancient times when the Qabala assumed its written form, the mode of thought and the mode of writing were not the same as today, and it is important to examine this point before we seriously study the Qabala.

Our present day thinking is essentially analytical, and the different disciplines are separated by relatively impenetrable walls. The former way of thinking used to be in terms of wholes, that is to say, there was little, if any, separation between the various aspects of Knowledge which was considered to be unitary in nature.

The ancient mode of thinking was indeed in harmony with its world, imbued with metaphysics, no doubt in contact with the invisible; however the rootedness in the metaphysical led to a neglect of the material. Modern analytical thought focuses on the physical, the material, and relegates metaphysics to a lesser status. The best way is not to go backwards and abandon the material but to combine the two systems which complement each other. This will lead to the simultaneous mastery of the physical and the metaphysical.

We should now study how these two modes of thinking affect the expression of thought and particularly, written thought.

The modern phonetic alphabet has been adapted to analytical thought, thus it is definitely not suitable for the ancient comprehensive thought which required a tool such as the hieroglyphic alphabet in order to express itself fully and correctly. In our analytical alphabets, the words are conventional symbols and the letters which compose them do not relate to the object designated thus, for example, "*mensa*" in Latin translates to table, in English.

The hieroglyphic system is entirely different. When we speak of hieroglyphs we immediately think of the alphabet of Ancient Egypt. The hieroglyphic characteristic of a writing system is not at all determined by the design of the letters. The hieroglyphic characteristic is determined by the way the words are constructed in relation to the alphabet. This point requires an explanation: each letter has a meaning of its own, a determined value, and *the meaning of the word is the sum of the meanings, principles, and values of the letters which compose it.*

Example: the Hebraic ending El is written with Aleph and Lamed. Aleph is the primordial principle, the first energy of the universe, androgynous in nature. Lamed is space, extension. When found at the end of a word the suffix El means that the word designates a thing or a being which participates in the extension of the primary energy in Creation. Thus the names Raphael or Mikael designate beings whose task is to expand a particular reflection of this energy. The nature of this reflection is indicated in one case by Rapha and in the other by Mika.

Another example: YOD HAY VAV HAY. Yod is the universal phallic principle, Hay is the being, Vav, temptation, the passive will. Therefore Hay Vav Hay is the universal feminine EVE. YOD + EVE becomes the androgynous man from before the separation of the sexes: in fact, the man made in the image of the Creator, the Adam Kadmon before the fall from Grace.

Before we go further, let us say that the study of the Hebrew alphabet is essential to the study of the Qabala. It is not necessary, however, to learn the modern Hebrew language, and it is not even desirable. The analytical character of modern Hebrew may, more or less, veil the hieroglyphic comprehension of ancient Hebrew.

Each letter of the alphabet has a symbolic value, and several meanings depending on the level intended, a numerical value, etc. We would actually need a book for each letter.

There are two methods of study:

1. *Study each letter one after the other as completely as possible.*
2. *Study the alphabet as a whole, and simultaneously deepen the understanding of each letter little by little.*

We opted for the second method.

Refer to the figure of the Hebraic letters (Lesson #1, p.7), and proceed in the following manner:

In the notebook you use for the lessons, draw a letter every two pages. As you progressively obtain cognitions about each letter, write them down on the page which corresponds to the letter.

Do not forget that the letters are going to shed light on one another and you'll progressively penetrate the meaning deeper and deeper. Therefore it is essential that you write down each new revelations you have about each letter.

Remember: *the meanings we give are only indications. The true meaning, for you, is the one you progressively discover on your own.*

The whole should be very coherent and will shed an extraordinary light on the nature and the functioning of the universe.

You have already studied in Lesson #1 the sequence of the letters of the Hebrew alphabet. Their pronunciation is on the left and the numerical value and conventional Latin equivalent, on the right. Remember that the sounds starting with G must be pronounced with a hard G, as in **Girl'**

Five letters have two forms and two numerical values: on the left, you can find the normal letter, and on the right, the form of the letter when it is placed at the end of a word.

Important:

The Hebrew words are written from right to left.

There are only consonants in the Hebrew alphabet. However, to simplify matters, the present day users invented a system to indicate the vowel of pronunciation. We will explain this system in the next lesson.

Finally, figure #2 is the chart of the equivalences with the phonetic Egyptian hieroglyphs. Figure #3 is the grouping of the letters by physical similarity which you can use as a mnemonic tool.

The next lesson concerns the dividing of the Hebrew letters into 3 categories, and will be the first general lesson on the Qabala.

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ENCLOSED FIGURES:

#1 - Ritual of the Lesser Pentagram

#2 - Equivalence Between the Phonetic Egyptian Hieroglyphs and the Hebrew Letters.

#3 - Memory System for the Hebrew Alphabet.

FIGURE #1

THE RITUAL OF THE LESSER PENTAGRAM

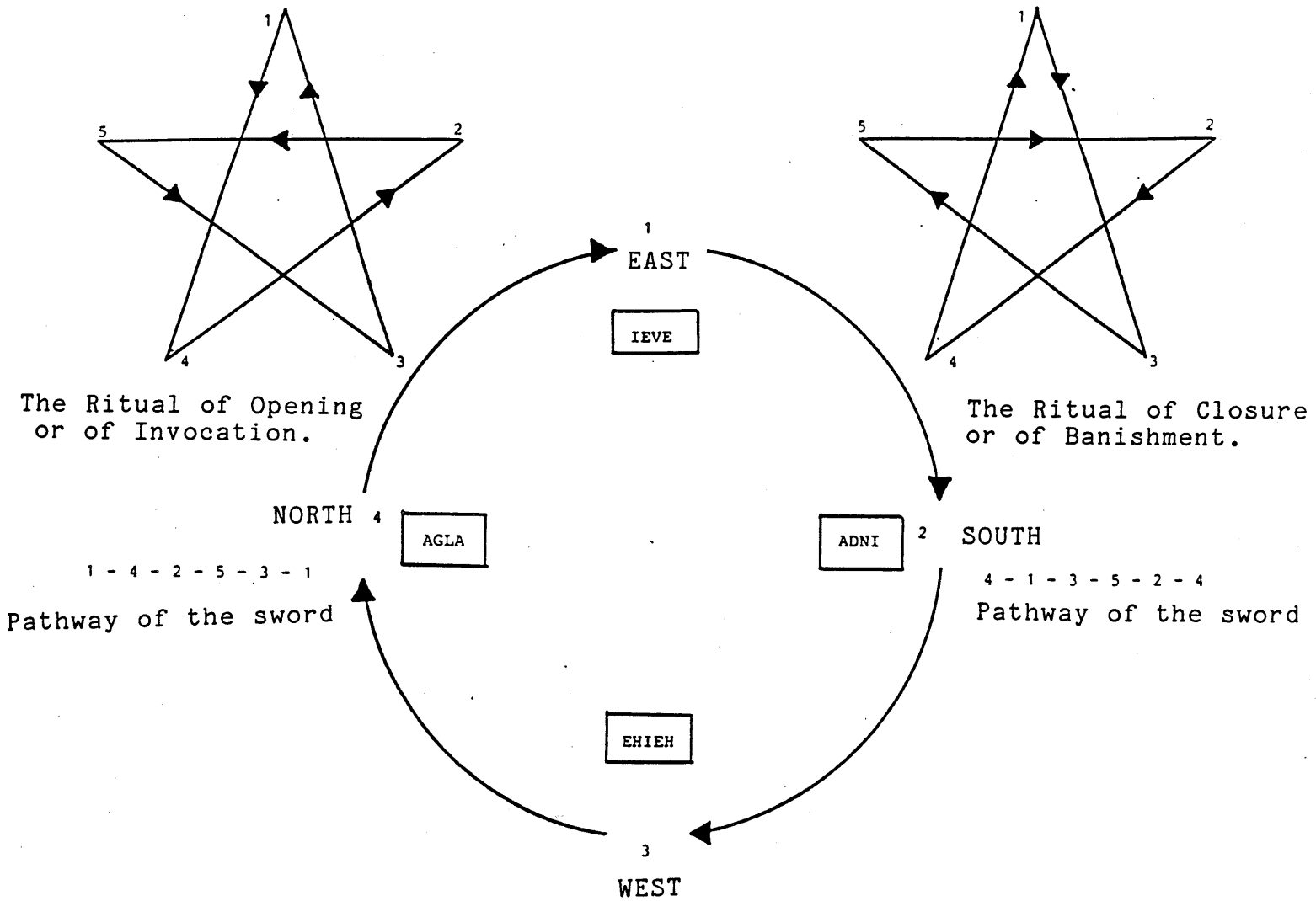


FIGURE #2

EQUIVALENCE BETWEEN THE EGYPTIAN PHONETIC HIEROGLYPHS AND THE HEBREW LETTERS

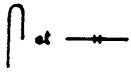
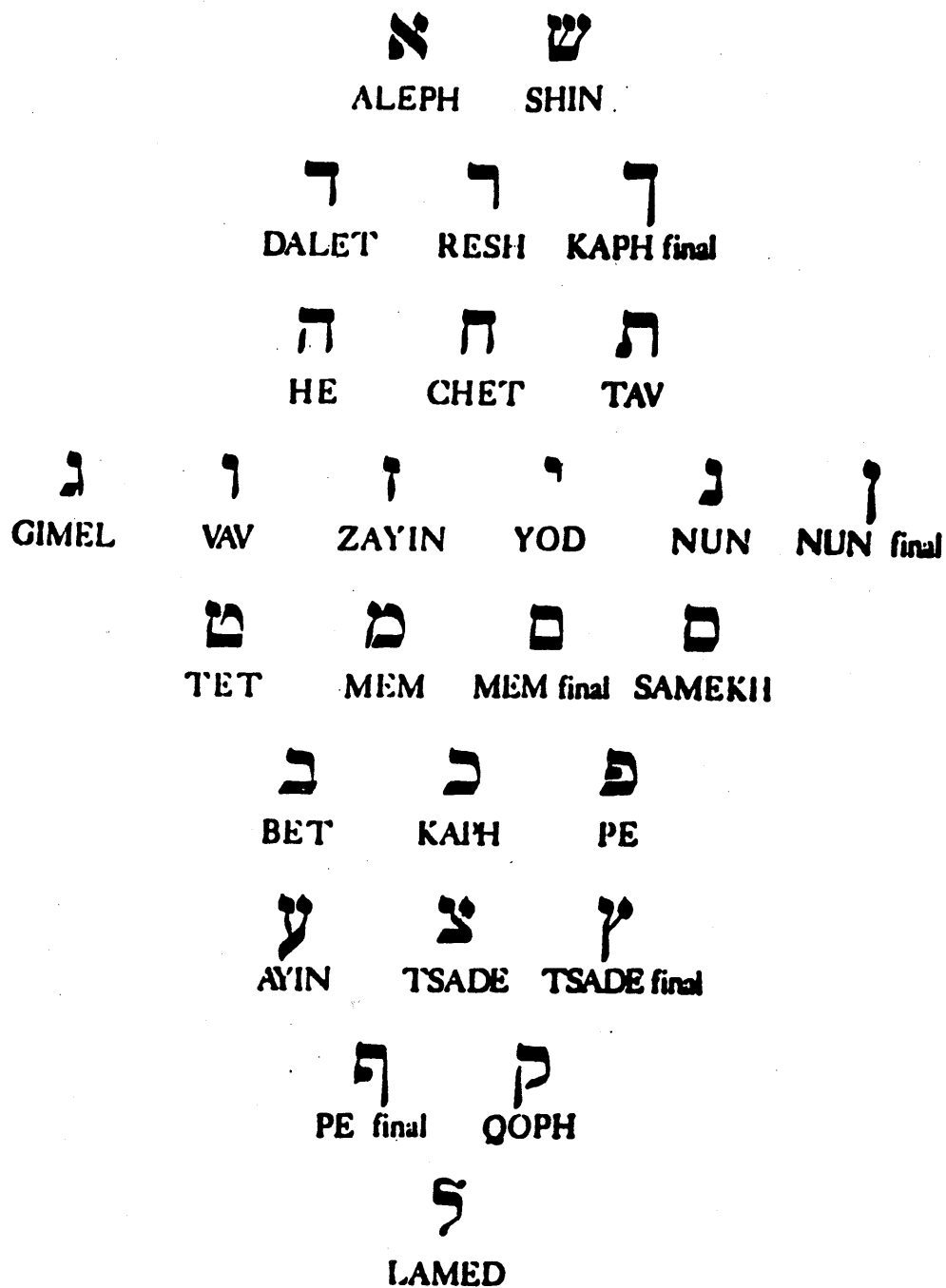
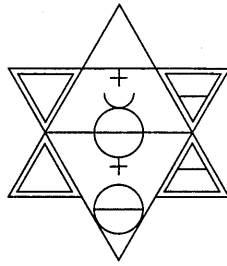
כ		ח		ע	
נ		ט		המ	
ג		י		ץצ	
ד		ךכ		ק	
ה		ס		ר	
ו		םמ		ש	
ז		ןנ		ת	
		ם			

FIGURE #3

MEMORY SYSTEM FOR THE HEBREW ALPHABET



THE PHILOSOPHERS OF NATURE



QABALA

Lesson 3

Dear Friend,

THE NATURE OF THE QABALA

All ancient occultists and mystics agree on the existence of a threefold Esoteric Science. They agree on the Unity of Ultimate Knowledge. The three Sciences of this trilogy are three essential paths which allow three different access points to the Knowledge which leads us out of the realm of time to integrate us into the Infinite. These three Sciences are Alchemy, natural Magic and Astrology. Actually, the roots of these Sciences are embedded in the Qabala and the study of Qabala eventually leads to natural Magic. However, no one can be an Alchemist without being somewhat of a Magus or an Astrologer as well. No one can be a Magus without being somewhat of an Alchemist or an Astrologer. No Astrologer can go beyond the time cycle without being an Alchemist or a Magus.

We can say that they are different methods rather than different Sciences, because the broad fundamental principles are the same in the three disciplines.

The Qabala can be arithmetical or phonetic; numerical in the study and phonetic in the realization. Classical treatises barely mention this distinction and generally divide Qabala into four parts:

- practical Qabala
- literal Qabala
- the non-written Qabala
- the dogmatic Qabala

Practical Qabala is essentially phonetic, literal Qabala essentially arithmetical, non-written Qabala is phonetic and dogmatic Qabala is a blend of the two.

Without going into excessive detail, let's examine what stands behind the four aspects of the Qabala.

THE QABALISTIC CONCEPTION OF THE NATURE OF THE UNIVERSE

A Qabalist's conception of the world has to do with energy and emanation, that is to say that all elements in the Universe issue from a single source, which is the source of energy from which everything arises - light, matter, various energies and even time and space. The degradation and the condensation of this pure energy progressively provides the illusion of matter. From this point of view, our study will cover three issues: the Source of Energy, the area of transfer of this Energy and the behavior of this Energy which is Creation and the created.

THE HEBREW ALPHABET

Let's begin the explanation of the letters. The letters are classified into three categories:

- the mother letters (three)
- the double letters (seven)
- the simple letters (twelve)

If we attempt a first succinct approach, we could say that:

- the three mother letters represent at once the first principle of the universe and the androgynous principle: Aleph and the two principles which, in this case, result in the differentiation of the sexes: Shin, active, maleness, and Mem, passive, femaleness. Aleph is primordial air, the prima materia, Shin is the active fire, at once Love and energy, even desire, which collides with Mem's passivity, the water, the passive agent of nature.

-The seven double letters, Beth, Gimel, Daleth, Kaph, Pe, Resh, Tav represent the seven double laws which govern the universe. They also are the seven secondary causes of the universe. A traditional planet corresponds to each of these letters:

- | | |
|-----------------------|---------------------------------------|
| - the Moon to Beth } | |
| - Mars to Gimel } | |
| - the Sun to Daleth } | <i>The planetary attributions are</i> |
| - Venus to Kaph } | <i>similar to those of the Sepher</i> |
| - Mercury to Pe } | <i>Yetzirah. There are other</i> |
| - Saturn to Resh } | <i>attributions.</i> |
| - Jupiter to Tav } | |

- The twelve simple letters represent the twelve phases necessary to each stage of evolution and each is linked to a sign of the Zodiac:

- Aries to He
- Taurus to Vav

- Gemini to Zain
- Cancer to Cheth
- Leo to Teth
- Virgo to Yod
- Libra to Lamed
- Scorpio to Nun
- Sagittarius to Samech
- Capricorn to Ayin
- Aquarius to Tzaddi
- Pisces to Qoph.

This is only a beginning approach to the study of these letters and we shall deepen this question one step at a time.

Note that Qabala is written Qoph Beth Lamed, which can be symbolically explained by: Pisces, the hidden Knowledge for Qoph; under the effect of Beth, the duality, the revelation of inner Knowledge and outer Knowledge; and under the effect of Lamed, Knowledge is extended to the entire universe.

We recommend that you trace or draw each Hebrew letter in your notebook, following the alphabetical order. Add with each letter, its name, its corresponding Latin letter, its numerical value, the elements Air, Fire, Water for the three mother letters, the planets for the double letters, the zodiacal signs for the simple letters. This will help you to imprint these symbols upon your memory.

PRACTICAL EXERCISE OF MENTAL CONTROL

We stated that the Qabala would lead to strange inner trips. These trips require good mental control. The way in is not always easy, however it is imperative to achieve a correct return, always the same way we went in. Here is the first exercise of mental control:

Perform the first and second phase of the Ritual of the Lesser Pentagram (The Banishing Ritual). Concentrate on the fact that the mind is being purified. Perform the third phase. Then sit down comfortably in a quiet room. Let the mind quiet itself, breathe deeply and regularly. Then, mentally count 1-2-3-4— but stop counting as soon as the slightest thought comes up or if there is the least distraction. Be very honest with yourself and note your results in your notebook. Do not get discouraged: only perseverance will allow you to reach the ultimate goal.

To conclude the lesson and before we examine the Qabalistic conception of the world, let us examine the two principles which are at the root of Creation, and which are moreover linked to one another.

The three mother letters of the Hebrew alphabet actually represent the fundamental principle of Creation. The Qabalistic conception of the world is energetic and emanative. The Qabala teaches that the totality of Creation is the result of an energy emanating from a single source. This energy becomes dense in stages. Let us make a symbolic picture to explain this process.

Imagine a basin with a notch through which flows a stream of water. This stream of water falls onto a dike shaped like the ridge of a roof and so the water stream is separated into two perfectly equal streams, each falling into a basin with a notch. Again in each basin the water flows through the notch onto a dike shaped like the ridge of a roof and again the stream is separated into two equal parts and so on.

The water of the first basin is the primary energy emanating from a single source. The last basin contains the dense and heavy water of the world of matter.

Let us resume the subject of the mother letters. Aleph is the primordial air, and the most subtle energy of the manifested world. It contains within itself the passive and the active. It is the Chaos of the Bible and the Hyle of the Alchemists. After its emanation, Aleph is differentiated into two parts: from the androgynous state, it passes to the sexed state. The letter Mem represents then the passive element - the waters of Creation, and the letter Shin represents the active element, the fire of Creation, the active energy.

Note that the active element is equal to the passive element. There is an equilibrium, it is the law of *Balance* in the Zohar. This law extends to the entire universe. Therefore in modern technology, it is impossible to bring a certain quantity of positive electricity into action without bringing an equal quantity of negative electricity into action also. If there is an imbalance, then there is that which is now called Karma and that which is explained in the Bible and other ancient texts as the Kingdom of Edom or more often as the Kingdom of the Edomites. The symbolic language in Qabalistic books explains that when there is equilibrium, that is to say when the positive and negative energies are equal, we find ourselves in the Kingdoms of Israël, the Kingdoms of the sons of God, the Kingdom of duration. When the forces are out of balance, as a result of an error or for other reasons, we find ourselves in the transitory kingdoms of Edom. This means, among other things, that Karma is only temporary and that its real nature lies in the spiritual energies of Creation. If a new balance of these energies is achieved, it is sufficient to cause this particular Karma to disappear.

ORA ET LABORA !

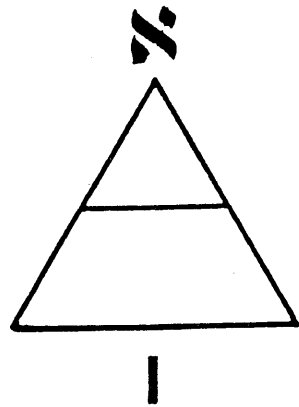
THE PHILOSOPHERS OF NATURE

ENCLOSED FIGURE:

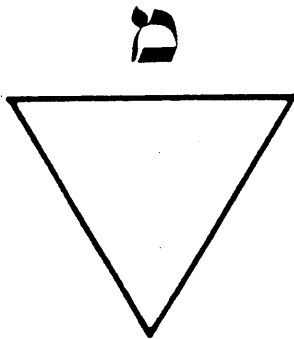
- Figure #1 - The Three Mothers

FIGURE #1

THE THREE MOTHERS

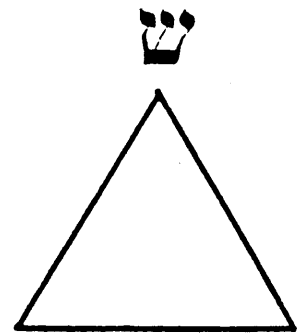


ALEPH



40

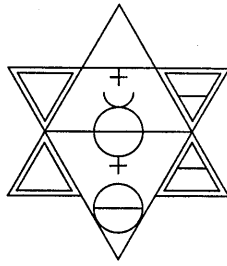
MEM



300

SHIN

THE PHILOSOPHERS OF NATURE



QABALA

Lesson 4

Dear Friend,

We begin today with the most delicate and most abstract part of our study:

THE NATURE OF THE SUPREME BEING AND NEGATIVE EXISTENCE

Everything that can be said about this subject is obviously limited and a mere reflection of things. We should not forget that in all the lessons, we are striving to express with the words of our limited, physical intellect, that which is absolute and beyond time and space.

The Qabalists divide the All into two parts:

1. the UNMANIFEST or the NEGATIVE EXISTENCE
2. the MANIFEST

To clearly define Negative Existence is impossible: if it is definite, it is not infinite anymore and it no longer is Negative Existence. Nevertheless, we can give a few explanations about the Unmanifest.

The Absolute Being who is the cause of all things is the ruler of the Whole. It is an **INFINITE BEING**, limitless and beyond any attribute. It is pure energy. It **IS** and it **IS NOT**; in **IT**, or in its **IMMENSITY**, a center is focussed through which the **BEING** who **IS NOT** becomes the **BEING** who **IS**.

This focussing occurs through a threefold application of the **BALANCE** (refer to figure #1, page 7: the diagram of the veils of Negative Existence).

In the first veil, **AIN**, Aleph is the ultimate, primordial element; Yod, the first active, unmanifested man and Nun, the first passive. Meditate on the designs of these three letters in order to feel **AIN**, the Void or rather the minimum of **BEING**, the first differentiation which we

mentioned in the previous lesson. This constitutes the ultimate veil of the Origin of the WHOLE.

AIN reflects itself. It is the mirror principle where the reflected image of one thing helps in the creation of the other. AIN, reflecting itself, creates SVP (SOPH), the second veil of the Negative Existence. AIN SOPH is the expansion, the limitless. The balance of the Aleph of AIN is spreading, creating a new active force at a different level, a foundation for the Temple of Man, like the Nun of AIN at another level. Then, a new reflection of these balanced elements creates AIN SVP AUR, the limitless light, that is to say the Energy which, when it becomes concentrated upon itself as an immense point, KETHER, creates the First manifest Principle.

These three levels are named the three veils of the Negative Existence. Note that nine letters or nine stages, or nine elements lead the VOID to the manifestation, at once 10 and 1.

AIN	3
AIN SVP	6
AIN SVP AUR	9
KETHER	(10 = 1)

KETHER, tenth of the Negative Existence, FIRST and UNIT OF MEASUREMENT of the Manifest.

When we speak of the VOID or when we say that the state of Negative Existence is the state of NON BEING, this is only to give a physical image to man on Earth, because this idea is meaningless to him without an image. The physical consciousness of man belongs to the realm of time and space; man cannot directly grasp the elements outside of space/time.

We gave, for each letter, the pronunciation, the corresponding glyph, and the numerical value. For the three mothers, we gave their attribution: Air, Fire, Water. For the doubles, their planets; for the simples, the corresponding Zodiacal signs.

The twelve signs of the Zodiac represent the twelve necessary steps between each level of density, either for the descent or for the ascent.

In the Hebrew alphabet, there are only consonants. In modern texts, the correct pronunciation is given by a system of dots, hyphens and dashes. It may not be an exact reflection of the ancient pronunciation, but it is provided for your information (see figure #2, p. 8).

Here is some additional symbolical meanings for each letter which you can write down in your notebook.

Aleph	Mother	Air	Primordial air
Beth	double	Wisdom	Will, man's action
Gimel	double	Wealth	Inner development
Daleth	double	Fertility	Work of the Quaternary
He	simple	Aries	Being
Vav	simple	Taurus	Evolutionary force
Zayin	simple	Gemini	Union of forces
Chet	simple	Cancer	Evolutionary field
Tet	simple	Leo	Silver Cord
Yod	simple	Virgo	Young man
Kaph	double	Life	Mold of Life
Lamed	simple	Libra	Extension
Mem	Mother	Water	Universal Femininity
Nun	simple	Scorpio	Potential Passivity
Samekh	simple	Sagittarius	The Link to and the lock of the astral
Ayin	simple	Capricorn	The Void
Pe	double	Domination	Foundation - Beginning of individualized life
Tzadde	simple	Aquarius	Awakening of the divine energy
Quof	simple	Pisces	Completed work
Resh	double	Peace	Order, the Word

Shin	Mother	Fire	Universal Masculinity
Tau	double	Beauty	Equilibrium, perfection

We said that the Qabala had several facets, such as mathematics, understanding of the laws, phonetics, and realization.

In addition, there are four different studies of the Qabala. In this lesson, we are studying the practical Qabala which partakes more of the study of the phonetics aspect rather than the study of the mathematics aspect.

PRACTICAL QABALA

This is the realm of Magic, invocational formulas, and talismans. There might be a lot of superstition in this part of the Qabala, however, there is also some light, particularly in the science concerning ritual mechanisms.

In so far as the rest of the Qabala demonstrates that the world is created and ruled by a small number of fixed laws, it would be illogical to pretend that the miracle of transgressing the law is possible. But in actuality, the Qabala indicates that the laws obey a four-level hierarchy in which each succeeding level has authority over the lower levels.

Physical man usually has access only to the fourth level, the lowest one, the one of physical laws. If he can access a higher level, he will be able to activate other laws and therefore gain results which cannot be attained by the simple laws of the lower worlds. The purpose of magical practices is to momentarily tune man to a level higher than his ordinary level.

The magical ceremony, the formula to be said or the talisman to be contemplated are only aiming at momentarily raising man or rather, at tuning him to a higher level by producing an inner resonance. However the formula or the talisman without the man, has no value.

It seems useful to dwell on a particular facet of practical Qabala. In several esoteric schools, powers are mentioned without explaining what they are. Certain people seek them, others condemn them. It is necessary to have a wise attitude here. Man is a fallen God in exile; when he is in prison, he has little power. If he is a peasant in his field, his freedom is greater. If he is a noble lord, his power will be certain, more so if he is a prince in the court. If he is the King on his throne, he will have all the powers. It is not necessary to be for or against the powers. They automatically appear during the ascent toward consciousness, in the reintegration of man.

On the other hand, it is important to know how to use powers wisely, before you have any. ASK for the necessary Knowledge and Wisdom before you receive these powers. But remember also that True Knowledge is Power.

PRINCIPLES OF THE EXERCISES ACCOMPANYING QABALISTIC STUDIES

You should discipline yourself to a daily exercise. Five minutes every day is better than one hour one day a week. If you wish to perform the ritual of Pentagram only once a week, it is better to do it on your birth day.

Generally, it is not necessary to continue one exercise for more than fifteen days.

A certain relaxed state and solitude are necessary for these exercises. In order to master certain parts of the mind, you can start the following exercises:

- 1 - During the first fifteen days, concentrate with your eyes closed in order to visualize an indigo circle.**
- 2 - During the next fifteen days, a red triangle, pointing upward.**
- 3 - Then, a blue circle**
- 4 - Next a silver moon crescent with the points up.**
- 5 - Finally, to complete the exercise, a yellow square.**

These symbols are neither Qabalistic nor Alchemical (Tattvas) but can awaken work previously accomplished by the unconscious.

Practice these exercises every day and only concentrate on one symbol for each fifteen day period. The Ritual of the Pentagram should be associated with these exercises every day if possible, or at least once a week. These five exercises take two and a half months. It is useful for each of you to draw the symbol at the beginning of each fifteen day period.

These exercises are not, properly speaking, Qabalistic but they form a series of preliminary exercises. We intend to explain the mechanisms in action so that everyone can understand them and act intelligently and profitably in these realms.

One of the methods we can use to enter the gateways of the inner worlds is based on symbols. There are several symbol systems but it is difficult to tell a person, a priori, which one will suit him/her best. The method proposed here is field research and a comparison with the following natural phenomenon it should provide us with some insights. Let us take a seed, something which is visible, and let us bury it. It becomes invisible to our eyes. If the

ground is suitable, the seed will sprout, grow, and will have a force a hundred or even a thousand times greater than its original force. with the condition that the ground is in harmony with it.

Our work on the present symbols, the symbols of the quintessence and the four elements Fire, Air, Water, Earth will sow them into our unconscious. They should disappear from the consciousness; that is why fifteen days are enough for each element. If this symbolism happens to be the one for us, it will reappear later, maybe first in the form of symbolic dreams related to the four elements or maybe as the awakening of the sephirothic centers which are affected by these elements. In principle, this should happen only after a detailed study of the Sephiroth.

There are ten Sephiroth which correspond to the ten levels of Consciousness of the Whole Man. This study will begin soon.

ORA ET LABORA !

THE PHILOSOPHERS OF NATURE

ENCLOSED FIGURES

- Figure #1 - Kether and the Veils of Negative Existence
- Figure #2 - The Vowels in Modern Hebrew

KETHER AND THE VEILS OF NEGATIVE EXISTENCE

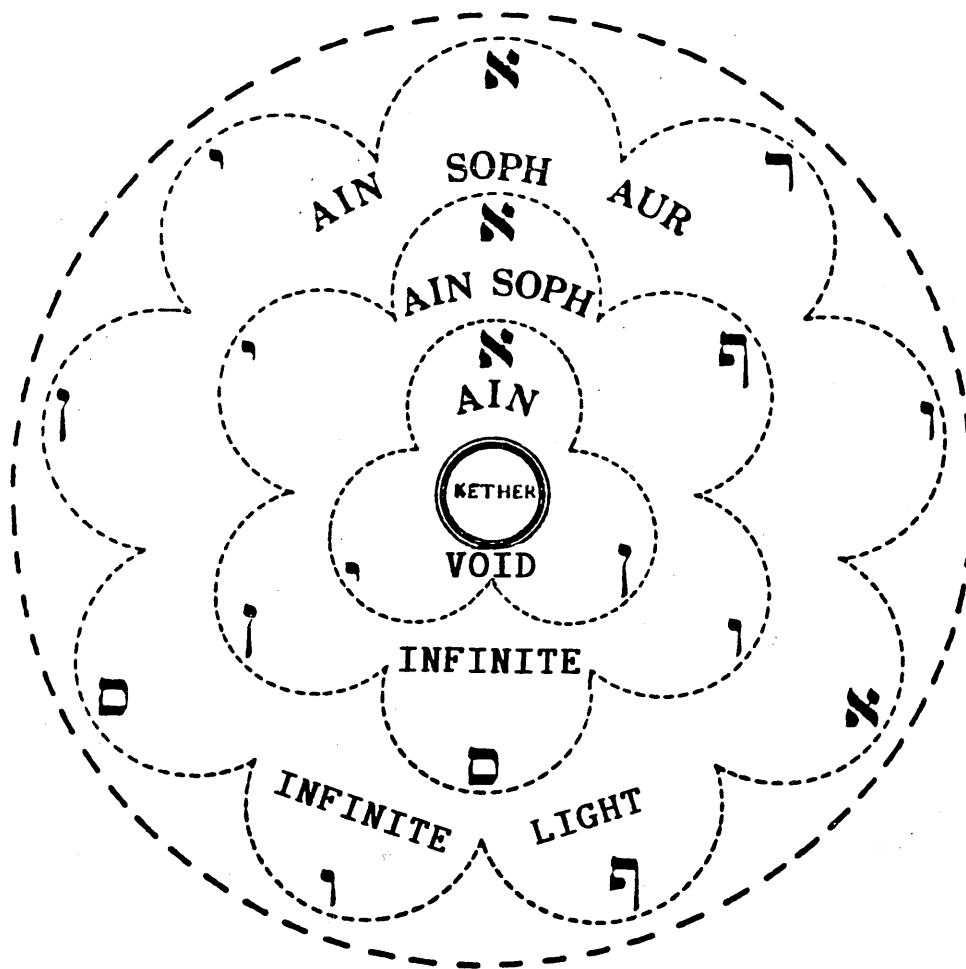
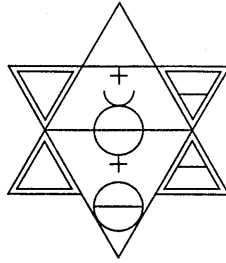


FIGURE #2

THE VOWELS IN MODERN HEBREW

	Long Vowels		Short Vowels	
A	ָ	קָמֶץ Qamats	-	אַחַת Ahat
E	ֶ	עִירָה Tséré	ִ	סֶגוֹל Segol
I			ִ	חִירִיק Hiriq
O	וּ	חֹלָם Holam		
Ou	וּ	שׁוּרוּק Shourouq	ׁ	קֹּבוּץ Qoubouts

THE PHILOSOPHERS OF NATURE



QABALA

Lesson 5

Dear Friend,

In this lesson, we shall explain elements of the literal Qabala. This explanation may seem abstract and of little interest at this point. But later, we will understand that it permits an in-depth study of the texts. Transforming the Qabala into an intellectual game is the test and the obstacle. The practice of literal Qabala provides other equivalent meanings to the letters which refine their hieroglyphic meaning. The purpose of all these preliminary studies is to give you the intellectual tools which progressively will allow you to go beyond the intellectual part of the study and, as you advance, will provide the possibility for inner knowledge to reveal itself in a cerebral way or, strangely, through the heart.

To make it easier for you, we did not use the Hebrew letters but their conventional equivalents.

THE LITERAL QABALA

The literal Qabala is divided into three parts:

GEMETRIA - NOTARICON - TEMURA

GEMETRIA can also be called theosophical arithmetic. This part of our study concerns the numerical value of the letters.

From the classical point of view, we can say that Gemetria is the act of replacing each letter of a word by its numerical value and considering that the words which have an identical numerical value have a common meaning or element. If the mechanics of Gematria are applied to the names of the Sephiroth, to the divine names.... they reveal the hidden, occult elements, and provide a broader knowledge of each name.

For example: SHIN Sh value 300

RVch ALHIM, RUACH ELOHIM.

We have R=200 V=6 ch=8 A=1 L=30 H=5 l=10 M=40

$200 + 6 + 8 + 1 + 30 + 5 + 10 + 40 = 300$

Shin is the first active element, the primary positive energy in a very high sense, the "*Great Divine and Active Love*" as opposed to Mem "*the Passive Divine Love*," the Universal Receptacle. Shin is therefore related to RUACH ELOHIM, Elohim's spirit, the Divine Breath.

Second example: A ch D ACHAD Unity.

A = 1 Ch = 8 D = 4 Total = 13

A H B H AHEBAH Love

A = 1 H = 5 B = 2 H = 5 Total = 13

Unity is Love.

Let us consider the name of the angel METATRON.

M T T R V N METATRON

M = 40 T = 9 T = 9 R = 200 V = 6 N = 50 Total = 314

Sh D I SHADDAI, name of the deity

Sh = 300 D = 4 I = 10 Total = 314

This can be verified by what God said while the Children of Israël were crossing the desert: "*My Name is in Him.*"

Of course, this method is only applicable to the Hebrew text but it certainly provides some comparisons which improve understanding.

THEOSOPHICAL REDUCTION AND ADDITION OF A NUMBER

When you know the numerical value of a name or a number, you can make the reduction by bringing it back to a single figure, see examples:

$$300 \text{ equal } 3 + 0 + 0 = 3$$

$$13 \text{ equal } 1 + 3 = 4$$

$$314 \text{ equal } 3 + 1 + 4 = 8$$

$$\text{or: } 777 \text{ equal } 7 + 7 + 7 = 21 \text{ and } 2 + 1 = 3 \text{ PASSIVE}$$

The theosophical reduction always gives a number *less than 10*. It indicates the principle of the lowest numerical value which is contained in the word and which is its essential Divine Principle. Thus:

3 the first realization through the meeting of two principles.

4 the matrix of the stable form.

8 the principle of the realized infinite.

To take another example of Gemetria using the theosophical reduction, we have the word KNOWLEDGE which is written:

He Beth Resh He

$$5 \quad 2 \quad 200 \quad 5 = 212$$

By reduction, we obtain $2 + 1 + 2 = 5$ explaining the kinship and analogy between BEING AND KNOWLEDGE (5 is the value of the letter HE, the letter of BEING)

The interest in Gemetria is not only in decoding Qabalistic texts but rather in another domain that increases the daily practice of the Qabala. If we write the names of the saints or the names of the angels of the Sephirothic divinity, we find that the numbers given by Gemetria reveal unexpected, deep and surprising relations.

Indexes exist which provide common Hebrew words of which the numerical value is between 1 and 1000.

The theosophical addition consists in adding all the numbers preceding the chosen number, including it. Example: for ACHAD 13, we obtain

$$1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 + 11 + 12 + 13 = 91$$

and make the theosophical reduction: $9 + 1 = 10$ or 1 , and we find for unity the Number of Unity. We have only given a few examples. Each of you should use these methods as soon as you acquire a certain "*sensing*" for the letters of all the Hebrew words quoted in relation with the Veils of Negative Existence, and later, in the study of the Sephiroth and of the paths.

Gemetria and particularly theosophical addition and reduction provide the true foundation for numerology.

The theosophical addition also always gives a number less than 10. During the study of the Sephiroth, we will see that the nine non-material Sephiroth are numbered from 1 to 9. The theosophical addition of a name indicates the Sephiroth of major influence in the name. We find in the occult philosophy of Agrippa and in the Sepher Yetzirah the name of the days, of the months, of the planets, the first names..... Studying all these names with the use of the theosophical addition allows everyone to acquire his/her own numerological system.

You can also, in this way, study the words of our language by using the equivalence between Latin and Hebrew letters. There is less precision however, because the equivalences do not provide the character of certainty given by the Hebrew alphabet. For the numbers we use nowadays, we can refer to the meaning of the letters, or to the Sephiroth.... as soon as you begin to perceive their true meaning.

NOTARICON: in modern language it is like an abbreviation. For example, let us take AGLA of which the true meaning is:

AThH - GBVR - LOVLM - ADNI: ATOH GIBOR LE OLAM ADONAY. Each letter of the Notaricon is the first letter of a word and here, AGLA means "*Lord, You are powerful forever.*"

The same word can give several Notaricons, so the word: **B R A S H I Th - BERASHiTH**, the first word of the Bible which means *beginning*, gives 6 Notaricons. We can see that, without genuine inspiration, it may be difficult to distinguish the seed of truth from a fanciful inspiration.

The Notaricon can have an inverse form, so:

Ch K M H N S Th R H CHOKMAH NESETHRAH which means the hidden wisdom, forms a Notaricon when you take the first letters of each word. **Ch** and **N**, **ChN** which forms **CHEN**, means *grace*.

Next, we are describing the Temura and the Qabala of the nine chambers which are revealed at this point with respect to the traditional teaching structures, but their usefulness will only become clear later on.

TEMURA (Figure #1, p. 10) is doubtless the most important part of literal Qabala because it contains the code of numerous Qabalistic texts, with the possibilities of permutating the Divine Principles. Temura is the permutation of the Hebrew letters. In its simplest form, it consists of replacing each letter by the one that precedes it or by the one that follows it in the Hebrew alphabet. Temura first functions as a cryptographic code and later as a helper for inner revelation.

The second method is called "*Chart of the TzIRVP (TZIRUPH) Combinations.*" The alphabet is separated in the middle and in each pair of letters thus formed, the letters are inversed:

11	10	9	8	7	6	5	4	3	2	1
K	I	T	Ch	Z	V	H	D	G	B	A
M	N	S	O	P	Tz	Q	R	Sh	Th	L

Example = R V Ch, RUACH becomes D Tz O, DETZAU

This arrangement is called **ALBTh**, **ALBATH**, from the name of the last two pairs of letters on the last right columns when read vertically.

In Albath, Lamed is not in its regular place. This is not the case in the other codes which were obtained by the following rules:

Aleph and Beth do not move; the rotation of the letters is done towards the left for the top line, towards the right for the line below. Each code has an established name similar to the one of Albath. These names are:

ABGTh AGDTh ADBG AHBD AVBH AZBV AChBZ

ATBCh AIBT AKBI ALBK AMBL ANBM ASBN

AOBS APBO ATzBP AQBtZ ARBQ AShBR AThBSh

As **A** and **B** are fixed, we obtain 21 codes (22 with ALBATH). So, for the *example* = **A Th B Sh**, RUACH R V Ch become **G P S**.

Another code system is the one called "*Commutations Chart*". Each one is made of a square with 22 horizontal boxes and 22 vertical boxes, that is, 484 boxes altogether.

In the direct chart, the alphabet is written horizontally from right to left, starting with Aleph in the first line, with Beth in the second line and so on.

The comparison between the regular alphabet written vertically and one of the columns gives a code. The table gives 21 codes, since the last column is used as a reference. The

inverse table is built on the same principle but the alphabet is written from left to right. The word ThShRQ, Thashraq, means that the words are written in reverse, this later code often inverses the meaning of the words and gives a negative aspect to the text.

THE QABALA OF THE NINE CHAMBERS

There is also a code called "*The Qabala of the nine Chambers*" (Figure #2, p..11). This code is named **AIQ BKR (AIQ BEKAR)** from the name of the six first Hebrew letters read from right to left. This diagram has the advantage, if we examine the numbers associated with each letter, of being very easy to reconstitute from memory.

To use this code, write one of the three letters (indiscriminately) from the square. To determine the true letter, add one point for the letters the value of which is inferior to 10, two points for the letters the value of which is inferior to 100 and greater than 9, three points for the letters the value of which is greater than 99.

Numerous authors have a code which indicates the one chosen either in the drawing of the letter or in letters smaller or larger than the rest of the manuscript.

Some authors also class the drawing of the Hebrew letters as part of the Temura. They consider thus the Aleph as four Yod while others consider the Aleph as symbolised by Vau between Yod and Daleth. In the same way, He represents Daleth with Yod, which can be interpreted as He, the Being who is Yod, the Man, in Daleth, the quaternary.

TZIRUPH deserves a deep study because if the letters are the symbols of the Principles and of the Laws of the Universe, the combinations of TZIRUPH represent the possible combinations of these laws.

The Qabala of the Nine Chambers shows the letters which have similar effects on different levels. If we consider the 42 first letters of BERASHITH - the 42 first letters of Chapter I from the Genesis in the Hebrew text - and if we divide them in 7 names of six letters, with each application of TZIRUPH as ALBTh or ABGTh and so on, we obtain 7 new Divine Names which, in fact, represent a mode of action of the Laws of the Being in the 6 days of the Creation.

THE PHONETIC QABALA - THE NUMERICAL QABALA

You may think that we are wasting too much time on these questions of letters and numbers. In reality, we are forging a tool which will allow us to use one great double law of the Universe: harmony and resonance. Let us explain what we mean. In the limited domain of harmony used in music, it is known that consonance or dissonance come from the number of vibrations per second of the sounds used. For instance, two vibrations as one of 100 and the other of 150 per second will give a pleasant chord. But two vibrations as one of 100 and the

other of 200 will give only a feeling of enrichment of the sound.

Another phenomenon we should know about is resonance. Let us imagine a device which creates a sound of 300 vibrations per second near an organ pipe such as those in cathedrals. You can observe that the pipes tuned to the sounds 200 - 300 - 400 - 500 produce a sound by resonance without being stimulated by air passing through them.

This explains the necessity for Numeric Qabala, Phonetic Qabala and the question of the Original Language. It is the obedience to the law of numbers, in vibrating a word, which insures the harmony, and the power of the word. Obeying the law of resonance allows the uttered sounds to re-stimulate within us, the elements and the centers which control the corresponding higher energies.

What is referred to as the Original Language is the language which respects these two rules rigorously. Therefore it is said to have a magical power but it is actually only a power of awakening higher energies through harmony and resonance.

If we emphasize this point, it is because everyone must progressively uncover again within himself, through long and steady work, this Original Language. Knowing the principles, you will be in a better position to control what resonates in yourself, what is your harmony. The words of the ritual of the lesser Pentagram must be vibrated and then, little by little, you will find your right intonation, the one which resonates and awakens you.

The Original Language is not about the meaning of words but in the awakening power of the uttered sounds.

THE NON-WRITTEN QABALA

It is said that Moses transmitted the Qabala to a chosen 70 and that nothing was written before the time of Rabbi Schimeon Ben Yochai and at that time, only part of the Qabala was written and the rest transmitted by word of mouth.

It is also said that no one is allowed to say "*whether or not he received*" the oral revelation of the Qabala. What can be said is that the various codes of Literal Qabala have probably been conceived in order for the non-written Qabala to be included in the Dogmatic Qabala.

THE DOGMATIC QABALA

There is a contradiction in this title, because if Qabala proposes to reveal to each one his own Inner Knowledge, a dogma seems inadmissible. In fact, two aspects should be considered.

The first is the fact that the quest of the Qabala is identical to that of initiation. It is obvious

that the journey of initiation is going to be easier and less risky if you own a reliable map.

Dogmatic Qabala is none other than this map but *as long as the journey hasn't been pursued, no one has to believe that the map is right.*

The second aspect is that Dogmatic Qabala contains, buried in its texts, the techniques and methods allowing one to penetrate all inner and non-dogmatic meanings of Dogmatic Qabala.

Here are the four more important titles of works about Dogmatic Qabala:

- 1 The SEIPHER YETZIRAH and its commentaries.
- 2 The SEIPHER ZOHAR, the book of Splendor.
- 3 The SEIPHER SEPHIROTH book of the Emanations but also the book of Numbers.
- 4 The ASCH METZAREPH the book of the purifying Fire.

1) **S P R I Tz I R H (SEIPHER YETZIRAH)** is the book of Creation. It is the Qabalistic book par excellence which treats of the Sephiroths and the 22 letters. It is reproduced and translated and will be communicated later in the class.

2) **S P R Z H R (SEIPHER ZOHAR)**, the book of Splendor contains a lot. We can consider that the principles are:

A. BRASHITH BERASHITH, the beginning, essentially a commentary on Genesis that starts with the same word.

B. SPRA DTzNIOVThA SIPHRA DTZENIOUTHA the Occult Book which truly contains the causes and the foundations of Creation.

C. ADRA RBA QDISHA IDRA RABBA QABISHA, The Great and Holy Assembly, which is, in fact, a complement to the Occult Book.

D. ADRA ZVTA QDISHA IDRA ZUTA QADISHA, The Lesser and the Holy Assembly, another complement to the Occult Book. These three books deal with the passage from infinite Deity to creative Deity and with It of the formation of Creation.

E. BITH ALHIM BETH ELOHIM, the treatise of Breath or also the Abodes of the Angels. It describes the evolution of the entities of the invisible worlds.

3) **S P R (SPIRVT SEIPHER SEPHIROTH)** which can be translated in three ways: The Book of Sephiroth, The Book of Numbers, or The Book of Emanations. It essentially deals with the

description of the passage from Negative Existence to positive Existence.

4) A Sh M Tz R P (ASCH METZAREPH), the Purifying Fire. It is an alchemical and symbolic treatise known by very few people and understood by even fewer. It is known through a Latin text by Knorr von Rosenroth which was translated by a member of the Philaleths in 1714. In this work, we find the sephirothic correspondances of the metals and also their ancient hebrew names and their symbolic values.

Note: there is a text of ASCH METZAREPH in the appendix of the book *"The Key to the Great Mysteries"* by Eliphas Levy (only in the old editions). This text is different from that of the Philaleths.

The content of this lesson should be studied step by step. Its value will only be revealed later, in the study of the Sephiroth and the paths.

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THE PHILOSOPHERS OF NATURE

ENCLOSED FIGURES:

- Figure #1 - Temura - Qabala of the Nine Chambers
- Figure #2 - Example of the Code of the Nine Chambers

- FIGURE #1

THE QABALA OF THE NINE CHAMBERS

11	10	9	8	7	6	5	4	3	2	1
K	I	T	Ch	Z	V	H	D	G	B	A
M	N	S	O	P	Tz	Q	R	Sh	Th	L

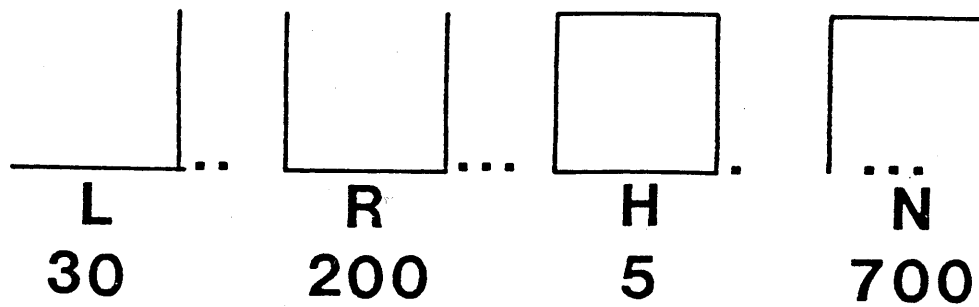
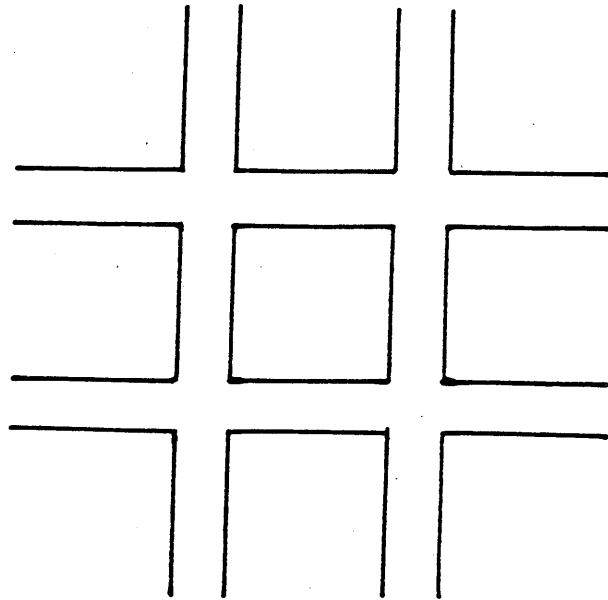
alboth

300	30	3	200	20	2	100	10	1
Sh	L	G	R	K	B	Q	I	A
ש	ל	ג	ר	כ	ב	ק	י	א
600	60	6	500	50	5	400	40	4
M final	S	V	K final	N	H	Th	M	D
ם	ס	ו	ך	נ	ה	ת	מ	ד
900	90	9	800	80	8	700	70	7
Tz final	Tz	T	P final	P	Ch	N final	O	Z
ץ	צ	ט	ף	פ	ח	ן	ע	ז

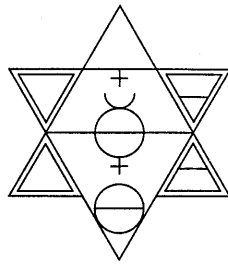
TEMURA

FIGURE #2

EXAMPLES OF THE CODE OF THE NINE CHAMBERS



THE PHILOSOPHERS OF NATURE



QABALA

Lesson 6

Dear Friend,

We have seen in Lesson #4 that the Negative Existence was hidden behind three veils. The veil closest to us has nine letters, nine elements. These nine elements converge towards a point named **KETHER**, which is at once a point and a mirror. The energy issued from the Ultimate Being (Unknowable to us and therefore called Negative Existence) passes through this point and creates the nine manifested Sephiroth, that is to say, the nine levels of spiritual and material energy of the world, the reflection of the nine principles of Negative Existence.

To understand the following text, keep in mind that Malkuth is the densest sephirah, and Kether the most subtle sephirah of the Manifest but the “densest” of the Negative Existence.

PASSING THE POINT

The passage point from the Unmanifest to the Manifest is comparable both to a point and to a mirror. The energy is transmitted through this single point, but in a way, the manifest can be understood to be a reflection of the unmanifest. So, if Kether is the point of passage of the energy in the mirror, if Kether is the Malkuth of Ain Soph Aur, the nine letters of Ain Soph Aur are reflecting the nine Sephiroth of Manifestation.

Let us examine in this particular point, the nature of the Being through His Name. Often, it is said that in Ain Soph, the Being is and is not. It is perhaps better to say that in a first step:

He exteriorizes Himself from his Inner and He Is.

He interiorizes Himself from his Outer and He Is not.

Kether is the point of passage, the sphere in which swirls the Impersonality which is also the Personality. This can be more easily understood if we know that Aleph (=1) and Yod (10=1) can be permuted. We obtain thus Aleph He Vav He = Yod He Vav He.

Aleph He Vav He is the cosmic indefinite being, the Being of Ain Soph Aur; its meaning is Existence and it can be named Eheieh.

Yod He Vav He, the tetragrammaton, can be divided in two: on one side we have Yod, the universal manifested Man, on the other, He Vav He, the original Eve: the Whole is therefore the androgynous universal man. He Vav He is the Being dealing with the evolutionary forces issued from the Being, the Temptation that insures the evolution of the primitive Yod.

The following chart gives the twelve possible permutations of the Tetragrammaton.

THE TWELVE FORMS OF THE TETRAGRAMMATON

Their Association with the twelve simple letters

AHIH

1	I	H	V	H	H	7	V	H	H	I	L
2	I	H	H	V	V	8	V	I	H	H	N
3	I	V	H	H	Z	9	V	H	I	H	S
4	H	V	H	I	Ch	10	H	I	H	V	Ng
5	H	V	I	H	Th	11	H	I	V	H	Te
6	H	H	I	V	I	12	H	H	V	I	Q

(Refer to Lesson #3, p2 &.3 and Lesson #4 for the Zodiacal attributions of the 12 simple letters).

We can say that these twelve names represent the twelve possible types of cosmic beings. If we use the same variation in the Astral world on each one of these categories, we have the 144 types of men of earth. As they all have the same numerical value, they are equivalent but different.

Esoterically, Aleph He Vav He is the Cosmic Christ and the twelve permutations of the Tetragrammaton are the names of the twelve apostles of the Cosmic Last Supper. If we apply the inversion rule, at the fourth permutation we obtain He Vav He Yod, probable esoteric name for Judas.

If we join the twelve simple letters of the Sepher Yetzirah to the twelve names, (right column of the above chart), after each permutation we are able to obtain, in a certain sense, the name of the Apostle in his evolution. The fourth, that of Judas, receives the letter Chet, that of man's field of work, the Empire of the Earth. Notice also that the first single letter, He, is added to the regular Tetragrammaton. During the course of evolution, the Being becomes the being.

To conclude and illustrate the depth of penetration of the Qabala in all religions, let us consider the name "ALLAH." In Hebrew, it is written Aleph, Lamed, Lamed, Aleph, He.

Thus we find Aleph Lamed, the extension of the Being who Is, Lamed Aleph, contraction of the Being who is not, and the two phases are He, Being of the Existence. In this example (Allah) we should understand that the permutation of the letters, that is to say the permutation of the constituent principles, gives a different characteristic for each name. Let us illustrate this by using an example in chemistry: there is no risk of pouring a strong acid into water whereas you are taking a big risk if you pour water into an acid.

Note the concern for Divine Justice of the Equilibrium of Balance: these twelve names of four letters do not contain any final-type letter. The numerical value is independent of the permutations and, in consequence, they are all equivalent from a numerical point of view, that is to say they are all Divine and have the value $10 + 5 + 6 + 5 = 26$, or $13 + 13$, twice the number of Love, or again by theosophical reduction, 8, the number of the Infinite, but also the number of the Letter Chet, the manifested world, man's place of work.

If these twelve names are equivalent from a cosmic point of view, it remains, nevertheless, that for each one of them, the suitable path is the one which is in harmony with one own's name and that for each one, **"THE GOOD IS THE REALIZATION OF ONE'S INNER LAW."**

THE MANIFESTED - THE TREE - THE FOUR WORLDS - THE SEPHIROTH

According to the Qabalists, the Sephiroth are the constituents of the manifestation. They are a unique reality which imbricates the elements one over the other. This reality is simultaneously expressed in various reflections through each one of them.

In their *"emanative"* aspect, we can consider them as a sequence of emanations, emanating from the same principle which becomes denser with each new condensation. Let us consider water and its various forms in our physical world. Water first exists in the state of a dry vapor invisible in the air, its next stage takes the simple form of water and then it becomes ice in the solid state. We have thus the image of a principle which is invisible at first but results in a solid body after a series of densifications. In the same way, the subtle but powerful energy of Kether takes on various reflections in the course of its nine steps of densification and finishes its condensation at the level of the matter of our physical world, the Sephirah Malkuth.

The Qabala arranges the ten Sephiroth according to a diagram called: the **TREE OF LIFE**. Do not think that this conception is arbitrary or one of convention. This diagram corresponds as much as possible to the inner reality of man and it has a very significant symbolic reality.

Each Sephirah is at once a level of vibrations, a level of consciousness and a level of densification in all things and in man as well.

Nevertheless, these Sephiroth are grouped in domains, in which man's consciousness can act; each one of them corresponds to a level of man's awareness and constitutes a world in which he can act.

The ten Sephiroth also form the four possible worlds for man and we will study these worlds as we go along in our quest.

Each Sephirah has a numerical value, and the number of each one expresses the harmonious relation existing between this sephirah and the others. This same numerical value in the vibratory State of the Energy of the Sephirah is the basis for the densification of each one.

Later, it will be said that the states of the Sephiroth are negative or positive in themselves. Nevertheless, the hierarchy of the Sephiroth forces us to consider the following points: in figure #1 page 8, called the Blazing Sword or the descent of Mezla, we see that the ten Sephiroth are numbered from 1 to 10. These ten Sephiroth are run through by a line sometimes called "*Blazing Sword*" or also "*Lightning Flash*". This lightning is Mezla, the Divine Energy, that is condensed by following the line of the Lightning. At each step, it becomes denser and gets farther away from its original Divine State. As a result, the Sephiroth 1 is positive in relation to 2, 2 is positive in relation to 3, 3 is positive in relation to 4 and, inversely 4 is negative in relation to 3 ... and so on.

Let us note also that:

Mezla = 78 (Mem, Zayin, Lamed, Aleph)

Mezla = 6 which is the number of the Sephirah Tiphereth

Figure #2 shows the ten Sephiroth with their Hebrew names, their pronunciation in Latin letters and their current attribution.

First, a remark on the geometric construction of the Tree of Life of the Qabala. We can consider that the Sephiroth form three columns or pillars: on the left, the pillar of rigour, on the right the pillar of mercy, the path of the middle (the pillar of equilibrium) is called the Path of the Arrow. The nine first Sephiroth form three triangles, each of which represents a world. Our world, the physical world, has only one Sephirah, the last one, Malkuth.

The first world of the Qabala is called Atziluth. It is the divine world closest to the Negative Existence. Its name is made up of the following letters:

ALEPH	The Primordial Element
TZADDE	Awakening of the Divine Energy
YOD	Man

LAMED	The extension
VAV	The evolutionary forces
TAU	Perfection, the equilibrium.

It is the world in which man is only constituted of Primordial Air, in which Tzadde gives him the CONSCIOUSNESS of the Divine, of Unity; Lamed shows that he is a Universal Being, Vav indicates the evolutionary forces which drove him to a perfect equilibrium and Tau suggests the harmony of the Unity.

Atziluth has three Sephiroth: Kether, Chokmah and Binah. Kether is spelled Kaph (mold, origin of life), Tau (perfection, balance) and Resh (order, the word, the perfect life which is not yet altered by any imperfection). But Kether is the Unity which cannot be added, subtracted, multiplied or divided. Kether stays 1: through its own reflection that Chokmah, its first reflection, appears and then creates the 2.

In Chokmah appears the letter He, the first Being, the first "I AM", different from the Unity. There is no letter He in Kether. Chokmah is the Wisdom because, through Chet, it determines the evolutionary field of man, though Kaph, it determines the form of his life which ripens, through Mem, the universal Mother which, in this framework, is responsible for the appearance of the final He, the individual Being, the second He of the Tetragrammaton.

Kether (1) and Chokmah (2) unite together to give Binah, Intelligence. Here, we have in fact Beth, the will, man's action confirmed by the presence of Yod, the manifested man who, from Nun, the potential passivity, must extract everything that will constitute the He of the return. This first Trinity is thus ready to be reflected in the Great Mirror of the Abyss of the domain of Daat (shown in dotted lines in figures #1 and #2) and the reflection of Atziluth in this mirror gives the inversed triangle of Briah, the highest world accessible to man on earth.

This text is certainly difficult for those who are not knowledgeable about Qabala but like any authentic Qabalistic text, it awakens some inner resonance; it is an esoteric seed which will ripen and return to the surface, transformed.

At this point, in the Tree of Life, the second world, Briah, is like a reflection of Atziluth, produced by the Abyss. It is an important threshold in Creation because the Abyss is the area in which time and space are created from Eternity, but also, conversely, in which time and space melt back into Eternity. This threshold is, for man, a passage without return. He who goes through it on the descent is doomed to involution followed by evolution. He who goes through it on the way back, doesn't return to the temporal world; like Enoch who saw the face of God and did not return.

The key to this threshold is a Sephirah, which is said to be invisible and unmanifested, and which is located between Binah and Chokmah. It is called Daat, Knowledge. It is not included in the series of the ten traditional Sephiroth.

We think that it is useful to interrupt here the study of the Tree in order to explain a principle which will turn out to be most useful in our future experiments. If we carefully observe the course of the Blazing Sword, the energy of Mezla, which is the true meaning of the influence of the energies of Kether, we obtain the days of Creation in numerical order from the fourth Sephirah: 4, the first day of the Creation, 5, the second day & so on...

In the Bible, we read that days existed before the Sun existed. The text indeed affirms that days, that is to say time, is a created thing. In our world, time is always indicated by a movement through space. Conversely, moving through a space always requires some time. A subtle but graspable link unites time and space. In the dream, those elements are already more subtle than in our physical world. In fact, an energy exists, Eternity which, as the Hyle, or Primordial Air, separates into an active element, Time and a passive element, Space. The seven days of Creation symbolize seven successive time densities which lead from one single Eternity to the denser spaces and times of our world.

The day of the rest, our time, is when man is *asleep*, that is to say, *separated from the divine realities of the inner worlds*.

It is easy to see that each day represents a level of time and space density. In our world, the world of Malkuth, there is only one space/time, which limits but simplifies the understanding of things. In the world immediately above ours, Yetzirah, there are three days as in Briah. He who becomes aware of one of these worlds has a consciousness which functions at once in three times and three spaces. A mind that is not prepared for this experience falls into confusion. That is why, we should be careful with visions or other facts reported from these worlds because many people who contact those worlds are not able to locate the space/time from which the visions originate. What they see could be coming from a far away past or a distant future.

The legends telling that the souls of the dead spend a certain time on the moon are symbolic but they express a truth. The time of Yesod is closest to ours and allows thus a gradual accommodation to a world with three times and three spaces.

Symbolically, it is said that the souls sojourn in Erebus, the Moon's cone of solar shadow, which means that Yesod, the lunar principle, protects them from a too powerful solar light.

To complete this lesson, let's say that Initiation into the ancient Minor Mysteries opens the consciousness to the world of Yetzirah and Initiation into the Major Mysteries opens it to the world of Briah.

ORA ET LABORA !

THE PHILOSOPHERS OF NATURE

ENCLOSED FIGURES

- Figure #1 - The Blazing Sword, the Descent of Mezla
- Figure #2 - The Ten Sephiroth and the Four Worlds

FIGURE #1

THE FLAMING SWORD, THE DESCENT OF MEZLA

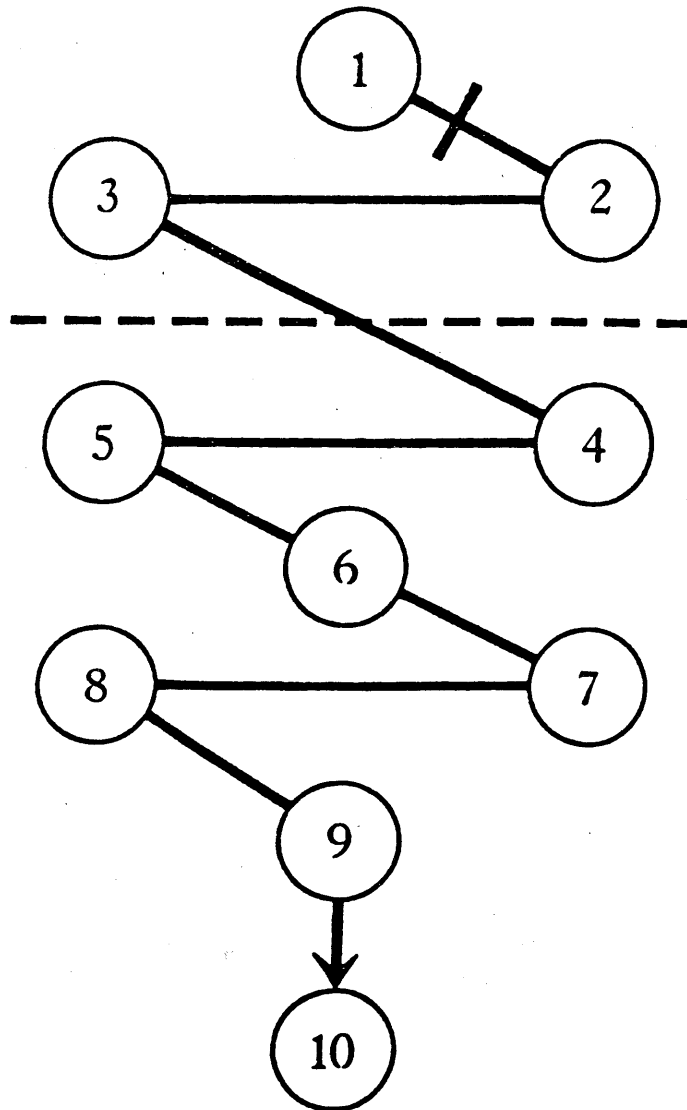
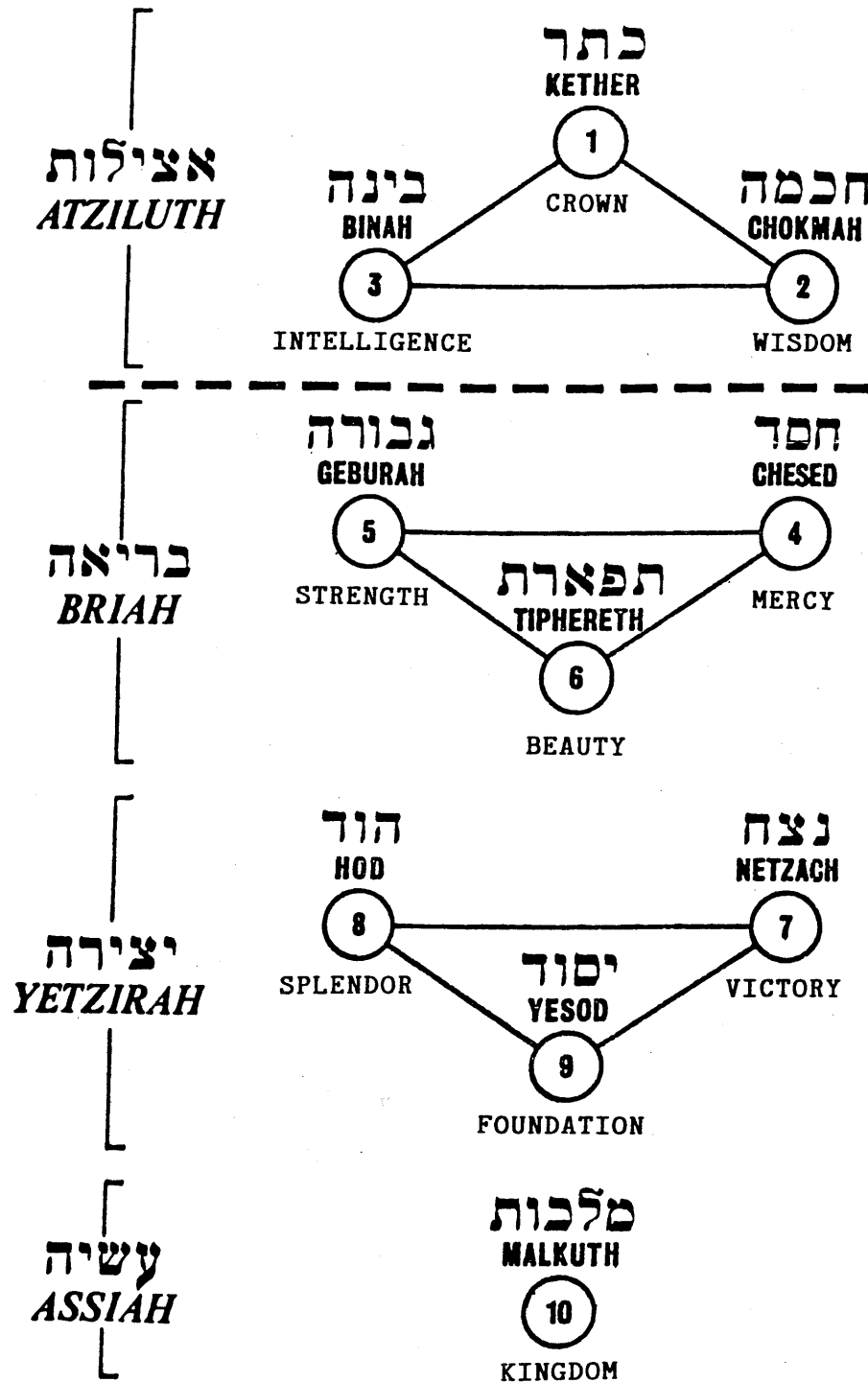
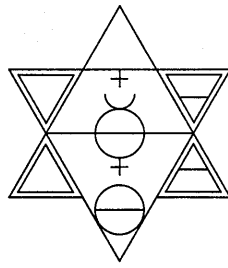


FIGURE #2

THE TEN SEPHIROTH AND THE FOUR WORLDS



THE PHILOSOPHERS OF NATURE



QABALA

Lesson 7

Dear Friend,

The few preliminary exercises we performed in previous lessons were only preparatory. The principal exercises begin when we approach the in-depth study of the Sephiroth. For each one of us, the method consists in controlling the descent of the energy of Mezla so we can cleanse each sephirothic center, one at a time. In this way, we open ourselves to higher influences. The energy of Mezla, which the Qabala refers to as the "*Kether Influence*," is the highest and the most powerful energy accessible to man. When it flows abundantly into Malkuth, it should be directed to the top of the Tree as it allows us to travel the 22 Paths of Qabalistic Initiation.

The 32 Paths of Wisdom consist of the 10 descending Sephiroths and the 22 ascending Paths.

Mezla must also cleanse our denser bodies and make them clear so we can become aware of the higher worlds during our lifetime. We can compare Initiation to a symbol of death in the way that death used to be presented during the process of Initiation. At the time of death, the astral body leaves the physical body and as it is liberated from the veil of matter of Malkuth, it begins to perceive the world of Yetzirah or, at least, the Sephirah Yesod. The astral matter which has not been awakened, or initiated, or which has not been cleansed sufficiently will prevent us to perceive the world of Briah.

In Yetzirah, the matrix of earthly things is visible. If one is able to create one of these matrices it then provokes a corresponding appearance into our world. In Yetzirah, man dies again. It is the second death of the Bible; man leaves another corpse. Lower grade occultists, most of the time, confuse this corpse, or shell, with the spirit of a disembodied person. These shells are psychic poisons in the same way a decomposing corpse is poison for our physical body.

When the subtle body is freed from the astral matter it perceives the world of Briah, generally as a solar passage, because the space/time of the solar Sephirah is the closest to Yetzirah

In this world, thoughts are accurate because, in accord with the law, they create a matrix in Yetzirah and, from there, it creates the manifestation in our world.

We shall not approach Atziluth at this point - the timeless and spaceless world of pure Archetypes in which things only have potential forms, but in which, like everywhere else, the adage "*As above so below*" is confirmed.

In a later lesson, we shall study the Sephirah Kether and the descent of the energy. Studying certain notions would be very useful at this point, and letting them sink in and mature. This maturation allows for a new understanding which transcends intellectual knowledge.

Remember the Balance principle: he who disturbs the equilibrium of energies temporarily enters the realms of Edom and only leaves when the equilibrium is restored.

In our work, we should only get energies from Kether. As this source is infinite and undifferentiated, there is no risk of loss of equilibrium.

We should store this energy and let it descend to Malkuth so we can raise the levels of consciousness through the Paths.

The optimal ascent occurs through the middle pillar but all depends upon the Path to which our previous work led us. When the time is right, we'll give each of you certain methods so you can find your position on the map of the Tree of Life.

You have, in this lesson, a diagram of the Tree of Life (see figure #1) which indicates the colors of the Sephiroth you perceive with the consciousness of the world of Briah. The lines represent the Paths we will mention later.

In figure #2, a geometric symbol is assigned to each Sephirah. This presentation will resonate with those of you who feel attracted to theosophic arithmetic or the theory of numbers.

Get acquainted with the Tree of Life before you begin to manipulate the energies. Everyone should strive to remember the Latin names of the Sephiroth and their geometric symbols and keep in mind the diagram of the Blazing Sword. It is very useful to reproduce each of the drawings preferably with a ruler and compass.

Later, we will see that each Sephirah has four names.

- a divine name
- an archangelic name
- an angelic name
- an earthly name

Each of these names corresponds to the interpretation of the Sephirah according to one of the four levels of man's consciousness:

- the divine name corresponds to the level of Atziluth.
- the archangelic name corresponds to the level of Briah.
- the angelic name corresponds to the level of Yetzirah.
- the earthly name corresponds to the level of Malkuth.

ORA ET LABORA!

THE PHILOSOPHERS OF NATURE

ENCLOSED FIGURES:

- Figure #1 - Color of the Sephiroth as Perceived Through the Consciousness of BRIAHI.
- Figure #2 - Geometric and Numerical Symbols of the Sephiroth.

FIGURE #1

THE COLORS OF THE SEPHIROTH AS PERCEIVED WITH THE CONSCIOUSNESS OF
THE WORLD OF BRIAH

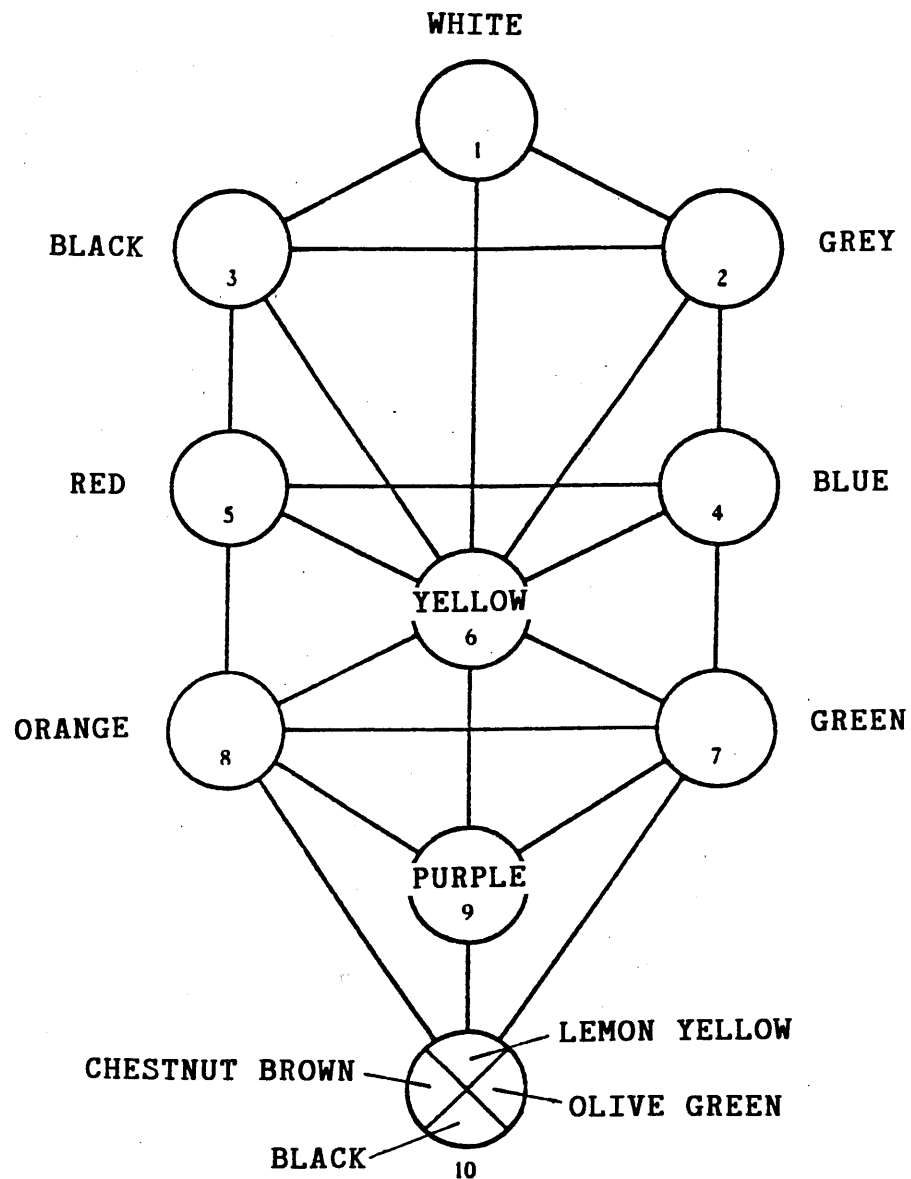
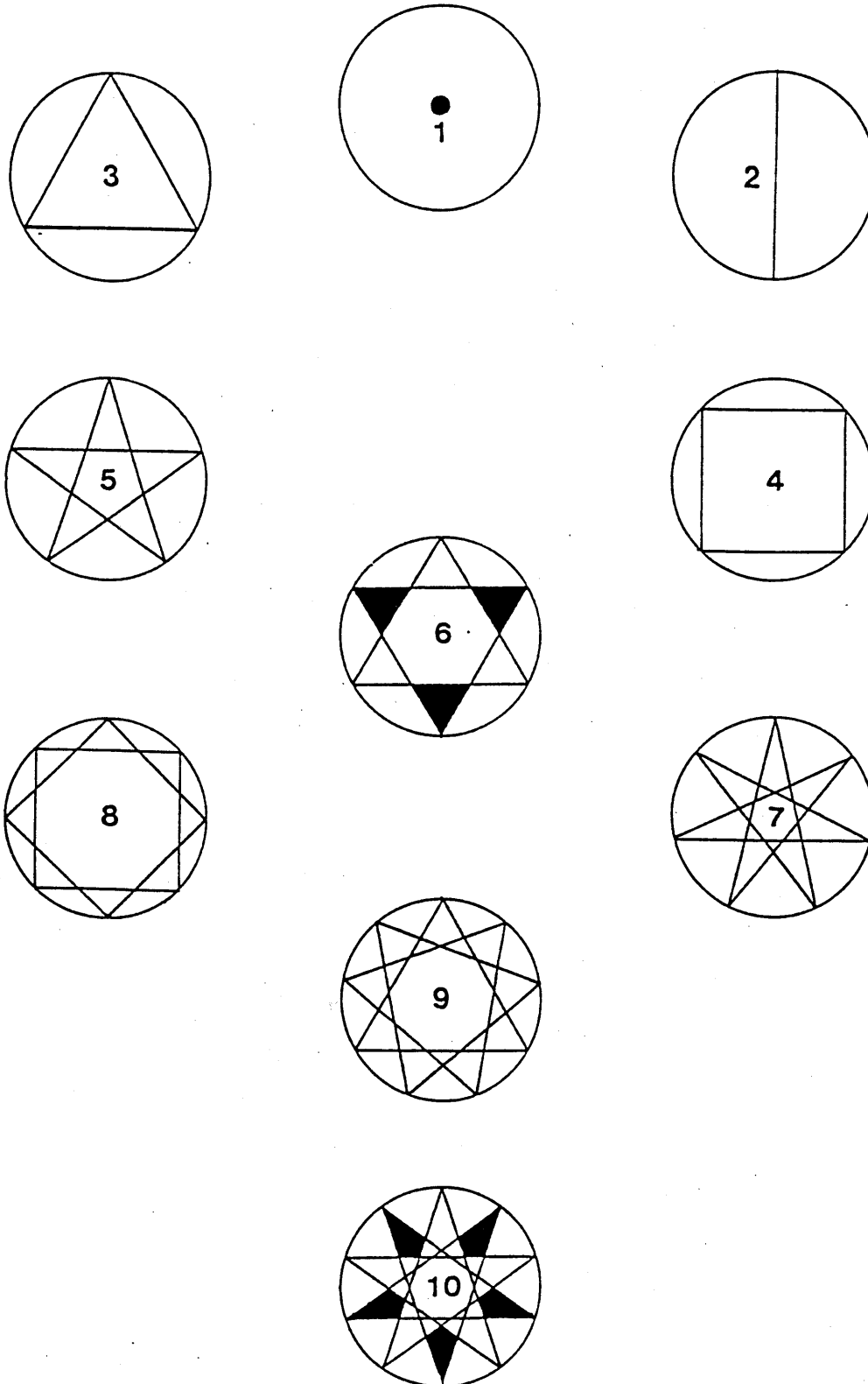
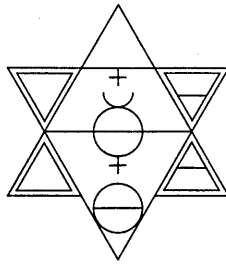


FIGURE #2

GEOMETRICAL AND NUMERICAL SYMBOLS OF THE SEPHIROTHS



THE PHILOSOPHERS OF NATURE



QABALA

Lesson 8

Dear Friend,

Before we begin the study of the **SEPHER YETZIRAH** and the practical exercises dealing with the descent of the energies, it might be worth recalling the basic principles of our lessons.

The true aim of Alchemy is identical to the true aim of Qabala, the only difference resides in the process carried out to bring about the result. The path leading to the goal can be divided into two fundamental stages:

The first stage brings man to the point where he becomes an acknowledged servant of the Being, so he can walk the path to the Garden of Eden which, by the way, is not a location but a state. The second stage occurs in the Garden itself where the ones who have resumed their divine primitive state from before the "*fall from grace*" reside and are now free.

To obtain the same result, Alchemy strives to concentrate spiritual energies into products such as elixirs. These progressively cleanse and reestablish the state of original perfection in man's various vehicles.

Qabala, on the other hand, uses symbols to obtain a resonance in these energies and prepare them for action. The resonance and the energies, which are vibrations, obey numerical laws and therefore the symbol, if it is to be useful and exact, should be constructed according to these numerical laws. Number is the key to initiation, and man's return to the Father's Mansion.

We are going to study the principles of several symbolic systems.

Man, as a being, is symbolized by the Hebrew letter He, number five, which is also the number of the pentagram. The pentagram, in turn, symbolizes man in two ways: the head and limbs, or the quintessence and the four elements. Man, number 5, has five senses and each sense corresponds to a system of symbols.

Sight: the symbols belong here to the realm of form; they can be drawings, letters, numbers, motions tracing forms in space. The symbol can also be a solid, something you have built or

one of Plato's polyhedrons. Whatever it may be, a symbol only has value and power if it is in agreement with numbers and universal harmony.

Hearing: In this realm, symbols are expressed through sounds, songs or mantras. The correct symbol is in tune with the Universal Harmony and can either be the Word, the Original Language or the Music of the Spheres.

Smell: here, the symbols are the perfumes, and their subtle vibrations should be in tune with your aim. Perfumes are mostly used to purify the psychic environment. At a more complex level, they are used in magic to help the operator to obtain his "*psychic resonance*."

Taste: occultists no longer use taste because artificial food, salt, and the denatured taste of food have reduced its effectiveness. Otherwise, the symbol which is unveiled by the flavor of a plant, according to its planetary corresponding, helps to revivify the corresponding energy inside.

Touch: the sensations of touch mainly concern the four elements. Therefore, we have the four following cases:

hot and dry	Fire
hot and humid	Air
cold and dry	Earth
cold and humid	Water

If we wish to favor the element Fire, a hot and dry room is best. A dry room in which water is boiling promotes the element Air. Touching a cold, solid object gives access to the element Earth and the hand in cold water promotes the element Water.

In this lesson, we are going to examine a system of symbols from the point of view of sight, and form. We believe that we should undertake this study now for the following reasons:

All ancient esoteric schools say that we should master the theory before we practice. The time to practice the descent of the energy of Mezla has not come yet. It is of the utmost importance to follow this advice: *do not use in a practical way the information given in this lesson, before you have practised the descent of the energies.*

Do not attempt any work on a Sephirah before it has been charged with the energy of KETHER. However, we give the information at this point to allow you, through study, to master the intellectual part before you undertake the practical part.

DEFINITION OF THE MAGIC SQUARE

(Symbolism of form & sound):

The study of the magic squares we are presenting here has never been published to date, at least to our knowledge. We hope that you will consider it a personal revelation.

There is a magic square for each Sephirah and certain Sephiroth have several possible magic squares.

The square is divided into smaller squares with the same number of vertical and horizontal lines. The sequence of natural numbers is written in the smaller squares, without omitting any. The square is called magic when the sum of the numbers in the lines and the sum of the numbers in the columns add up to the same total (see figure #1).

As in Alchemy, the magic squares have a full effect only in the Sephiroth 3 to 9 inclusive.

Let us start with **KETHER**. The square of Kether would be One, the Unity, One in a square, which gives an idea of the difficulty in manipulating the energy of Kether because only the One exists at this level.

In the same way, the second Sephirah, **CHOKMAH**, does not have a true magic square. In this case, the square of Two contains four smaller squares with the natural sequence of numbers 1, 2, 3, 4. There are two possible combinations:

$$\begin{array}{rcl}
 | 1 | 4 | & = & 5 \\
 \hline
 | 3 | 2 | & = & 5 \\
 \hline
 & = & 4 = 6
 \end{array}
 \qquad
 \begin{array}{rcl}
 | 1 | 3 | & = & 4 \\
 \hline
 | 4 | 2 | & = & 6 \\
 \hline
 & = & 5 = 5
 \end{array}$$

In one case, the sum of the lines are equal, and in the other, the sum of the columns are equal, but no combinations give both simultaneously.

We can draw an interesting conclusion, from a symbolical point of view. The square of Two symbolizes duality and equality. The number five is the number of man. The two possible squares of Two show the opposition between the passive and the active part in man, as one part always tends to acquire its equilibrium to the detriment of the other.

Figure #1 shows the seven magic squares attributed to Sephiroth 3 to 9 inclusive; each square bears the name of the planet corresponding to the Sephirah:

- on the left side of each square you can find the sums of the lines and on the bottom of each square, the sums of the columns.

- the sums of the lines are added and the result is at the bottom-left corner, similarly the sums of the columns are added together and the result is the same.

- there are three numbers written under the name of each square. The number on the left is the number of the square (ex.: Saturn, square of 3, Mars, square of 5). The number in the middle is the theosophical reduction of the sum of a line or of a column. The number on the right is the theosophical reduction of the added sums of the lines (or columns).

First, you can see that the three numbers under the name of Saturn, the Sun and the Moon are multiples of 3. They are the keys to the sephirotic Trinity of each of the worlds they belong to.

Note also the identity Jupiter/Venus (of 471-741), through the theosophical reduction; they both belong to the pillar of Mercy. The four Sephiroth which correspond to Jupiter, Mars, Venus, Mercury have 1 as the "*right*" number, the number which is the theosophical reduction of the added sums of lines (or columns). However, none of them obtain the number 3 in a theosophical reduction.

Before we continue, it is important to know that from the square of 4 on, several magic squares become possible. A rotation of the square or a symmetrical reverse is not considered a different square, therefore there is only one square of 3.

This information does not change the study which follows. Each Sephirah may have several symbols and each magic square represents a mode of action of the Sephirah. You can study other magic squares and, with the right timing, use the best one. On figure #2, the square of 8 is a square of Mercury, the Sephirah of Magus and Alchemists. This square has certainly a greater esoteric value than the traditional square. It is called the square of the Knight, because, if you start from the little square numbered 1 and move like a Knight in the game of Chess, you can cover the whole square by following the progression of natural numbers.

Supplementary note: this square can be divided into 4 squares, each of which remains a magic square from the standpoint of lines and numbers. However, they no longer contain the sequence of natural numbers. The sum of the line or column is 130 and the sum of all the lines is 520; and so we obtain 447 for this square.

Concerning the practical work. Each of you should draw his/her own square, make it rather large, say a side of 16 inches. Find a piece of rigid cardboard or plywood of the same size.

We'll learn as we go along, that each Sephirah has four names: a divine name, an archangelic name, an angelic name and an earthly name. In fact, these names are the names of the Sephiroth in the four worlds:

ATZILUTH BRIAH YETZIRAH ASSIAH

EXTREMELY IMPORTANT WARNING

When you begin the practical work, always remember that divine names should never be used without the corresponding archangelic names. The best is to use the four names of the Sephirah, in sequence.

We will present now certain explanations because the material preparation of this work is time-consuming, **but if your will is not strong enough to resist the temptation of using this data before its time, do not read what follows at this point.**

Take the following documents:

- the Hebrew alphabet (lesson #1)
- the Qabala of the 9 Chambers (lesson #5)
- the four sequences of the seven Hebrew names (see in a later lesson)
- the numerical value of each letter.

Then, with the Qabala of the Nine Chambers, using the theosophical reduction, reduce the corresponding number of each letter which exceeds the value of the highest number of the magic square.

Example: In the case of Saturn, Binah, the maximum value is 9. All letters beyond Tet have to be reduced:

Qof value 100 is reduced to 10 = 1

Shin . value 300 is reduced to 30, and then to 3.

Do not forget the final letters.

Write below the name, the new Hebrew name. Thus, in the first example, Qof is replaced with Aleph (=1), Shin is replaced with Gimel (=3). When all this work is complete, get some red, yellow, light blue or dark green string. Glue the magic square onto the plywood and operate as follows:

Drill a small hole in the center of the square of the number of the first letter of the divine name and fix a wooden plug, a match, for instance. Then, proceed in the same way with the second letter of the same divine name, and so on... Connect these plugs with the red string for the divine name, use the yellow string for the archangelic name and the blue string for the angelic name. Finally, the Hebrew name for the planet is marked with the green string.

Each of the figures thus obtained is the symbol of the esoteric signature of the Sephirah in each of the four worlds.

Other exercises and symbols will be given for each Sephirah.

IMPORTANT

This work is twofold: it helps our inner spiritual development, but it also influences our practical life. Conversely, studying our life conditions may help us in our spiritual path. Most people think that Karma can explain their illness or negative life conditions. In effect, Karma has no real existence outside ourselves. All our problems and successes come from the state of our inner vehicles. The spiritual work of putting these vehicles back into shape must effect our life conditions. Conversely, the study of our health, of our problems, of our successes can indicate our weak and strong points.

A health problem is difficult to interpret because a defective Sephirah can indirectly disturb other functions. Here is a summary:

- | | |
|---|---------|
| - Spleen and adrenals problems | SATURN |
| - Lungs diseases | JUPITER |
| - Illness and general weakness | MARS |
| - Problems of blood circulation,
heart and blood | SUN |
| - Problems with the kidneys
or sexual organs | VENUS |
| - Liver and throat diseases | MERCURY |
| - Cerebral and nervous problems,
nervous breakdown | MOON |

In the social realm:

SATURN: rules action in business and possessions, action in seeds and fruit.

JUPITER: concerns wealth, honors, accomplishment of wishes, general health.

MARS: concerns strength, willfulness, but also leads to pride and discord.

THE SUN: is beneficial to experiments with wealth, divination, relations, the making of friends.

VENUS: promotes love relationships and travels.

MERCURY: eloquence, intelligence, everything mystical or occult; beware of false documents.

MOON: is propitious to travels, navigation, acquisition of things in the realm of water.

The Sephirah Yesod, when it is in good shape, lets good influences pass but prevents the physical aspects of Karma to manifest.

When you will have completed the descent of the energies. That is to say, after you have completed the study of MALKUTH. You can incorporate yourself into the process of the four names by the addition of a fifth name, obtained like the other four, either directly, if your birth conditions gave you a Hebrew name or if you can transliterate your first name into Hebrew, or indirectly by "*calculating*" your name or first name using the following method:

1 2 3 4 5 6 7 8 9

A B C D E F G H I

J K L M N O P Q R

S T U V W X Y Z

Insofar as the square allows it, K and V have the highest possible value. So, in the Moon:

K = 20 and V = 40

It is best to use the transliteration (or corresponding) of a first name into Hebrew, if you know it.

Somehow, the signs obtained by the name or first name constitute esoteric signatures and there is one for each traditional planet.

We shall resume this subject which should be well understood. However, for those of you who "*sense*" the Word better than the Number, we shall present another system and corresponding Hebrew names.

ORA ET LABORA !

THE PHILOSOPHERS OF NATURE

ENCLOSED FIGURES

- Figure #1: The Square of Mercury, Called the Knight (as in the game of Chess).
- Figure #2: The Squares According To Traditional Philosopher

Figure #1

THE SQUARE OF MERCURY, CALLED THE KNIGHT (as in the game of Chess)

1	48	31	50	33	16	63	18
30	51	46	3	62	19	14	35
47	2	49	32	15	34	17	64
52	29	4	45	20	61	36	13
5	44	25	56	9	40	21	60
28	53	8	41	24	57	12	37
43	6	55	26	39	10	59	22
54	27	42	7	58	23	38	11

Figure #2

THE SQUARES ACCORDING TO TRADITIONAL PHILOSOPHERS

SATURN

369

15

492

15

357

15

816

45 = 15 + 15 + 15

JUPITER

471

34

414151

34

97612

34

511108

34

162313

136 = 34 + 34 + 34 + 34

MARS

521

65

11247203

65

41225816

65

17513219

65

101811422

65

23619215

325 = 65 + 65 + 65 + 65 + 65

SUN

639

111

632334351

111

7112728830

111

191416152324

111

182022211713

111

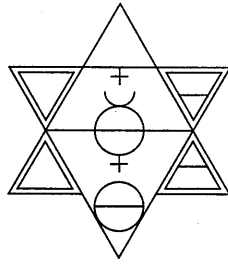
25291092612

111

365334231

666 = 111 + 111 + 111 + 111 + 111 + 111

THE PHILOSOPHERS OF NATURE



QABALA

Lesson 9

Dear Friends

In a way, we could separate the study of the Qabala into three stages:

- a stage of preparation
- a stage in which we learn control along with the descent of the Mezla energies
- an ascending stage on the paths of the Tree of Life.

The preparatory stage is almost complete. If you have performed the Lesser Pentagram (the banishing ritual) regularly, your psychic environment should be sufficiently purified. The previous and the present lesson are presenting an outline of the the two most difficult exercises for the control of Mezla, but at each of the three stages, we will propose several exercises, some of which are very simple. In this way, you can choose the series of experiments which suits you best. Nevertheless, studying the two difficult exercises we are proposing, is valuable, even for those who choose not to practice them.

We mentioned, in the previous lesson, that the exercise would be based on the Word, rather than the Number. In this regard, we are using a symbol which has only been revealed in recent times: the Hermetic Cross.

It is essential to know the principles used in the creation of a symbol, in order to use it properly. You will find in Figure #1, page 7, two designs of the Hermetic Cross, both used by modern schools.

The Hermetic Cross is connected to the symbolic Cube, the Cubic Stone. The measurements should thus conform to the unfolded cube represented in D (see Figure #1). The cube, the trigonometric circle (360 degrees) and the Hermetic Cross are closely related symbols:

- The cube represents the potential universe, the seed the universe, present in every Being.
- The Hermetic Cross symbolizes the growth of this seed, the representation of Man-Universe.

- The circle expresses the multiplicity of the laws of this universe.

Let us examine the cube. You may want to actually construct the symbol of the cube, in which case, you can first build the 6 smaller cubes out of clear plastic, and assemble them to obtain the symbol of the Cubic Stone.

You need to write the following on each side of the smaller cubes (or you can write on sheets of clear plastic before assembling the cubes to include them in the construction):

- the three mother letters are attributed to the three axes.
- the double letter Tav, symbol of the Universe, is attributed to the center of the cube.
- the six remaining double letters are attributed to each side of the cube.

- each of the twelve single letters is attributed to each of the twelve intersecting angles of the cube.

We won't provide any more information on the subject. In fact, we are presenting, in the next two lessons, a translation of the Sepher Yetzirah with a commentary. And in studying the text, you'll have to find the position of each letter.

Only personal work *can fix knowledge and make it grow.*

After we have studied the ten lessons concerning the control of Mezla, we shall resume the subject when dealing with what occultists call the quadrature of the circle. It is not, as is generally thought, the calculation of the value of ∞ but it is the relation between the 22 letters and the exact polygons which are inscribed in the circle, as each polygon expresses an aspect of the Universe.

Let us go back to the Hermetic Cross.

In both Crosses (A and C), the lower square is divided into four, symbolizing the unbalance of the four elements in the physical world. At the bottom we have the three alchemical principles: Salt $\ominus$, Mercury $\wp$, Sulfur $\blacklozenge$. The Salt is on the side of severity in the Tree of Life.

The symbol of the quintessence is located just above the five-pointed star. The quintessence is necessary for the development of the seed/universe of man. At this point, there is a difference in the two crosses: one (C) carries the four alchemical elements, the other (A) the Cherubic emblems.

These signs represent the four entities of the Throne of the Apocalypse:

- Above left, the symbol of Aquarius, element Air, the man who belongs to the world of Briah.
- Above right, the Eagle or the Scorpion (Scorpio), element Water.
- Below left, the Bull (Taurus), element Earth, the place of work.
- Below right, the Lion (Leo), element Fire, the energy necessary to raise consciousness.

The square just above symbolizes the world of Yetzirah, the world of formation, the astral world. One cross (C) is somewhat more explicit than the other because of the symbol of the Sun represented in the center of the two intertwined triangles. The symbol of the two intertwined triangles represents the junction of consciousness of these two worlds for the adept who has reached this level.

Saturn, Mercury, and Venus constitute the upper triangle. Mars, Jupiter, and the Moon, the lower one.

The planets are placed as they are on the Tree of Life. The Sun and the Moon, on a central vertical line, symbolize the straight ascending path, called the Path of the Arrow because of its rapidity, the Path of the Chameleon because of the transparency of the adept or also the Path of Samekh, the letter which symbolizes support.

Before we examine the central rose, let us go through the elements of the side branches. On the right, the path of Mercy, the Alchemical Salt $\ominus$ is in the center; on the left, the path of rigor, the Sulfur $\triangle$ is in the center. Finally, in the higher world, the alchemical principles are identical, but reversed in relation to those of matter. Mercury $\wp$ is in the center of the extremities of the vertical branches.

In the center, the rose with 22 petals is the essential and practical part of the Hermetic Cross. A small cubic cross, symbolizing the universal seed, is at the center of the symbol and is surrounded by the three mother letters. The 12 simple letters are on the outside. The three diagrams (A, B, C) are identical in this respect. On the other hand, on each cross, the circle of the seven letters differs. (It is either a mistake or something is concealed).

On drawing E (figure #2), the planets are written in their Hebrew names:

Saturn	SHABBATHAI	TAV	Saturday
Jupiter	TZEDEK	KAPH	Thursday
Mars	MADIM	PE	Tuesday
Sun	SHEMESH	RESH	Sunday
Venus	NOGAH	DALET	Friday
Mercury	KOKAB	BET	Wednesday
Moon	LEVANAH	GIMEL	Monday

This attribution of the letters stems from the Golden Dawn or schools derived from it.

Shabbathai is the midheaven, it is on the uppermost point. The letters in the circle follow the order of the planets on the Tree of Life. If you follow the direction of the arrows on the inside of the seven pointed star, you can read the usual sequence of the weekdays.

In figure F, if you follow the direction of the arrows in the second five-pointed star, you can read the position of the planets on the Tree of Life, from the position of the weekdays. Note that the arrows are in the *opposite direction*. This illustrates the numerical law which connects 21 to 24 or 7 to 8. We will study this law with the circle of the polygons, after the lessons concerning the descent of Mezla.

Therefore, in the drawing of the Cross, we replace the circle of the 7 letters by the one of figure E.

The Use of the Cross:

There is no numerical reduction here. Trace on the Cross the Hebrew name to be pronounced by pointing each letter with the tip the dagger.

As we mentioned in the previous lesson, each of the four names can be represented by a thread of the appropriate color. It is better to have a little wooden plug on each letter to fix the threads rather than metal pushpins because the presence of metal points is not recommended in this energy field.

The necessary Hebrew names will be given in the lesson of the descent of Mezla.

Additional information for personal work.

In the previous lesson, we gave a code to enable you to incorporate your name into the Qabalistic work. We are now going to give a more significant key.

Each of you should look for a series of Hebrew names, for instance the names of the apostles in the Occult Philosophy of Agrippa, first names in a Hebrew dictionary, and so on ... follow your personal inspiration.

Once the list is established, practice pronouncing it with a moderate tone, neither too loud nor too low. Then, take the list and the Ritual of the Lesser Pentagram.

Perform the banishing ritual to cleanse the environment. Meditate 2, 3 or 5 minutes. Perform the *opening ritual* (see Lesson #2). Remember that the process of the opening ritual of the lesser Pentagram is the same as the banishing ritual except that the tracing of the pentagram is done in *the opposite way*.

Recite in a low voice the Hebrew names that you chose, one at a time, and meditate a minute or two after each name. Several things can occur. We are only interested in two of them. One of the names provokes a heart resonance: it is your spiritual mystical name; one of the names provokes a cerebral resonance: it is your material occult name.

Note the name, the date, the time, and the place of the revelation.

In either case, it is a rebirth and your astrological chart becomes the one of the moment of revelation. *You and nobody else should interpret it.* Look into the Sepher Yetzirah - and there only - for its real meaning.

If you think that the moment was not right, you can always try again, at a time that is astrologically more favorable, *but never force anything and always act according to your Conscience.*

You can incorporate these names into your mystical work of the descent of Mezla, either for the occult, spiritual or practical work without any negative Karmic repercussions.

Note: (for those who do not know astrology). You can find in a treatise on Astrology the meaning of the positions of trine, sextile, square, opposition and so on . . . but do not involve anybody into the realm of your private and personal revelations. This makes you enter into the realm of the following Chinese saying:

*"The star leads the fool
the Wise guides his Star."*

ORA ET LABORA !

THE PHILOSOPHERS OF NATURE

ENCLOSED FIGURES

- Figure #1 - The Hermetic Crosses
- Figure #2 - Correlations Between Planets and Weekdays.

FIGURE #1

THE HERMETIC CROSSES

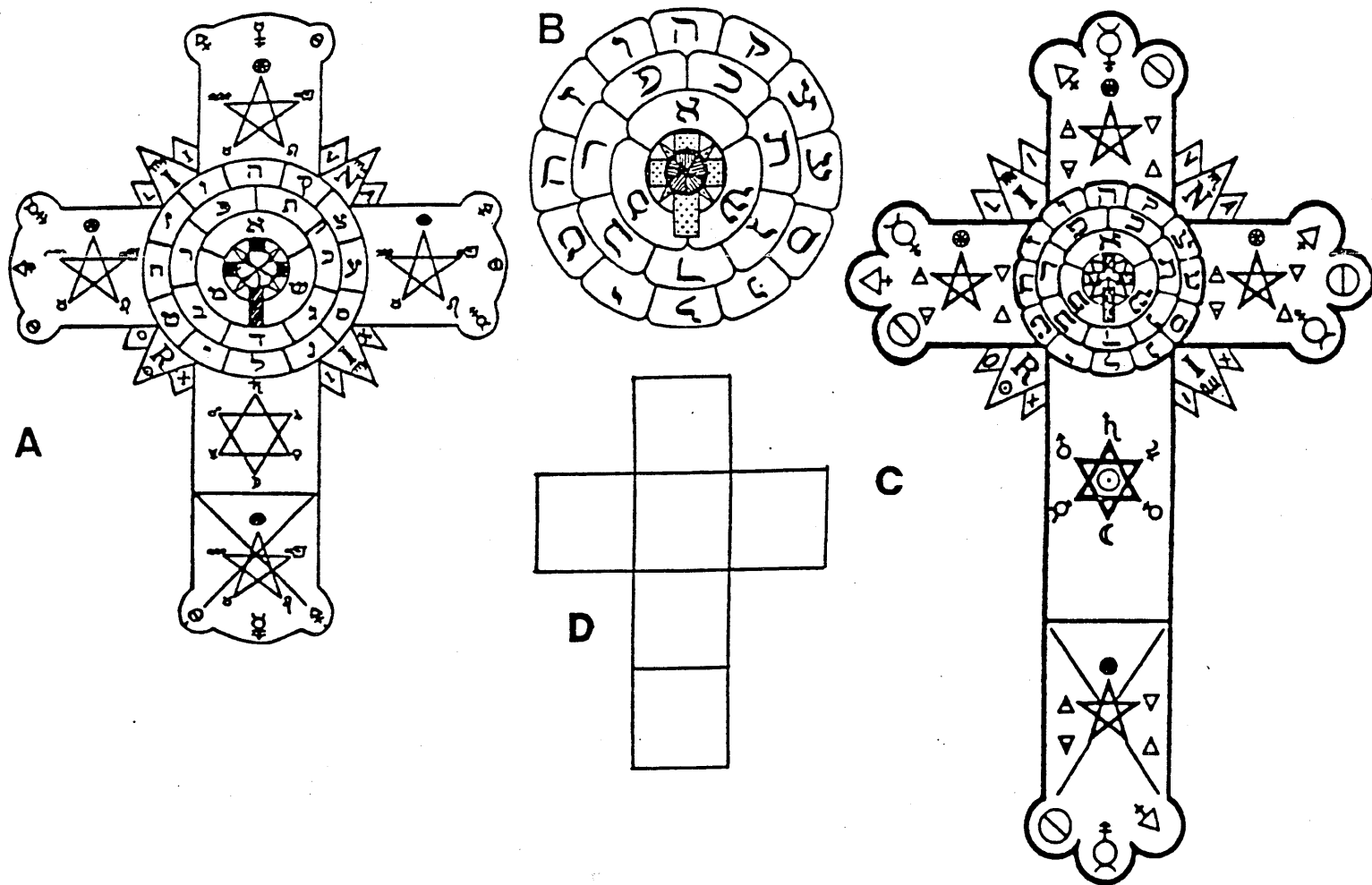
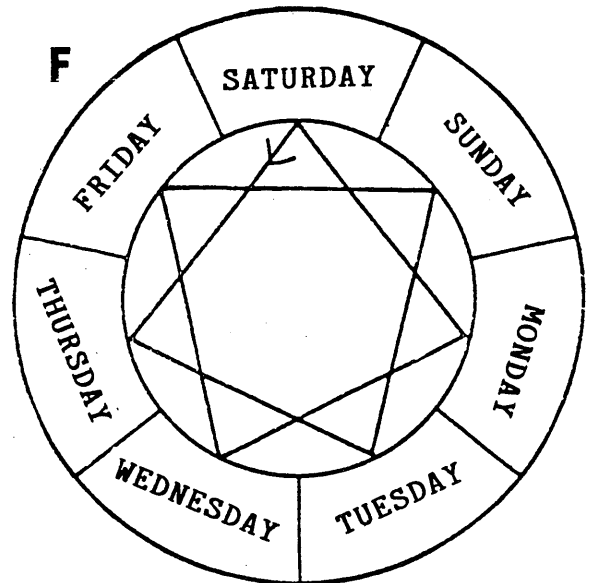
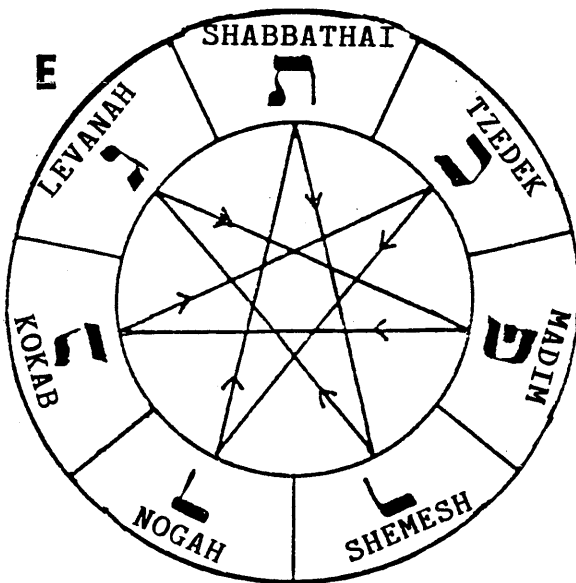
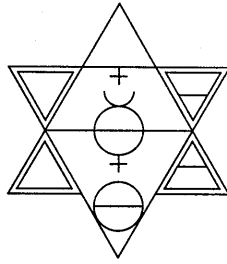


FIGURE #2

CORRELATIONS BETWEEN THE PLANETS AND WEEKDAYS



THE PHILOSOPHERS OF NATURE



QABALA

Lesson 10

Dear Friend,

We are going to undertake the study of the 10 Sephiroth. We do not intend to increase the already great number of works on this subject by another book. Of course, each one is unavoidably "*colored*" by its author. We hope, as we already said, that each of you will develop his own Qabala instead of quoting such and such an author.

That is why we present different versions, not for you to make a choice but as examples or indications for your own meditation.

Even though the diagram of the Tree of Life is relatively recent, we could already find in old texts, references to the ideas of Sephiroth and of Macroprosope and Microprosope. Among these texts, there is one which is most mysterious and most significant in content, if not in volume, which is said to have been handed down by our Father Abraham himself. This book is the **Sepher Yetzirah** (Samekh Pe Resh Yod Tzadde Yod Resh He) or the Book of Formations. It is probably the oldest treatise of the Qabalistic Tradition. Its oldest title is "*the Letters of our Father Abraham.*" It is, in fact, the crystallization of centuries of Tradition by the writer who added a few things.

Wynn Westcott (Golden Dawn) emphasizes that it does not tell the story of Creation, but presents an ancient, Hebrew perspective of the origin of the Universe and of humanity. Among the basic texts, the **Sepher Yetzirah** and the **Zohar** refer to each other and mutually explain one another.

In W. Westcott's point of view:

- the Sepher Yetzirah deals with the 3rd World (Yetzirah)
- the Asch Metzareph deals with the 4th world (Assiah)
- the Siphra di-Tseniuta deals with the 1st world (Atziluth)

Eliphas Levi writes: *"the Sepher Yetzirah and the Apocalypse are the master pieces of occultism. They contain more wisdom than words."*

In fact, the Sepher Yetzirah is a series of aphorisms which are grouped together with the conciseness of ancient oracles. It is like the Apocalypse, difficult to penetrate. We noticed that, in general, the method which is used to study a mystical text is not adequate, in that there is an effort to pierce the meaning of the text as one progresses with the reading. We propose a different method of study to be used for something complex. Everything, in nature, in man, in a technique is or appears complex only because of the summation or integration of simple elements, for which a direct and individual approach is always easy and possible. We should remember that complexity is the characteristic of the outer aspect of things, the inner world is the world of unity, simplicity, and that returning to the **ONE** provokes the vision of unity and as a consequence, a clear simplification of ideas which, nevertheless, keep all their richness. Therefore, this is what we propose for the study of the Sepher Yetzirah: read the text without ever dwelling at length on difficult points, then let the fruit of this reading ripen and start again in the same way. Each time, you penetrate deeper into the meaning of the text, as you relate more adequately the specific to the general and the general to the specific, on the intellectual point of view, and unity in manifoldness and manifoldness in connection to unity, from a mystical standpoint.

After four, five, six or seven readings, you begin to gain a real understanding of the text, as some segments may progressively get clearer. Repetition of a reading with meditation is a mystical method of study because it allows the Inner Being to suggest a better understanding of things that simplifies them because inner understanding always tends to bring out Unity in everything.

Conversely, when this method has provided a satisfactory result, ponder the detail because everything is in everything and meditating on a single word or phrase can reveal an aspect of the manifested Unity and its link to the whole cosmos. In a later reading, meditate on each word, one at a time, the ones you emphasized in the first phase. The work is done alternatively by the intellect and the intuition. The intellect which is so discredited in some circles is in fact the only tool that enables us to transform a written document into nourishment for the Inner Being. It is preferable to have a better tool. The intellect uses symbolism in a formal and deductive manner and reaches the outer meaning of the written words. Intellectual symbolism often constitutes a means to exchange ideas. We study this meaning but we must also find the inner symbolic meaning through intuition and meditation. We have to understand that there are several symbolic interpretations or rather there is only one symbolic meaning which is categorized into several levels and we should be able to reach the meaning corresponding to the level of our own evolution. Understanding one is not necessarily understanding the other and even though different, both are good. Thus, in our study of the Sepher Yetzirah we sometimes present several possible translations. We do not expect this method to explain everything. It is more a practical illustration of the method just described. Note that ancient writings like the Sepher Yetzirah have a symbol of form, a fundamental symbol and a numerical symbolism which corresponds to the laws of the numbers of the universe. Remember also that the meaning of words should be broadened

because these words have been used at a time when their language expression was small-scaled compared to now, but more intuitive.

In the version we present, the Sepher Yetzirah is comprised of 6 Chapters grouping 65 paragraphs. These 6 chapters must lead to the seventh: the day of Rest.

- the first chapter contains 9 paragraphs
- the second chapter contains 6 paragraphs
- the third chapter contains 8 paragraphs
- the fourth chapter contains 16 paragraphs
- the fifth chapter contains 16 paragraphs
- the sixth chapter contains 10 paragraphs.

The Yetzirahtic text is a description, when it is physically possible, of the action of the Creator and of Creation. It enhances the sublime feeling of the **ONE** and how the infinite **ONE** created in himself the finite multiple. It explains in a brief, synthetic, unitarian and utilitarian manner, both the Creator, the nature of universe, the laws of the physical and spiritual universe and therefore is both a map and a handbook of navigation for those who want to cross the ocean of return to unity.

The text can be divided into two parts:

- the One and its method.
- Creation and the 32 Paths of Wisdom.

As the One is the inaccessible apex of the pyramid, few words are dedicated to it; they are simply suggestions concerning its state. We will find a few explanations for its method or its tools.

**SEPHER YETZIRAH
THE BOOK OF CREATION****CHAPTER 1***Section 1*

Yahve, Lord of the Hosts, the Living God, King of the Universe, Almighty, Merciful and Compassionate, the Most High who is the Eternal, Sublime, and the most Holy who formed and created the Universe in thirty two mysterious Paths of Wisdom, by three Sepharim, namely: S'phor, Sepher, Sipour, who are one and identical in Him. They (the Paths) consist of the decade (Ten) coming out of the Void and twenty-two fundamental letters. He divides the twenty-two consonants into three categories:

- 3 mother letters
- 7 double letters
- 12 simple letters

Section 2

The decade (Ten) coming out of the void is similar to the ten fingers or the ten toes of man, in that five are parallel to five and in the center is the covenant with Unity, by the word of the tongue and the ritual of Abraham.

Section 3

Ten is the number coming out of the void and not nine, ten and not eleven. Grasp this great Wisdom, understand this knowledge, look within, ponder it, make it obvious and lead the Creator again onto His throne.

Section 4

The ten Sephiroth out of the void actually have the ten following infinitudes:
the infinite of the beginning - the infinite of the end

the infinite of good - the infinite of evil

the infinite of height - the infinite of depth

the infinite of the East - the infinite of the West

the infinite of the North - the infinite of the South

and the only Lord God, the Faithful King who rules over everything from His Holy Abode, always and forever.

Section 5

The appearance of the ten Sephiroth out of the void is like a flash of lightning without end. The Word is in them when they go and return. They move by His Order like a whirlwind and humble themselves before His Throne.

Section 6

The end of the decade of existence out of the void is linked to its beginning and its beginning is linked to its end, just like the flame is linked to the coal for good, because the Lord is one and there is not a second one and what can you count prior to one?

Section 7

Ten are the Sephiroth out of the void; keep your mouth closed so you won't talk about it, and leave your heart firmly in their contemplation, if your mind escapes, bring it back under your control, as it is said *"and the living creatures went and returned and upon them, the covenant was settled"* (Ezekiel 6/14).

Section 8

The ten Sephiroth give the ten numbers:

1. The spirit of the living God, praised and glorified be the Name of Him who lives for all eternity, the articulate word, the Spirit and the Word are what we call the Holy Spirit.
2. Air emanates from spirit from which He formed and established the twenty-two powerful consonants. Three of them, however, are mother letters, seven are double and twelve are simple. But the spirit is first and above all.
3. The waters (primal water) emanated from air. He formed and established, from the formless and empty, the mud and the dirt. He spread them on the surface, raised them up like a wall, shaped them like a fortress. He put coldness upon them and they became dust as it is said *"He said to the snow (coldness), be thou earth."* (Job 37/6).
4. The fire or ether emanated from water. Through it, He established a throne of glory: the Seraphim, the Ophanim, and the holy living creatures, the angels for His service, and from these three, He formed his Holy Abode as is written *"He made his angelic spirits and his ministers from a blazing fire"* (Psalms 104.4). He selected three consonants among the simple ones which are in the hidden secret. He sealed them with the spirit, fasten them to his Great Name and with them sealed the universe in six directions.

5. He looked up and sealed the Height with Yod He Vav.
6. He looked down and sealed the Depth with He Yod Vav.
7. He looked forward and sealed the East with Vav Yod He.
8. He looked backward and sealed the West with Vav He Yod.
9. He looked to the right and sealed the South with Yod Vav He.
10. He looked to the left and sealed the North with He Vav Yod.

Section 9

Such are the ten Sephiroth, out of the void. From the spirit of the living God emanated air, from the air, water; from water, fire or ether and from ether, the Height, the Depth, the East, the West, the North, and the South.

NOTES ON CHAPTER 1

- Note among the names used to qualify the Creator, the following:

YAH, first part of YAHVE or Jehovah depending on the different translations.

JEHOVAH TZABAOth, which comes from TZBA or army

ALHIM CHIIM, Elohim coming from AL, EL then ALH,
Eloah then Elohim, the plural form
CHIIM, the root of which means life.

W. Wescott considers that the Elohim are the seven forces proceeding from ONE and controlling the world of manifested life.

As for the Sepharim, plural of S P R (Samekh, Pe, Resh) which means book or letter - actually the form of expression - they are S'PhOR (S'for), SIPUR, SEPhER they cannot actually be expressed in our language. Think rather of principles, or states of thought of the Divinity itself. S'PhOR would be the meditating thought which fixes the law or the state, and precedes and guides action, somewhat like conceptual thought or world engineering. SIPUR would be the thought of the Logos or the Word, the creative thought which realizes the intention of S'Phor, who constitutes and animates the FIAT LUX. SEPhER, which means book, would be the written thought or the writing of nature, the accomplished thought, the accomplished creation: it is like thought/energy which, following the laws conceived by S'PhOR, and realized through SIPUR, would maintain the activity and the existence of the manifested creation. SEPhER is at once the book of man and the book of nature. These three

thoughts certainly only exist as vibrations, but in frequencies not perceptible to man.

Let us note that Wynn Wescott translates the name of the Sepharim as "*Numbers, Letters and Sonorities.*"

- **The 32 Paths of Wisdom** $32 = 2 \times 2 \times 2 \times 2 \times 2$ and $3 + 2 = 5$. We can, on the other hand, consider the word path as a road to be traveled and as a way in its different meanings like state, power, nature, degree, form, effect.

- The Sephiroth, sometimes written Sephiroth Belimah and translated as *the voices coming out of the void*, are also called *Spheres*. They are the ten first emanations out of the divine source. Belimah can suggest the negation of something. Therefore, the expression "*out of the void*" suggests the meaning well. The ten Sephiroth or spheres or emanations or densities, or principles or all this at once, attempt to explain the nature of nature. These ten spheres or emanations cannot, in fact, be separated and the word *sphere* should not be taken in its geometrical sense but rather in the sense of sphere of *influence*. Thus, it is easier to understand that the various influences can be *simultaneously present*. They are *entangled* in one another and are not necessarily mutually exclusive.

The 32 Paths are defined as the 10 Sephiroth - the series of ten out of the void - and the 22 letters, all consonants which are therefore structuring elements, subdivided in triads, series of seven and twelve.

Note the twofold characteristic of the division: 5 Sephiroth opposed to 5 Sephiroth which are balanced by the covenant of speech and circumcision.

Wynn Wescott translates the passage as follows: "*They are as the 5 fingers in man's hand against the five fingers and they are bound by a covenant of force through the word of the mouth and through circumcision of the flesh*" (Genesis XVII).

- The ten infinites are to be applied to each Sephirah. The text seems situated in space but do not forget that everything, and particularly the universe, can only be perceived, sensed, conceived *from the center*. Each one of us is a center of consciousness and we can only be sensed, perceived, and conceived from our own center.

- This is the name of the divinity who is used and rules over all the Sephiroth: **Adonai**.

- The commentary about the flash of lightning without end, and without beginning emphasizes the vibratory characteristic of these emanations, as the light is understood in its meaning of highest energetic vibration conceivable by the human mind. The lightning in zig-zag, issued from AIN SOPH, by KETHER, binds all the Sephiroth and touches our earthly world in MALKUTH. This is the blazing sword, the energy of MEZLA which we already mentioned.

- We think that section 7 won't leave anyone indifferent. This injunction coming from the depth of Tradition can be in the mind of all seekers because the method is given here.
- Note the order in which the original elements are presented: first, the Spirit (AKASHA, ETHER), then the Air (VAYU), Water (APAS) which is formless and empty: TOHU and BOHU (Genesis 1, 2) and last, Fire is formed from Water.
- The twenty-two letters describe the harmonious principles or laws ruling nature and insuring its functioning. These various principles are divided into three hierarchies, which are reflected by the division of the letters: three mother letters, seven double consonants and twelve simple letters.

Then there are the permutations of the three letters YOD HE VAV. The map of Yetzirah, at this time in the text, is more in accord with the Trigrammaton than the Tetragrammaton as W. Wescott mentions.

In the next lesson, we shall continue the study of the **Sepher Yetzirah**.

Chapter II deals with the twenty-two letters.

Chapter III with the three mother letters.

Chapter IV with the seven double letters.

Chapter V with the twelve simple letters.

Chapter VI is a very esoteric synthesis and completes the work.

While waiting for the totality of the text, we propose that you perform the ritual of the Pentagram (Banishing) for your oratory work. Then, simply read the first chapter of the Sepher Yetzirah as indicated in the first part of this lesson. Remain in the state described in Chapter I, Section 7 and thank the Inner Self.

ORA ET LABORA !

THE PHILOSOPHERS OF NATURE

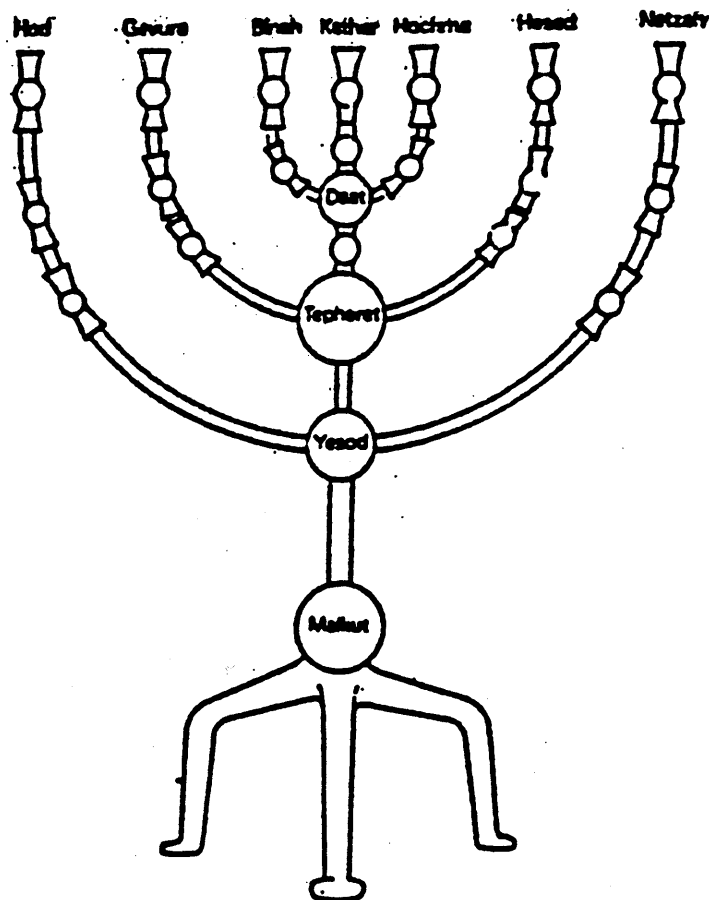
ENCLOSED DOCUMENT:

-Sepher Yetzirah - In Hebrew - Pages 1 - 3

SEPHER YETZIRAH - PAGES 1 - 3

ספר יצירה

SEPHER YEZIRAH.



ספר יצירה

פרק ראשון

מ ש נ ה א

בשלשים ושתים נתיבות פליאות חכמה חקק
יה יהוה צבאות אלהים חיים ומלך עולם אל שדי
רחום ורחמן רם ונשא שוכן עד מרום וקדוש שמו
וכרא את עולמו בשלשה ספרים בספר וכפור
וספר. עשר ספירות בלימה ועשרים ושתים
אותיות יסוד. שלש אמות ושבע כפולות ושתים
עשרה פשוטות.

מ ש נ ה ב

עשר ספירות בלימה כמספר עשר אצבעות
חמש כנגד חמש וכרית יחיד מכונת באמצע
במלת הלשון ובמלת המעור.

מ ש נ ה ג

עשר ספירות בלימה עשר ולא תשע עשר ולא
אחת עשרה הבן בחכמה ורחם כבינה בחן כהם
וחקוד מהם ורהעמד דבר על בוריו ורהושב יוצר
עלמכטו.

מ ש נ ה ד

עשר ספירות בלימה מרחן עשר שאין להם
כוף עומק ראשית ועומק אחרית עומק שוב ועומק
רע עומק רוח ועומק תחת עומק מורה ועומק
מערב עומק צפון ועומק דרום אדון יחיד אל מלך
נאמן משל בכלם ממעון קדשו עד עדי עד.

מ ש כ ה ה

עשר ספירות בלימה צפייתן כמראה הבק
וראלייתן אין להן קץ דברו בהן ברצוא ושוב
למאמרו כסופה ירדופו ולפני כסא דם משהדים

מ ש כ ה ו

עשר ספירות בלימה נערץ סופן בתהלתן ותהלתן
בסופן כשלדבת קשורה בתהלתן שאדון יחד ואין
לו שני ולפני אדד בה אתה סופר .

מ ש כ ה ז

עשר ספירות בלימה בלום פך מלמד ולבך
מלמד ואם רץ פך לדבר ולבך להדבר שוב
למקום שלבך נאמר והדיות רצוא ושוב ועל דבר
זה נכרת ברית .

מ ש כ ה ח

עשר ספירות בלימה אחת רוח אלהים חיים
ברוך ומבורך שמו של חי העולמים קול ורוח
דבור והוא רוח הקדש . שמים רוח מרוח חקק
והצב בה עשרים ושנים אותיות יסוד שלש אמות
ושבע כפולות ושנים עשרה פשוטות ורוח אחת
מהן . שלש מים מרוח חקק והצב בהן עשרים
ושנים אותיות תרו וברו רפש ושיט חקקן כמין
ערוגה הציבן כמין חומה סככס כמין מעויבה
ויצק עליהם שלג ונעשה עפר שנאמר כי לשלג
יאמר הוא ארץ . ארבע אש מים חקק והצב בה

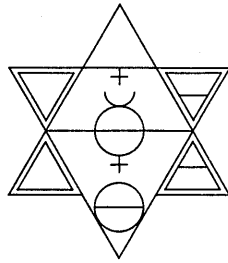
כסא הכבוד שרפים ואופנים וחיות הקדש ומלאכי
השרת ומשלשתן יסוד מעט שנאמר עושה
מלאכיו וחיות משרתיו אש לודם כירר שלשה
אותיות מן הפשוטות בסוד שלש אמרת אימ"ש
וקבעם כשמו הגדול וחתם בדם שש קצוות

חמש חתם רום ופנה למעלה וחתמו ביה
שש חתם תחת ופנה למטה וחתמו בדיו
שבע חתם מזרח ופנה לפניו וחתמו ביה
שמונה חתם מערב ופנה לאחוריו וחתמו בדיו
תשע חתם דרום ופנה לימינו וחתמו ביה
עשר חתם צפון ופנה לשמאלו וחתמו בדיו

מ ש נ ה ט

אלו עשר ספירות בלימה אחת רוח אלהים
חיים רוח מרוח מים מרוח אש ממים הים ותחת
מזרח ומערב צפון ודרום.

THE PHILOSOPHERS OF NATURE



QABALA

Lesson 11

Dear Friend,

We shall continue the study of the Sepher Yetzirah. This study, although difficult, enables us to enter the universe of the Qabala. It should considerably enrich our groundwork.

This text is truly one of the most precious gifts ever made to man. It is not in vain that we are transmitting it to you at this time. Numerous seekers and mystics studied it, meditated it, made it their own.

We strongly insist that you apply the instructions given in the previous lesson.

May your work unveil the substance in yourself, the structures and the energy.

CHAPTER II

SECTION I

Twenty-two letters are the foundation of all things, three mother letters, seven double letters and twelve simple letters.

The three mother letters: Aleph, Mem and Shin are the first elements: Air, Water and Fire. Water is silent, Fire is whistling and Air, which proceeds from the Spirit, is like the arrow on the scale which marks the balance between the opposites, reconciles them and acts as a mediator between them.

SECTION II

The twenty-two letters that form the Foundation have been conceived for a function and established by God. He combined them and, from them, made all existing beings and all things to be formed in time to come.

SECTION III

He established the twenty-two letters of the foundation: they are formed by the voice, transported by the breath of the air and audibly modified in five locations in man's mouth:

- in the throat (guttural sounds) ALeph, He, Chet, Ayin;
- in the mouth (palatal sounds) Gimel, Yod, Kaph, Qoph;
- by the tongue (lingual sounds) Daleth, Tet, Lamed, Nun, Tau;
- by the teeth (dental sounds) Zayin, Shin, Samekh, Resh, Tzadde;
- by the lips (labial sounds) Bet, Vav, Mem, Pe.

SECTION IV

He shaped these twenty-two letters which are the Foundation of all things, like a sphere with 231 gates and the sphere can be rotated forwards and backwards, for good or for evil: from the good comes real joy, from evil, only torments.

SECTION V

He combined, weighed and exchanged Aleph with all the other letters successively, then Beth with all and all with Beth. By combining the letters two by two, the two hundred and thirty-one gates of knowledge have been produced, and every creature emanates from one of these combinations.

SECTION VI

And out of nothing, He made something. From the void, He called to existence all the different kinds of words and things. From intangible Air, He formed two enormous pillars. He predetermined and created every creature by the power of its name. The production of all things from the twenty-two letters is the proof that they are really parts of one single body.

NOTES ON CHAPTER II

Chapter II deals with the twenty-two letters and sonorities (or vibratory frequencies) which are considered principles and laws governing nature and insuring its functioning. These principles are organized in three hierarchies: the three mother letters, the seven double letters and the twelve simple letters.

SECTION I

The idea of equilibrium underlies the Qabala. Equilibrium is a fundamental necessity for stable existence.

The equilibrium of the scale is a conception which is often found in texts. Thus, it is said that the previous creation, which was not founded on the principles of equilibrium, could not last. It is referred as the Kingdom of Edom.

SECTION III

An almost modern expression of the transmission of vibrations and the classification of sonorities which are modified by Man when he utters them. This symbolically explains the fact that Man -number five of the creation - has five categories of access to some of these principles, or rather that these principles are organized in five categories, and each one is for Man a different access mode which is expressed under the guttural, palatal forms...

SECTION IV

Here is an example of an invesion of the letters accompanying an inversion of quality.

Ayin, Nun, Gimel = joy, whereas further in the text; Gimel, Nun, Ayin = sadness, torment.

SECTION V

In the manifested world, which is the world of duality, the root of everything is comprised of two elements, hence the combinations of the letters by pairs, in direct order. Thus we obtain two hundred and thirty one combinations. $1 \cdot 2 \cdot 3 \cdot 4 \dots 21 = 231$ combinations.

The letters (or sonorities) are used to form words - symbols of ideas or material substances. But here, the association of two letters is to be considered a Name which determines the thing itself in the manifestation. The name, here, is the thing. And if one knows the Name, one knows the thing. Perhaps, this can be related to the episode in which God calls upon Adam and asks him to "name" the animals. God has "created" the animals beforehand but Adam "named" them. Here are given the two hundred and thirty one original possibilities of structure. And all things formed and created can be reduced to one of these combinations. Thus, Aleph, in combining with the twenty-one other letters gives twenty-one different manifestations, but these manifestations in which Aleph intervenes have a common characteristic. For example, the combination: Aleph, Vav will affect the right kidney, whereas, the combination: Aleph, Nun will affect the nose in an identical manner. If we continue to examine the table of combinations, we arrive at Nun, Vav, a combination which, though differently, will affect the nose and the kidneys but this time, both at once. Above all, do not let

these studies turn into superstitions but think that the principles and the laws symbolized by the letters are activated. Later, we'll come in contact with a more complex mode of interaction of the principles. (See the chart of the 231 combinations);

SECTION VI

The two enormous pillars can be compared to the two columns Jakin and Boaz.

CHAPTER III

SECTION I

The three mother letters are the foundation of all letters: Aleph, Mem and Shin. They are like a scale: the positive on one side and the negative on the other which are balanced by Aleph, the Air (the Word).

The three Mothers: Aleph, Mem and Shin are a great, wonderful and secret mystery. They are sealed by six rings (elementary circles) and the Air, Water and Fire proceed from them. Three Fathers proceed from them and from the three Fathers proceed everything in the world.

SECTION II

God conceived the three mother letters: Aleph, Mem and SHin. He combined them, weighed them, exchanged them and formed, through them, the three Mothers, Aleph, Mem and SHin, in the World, in the Year and in Man - male and female.

SECTION III

In the world, the three Mothers, Aleph, Mem, and Shin are Air, Water and Fire. The Heavens were created from Fire (ether), the Earth comes from Water and the Air which proceeds from Spirit, establishes a balance between them.

SECTION IV

The three Mothers, Aleph, Mem, and Shin - Fire, Water, and Air - are present during the Year: Heat is made from Fire, coldness comes from Water and Air produces a moderte state, like a mediator between them.

SECTION V

The three Mothers, Aleph, Mem, and Shin are in Man, male and female: the head is made from Fire, the abdomen from Water, and from Air the chest which balances them.

SECTION VI (First part)

God allowed the letter Aleph to dominate in the primordial Air. He crowned it and combined it with the other letters. He sealed it as Air in the World, moderate climate in the Year, and the chest of Man: in the male by Aleph, Mem, and Shin, and in the female by Aleph, Shin, and Mem.

SECTION VII (Second part)

He allowed the letter Mem to dominate in the primordial Water. He crowned it, combined it with the other letters to form the earth in the world, coldness in the Year and the abdomen in Man, male and female, for the male by Aleph, Mem, and Shin, and for the female by Mem, Shin and Aleph.

SECTION VIII (Third part)

He allowed the letter Shin to dominate in the primordial Fire. He crowned it, combined it with the other letters and through it, sealed the Heavens in the Universe, heat during the Year and the head in man - male and female.

NOTES ON CHAPTER III

This chapter is devoted to the relationships which allow the first three primary principles to be the roots of the creation of the elements. Of course, we are talking here about spiritual elements, first before their physical counterpart. This chapter deals with the Triad as it unfolds in three directions:

- The Macrocosm, World or Universe
- The Time or Year
- The Microcosm, or Man, male and female.

SECTION I

Again, it is emphasized that, from the beginning, the law of equilibrium rules the three fundamental letters.

The three mother letters are Aleph, Mem and Shin. Let us examine their shape and numerical value. Aleph **ⴁ** is composed of a slanted line separating two points; somehow it is Unity. The slanted line suggests that it is going to fall, that it represents the movement which, from Unity, separates the two primitive polarities. Its numerical value is one.

Mem ׀ (written ׀ at the end of the word) is a slightly rounded square, the symbol of the quadrature of the circle in the vibration. Its numerical value is 40, its theosophical reduction is 4, the second negative number according to Pythagoras. Mem is then the passive element of nature, symbolized by a square but the rounded angles symbolize its negative value for all of nature. It also symbolizes the quadrature of the circle in its mystical sense, or we can say the passage from the mineral state (which is geometrically regulated by the triangle or the square) to life (the circle of the cell).

Shin ם : its shape immediately betrays its threefold nature. It is the first positive element. Its numerical value 300, becomes 3 through theosophical reduction. Note that there is one 0 in Mem's value and two in Shin's. This indicates an inversion of polarities with a change of plane.

The three mother letters give six 2 letters combinations, the six which have a progeny.

SECTION III

The Hebrew word for Heaven is ShMIM. W.Wescott remarks that this word contains the word aesh - fire - and mim - water. But, as Annick de Souzenelle underlines, water can be Mi, the waters from above and MA, the waters from below. In ShMIM, there is also ShM, Shem: the name. Think of the origin of the word alchemy and phonetically think of the French word "schème" (or scheme in English) which is an intermediary representation between conception and perception, and think of schema which is a preliminary draft bearing the essential features of the represented figure in order to point to its relationships and functioning but not its form (see dictionary).

W. Wescott indicates that ShMSh is the Sun and the Light and in some way Christ.

It is interesting to see that three verbs are used to say: make, produce and create.

1) Create (root Beth, Resh, Aleph) which is the Divine mode of action in Briah (Beth, Resh, Yod, Aleph, He): CREATION.

2) Produce (root Yod, Tzadde, Resh) in the world of Yetzirah (Yod, Tzadde, Yod, Resh, He).

3) Make (root Ayin, Shin, He) in the world of Assiah (Ayin, Shin, Yod, He).

To these three verbs, Qabalists add the verb to emanate, to conceive, to engineer with Aleph, Tzadde, yod, Lamed, Vav, Tav, Atziluth.

are grouped together certain editions.

We suggest that you add, in your personal notebook, the yetzirahtic texts for each letter.

CHAPTER IV

SECTION I

The seven double letters each have a double pronunciation, aspirated and unaspirated, namely: Beth soft, Beth aspirate; Gimel soft, Gimel aspirate; Daleth soft, Daleth aspirate; Kaph soft, Kaph aspirate; Pe soft, Pe aspirate; Resh soft, Resh aspirate; Tau soft, Tau aspirate and they serve as models of softness and hardness, of strength and weakness.

SECTION II

The seven double letters also symbolize Wisdom, Wealth, Fruitfulness, Life, Domination, Peace and Beauty.

SECTION III

The seven double letters serve to signify the antithesis to which human life is exposed. The antithesis of Wisdom is Madness, of Wealth, Poverty, of Fruitfulness, Sterility, of Life, Death, of Domination, Dependence, of Peace, War, of Beauty, Ugliness.

SECTION IV

The seven double letters symbolize the six dimensions: Height and Depth, East and West, North and South and the Holy Temple which stands in the center and support all things.

SECTION V

The double letters are seven (Beth, Gimel, Daleth, Kaph, Pe, Resh, Tau) and not six. They are seven and not eight. Ponder this fact and make it so obvious that the Creator will accept to sit on his Throne again.

SECTION VI

God conceived the seven double letters of the foundation, he established them, combined them, weighed them, and exchange them. He formed by them: the Planets in the World, the Days in the Year and the Gates of the Soul (openings of the senses) in Man - male and female.

SECTION VII

The seven Planets in the World are: Saturn, Jupiter, Mars, the Sun, Venus, Mercury and the Moon. The seven Days in the Year are the seven days of the week. The seven Gates in Man, male and female are two eyes, two ears, two nostrils, and the mouth.

SECTION VIII (First part)

He allowed the letter Beth to dominate Wisdom. He crowned it, combined it with every one of the other letters and formed: the Moon in the World, the first day in the Year and the right eye in Man - male and female.

SECTION IX (Second part)

He allowed the letter Gimel to dominate Wealth. He crowned it, combined it with every one of the other letters and formed: Mars in the World, the second day in the Year and the right ear in Man - male and female.

SECTION X (Third part)

He allowed the letter Daleth to dominate Fruitfulness. He crowned it, combined it with every one of the other letters and formed: the Sun in the World, the third day in the Year and the right nostril in Man - male or female.

SECTION XI (Fourth part)

He allowed the letter Kaph to dominate Life. He crowned it, combined it with every one of the other letters and formed: Venus in the World, the fourth day in the Year, and the left eye in Man - male or female.

SECTION XII (Fifth part)

He allowed the letter Pe to dominate Domination (Power). He crowned it, combined it with every one of the other letters and formed: Mercury in the World, the fifth day in the Year and the left ear in Man - male and female.

SECTION XIII (Sixth part)

He allowed the letter Resh to dominate Peace. He crowned it, combined it with every one of the other letters and formed: Saturn in the World, the sixth day in the Year and the left nostril in Man - male and female.

SECTION XIV (Seventh part)

He allowed the letter Tau to dominate Beauty. He crowned it, combined it with every other letters and formed: Jupiter in the World, the seventh day in the Year and the mouth in Man - male and female.

SECTION XV

With the seven double letters (Beth, Gimel, Daleth, Kaph, Pe, Resh, Tau) were conceived seven Worlds, seven Heavens, seven Countries, seven Deserts, seven days of the week, seven weeks from Easter to the Pentecost. There is a seven year cycle, the seventh is the Year of Rest and after Seven Rests is the Jubilee. God already preferred the number Seven to anything else under Heaven.

SECTION XVI

Two stones build two houses, three stones build six houses, five stones build one hundred and twenty houses, six stones build seven hundred and twenty houses, and seven stones build five thousand and forty houses. For now and later, go and meditate on what the mouth cannot say and the ear cannot hear.

NOTES ON CHAPTER IV

This chapter is dedicated to Seven, the seven double letters which symbolize the fundamental laws of nature. See its richness, how the law of duality, number two, unfolds in three different directions, like the three mother letter unfolded in the previous chapter into the World, the Year and Man, through the seven double laws. Double because each one of them in its proper field of harmony can have an active or passive action.

In the different versions of the Sepher Yetzirah, the distribution of section varies. It is obvious that supplementary sections have been added to the initial text, which is very concise. Nevertheless, regardless of the organization of the chapter, the contents given here can be found everywhere. We presume that Kalish is the author of the added sections. Note also that the correlations given, particularly with the planets and the days of the week, are different according to the author of the exercises. This occasioned a number of discussions. We propose here different attributions.

		Sepher Yetzirah	Golden Dawn	Talmud Kircher*	Order of the Planetary Genius'
Bet	1st Day	Moon	Mercury	Sun	Saturn (Saturday)
Gimel	2nd Day	Mars	Moon	Jupiter	Jupiter (Tuesday)
Dalet	3rd Day	Sun	Venus	Mars	Mars (Monday)
Kaph	4th Day	Venus	Jupiter	Sun	Sun (Sunday)
Pe	5th Day	Mercury	Mars	Venus	Venus (Friday)
Resh	6th Day	Saturn	Sun	Mercury	Mercury (Wednesday)
Tau	7th Day	Jupiter	Saturn	Moon	Moon (Monday)

Note: Kircher was a Jesuit scholar.

You may not see any interest in this issue at this point, but you will as you use these energies in practical Qabala during rituals. We'll resume the subject in due time. For the time being, let us study the diagram of the seven double letters (see corresponding figure) with the Hebrew names of the corresponding planets.

The laws symbolized by the seven double letters are the laws of the spiritual world and the attributions for man are obviously ascribed to Celestial man, the androgyne, male and female. Note that this only concerns the head and establish the relation with the letter Shin from the previous chapter.

Of course, these laws have a "harmonic correspondence" in the physical realm. Their unfolding in this realm is particularly apparent in the cycles: we can see their action on time, on the soul, the body, health, business...

SECTION IV

The dimensions assigned to the seven letters belong to physical geometry.

SECTION V

Concerns the return to the inner - for the adept who successfully balanced the two elements of each of the seven laws.

LAST SECTION**RULES OF THE STONES AND HOUSES**

$$2 = 1 \times 2$$

$$6 = 1 \times 2 \times 3$$

$$24 = 1 \times 2 \times 3 \times 4$$

$$120 = 1 \times 2 \times 3 \times 4 \times 5$$

$$720 = 1 \times 2 \times 3 \times 4 \times 5 \times 6$$

$$5040 = 1 \times 2 \times 3 \times 4 \times 5 \times 6 \times 7$$

The stones are elements of construction which, when assembled, give the result designated by "house." The rule applied here is no longer the two by two combination, but that which is known in mathematics as the factorial of a number (ex: $7! = 5040$).

To conclude these first remarks concerning Chapter IV, note that the principle of equilibrium is found here in various ways: always by two: thesis and antithesis. Wisdom/Madness, Wealth/Poverty... but also 3 against 3, considering 1 as the element of equilibrium between them.

CHAPTER V**SECTION I**

The twelve simple letters are: He, Vav, Zayin, Chet, Tet, Yod, Lamed, Nun, Samekh, Ayin, Tzadde, Qoph. They are the foundations of the twelve manifestations: Speech, Meditation, Motion, Vision, Hearing, Action, Sexuality, Smell, Sleep, Anger, Taste and Joy.

SECTION II

To the twelve simple letters is assigned a direction in space:

East above	North-East	East below	= 3 }	
South above	South-East	South below	= 3 }	
West above	South-West	West below	= 3 }	3 x 4 = 12
North above	North-West	North below	= 3 }	

which expands to Infinity and are the boundaries of the world.

SECTION III

The twelve simple letters: He, Vav, Zayin, Chet, Tet, Yod, Lamed, Nun, Samekh, Ayin, Tzadde, Qoph. He conceived them, established them, combined them, weighed them and exchanged them. Through them, He formed twelve constellations in the World, twelve months in the Year and twelve organs in Man's body - male and female.

SECTION IV

The twelve constellations in the world are: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces.

The twelve months of the Year are: Nisan, Iyar, Sivan, Tamus, Ab, Elul, Tishri, Marcheshvan, Kislev, Teves, Sheval, Adar.

The twelve organs in Man's body are: the two hands, the two feet, the two kidneys, the gallbladder (bile), the intestines, the liver, the esophagus, the stomach and the spleen.

SECTION V

First Part (First Division)

He allowed the letter He to dominate the Word. He crowned it, combined it with the other letters and through them, formed: Aries in the World, the month of Nisan in the Year and the right foot in Man's body, male and female.

SECTION VI (Second Division)

He allowed the letter Vav to dominate Meditation. He crowned it, combined it with the other letters and, through them, formed: Taurus in the World, the month of Iyar in the Year and the right kidney in Man's body, male and female.

SECTION VII (Third Division)

He allowed the letter Zayin to dominate Motion. He crowned it, combined it with the other letters and, through them, formed: Gemini in the World, the month of Sivan in the Year and the left foot in Man's body, male and female.

SECTION VIII**Second Part (First Division)**

He allowed the letter Chet to dominate Vision. He crowned it, combined it with the other letters and through them formed: Cancer in the World, the month of Tamus in the Year and the right hand in Man's body - male and female.

SECTION IX (Second Division)

He allowed the letter Tet to dominate Hearing. He crowned it, combined it with the other letters and, through them, formed: Leo in the World, the month of Ab in the Year and the left kidney in Man's body, male and female.

SECTION X (Third Division)

He allowed the letter Yod to dominate Action. He crowned it, combined it with the other letters and, through them, formed: Virgo in the World, the month of Elul in the Year and the left hand in Man's body - male and female.

SECTION XI**Third Part (First Division)**

He allowed the letter Lamed to dominate Sexuality. He crowned it, combined it with the other letters and through them, formed: Libra in the World, the month of Tishri in the Year and the gallbladder (bile) in Man's body, male and female.

SECTION XII (Second Division)

He allowed the letter Nun to dominate Smell. He crowned it, combined it with the other letters and, through them, formed: Scorpio in the World, the month of Marcheshvan in the Year and the intestines in Man's body - male and female.

SECTION XIII (Third Division)

He allowed the letter Samek to dominate Touch. He crowned it, combined it with the other letters and through them formed: Sagittarius in the World, the month of Kislev in the Year, and the stomach in Man's body - male and female.

SECTION XIV**Fourth Part (First Division)**

He allowed the letter Ayin to dominate Anger. He crowned it, combined it with the other letters and, through them, formed: Capricorn in the World, the month of Teves in the Year and the liver in Man's body - male and female.

SECTION XV (Second Division)

He allowed the letter Tzadde to dominate Taste. He crowned it, combined it with the other letters and through them, formed: Aquarius in the World, the month of Shevat in the Year and the esophagus in Man's body - male and female.

SECTION XVI (Third Division)

He allowed the letter Qoph to dominate Joy. He crowned it, combined it with the other letters and through them, formed: Pisces in the World, the month of Adar in the Year and the spleen in Man's body - male and female.

He made like a conflict between them, raised them and organized them in an order of battle.

NOTES ON CHAPTER V

This chapter deals with Twelve. The twelve simple letters, of which the cycle rules the stages of evolution are, somehow, the result of the seven laws of our manifested world - the seven double letters ruling the spiritual and material laws of nature. They can be compared to the scale of 12 notes in relation to the 7 principal notes (the white keys of a keyboard) of the scale.

Don't be surprised to realize that the cycle of twelve is universally used, as for example, in astrology while the cycle of seven is only used and revealed in "discreet" circles. Nevertheless, the number 7 has a "harmonic correspondence" in every one which is not often formulated: offering 7 roses, the days of creation, the 7 days of the week, events with a seven year cycle, and so on. Let us consider the numerical value of the twelve simple letters:

He	5	Tet	9	Samekh	60
Vav	6	Yod	10	Ayin	70
Zayin	7	Lamed	30	Tzadde	90
Chet	8	Nun	50	Qof	100

The first letter of the series has a numerical value of 5 -which indicates that we are entering the realm of man. The twelve simple letters also rule the world of battle as it is specified in the last sentence of the Yetzirahtic text. The twelve single letters correspond to the twelve stages to be achieved in order to attain the equilibrium of the seven doubles, an equilibrium which leads to the unfolding of the Triad, that is to say Unity.

CHAPTER VI

SECTION I

Such are the three Mothers: Aleph, Mem and Shin from which the three fathers emanate: primordial Air, Water and Fire and from the three Fathers is born their progeny. Three Fathers and their progeny namely the seven planets and their hosts and the twelve boundaries of the Universe.

SECTION II

to confirm this, there are faithful witnesses: the World, the Year and Man, Twelve, Seven, and the Triad which He commanded as Tali the Dragon, the sphere and the heart.

SECTION III

Three Mothers: Aleph, Mem, and Shin, Air, Water, and Fire: the Fire is above, the Water is below and the Air in the center is for balance. It indicates that Fire bears Water. Mem is mute, Shin is whistling and Aleph, as the breath, is the mediator.

SECTION IV

Tali the Dragon is, in the world, like a king on his throne, the sphere in the Year is like a king in his kingdom, and the heart in the body of Man is like a king at war.

SECTION V

God also set the ones against the others: the good against evil and the evil against the good. The good proceeds from the good and the evil from the evil. The good purifies the evil and the evil puts the good to the test. The good is kept by the good ones and the evil by the evil ones.

SECTION VI

Three are standing apart: one is in the positive, the other in the negative and the third achieves the balance between them.

SECTION VII

They are seven: three against three and one providing the balance.

They are twelve, organized in a battle order: three are friends, three are enemies, three give life, three destroy.

SECTION VIII

The three which bring love are the heart and the ears, the three which bring hate are the liver, the gallbladder (bile) and the tongue. The three which bring life are the two nostrils and the spleen and the three which bring destruction are the mouth and the two openings of the body; and God, the Faithful King, rules over all forever from His Holy Abode. He is one above three, three above seven, seven above twelve and all are linked to each other.

SECTION IX

Such are the twenty-two letters through which Eheieh, Yah, Yhvh, Elohim, the Eternal and Almighty has conceived, formed and made three Sepharim, the whole Universe, all the creatures existing and to exist in time to come.

SECTION X

When our Father Abraham had perceived, understood, scrutinized, engraved all that, the Supreme Lord revealed Himself to him and called him His Well-Loved, and established a covenant with him and his posterity and Abraham believed in Him and this was taken to prove his integrity and He concluded the covenant between the ten fingers of his hands which is the covenant of the tongue and the pact between the ten toes which is the covenant of Circumcision, and He bound the twenty-two letters on the tongue and revealed their mystery; He drew them off the Waters, burnt them in Fire, vibrated them in the Air; seven in the Supreme Heavens and twelve in the celestial constellations of the Zodiac.

NOTES ON CHAPTER VI

Chapter VI is a synthesis of the Sepher Yetzirah in which the important part concerns the Heart of Man "which is like a King at war".

Other versions bring another conclusion to the last section, that is to say, to the Sepher Yetzirah. One is very beautiful and very interesting, and we present it here: "... and He (God) said of him (Abraham): before I formed thee in the belly, I knew thee".

SECTION IV

For W. Wescott, TLI the Dragon refers to the twelve constellations of the zodiac, around the big circle of the elliptic which ends where it begins, this is why ancient occultists represented it as a dragon biting its tail.

Other exegeses mention, for TLI, the Constellation of the dragon which meanders by the Septentrion; others connect it to the Milky Way: others see it as the imaginary line connecting the Head and Tail of the Dragon, the Moon's Nodes, or also the Dragon carrying the light and holding the Ouroboros in its mouth, the snake that closes the circle.

This section show the relation between the Cosmos and the heart of man, the outer and inner infinities of the inner center, the unity in the triad and the triad in unity.

SECTION IX

The names of the Divinity given by Enel in this section are: Eheieh, Yah, Yhvh-Elohim, Yhvh-Tzabaoth, Elohim-Tzabaoth, Shaddai. It corresponds to the names of the divinity attributed to the Sephiroth of the three higher worlds of the Tree of Life: Atziluth, Briah and Yetzirah.

Traditionally, the correspondences are:

KETHER	Eheieh
CHOCKMAH	Yah
BINAH	Yhvh Elohim
CHESED	El
GEBURAH	Elohim Gibor
TIPHERETH	Yhvh Eloah Vedaath

NETZACH	Yhvhv Tzabaoth
HOD	Elohim Tzabaoth
YESOD	Shaddai El Chai
MALKUTH	Adonai Malekh or Adonai ha-Aretz.

Thus, the Creation given here in Yetzirah by the content of these six chapters is complete, the seventh no longer concerns Yetzirah but Assiah.

Note that the twenty-two letters begin with Aleph (1) and end with Tav (400) and the letter Yod is placed at the heart. The revelation of this great piece of knowledge will depend upon your work.

We shall study in our next lesson the cleansing work through the descent of the energy.

ORA ET LABORA !

THE PHILOSOPHERS OF NATURE

ENCLOSED FIGURES AND DOCUMENT:

- Figure #1 - The Three Mothers
- Figure #2 - The Seven Doubles and the Twelve Simples
- Document: The Sepher Yetzirah from page 4 to page 18.

FIGURE #1

THE THREE MOTHERS

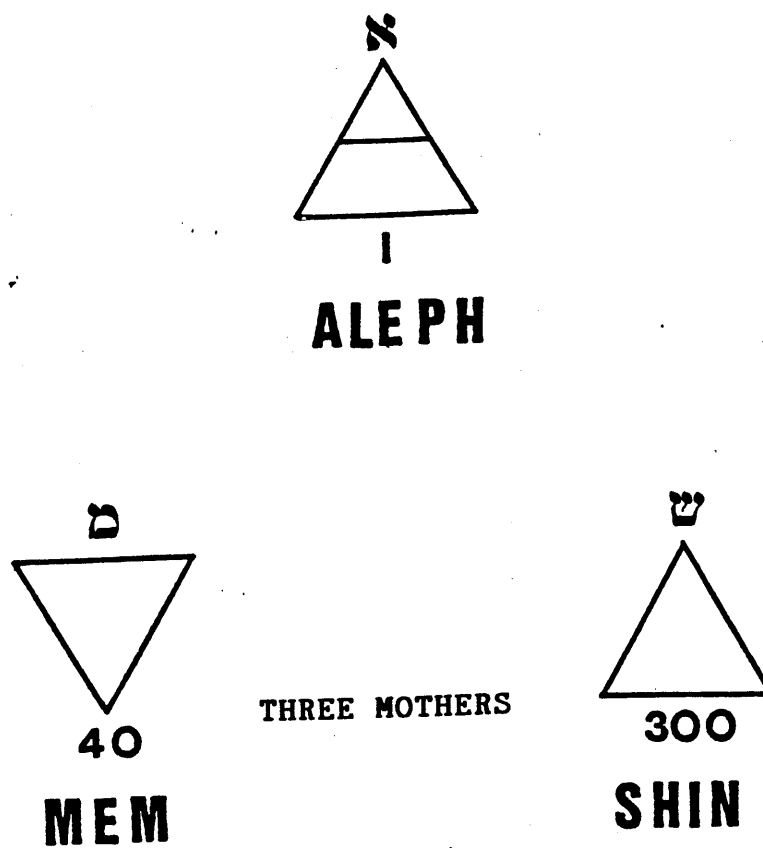
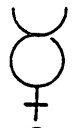


FIGURE #2

THE SEVEN DOUBLES AND THE TWELVE SIMPLES

7 DOUBLES

ב	beth	2		levanah
ג	gimel	3		madim
ד	daleth	4		shemesh
כף	kaph	20		nogah
פ	pe	80		kokab
ר	resh	200		shabbathai
ת	tav	400		tsedek

12 SIMPLES

ה	5	HE	RAM
ו	6	VAV	BULL
ז	7	ZAYIN	TWINS
ח	8	CHET	CRAB
ט	9	TET	LION
י	10	YOD	VIRGIN
ל	30	LAMED	SCALES
נ	50	NUN	
ס	60	SAMEKH	ARCHER
ע	70	AYIN	GOAT
צ	90	TSADE	WATER BEARER
ק	100	QOPH	FISHES

DOCUMENT

THE SEPHER YETZIRAH (from page 4 to page 18)

פרק שני

מ ש נ ה א

עשרים ושתים אותיות יסוד שלש אמות ושבע
כפולות ושתים עשרה פשוטות שלש אמות אי"מ"ש
יסודן ק"י זכות וק"י חובה ולשון חק מכריע בנתיים
שלש אמות אי"מ"ש מ' דוממת ש' שורקת א' אודר
רוח מכריע בנתיים.

מ ש נ ה ב

עשרים ושתים אותיות יסוד חקקן חצבן צרפן
שקלן והמירן וצר בהם את כל היצור ואת כל
העתיד ליצור.

מ ש נ ה ג

עשרים ושתים אותיות יסוד חקקן בקול חצבן
ברוח קבען כפה בחמש מקומות אותיות אהה"ע
בגרון גיכ"ק ברוך דסלג"ת בלשון ושכר"ץ בשנים
במ"ף בשפתיים.

מ ש נ ה ד

עשרים ושתים אותיות יסוד קבען בגלגל כמין
חומה ברלא שערים וחוזר הגלגלים פנים ואחור
וסימן לדבר אין בסוכה למעלה מענג ואין ברעה
למטה מנגע.

מ ש נ ה ה

כיצד צרפן שקלן והמירן א עם כלן וכלן עם א
ב עם כלן וכלן עם ב והחזרות הלילה ונמצאות

page 4

ברל"א שערס ונמצא כל היצור וכל הדבור יוצא
משם אחד.

מ ש נ ה ו

יצר מכש מתחו ועשה את אינו ישנו והצב
עמודים גדולים מאויר שאינו נתפס וזה סימן אות
א עם כלן וכלן עם א צופה ומיטר תעשה את כל
היצור ואת כל הדבור שם אחד וסימן לדבר
עשרים ושהם חפצים בגוף א.

אב אג אד אה או אפ אק אר אש אה
בג בד בה בו בז בב בכ בל בג בנ כס כע כפ כצ כק כר כש כה
גד גה גו גז גח גט גל גמ גנ גס גע גפ גצ גק גר גש גה
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שה

פרק שלישי

מסנה א

שלש אמות אי"מ"ש יסודן קף זכות וקף חובה
ולשון חק מכריע בנתיים שלש אמות אי"מ"ש סוד
גדול מופלא ומכוסה וחתום בשש טבעות ויצאו
מהם אויר ומים ואש ומהם נולדו אבות ומאבות
תולדות.

מסנה ב

שלש אמות אי"מ"ש חקקן חצבן צרפן שקלן
והמירן וצר בהם שלש אמות אי"מ"ש בעולם ושלש
אמות אי"מ"ש בשנה ושלש אמות אי"מ"ש בנפש
זכר ונקבה.

מסנה ג

שלש אמות אי"מ"ש בעולם אויר ומים ואש שמים
נבראו מאש וארץ נבראת ממים ואויר מרוח
מכריע בנתיים.

מסנה ד

שלש אמות אי"מ"ש בשנה חום וקור ורדיה חום
נברא מאש קור נברא ממים ורדיה מרוח מכריע
בהים.

מסנה ה

שלש אמות אי"מ"ש בנפש זכר ונקבה ראש ובטן
תויה ראש נברא מאש ובטן נברא ממים ותויה
מרוח מכריע בנתיים.

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מסנה ו

בבא א. המליך אות אי' ברוח וקשר לו כתר
וצרפן זה כזה וצר בהם אויר בעולם רדיה בשנה
תויה בנפש זכר בא"מ"ש ונקבה בא"ש"ם.

מסנה ז

בבא ב. המליך אות מ' במים וקשר לו כתר
וצרפן זה כזה וצר בהם ארץ בעולם וקור בשנה
ובטן בנפש זכר בא"מ"ש ונקבה במ"ש"א.

מסנה ח

בבא ג. המליך אות ש' באש וקשר לו כתר
וצרפן זה כזה וצר בהם שמים בעולם וחום בשנה
וראש בנפש זכר ונקבה.

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פרק רביעי

מסנה א

שבע כפולות בגיד כפרית מתנהגות בשתי
לשונות ביב ג'ג ריד כיכ פיפ ריר תית חבנית
רך וקשה גבור וחלש.

מסנה ב

שבע כפולות בגיד כפרית יסודן חכמה ועשר
וורע וחיים וממשלה שלום וזן.

מסנה ג

שבע כפולות בגיד כפרית בדבור וכתמורה
תמורת חכמה אולת תמורת עשר עוני תמורת
זרע שממה תמורת דיים מות תמורת כמשלה
עבדות תמורת שלום מלחמה תמורת חן כיעור.

מסנה ד

שבע כפולות בגיד כפרית מעלה ומטה מורח
ומערב צפון ודרום והיכל הקודש מכון באמצע
והוא נושא את כלן.

מסנה ה

שבע כפולות בגיד כפרית שבעה ולא ששה
שבעה ולא שמונה בחון כהם וחקור כהם והעמד
דבר על בוריו והושב יוצר על מכנו.

page 8

מסנה ו

שבע כפולות בגיד כפרית יסוד חקקן חצבן צרפן
שקלן והמירן וצר כהם שבעה כוכבים בעולם
שבעה ימים בשנה שבעה שערים בנפש זכר
ונקבה.

מסנה ז

שבעה כוכבים בעולם שבעה צרק מאדים חמה
נגה כוכב לבנה שבעה ימים בשנה שבעה ימי
השבוע שבעה שערים בנפש זכר ונקבה שתי
עינים שתי אזנים שני נקבי ראף והפה.

מסנה ח

בבא א. המליך אות כי בדבמה וקשר לו כתר
וצרפן זה כזה וצר כהם לבנה בעולם יום ראשון
בשנה ועין ימין בנפש זכר ונקבה.

מסנה ט

בבא ב. המליך אות ג' בעושר וקשר לו כתר
וצרפן זה כזה וצר כהם מאדים בעולם יום שני
בשנה ואזן ימין בנפש זכר ונקבה.

מסנה י

בבא ג. המליך אות ד' בורע וקשר לו כתר
וצרפן זה כזה וצר כהם חמה בעולם יום שלישי
בשנה ותזיר ימין בנפש זכר ונקבה.

page 9

מ ש נ ה י"א

בבא ד. המליך אות כ' כדוים וקשר לו כתר
וצרפן זה בזה וצר בהם נונה בעולם יום רביעי
בשנה ועין שמאל בנפש זכר ונקבה.

מ ש נ ה י"ב

בבא ה. המליך אות פ' בממשלה וקשר לו כתר
וצרפן זה בזה וצר בהם כוכב בעולם יום ה' המשיח
בשנה ואזן שמאל בנפש זכר ונקבה.

מ ש נ ה י"ג

בבא ו. המליך אות ר' בשלום וקשר לו כתר
וצרפן זה בזה וצר בהם שכתו בעולם יום שני
בשנה וזרז שמאל בנפש זכר ונקבה.

מ ש נ ה י"ד

בבא ז. המליך אות ח' בהן וקשר לו כתר
וצרפן זה בזה וצר בהם צדק בעולם יום שבת
בשנה ופה בנפש זכר ונקבה.

מ ש נ ה ט"ו

שבע כפולות בגיד כפרית שבהן נחקקן שבעה
עולמות שבעה רקיעין שבעה ארצות שבעה ימים
שבעה נהרות שבעה מדברות שבעה ימים שבעה
שבעות שבעה שנים שבעה שמיטין שבעה יובלות
לפיכך חבב את השבעיות תחת כל השמים.

page 10

מ ש נ ה ט"ז

שתי אבנים בתורת שני בתים שלש אבנים
בתות ששה בתים ארבע אבנים בתות ארבעה
ועשרים בתים ה' אבנים בתות מאה ועשרים
בתים שש אבנים בתות שבע מאות ועשרים
בתים שבע אבנים בתות חמשת אלפים
וארבע וארבעים בתים מאן ואילך צא והשוב
מה שאין הפרה יכולה לדבר ואין האון יכולה
לשמע.

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פרק חמישי

מסכה א

שתים עשרה פשוטות היו חמי לנים עצ"ק
יסודן שיחיה הרהור הלוך ראייה שמיעה מעשה
תשמיש ריח שינה רוגו לעיטה שחוק.

מסכה ב

שתים עשרה פשוטות היו חמי לנים עצ"ק
יסודן שנים עשר גבולי אלכסון גבול מזרחית
רומית גבול מזרחית צפונית גבול מזרחית תחתית
גבול דרומית רומית גבול דרומית מזרחית גבול
דרומית תחתית גבול מערבית רומית גבול
מערבית דרומית גבול מערבית תחתית גבול
צפונית רומית גבול צפונית מערבית גבול צפונית
תחתית ומתרחבין והולכין עד עדי עד והן הן
גבולות עולם.

מסכה ג

שתים עשרה פשוטות היו חמי לנים עצ"ק
יסודן חקקן חצבן צרפן שקלן והמירן וצר בהם
שתים עשרה מזלות בעולם שנים עשר חדשים
בשנה שנים עשר מנהיגים כנפש זכר ונקבה.

מסכה ד

שתים עשרה מזלות בעולם טלה שור תאומים
כרמון אריה בתולה מאזנים עקרב קשת גרי דלי
דגים. שנים עשר חדשים בשנה ניסן אייר סיון
תמוז אב אלול תשרי חשון כסלו טבת שבט אדר.
שנים עשר מנהיגים כנפש זכר ונקבה שתי דים
שתי רגלים שתי כליות מרה דקן כבד קורקבן
גרגרת קבה טחול.

מסכה ה

כבא א' מהא. המליך אות ה' בשיחה וקשר לו
כתר וצרפן זה כזה וצר בהם טלה בעולם וניסן
בשנה ורגל ימין כנפש זכר ונקבה.

מסכה ו

כבא ב' מהא. המליך אות ו' בהרהור וקשר לו
כתר וצרפן זה כזה וצר בהם שור בעולם ואייר
בשנה וכוליא ימנית כנפש זכר ונקבה.

מסכה ז

כבא ג' מהא. המליך אות ו' בהלוך וקשר לו
כתר וצרפן זה כזה וצר בהם תאומים בעולם וסיון
בשנה ורגל שמאל כנפש זכר ונקבה.

מ ש נ ה ח

בכא א' מן השניה. המליך אות ח' בראיה וקשר
לו כתר וצרפן זה כזה וצר בהם סרטן בעולם
ותמוז בשנה ויד ימין בנפש זכר ונקבה.

מ ש נ ה ט

בכא ב' מן השניה. המליך אות ט' בשמיעה
וקשר לו כתר וצרפן זה כזה וצר בהם אריה בעולם
ואב בשנה וכוליא שמאלית בנפש זכר ונקבה.

מ ש נ ה י

בכא ג' מן השניה. המליך אות י' במעשה וקשר
לו כתר וצרפן זה כזה וצר בהם בתולה בעולם
ואלול בשנה ויד שמאל בנפש זכר ונקבה.

מ ש נ ה י"א

בכא ד' מן השלישית. המליך אות ל' בתשמיש
וקשר לו כתר וצרפן זה כזה וצר בהם מאזניים
בעולם ותשרי בשנה ומרה בנפש זכר ונקבה.

מ ש נ ה י"ב

בכא ה' מן השלישית. המליך אות נ' בריח וקשר
לו כתר וצרפן זה כזה וצר בהם עקרב בעולם
ומרחשון בשנה ודקין בנפש זכר ונקבה.

מ ש נ ה י"ג

בכא ו' מן השלישית. המליך אות ס' בשנה
וקשר לו כתר וצרפן זה כזה וצר בהם קשת בעולם
וכסלו בשנה וקיבה בנפש זכר ונקבה.

מ ש נ ה י"ד

בכא ז' מן הרביעית. המליך אות ע' כרונו
וקשר לו כתר וצרפן זה כזה וצר בהם גרי בעולם
טבת בשנה וכבר בנפש זכר ונקבה.

מ ש נ ה ט"ו

בכא ח' מן הרביעית. המליך אות צ' בלעיסת
וקשר לו כתר וצרפן זה כזה וצר בהם דלי בעולם
ושבט בשנה וקורקבן ותררת בנפש זכר ונקבה.

מ ש נ ה ט"ז

בכא ט' מן הרביעית. המליך אות ק' כשתוק
וקשר לו כתר וצרפן זה כזה וצר בהם דגים בעולם
ואדר בשנה וטהול בנפש זכר ונקבה עשאן כמין
עריבה סידרן כמין חומה ערכן כמין מלחמה.

פרק ששי

מסנה א

אלו הם שלש אמות אי"מ"ש ויצאו מהם שלשה
אבות והם אויר ומים ואש ומאבות תולדות שלשה
אבות ותולדותיהם ושבעה כוכבים וצנאותיהם
ושנים עשר נבולי אלכבון.

מסנה ב

ראיה לדבר עדים נאמנים בעולם שנה נפש
ושנים עשר הק ושבעה ושלשה ופקדן כתלי
ונגלגל ולב.

מסנה ג

שלש אמות אי"מ"ש אויר אש ומים אש למעלה
ומים למטה ואויר רוח הק מבריע בנתיים וסימן
לדבר האש נושא את המים מ' דומות ש' שורקת
א' אויר רוח הק מבריע בנתיים.

מסנה ד

הלי בעולם כמלך על כסאו נלגל בשנה כמלך
במדינה לב בנפש כמלך במלחמה.

מסנה ה

גם את זה לעמת זה עשה אלהים טוב לעמת
רע רע לעמת טוב טוב מטוב רע מרע הטוב
מבחין את הרע והרע מבחין את הטוב טובה
שמורה לטובים ורעה שמורה לרעים.

מסנה ו

שלשה כל אחד לבדו עומד אחד מזכה ואחר
מחייב ואחד מכריע בנתיים.

מסנה ז

שבעה שדשה מזל שלשה ואחד מכריע בנתיים
ושנים עשר עומדין במלחמה שלשה אהבים
שלשה שונאים שלשה מחיים ושלשה ממיתים.

מסנה ח

שלשה אהבים הלב והאזנים שלשה שונאים
הבבר הכרה והלשון שלשה מחיים שני נקבי האף
והטחול ושלשה ממיתים שני הנקבים והפה ואל
מלך נאמן מושל בכלם ממעון קדשו עד עדי עד
אחד על גבי שלשה שלשה על גבי שבעה שבעה
על גבי שנים עשר וכלם אדוקים זה בזה.

מִשְׁנֵה ט

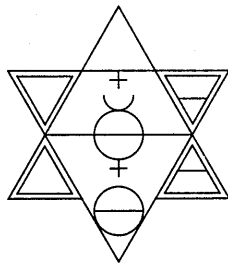
מוֹ הֵם עֲשָׂרִים וּשְׁתֵּים אֲתִיזֹת שְׂכֵהֵן חֶקֶק אֱהִיָּה
יְהִי יְהוָה צְבֹאוֹת אֵל שְׂדֵי יְהוָה אֱלֹהִים וְעֵשָׂה מִהֶם
שְׁלֹשָׁה סִפְרִים וּכְרָא מִהֶם אֵת כָּל עוֹלָמוֹ וְצַר בָּהֶם
אֵת כָּל הַיְצוֹר וְאֵת כָּל הָעֵתִיד לַצּוֹר .

מִשְׁנֵה י

וּכְשֶׁהֲבִין אֲבִרְהֵם אֲכִינוּ וְהִבֵּט וּרְאָה וְחֶקֶק וְהִצַּב
וְעִלְתָּה בִּידּוֹ נִגְלָה עָלָיו אֲדוֹן הַכֹּל וְקִרְאוּ אוֹהֲבֵי
וּכְרַת לוֹ בְּרִית בֵּין עֶשֶׂר אֲצִבְעוֹת יָדָיו וְהוּא בְּרִית
הַלְשׁוֹן וּבֵין עֶשֶׂר אֲצִבְעוֹת רַגְלָיו וְהוּא בְּרִית הַמִּילָה
וְקִרְא עָלָיו בְּטָרֵם אֲצֶרֶךְ בְּבִטָּן יִדְעָתִיךְ .

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THE PHILOSOPHERS OF NATURE



QABALA

Lesson 12

Dear Friend,

The Number/Letters, the Sepher Yetzirah and the Tree of Life are three precious gifts offered to the Qabalist. In Lessons #4 and #6, we approached the notion of “flow”: the Mezla energy “flows” from the Non-Being, through Kether as a point of passage, and as it becomes progressively denser from ONE Sephirah to the next, it results in the manifestation. This is not a historical process and doesn’t occur at a specific or given time. Creation is a continuous phenomenon. The Sepher Yetzirah wonderfully describes this lightning without beginning nor end and the thirty-two paths of Wisdom: 10 Sephiroth out the Void and twenty-two paths, symbolized by twenty-two Number/Letters.

Qabalists represent the Sephiroth and the Paths in one diagram: the Tree of Life, which is the diagram par excellence. It is universal. It signifies creatures, Creation and indirectly the Creator. It is a powerful tool for work, meditation, and discovery. It is effective because it speaks to man’s unconscious mind and provokes discoveries through resonance. We can apply this tool to the Creation and Future of the Universe but also to our planet, and to ourselves.

Let us examine the Tree of Life. How is it constructed? (See figures #1 and #2). We already know that divinity occurs in the four Worlds: the first, ATZILUTH, or the World of archetypes, of divine conception; the second, BRIAH, is the World of Creation, of the divine thought-form; the third, YETZIRAH is the World of formation and the fourth, ASSIAH, the World of concrete manifestation.

Four Worlds, ten Sephiroth. Compare figures #1 and #2. There is, between the first triad - KETHER, CHOKMAH, BINAH - and the other Sephiroth something Qabalists call the Abyss, in which the second triad appears - CHESED, GEBURAH, TIPHERETH - like a mirror reflection of the first triad. In some way, the Abyss is an area of no return. Qabalists place DAATH there (the Non-Sephirah), the Knowledge or Understanding which enables you to pass from the World of BRIAH to the World of ATZILUTH, in which the Qabalist - like Enoch - “sees the Face of God and does not return” Somehow, it is the meeting point of the descending path of Prana and the ascending path of Kundalini.

Like the ray of light which passes through a lens, converges into a point and expands again, TIPHEREETH is the converging point and the second triad responds to the third, NETZACH, HOD, YESOD. The density obtained in this new focus, YESOD, leads to condensation in MALKUTH. Beyond the Abyss which is a no-return area and TIPHEREETH there is the veil of the Temple (PAROKETH) through which you cannot pass without altering your consciousness. Beyond YESOD, the returning Qabalist must draw the Bow of Promise (QESHETH) which will allow him to ascend along the path of SAMEKH called the path of the arrow.

On this diagram, the Tree of Life is represented in two dimensions, but this is only the *"elementary link."* In fact, the Tree unfolds multi-dimensionally, into all spaces and times, according to an energetic process. It unfolds in the totality of the four Worlds (figure #1), in each of the four Worlds (figure #2) and also in each Sephirah. Saying that there is a Tree of Life in each World is a true proposition, but saying that there are four Trees of Life is wrong. Saying that there is a Tree of Life in each Sephirah is true but saying that there are ten Trees of Life is wrong. Neither 4 nor 10: there is only one.

If we consider the Sephiroth as *"Spheres of influence,"* we conceive then that an influence can be applied at once above and below, North and South, in the past and the future, in ATZILUTH and in ASSIAH. In the same way, several influences can be at play in one particular time and space.

In our work, we should define the position of the observer before defining the position of the observed. To illustrate this, we are going to study a great number of correlations between the Tree of Life and the Tarot, or Astrology... For example, there is also a correlation between the Sephiroth and colors. Each Sephirah has a different color in each of the four Worlds and so, an experiment in which the inner vision sees the color purple develop, for instance, could concern YESOD in BRIA or DAATH in YETZIRAH or something else. The nuance and the radiance of the color, the geometrical forms associated with it, the context and the development of the experiment will provide the information in this case. The validity of the experiment is demonstrated by the coherence of all the components. Conversely, lack of coherence will help us avoid a trap.

From an energetic point of view, a Sephirah corresponds to a given vibratory rate but man's consciousness perceives it as a state of consciousness, or a state of being. It is also said that the Sephiroth have a female characteristic as opposed to the paths which present a male characteristic, in the sense that, at the level of a Sephirah, the energy remains at a constant vibratory rate therefore static, whereas the energy evolves along the path which is dynamic, or active. Let's illustrate this: water at 32 F is ice and boils at 212 F. 32 and 212 degrees could correspond to two Sephiroth but the path from 32 to 212 degrees would correspond to the path which links the two Sephiroth. Remember that the energy may exist at different vibratory rates, but it (remains) is ONE and in this sense all the Sephiroth are equally sacred. Nevertheless, tradition indicates that a Sephirah is considered negative (passive) in relation to

the preceding one but positive (active) in relation to the following one. Therefore, CHESED (Mercy) is positive in relation to GEBURAH (Force) but negative in relation to BINAH (Intelligence).

Figures #3 and #4 are to be studied later. They are presented now because they relate to the Tree of Life. Note that figure #4 is linked to the idea of the human soul which can be divided into three aspects:

NEPHESCH *vegetable and animal soul*

RUACH *psycho-spiritual, intellectual soul*

VESCHAMA *higher soul - divine spark (breath)*

The names indicated on the diagram are the traditional terms encountered in Qabalistic texts, for example in the Zohar.

Each one of you should draw *his own* Tree of Life, after studying figures #1 and #2. First, make it small and then, when you understand the construction, undertake a bigger drawing: the height of the Tree could be your size when sitting cross-legged. There are lots of correspondences to write and colors to place. This drawing could be rolled like a Chinese painting and thus kept out of sight and you could roll your Tree of Life out and fix it on the wall when working. Several lessons would not be enough to explain what the seeker can discover with this work. Your discovery will be in depth because it is personally experienced. No reading can bring you this, even if it is a very interesting reading on the intellectual level. This is an example of the way we work.

We would like to point to something. Again, our goal is to make a Qabalist out of you and this course primarily covers practical Qabala. Some students, confused by the first lessons, would like some advice on which Qabala books to buy. Our answer is: buy what you want, but do not lose sight of the fact that most books present the **RESULT OF THE AUTHOR'S OWN STUDIES**. We think that it is not useful and perhaps rather harmful, to accept the ideas of others. This could result in limiting your own development. The Tree also lives within **YOU**. You have Intelligence and Understanding within you. All you need is to rediscover them. What would you do with somebody else's attainments? Their lessons are useful when the structures of our own edifice are well in place. Otherwise, what would be the purpose of adding cultural ornaments where there is no framework to support them? On the other hand, it is certain that the lessons of this class are not meant to be read only once. You need to read and re-read them, work and work again. Meditate and meditate again. We are going to undertake the descent of the energy of Mezla. This is not to be done once. No doubt, you need to go through the whole series several times. But the way you work can only be your own way. The method is given in the lessons, its application only depends on you.

KETHER

We have seen that Kether, the first Sephirah, the name of which is traditionally translated as the Crown, is the point of passage between the Non-Being and the Being. The essential has been said in Lesson #6. We won't make any more comments and will move on directly to the practical part.

Figure #7 provides the divine, archangelic, angelic and earthly names, in Hebrew. Your work is to study one letter at a time, its numerical value and meaning, to synthesize it and let it mature as you meditate. An example is given in Lesson #6 for the synthesis of the meaning of the letters.

As a model of work that you can achieve, let us study briefly, from a numerical point of view, the Name: Kaph, Tan, Resh (KETHER). We see that:

$$\begin{array}{llll} \text{Kaph:} & 20, \text{ and in fullness Kaph} & (20) + \text{Pe} (80) & = 100 = 1 \\ \text{Tau:} & 400, \text{ and in fullness Tau} & (400) + \text{Vav} (6) & = 406 = 10 = 1 \\ \text{Resh:} & \frac{200}{620}, \text{ and in fullness Resh} & (200) + \text{Yod} (10) + \text{Shin} (300) = 510 & = \frac{6}{8} \end{array}$$

(Working in fullness numerically consists in calculating the theosophical addition of the letters which form the name of the letter you are considering).

There is a lot to be learned from examining this point, if you consider the symbolism of the numbers and the passages from level to level.

In order to help with the understanding of Kether, we present the names which are attributed to Kether in Qabalistic texts:

<i>Concealed of the Concealed</i>	<i>: Temira De Temirin</i>
<i>Ancient of Ancients</i>	<i>: Othiga De Authigin</i>
<i>The Most Holy Ancient</i>	<i>: Othiga Qadisha</i>
<i>The Ancient</i>	<i>: Othiga</i>
<i>Ancient of Days</i>	<i>: Othiga Iomin</i>
<i>The Primordial Point</i>	<i>: Nequdah Rashunah</i>

The Point One : *Nequdah Peshotah*

The White Head : *Risha Havorah*

The Inscrutable Height : *Rom Meolah*

A magical image which is much used by some Qabalists is that of an old king, of whom you only see the profile because he is part in the negative existence and part in the created world.

The Archangel of Kether, METATRON, is an Archangel half-way between the Divine emanation and the Angel. He is the means that God is using to "address" the initiate: Moses, Abraham, Noah.

Mem, Tet, Tet, Resh, Vav, Nun (final): METATRON

Mem : 40, in fullness Mem (40) + Yod (10) + Mem (final) (600) = 650 = 2

Tet: : 9, in fullness Tet (9) + Yod (10) + Tau (400) = 419 = 5

Tet: : 9, in fullness Tet (9) + Yod (10) + Tau (400) = 419 = 5

Resh : 200, in fullness Resh (200) + Yod (10) + Shin (300) = 510 = 6

Vav: : 6, in fullness Vav (6) + Vav (6) = 12 = 3

Nun : 700, in fullness Nun (50) + Vav (6) + Nun (final) (700) = 756 = 9
(final) 964 = 19 = 10 = 1 = 30 = 3

Mem: universal femininity

Tet: silver cord. The link between manifested Man and his soul

Resh: order, the Word

Vav: evolutionary force

Nun: potential passivity.

The Archangel, or the Lord of the Flames, organizes the inherent forces of the Sephirah and this can be applied to the World of Briah. In no way can he be represented in a human form. This is true of the Angels too. The role of the Angels is to insure the functioning of the forces of the Sephirah at the level of Yetzirah. They are perfect entities who cannot evolve and who perfectly fulfill their role without anything "human."

In the given correspondences, note the traditional names:

Ladder of the King: **the colors in Atziluth**

Ladder of the Queen: **the colors in Briah**

Ladder of the Emperor: **the colors in Yetzirah**

Ladder of the Empress: **the colors in Assiah.**

For the correlations with the Tarot, the major Arcana is related to the Paths, and the minor Arcana to the Sephiroth.

On the other hand, there is a basic Qabalistic text which deals with the thirty-two paths of Wisdom that we are presenting here one path at a time. We recommend the Hebrew translation by Rittangelius (1642).

"The first path is called the Admirable or Hidden Intelligence (the Higher Crown) because it is the Light giving the power of comprehension of First Principles, which hath no beginning; and it is the Primal Glory, because no created being attains to its essence!"

PRACTICAL QABALA

The first really practical and Qabalistic part of our work begins with this lesson. After the basic information we gave you, in which we began to explain the real Qabalistic process, remember that the Qabalistic method consists in taking the energies at the level of Kether, "stock" them in the individual, and use them for a first cleansing after the descent of the energy of Mezla (see Lesson #6, figure of the Blazing Sword). Rather than cleansing, let's say the re-balancing of individual energies in order to attempt, in a next stage, that which Qabalists call the ascent of consciousness, namely obtaining contacts with levels of consciousness higher than physical consciousness and consequently direct contact with the divine. The goal of the Qabala like that of Magic and Alchemy, is the realization of the contact between outer consciousness - cerebral - of Malkuth, and the inner consciousness of Man, or as the practitioners of Magic call it, the Holy Guardian Angel or the consciousness of God in every being (Consciousness).

The first thing to notice is the connection between energies and Karma. Each Sephirah acts according to the following Sephirah as: *"a cause producing effects which cannot not be nor be other than what they are."*

In fact, Karma is only a maladjustment of energies. Everyone, every day, creates and reabsorbs some Karma. As soon as you exist, you handle physical energies, the energies of nature, or psychic energies and you provoke Karma. In fact, Karma only exists insofar as the

energies are not balanced in man (that is to say in his nature). Nobody has the right to disturb the energies of nature. But this disturbance is almost unavoidable in our world. The only energy that man can touch without provoking any Karma is the energy of Kether because, it is infinite by nature and man cannot disturb something that is infinite and absolute at the same time.

Besides, one finds these ideas in some Indian doctrines where it is said that manipulating the Chakra Sahasrara, which corresponds to the Sephirah Kether, never involves Karma.

Thus, you need to accumulate energy from Kether and when you have your stock of energy, you need to direct it below in order to re-balance the Sephiroth one after the other and obtain the two following effects:

- *regenerate the being in order to progressively raise consciousness*
- *cleanse your Karma by balancing the energies.*

We previously declared that we would present you with several systems of symbols or several processes which can achieve the descent of the energies. This will be ascertained as we go along in our work. As long as we remain in the highest triangle (World of Atziluth) and particularly for Kether, there cannot be many valid symbols because Kether is the absolute Unity. The graphic symbol for unity is the point. The Names are given in figure #5. To begin this practical work, it is better to attract the energies of Kether by meditating on the point.

We need to change the method of oratory work. More specifically, in the preparatory time, we recommended that you perform the ritual of the Pentagram in its banishing or closing version. This term means closing the being to harmful influences and not closing the ritual. The term opening, in reverse, means opening the being to the invoked forces.

Thus, in the present phase of our work, it is necessary to operate in the following manner:

In your oratory, after you have lit the candle and burned some incense:

1) *Perform the ritual of the Pentagram - the banishing version - in order to induce a thorough cleansing and eliminate the psychic impurities which lately have penetrated your environment.*

2) *Collect your thoughts, and relax as deeply as possible.*

3) *Perform the opening ritual of the Pentagram in order to open yourself to the psychic and divine influences (Lesson #2).*

4) *Practice the exercise of your choice: meditation on the point or invocation of the Names, or both.*

a) *Meditation on the point:* is the direct method. It is very difficult because you need to attain

the inner state in which you cannot even think that you no longer think. There shouldn't be any thought in us, and no tendencies because Kether is universal - the One containing everything - at this moment, everything needs to be in you. But because we bring things to the cerebral consciousness one at a time, obviously only intellectual void, complete mental emptiness permits to resonate with Kether. With your eyes closed, visualize a sphere of light. *Do not get tense.* Visualize this sphere as it progressively shrinks until it becomes a very bright point. Sometimes, when the experiment is successful, the point becomes so bright that it seems black. At that moment, you know you reached the energies of Kether.

b) *Invocations*: the indirect method. Never invoke one Name only. Invoke loudly in Hebrew and look for the proper resonance of each name. That is to say, before you begin your oratory work, you'll have to repeat the Names to find the pronunciation (the vowels) that perfectly resonate with you. Different vowels may resonate differently with different people and you could obtain different results depending on the vowels you choose. During the first sessions, pronounce the Names in increasing order: in Assiah, in Yetzirah, in Briah, in Atziluth, as an attempt to raise consciousness from the heavier to the more subtle. Then, after 8 to 15 days of practice, perform a second invocation immediately after the first one reversing the order of the Names in an attempt to bring the energy down through resonance until the level of consciousness is the lowest.

We emphasize the fact that the Names must be "*vibrated*," that you must sense the inner resonance each time you pronounce them and that you should pronounce them all, one after the other, and never only use one name during a session - above all archangelic Names should never be used alone without divine Names.

5) *Leave the oratory.* Do not perform the banishing ritual of the Pentagram. Basically, the energies are in you and you should leave them there.

The resonances of Kether can be felt on the top of the head and even above the head. Of course, this happens after some time, but as our lessons are planned on the basis of one lesson per month, you can, for example, do the exercise or the exercise of your choice during three weeks and then begin to modify slightly the exercise and attempt a meditation no longer on the point, but on the letter Aleph, which is the letter of unity - and we are going to explain why in more detail. It is not essential to achieve the realization of the black point mentioned above. Even without it, you can pursue the descent. When you think that the energy started to accumulate itself, consider that this energy should descend onto the second Sephirah, Chokmah; but it won't have the same aspect because duality appears in Chokmah. Also, after three weeks or a month of work, you can start to visualize the letter Aleph which, as seen in Lesson #10, has a numerical value of 1 and is the symbol of the potential duality in unity, potential not yet reached because the two small signs separated by a slanted line belong to a single letter. The small sign above symbolizes the active energy and the one below, the passive energy. While meditating on this letter, you can consider that the energy takes the path of

Aleph which leads from Kether to Chokmah. Thus, in devoting a few days at the end of your Kether meditation to Aleph, you can start to prepare the descent of the energy towards Chokmah. Of course, we prepare it only because it will be necessary to put yourself in resonance with the second Sephirah, as it will be indicated in the next lesson.

You descended one sephirotic level. Continue like that. Note that there is no path leaving from Binah to the Sephirah Chesed which follows the direction of the Blazing Sword. We give this fact to your sagacity. Doesn't this remind you of the famous phenomenon of induction?

We believe that this work will bring you some experience. Perhaps the structure of your dreams may change deeply as soon as you start these exercises. You should write the results and there is only one method: gather your dream in one word. To do that, start by telling yourself the dream in several sentences, in detail, then concentrate on a few sentences and words until finally there is, in this type of dream one big symbol that bears a name. At this moment, write the name as a reference to the dream. From this word, train yourself to find the whole dream. This provokes a mechanism that passes from the unconscious to the conscious and vice versa. This helps considerably to unfold later experiments. Of course, you should note the date, the day of the week, the time and the place of the day in the lunar cycle because, generally and for some time, this type of dream may follow the lunar cycle. At the same time, in the next lunar cycle, read and study again, that is to say build the previous dream again from the name of the biggest symbol. It is all the more important because it is the same day of the week. Priority is given to this fact rather than to the position in the lunar cycle.

We know that in this Qabalistic work, maturation is needed and time is required: through outer methods, we sow seeds into the unconscious which ripen and give results. But this can only be progressive. Particularly, if already in the beginning, your dreams are modified, you can only obtain true Qabalistic experiments when undertaking the ascent of the paths. This is the object of the second phase of our work.

ORA ET LABORA !

THE PHILOSOPHERS OF NATURE

ENCLOSED FIGURES

- Figure #1 - The Tree of Life
- Figure #2 - The Generation of the Tree and the Four Worlds
- Figure #3 - Macroprosope, Microprosope, Betrothed of the Microprosope
- Figure #4 - Kether, Chokmah, Binah, The Following Six Sephiroth and Malkuth
- Figure #5 - The Attributes of Kether
- Figure #6 - The Sephiroths Simultaneously in the Four Worlds
- Figure #7 - The Names of Kether in the Four Worlds
- Figure #8 - Hebrew Alphabet, Simplified Synthetique

FIGURE #1

THE TREE OF LIFE

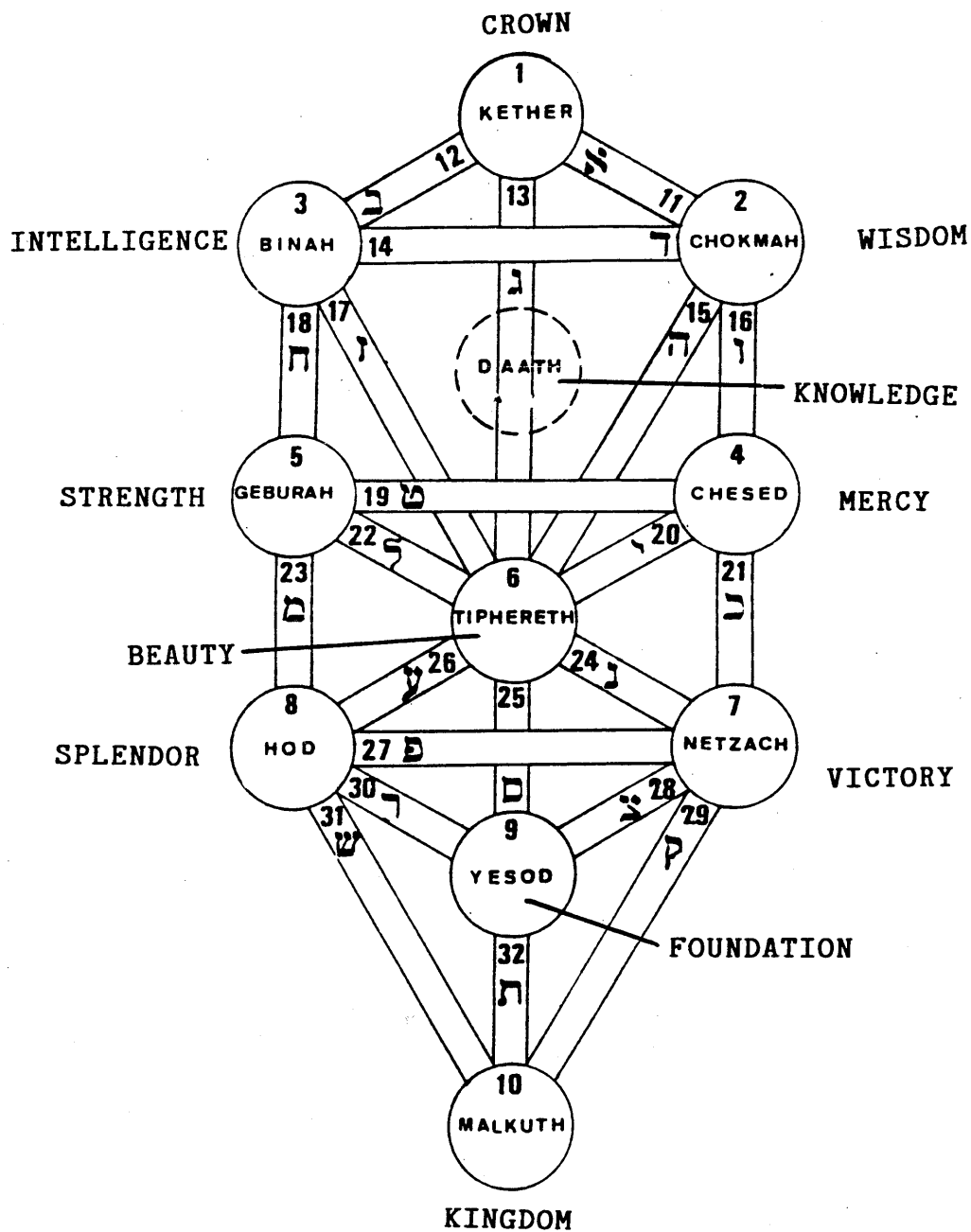


FIGURE #2

THE GENERATION OF THE TREE AND THE FOUR WORLDS

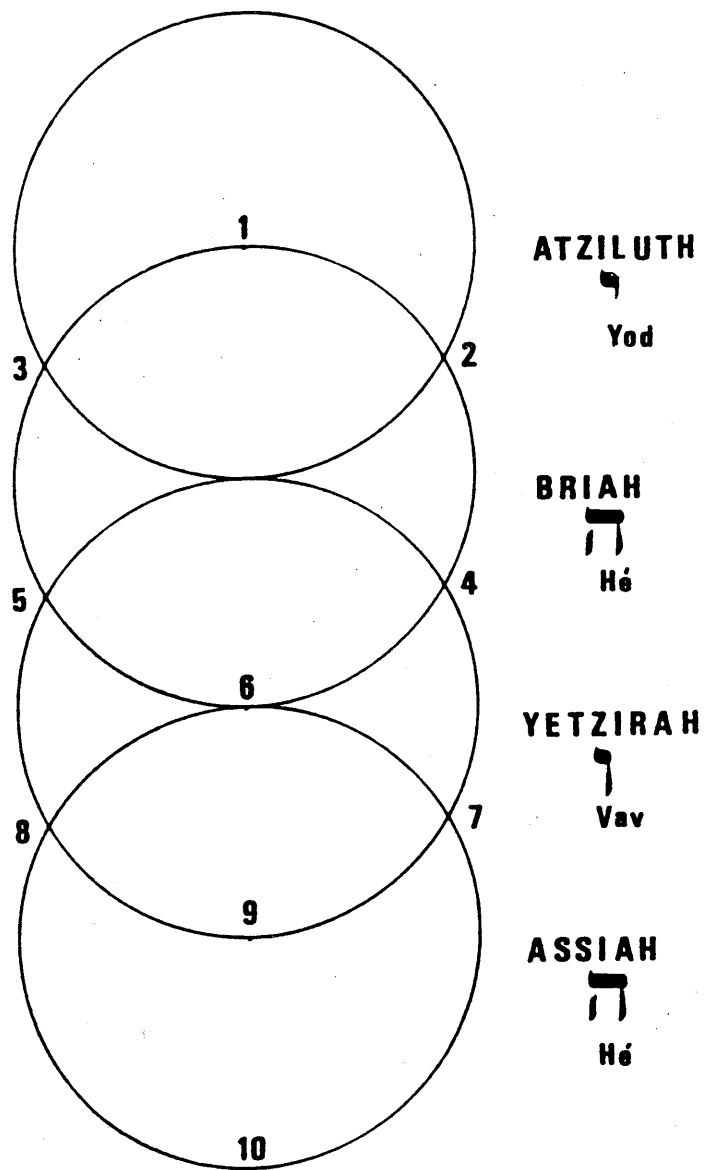


FIGURE #3

MACROPROSOPE, MICROPROSOPE, BETROTHED OF THE MICROPROSOPE

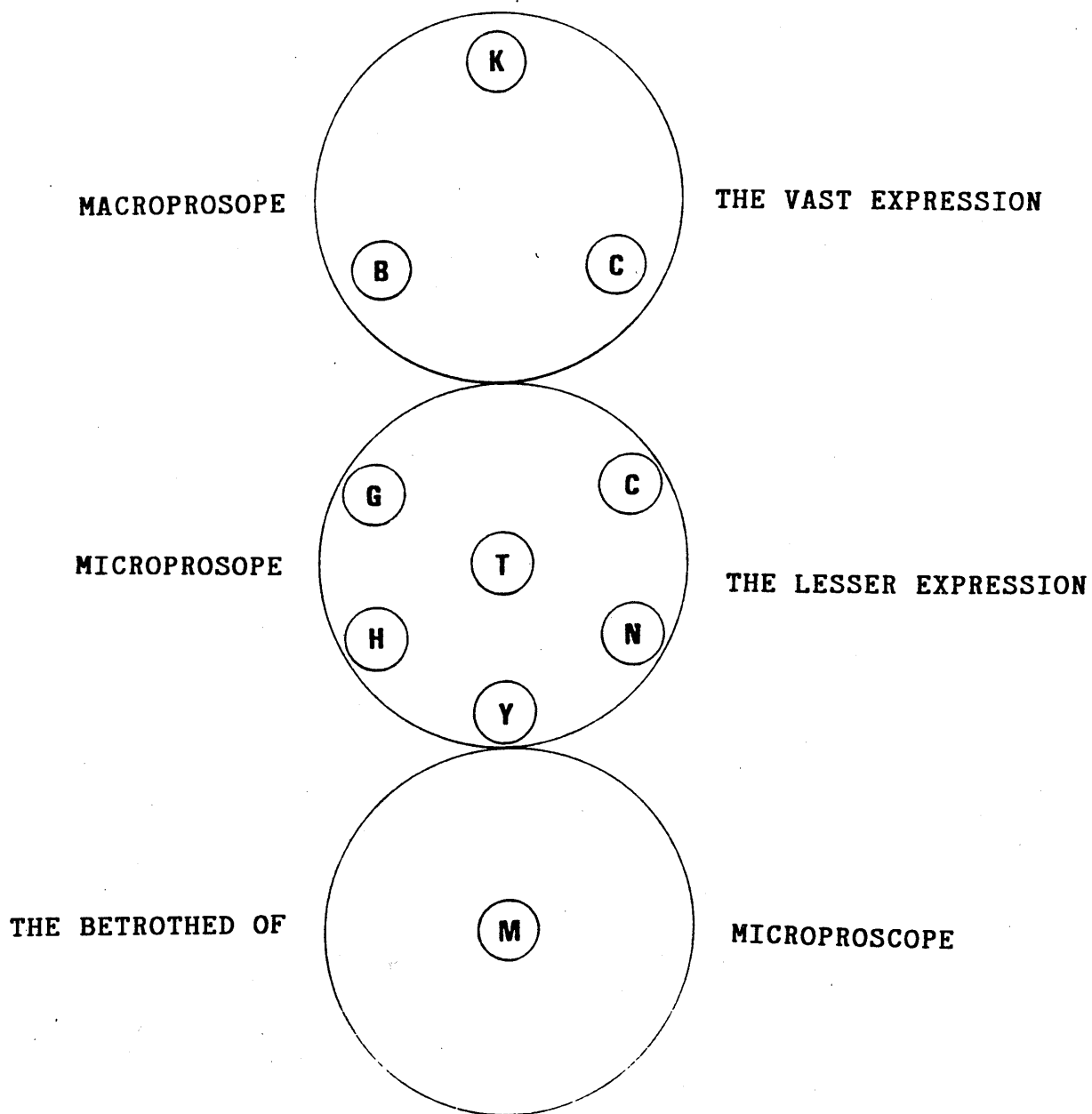


FIGURE #4

KETHER, CHOKMAH, BINAH, THE FOLLOWING 6 SEPHIROTH, AND MALKUTH

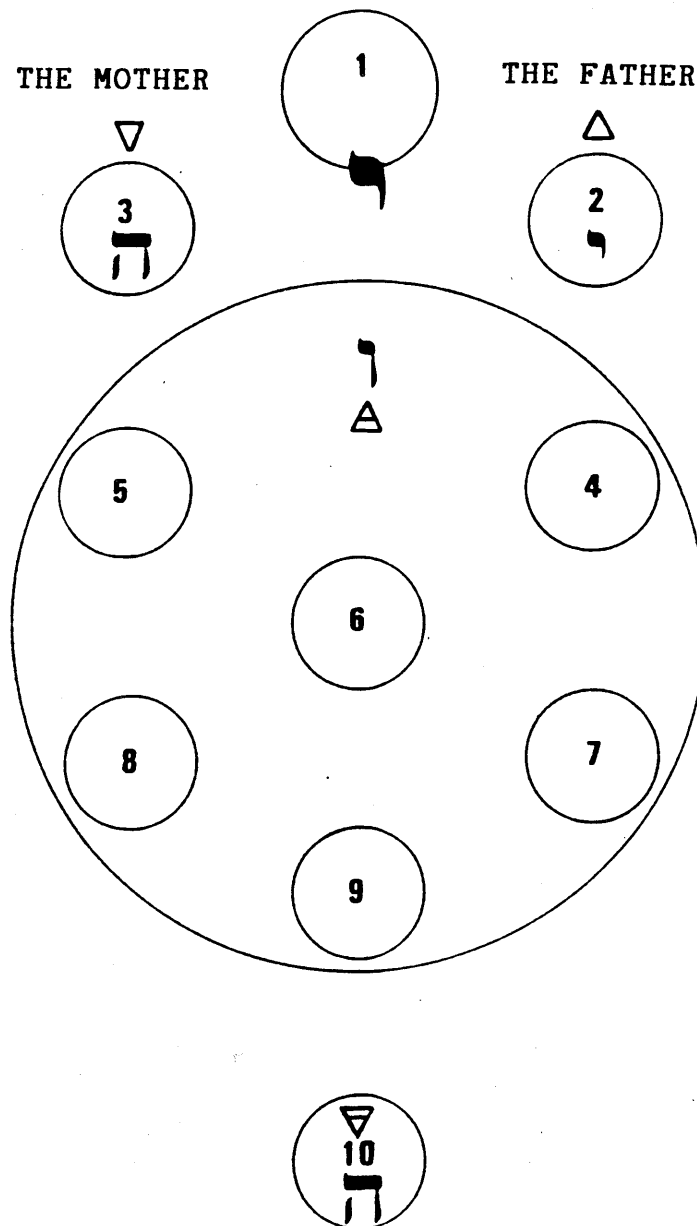


FIGURE #5

THE ATTRIBUTES OF KETHER

K E T H E R

Correspondances

	ATZILUTH	BRIAH	YETZIRAH	ASSIAH
ELEMENT	FIRE	WATER	AIR	EARTH
COLOR	BRILLIANT	SHINING WHITE	WHITE	WHITE SPOTTED WITH GOLD
TAROT	As WANDS	As CUPS	As SWORDS	As PENTACLES

ACCOMPLISHMENT

COMPLETION OF THE GREAT WORK

CHAKRA : THE CROWN OF THE HEAD
ANIMAL : GOD
PLANT : ALMOND TREE IN BLOOM
MINERAL : DIAMOND

FIGURE #6

THE SEPHIROTHS SIMULTANEOUSLY IN THE FOUR WORLDS

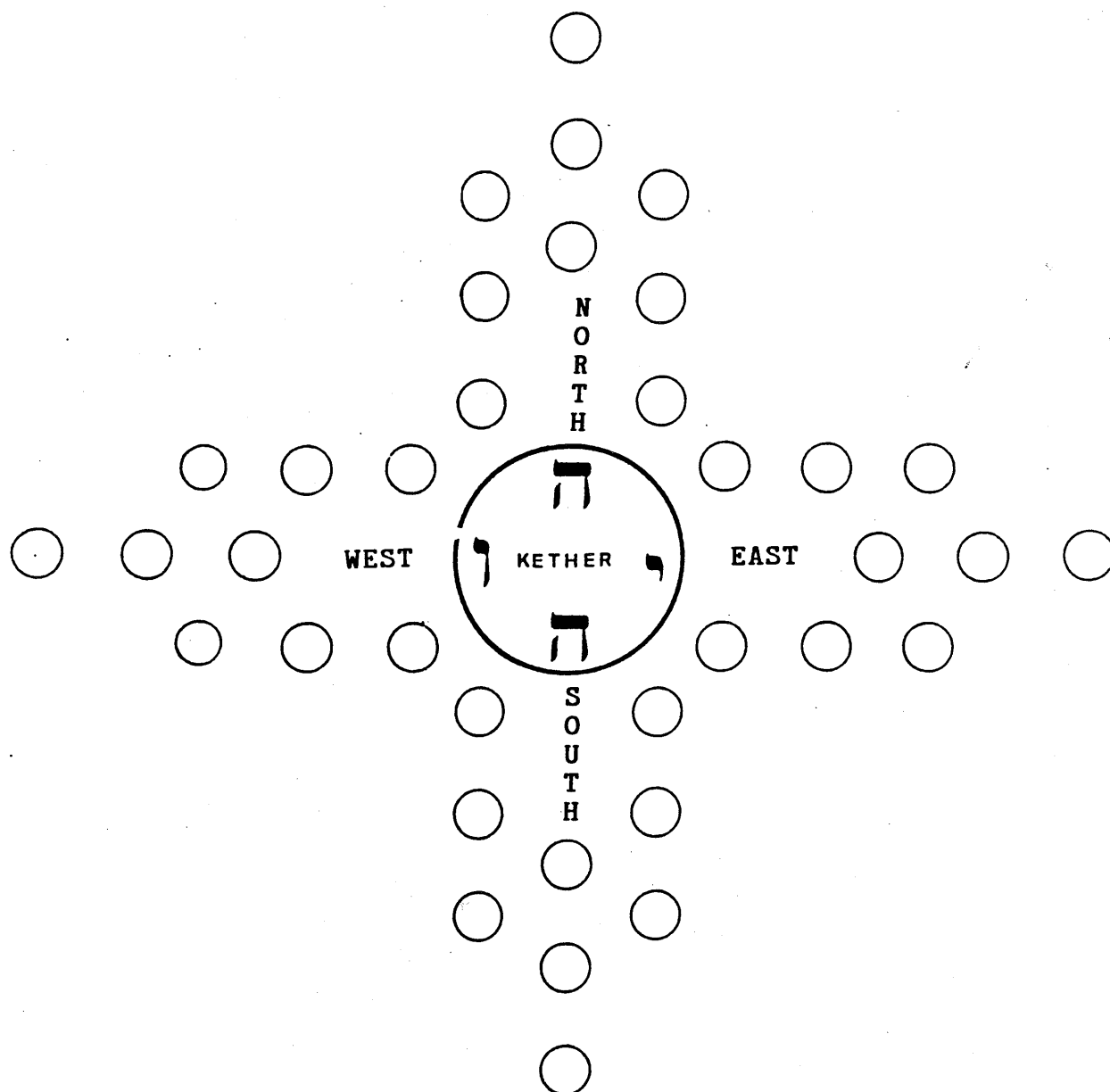


FIGURE #7

THE NAMES OF KETHER IN THE FOUR WORLDS

כתר

KETHER COURONNE

KETHER

CROWN

ATZILUTH

DIVINE NAME: "I AM"

אהיה

BRIAH

ARCHANGEL NAME:

מטטרון

YETZIRAH

ANGELIC NAME:

THE HOLY LIVING CREATURES

חיות הקדש

ASSIAH

TERRESTIAL NAME:

FIRST WHIRLPOOLS

ראשית הגלגלים

FIGURE #8

HEBREW ALPHABET, SIMPLIFIED SYNTHETIQUE

ALPHEBET SYNTHETIQUE SIMPLIFIED

ALEPH	Mother	The Fool	A	Primordial air
BET	double	Wisdom	B	Man's willed action
GIMEL	double	Wealth	C	Inner development
DALET	double	Fertility	D	Work of the Quaternity
HE	simple	Ram	H	Being
VAV	simple	Bull	V	Evolutionary impulse
ZAIN	simple	Twins	Z	Union of forces
CHET	simple	Crab	Ch	Evolutionary field
TET	simple	Lion	Th	Silver cord
YOD	simple	Virgin	Y or J	The human/man
KAPH	double	Life	K	The mold of life
LAMED	simple	Scales	L	Extension
MEM	Mother	Water	M	The universal feminine
NUN	simple	Scorpion	N	Potential passivity
SAMECH	simple	Archer	S	The link and lock of the astral
AYIN	simple	Goat	O or Ng	The void
PE	double	Domination	P	Pedestal-the beginning of individualized life
TZADDE	simple	Water-Bearer	Tz	Awakening of divine energy
QOF	simple	Fishes	Q	Completed work
RESH	double	Peace	R	Order - the word
SHIN	Mother	Fire	S Sh	The universal masculine
TAU	double	Beauty	T	Balance - perfection

FOREWORD

In 1995, the author of the present work wrote: "My name is Jean Dubuis. I am, this present day that I write, aged 76 years old, and I have a practice of esotericism of more than half a century. My esoteric researches started when I was twelve, after a tremendous inner experience; the invisible world had become for me as true as the world of matter where we live. From that time on, I never ceased trying to understand the nature of this experience, to find means to renew it if possible.

"This experience had shown me that there was another truth than the one of our visible world. I wished to be able to understand the nature and workings of this ordinarily invisible Universe. My researches started with books, where I didn't find much, so my early progress was rather slow. Much later, I found the only book that really helped me, the Sepher Yetzirah. After the ill success of books, I became a member of groups of Rosicrucian or Martinist spirit. I did not find really useful elements there. Their habit of illegitimate secrecy led me far from these groups.

"It is, in fact, a persevering personal effort that lead me to renew my experience, and that resulted in my few contacts with the Eternity. From there on, I wrote three courses, one on Alchemy, one on Qabala, and one called The Fundamentals of Esoteric Knowledge. These lessons were finished some 15 years ago and I insured their distribution for 12 years. This work taught me a lot of things in the field of esoteric teaching. Today I have a lot to add to these lessons."

A resident of France, Jean has been a frequent lecturer in that country and in the United States. He was employed by a leading American electronics firm for 40 years, and has an extensive background in physics and electronics.

Jean founded a group in France around 1984 to disseminate his work, and to conduct group research. The association, Les Philosophes de la Nature, or LPN, ceased operations several years ago and was legally dissolved in 1999. Its English-language counterpart, The Philosophers of Nature closed on December 31, 1999. Triad Publishing is now the sole publisher of these courses for the English language, duly authorized by Mr. Dubuis.

Jean's research was based on some of the classical texts in these fields, such as the "Sepher Yetzirah" and works of MacGregor Mathers in Qabala, as well as "The Golden Chain of Homer" and the works of numerous alchemists including Flamel, Becker, and Hollandus. These courses are not, however, mere reworks of library books by some scholar. The emphasis of Mr. Dubuis has been in practical work, and the courses are meant to support experimentation.

Originally both associations sent the lessons a few at a time to their subscribers, so that one lesson was studied each month. It was required that the Spagyrics (Plant Alchemy) course of 48 lessons be received before taking the Alchemy course which expanded in time to have 84 lessons. Similarly, the Qabala course of 72 lessons was to be studied progressively. The course Fundamentals of Esoteric Knowledge was developed and eventually became a pre-requisite to the other courses. Dubuis wrote in the introduction to this course, "When we founded the association 'Les Philosophes de la Nature', no organization accessible to the public was in existence - at least in France - that clarified or disocculted esoteric disciplines such as Alchemy and Qabala. However, since esoteric and philosophical groups have been in existence for quite a long time, we assumed that the individuals who chose to join us had a certain amount of 'esoteric background and knowledge'. However, as time passed, it became obvious that, even though a number of members had spent a greater or lesser amount of time in such groups, most did not have the

esoteric knowledge we assumed they had when we wrote the lessons. The present class: 'Fundamentals of Esoteric Knowledge' is an effort to remedy this situation."

This course is, perhaps, Mr. Dubuis' finest publication to date. It provides a synthesis of a number of important ideas in esoteric studies, and provides a suitable foundation for a novice, as well as for an experienced worker to understand the courses in Qabala, Spagyrics and Alchemy. It does, however, stand alone as a course. We have heard from numerous long time students of esoteric groups who say that they have learned more from this course than in several years of study with their association.

Just as we will recommend that the course, Fundamentals of Esoteric Knowledge, be studied and put into practice before beginning the work of the Qabala or the Spagyrics and Alchemy courses, we must urge the student to work with Spagyrics before beginning the Mineral Alchemy work. This is for numerous reasons. The plant kingdom is traditionally where the principles and practices of Alchemical Work are learned. The plant kingdom is relatively safe for experimentation, and the costs are minimal because plants are readily available, and the equipment required is not particularly specialized. In this rather forgiving and gentle realm, a student can learn the skills and manipulations, which have many parallels in the work on minerals and metals. The theoretical aspects of Alchemy, which are the foundation for all practice, can be learned more readily using plants than with metals.

Further, the Mineral courses are written with the assumption that the person has studied all of the Spagyrics courses. There are many references to ideas and techniques which are explained fully in the Spagyrics course, and which are absolutely necessary to benefit from the course on Mineral work.

Our association with Mr. Dubuis began as earnest students of his lessons, around 1988, when they were first translated into English. Our personal relationship began in 1992, at a seminar in Canada, and we have shared many delightful and magical times together in the U.S. and in France since that time. We are grateful to say that our contact with our generous friend has stimulated personal transformation for ourselves and for many others.

Jean has often repeated the admonition that we must respect the personal freedom of each one on the Path of Return. We believe that the dissemination of these courses through the agency of a publishing firm, rather than through that of a fraternal group or membership association, will support that objective.

With good wishes for each in their quest for self knowledge,

Sue and Russ House
TRIAD PUBLISHING
May 21, 2000

The Philosophers of Nature

Qabala Lesson 13

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Dear Friend,

After studying Kether, the Unity, symbolically represented by the point, we have gradually directed our study to the letter Aleph, of which the numerical value is {1} but which covers, as we have seen, the concept of duality still in its potential form. A logical result is the appearance of duality. Qabalists have noticed that 1 can only be divided by itself and the result of this division is 1. In a similar fashion, 1 multiplied by 1 always yields 1. From Unity, we can only pass on to Two by a reflection of unity upon itself. Thus we can say that Chockmah (pronounced Hockmah) is the reflection of Kether. However, if we look at the Tree of Life, why is it Chockmah and not Binah? Why doesn't Kether give out Chockmah and Binah, each being a "*half-reflection*?" And if Chockmah is the double of Kether, how do they differ?

It is not as "*mathematical*" as that. In fact, at the level of Atziluth, it would be difficult to separate the Sephiroth, even for the requirements of our limited earthly understanding. In the *Sepher Zohar*, the three higher Sephiroth are called "*the three heads that are but one*", the Vast Expression, the Macroprosope, Arik Anpin, the Great face.

We will reconsider the "*mystery*" of the Trinity found in all traditions, at a later date. Thus, Tantra symbolizes the appearance of duality out of Unity: Shiva and Shakti, the active principle (masculine energy) and the passive principle (feminine energy) which are so closely united that they exist beyond time. Their eyes are closed and, in their ecstatic state, they are unaware of their differences (Kether). Then, their eyes open; they become aware of themselves and of each other. Duality appears (Chockmah and Binah).

We can also say (while remaining in the imaginary mode), that Kether, Eheieh: I am, is "I" on the side of the Tree of Life and "am" on the side of Ain Soph; "I" as the reflected subject (Chockmah) attributes a separate object the "Id" (Binah) to itself. This separation is a necessity for manifestation. Other separations will follow, all of which are necessary.

At this point in our work, let us not forget that the concept which underlies the entire Qabala is the principle of Balance. We can find this in the shape of the first letter of our alphabet (alpha-beta): A. Right now, we are attempting to accomplish the descent of energies according to the flash of lightning of the Blazing Sword, and for now, we should move one sephirotic level below and direct our work toward the second Sephirah:

CHOCKMAH

Wisdom, Sapientia, omniscience, omnipotence, Chockmah is the upwelling of a prodigious and continuous kinetic energy (because issuing from Kether). It is an expression of the limitless force producing the dynamic thrust. It is Unity in motion, the Great Stimulant of all manifestation.

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Qabala Lesson 13

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These are the qualities traditionally ascribed to Chockmah in the Thirty-two Paths of Wisdom:

"The second Path is the path of the Illuminating Intelligence: it is the Crown of Creation, the Splendour of Unity, equalling it. It is exalted above every head, and is named by Qabalists the Second Glory."

We have seen in the last lesson, that every Sephirah can be considered negative in relation to the preceding one and positive in relation to the following one. The text clearly shows that the upwelling power of Kether (the Supreme Crown) in positive action is received as negative by Chockmah which then transmits it as dynamic positive action to Creation. This is why Chockmah is called the Second Glory.

Chockmah is also called the "Root of Fire", which underlines the energetic aspect of this upwelling of Light. Obviously the word Light is not used here in the sense we usually give it on earth, as already indicated, but *pure energy*.

Chockmah's position at the head of the Pillar of Mercy might surprise one if we consider the Fire aspect of this Sephirah, such a burning aspect that the realization of Chockmah, the vision of God face to face, is actually all-consuming. The scriptures tell the story of Enoch who *"saw God face to face and did not return."* The Mercy becomes obvious if we consider this upwelling as a strong and total gift of Energy itself such that its results can be felt all the way down to the darkest and denser planes.

The active, masculine aspect of Chockmah will be further revealed through the symbols ascribed to and the names associated with this sephirah in traditional texts. Considered, in its animating spirit aspect, Chockmah is called AB, A BA (Aleph-Beth: the Father). It is the Father of all, the Supreme Father, masculine force. The Symbols of this Sephirah are then no surprise: the uplifted scepter, the lingam, the standing stone. It is the archetypal male sexual aspect. Chockmah certainly has that type of influence on the planes below Atziluth but we should keep in mind the warning of the Zohar: *"The accounts of the Law are the vestments of the Law. Woe to he who confuses the vestments for the Law itself."*

The geometric image corresponding to Chockmah is the vertical line as only the point of Kether when it moves toward manifestation can draw this line. All geometric symbols are traced in a circle which brings them additional power. We saw this in our study of the sepher Yetzirah; the circle vivifies.

In Figure #1 the Names are given. In Atziluth:

Divine Names of two letters:	Yah	(Yod, He)
	El	(Aleph, Lamed)
Name of four letters:	YAHVE (Yod, He, Vav, He)	

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Qabala Lesson 13

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YAHVE, the Tetragrammaton. Many books could be written on this subject. Moreover, it had been done and will undoubtedly be done in the future. We will not discuss this issue extensively at this time, although we will later on in our work. At this point, we suggest that you examine how the Divine Name in Kether - Eheieh (Aleph, He, Yod, He) is reflected in the Divine name in Chockmah - Yahve (Yod, He Vav, He). It would be wise, of course, to "fix" the results of your reflections in your notebook. Yahve is, for the Jewish religion, *"the Name that is not pronounced."* It is replaced by a silence or Adonaï (Lord). Furthermore, the unpronounceable Name would consist of five letters, according to Hebrew Traditions.

Qabalists associate with YAHVE, the four letters word, the idea of *"Being"*. If you refer to Figure #4 in Lesson #12, you can see that the great Yod in Kether, is reproduced, albeit on a smaller scale, in Chockmah; the first He is in Binah and Vav corresponds to the next group of 6 sephiroth (known as the Building Sephiroth) and the last He is in Malkuth. In Lesson #12 again, in Figures #2 and #6, Yod is linked to the world of Atziluth, the first He to Briah, Vav to Yetzirah and the second He to Assiah. Yod's numerical value is 10, the unity of the second order, not the principle Unity (Arch as in archetypes) which corresponds to Aleph, but Unity in motion, the creative unity, and this we may concur with Enel: *"Aleph contains the other letters, Yod builds them all."* (*The Trilogy of Rota*)

The permutations of the Tetragrammaton's four letters are twelve in number and called the *"Twelve Banners of the Almighty Name."* The names of the twelve apostles are also associated to these twelve names (see Figure #2).

Gareth Knight (Golden Dawn) also associates the twelve signs of the Zodiac the twelve Banners of the Almighty Name. It makes sense if we consider the angelic name of Chockmah: Auphanim which means the Wheels (dynamic cycles) and the Name in Assiah: Mazloth, the Zodiac. Note that the images of interstellar space, of the night sky, well correspond to the world of Atziluth, if we consider this world at the level of the essence of galaxies.

We will let your sagacity work on figure #3.

Chockmah is also called **"The Inner Robe of Glory"** which can be understood as Inner Light.

Logically Two will be associated with the second sephirah, Chockmah in its correspondence with the Tarot:

- The Two of Wands is called the Lord of Power
- The Two of Cups is called the Lord of Love
- The Two of Swords is called the Lord of Reestablished Peace
- The Two of Pentacles is called the Lord of Harmonious Change.

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The correspondences given in Figure #4 are traditional, and, for the most part, come from Aleister Crowley's Liber 777. The charts given at this stage in the class are, by no means, exhaustive.

PRACTICAL QABALA

We would like to insist once again on several significant points dealing with the practical aspect of our work. First, our lessons provide you with a certain amount of information on the Sephirah under consideration. There is a work of *reflection* to be done, upon what has been suggested rather than said; in a personal approach you'll find food for thought and create good habits in calculating the numerical value of the Names given, by practicing Gematria... All this is useful, though it is mostly on an intellectual level at first, because not only it "*sharpens*" your intellect but it will initiate inner resonance. ***However, this is not sufficient.***

The most important part is to bring forth to the objective consciousness, the fullness of the other levels of our beings, and to accomplish it the mental gateway must be crossed. Practical work (ritual, concentration, meditation, contemplation) is designed to help you achieve this crossing. Here we should be specific in our definition. Concentration is not a strain or stress, whether intellectual or physical, on an object. On the contrary, concentration can only be efficient in a state of mental *and* physical relaxation. Concentration consists in keeping in mind only that which is relevant to the object of meditation. If there remains some personal will, it must be attenuated, more like goodwill, or a desire to accomplish this, or even a certain liking to attend to the object, and a flexible mind.

During meditation, "*Ideas*" flow in under different forms and aspects. In no way is it voluntary, to any degree, even the slightest. And occultists are unanimous in saying that: "*we do not meditate, we are meditated.*"

As to contemplation, it is the state in which there no longer is an observer, an observation or an observed object. The three are one and the same thing. Concentration, meditation and contemplation are gradations on the same path, linking up naturally. Three conditions are required: the first is relaxation and flexibility; the second is the straightness of the spine because the practitioner must fulfill his role as a pivot, a channel between heaven and earth; the third condition is balance: the balance of mind, body and emotions. Be aware of the fact that straightness doesn't mean rigidity, and relaxation doesn't mean sloppiness.

When these three conditions are met and understood in their just proportion, ***IT*** happens. Qabalists call this inner journey: the journey or descent into Mekcabah.

We can prepare our oratory and ourselves according to the instructions given in the last lesson, in view of our practical work on Chockmah. You may place the four corresponding Tarot cards on the table, in the order of the Worlds. It is also good to place on the table the geometric symbol you have drawn yourself.

However, it is even preferable to visualize the symbol with eyes closed.

After you have performed the banishing ritual of the Lesser Pentagram, and relaxed for a brief moment, and later performed the opening (invoking) ritual of the Lesser Pentagram, do the exercise(s) of your choice:

- a) **Meditation on the geometric symbol:** the vertical line.
- b) **Invocations** of the Names in the Four Worlds following a process similar to that for the work on Kether, namely, to invoke the Names in order for three weeks time; the Name in Assiah, in Yetzirah, in Binah, in Atziluth. On the fourth week, immediately after the usual invocation, invoke the Names again but in the reverse order.
- c) **Meditation on the Spear of Fire.**

This is recommended particularly by the British branch of the Order of the Golden Dawn: "*The spear that has pierced my side will pierce you and will make a hollow reed out of you through which my grace will flow.*" Through this exercise man qualifies as a priest for all creatures under his jurisdiction: including the consciousness of all the atoms of his own body, and the vegetable and animal aspects which complement his own means of incarnation.

There is a profound and significant Teaching about the planetary being, who is an aggregate of all these consciousnesses, something similar to the idea of a biosphere formulated by Teilhard de Chardin.

The visualization of this *Spear of Fire*, the awareness of its descent from Kether, its penetration into each level of being, the feeling of its passing through the top of the head and piercing the spinal column and penetrating deeply into the heart of the earth, all this corresponds to what we have said earlier, man is the channel that links Heaven and Earth. The *Spear of Fire* is love and divine grace, which, through man, descends on all of creation.

We also find this spear in the Legend of the Grail. It is this lance that is suspended over the Holy Grail and from which fall drops of blood. It is also the spear that, not properly used, wrought the Painful Blow which provoked the terrible spell, the curse that befell the Country of Logres. This country is our planet, our environment on the physical plane. In other words, we find in the Legends of the Grail the story of Man's Fall caused by misuse of free-will.

This spear is also the one used by the Centurion Longinus who wounded Jesus' side to confirm his death.

Alchemists will note that *blood and water flowed* from this wound. Regardless of this symbol's obvious religious connotations (the waters of baptism and the sacrifice of redemption) and its powerful "*energy*" aspect, this exercise brings forth a considerable nourishment on all levels. What it implies is far beyond the practitioner.

After this exercise, a period of meditation is welcome before leaving the oratory. It would perhaps be useful to research the symbolism of the Spear.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Enclosed Figures:

- 1) The Names of Chockmah in the Four Worlds
- 2) The Twelve Banners of the Almighty Name
- 3) The Numerical Value and Differentiation of the Name
- 4) The Attributes of Chokmah

Figure 1

The Names of Chockmah in the Four Worlds

חכמה

Chockmah - Wisdom

ATZILUTH

Divine Name

Yahve - EL - Yah
יה אל יהודה

BRIAH

Archangelic Name

Ratziel
רזיאל

YETZIRAH

Angelic Name

The Wheels

Auphanim
אופנים

ASSIAH

Tessestrial name: Zodiac

Mazloth
מזלות

Figure 2

ויהה ההוי היוה יהוה
וההי היהו הוהי יוהה
והיה הויה ההיו יההו

The Twelve Banners of the Almighty Name

שמעון הכפי	Symehon Hacaepi - Peter
אלקוזי	Alckuzi - Andrew
יעקבה	Iahacobah - James the Major
פליפוש	Polipos - Philip
ברכיה	Barachiah - Bartholomew
יוהנה	Iohanah - John
תמני	Thamai - Thomas
מדון	Medon - Matthew
יעקב	Iahacob - James the Minor
חטיפא	Chatapha - Thadeus
שמאם	Saman - Simon the Canaanite
מתתיה	Mattatiah - Matthias

The Names of the Twelve Apostles

Each being on earth resonates with one of these twelve names

Figure 3

Numerical Value and differentiation of the Name:

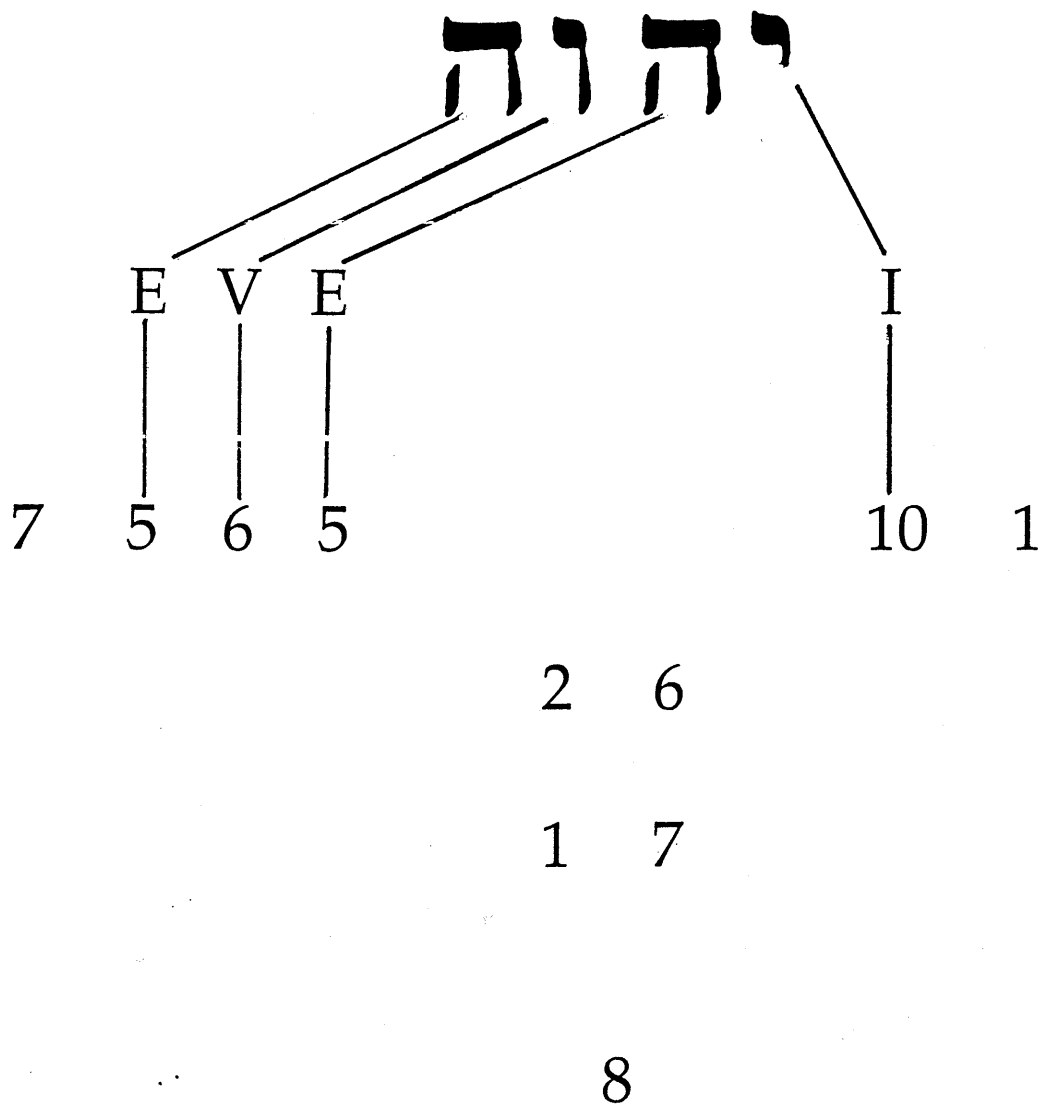


Figure 4

THE ATTRIBUTES OF CHOKMAH

CHOKMAH

Correspondences

	ATZILUTH	BRIAH	YETZIRAH	ASIAH
COLOR	Light Blue	Shiny gray	Pearl gray	White with Blue, Red, and Yellow Spots
TAROT	Two of Wands	Two or Cups	Two of Swords	Two of Pentacles

Vision of God face to face

CHAKRA, AJNA

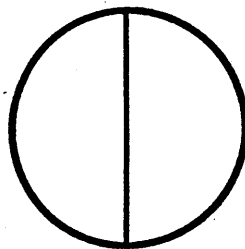
Animal Man

Plant Amaranth

Mineral Ruby

TAO Yang

YI - KING, Khien



The Philosophers of Nature

Qabala - Lesson 14

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Dear Friend,

In this lesson, we shall carry on the study of the first triad of the Tree of Life still with the same aim of attempting to move the Energy down the path of the Blazing Sword in order to balance the energy levels inside of us. At the same time, we are getting acquainted with the Sephiroth as a first introduction, the simplest possible. The experienced Qabalist evolves with ease in this dense world where everything for him is bright and clear; however, he certainly had a more or less difficult beginning until he became able to put enough data together (in the Qabala everything matches up or completes everything else). His mind, at first certainly mostly analytical, becomes able to synthesize. The authentic Qabalist is an experienced Qabalist who has, in addition, a direct realization of things beyond mere scholarship. In this work, like in the alchemical work, *patience is a must; patience and also faith. That is, one must have faith in oneself and in everything.* It is very à propos to mention faith today in relation to the study of:

BINAH

At this point in our work, it is tempting to say: "**Beware, dangerous bend!**". This sephirah is not easy to present; it is of the utmost importance that you should understand it correctly. As a matter of fact, if you miss this bend, the path leads directly to catastrophe: *dualism*. From duality, we veered, we went astray and lost the direction of the path of Unity in multiplicity. There lies the origin of the Gnostics' anti-Nature and the affirmation that "*all evil comes from woman*" leading to the idea of Satan and the infernal world! This comes from the very archaic and buried memory of Lilith. (Lamed Yod Lamed Yod Tav: 480 ⇒ 12 ⇒ 3).

At the time of the Seven Kings of Edom, Creation was not based on the principle of Balance. The feminine principle was not balanced and as Manifestation could not be realized, it is said that Lilith had to abandon her husband and accept not to know her children so that Manifestation could occur. This information, misunderstood, made Lilith into an evil principle and later on into Satan's spouse ruling the world of the Qliphoth which is a "*reverse Tree*" and about which we shall say very little later on. The astrological symbolism of the black moon may provide a more accurate understanding of Lilith in which the swing between the Madonna and the prostitute clearly appears with its aspects of lucidity and inaccessibility (see also the myth of Melusine).

The ambiguity comes from the fact that it is difficult to separate the first three sephiroth. A comment is imperative here: as we know, man understands the sephiroth as states of being. This fact doesn't have the same force or the same facet during the descent phase of the Energy or the reascent phase through the Paths, where numerous points become clear.

The three higher sephiroth can be universally found in all metaphysical systems, all religions, etc.. They are formulated as the Law of the triangle, the Holy Trinity, the Tao. In the Qabala they are assembled as the Great Face, Arik Anpin.

Chockmah, the root of Fire, is the male active principle: the Supreme Father. Binah, the root of Water, is the female, passive principle, the Supreme Mother. Chockmah is the unbridled force

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Qabala - Lesson 14

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gushing forth, Binah is the vase receiving it, managing it, orienting it toward Manifestation, toward form. In this aspect, Binah curbs Chockmah's impetuosity, and diminishes the degree of freedom of the Force. It provokes a reduction in its mobility and a tendency to intensify its cohesion. From an energetic point of view, it is the static principle opposed to the dynamic principle Chockmah. This evokes the pair spirit/matter. It should be clear, however, that at this sephirotic level, if Binah is the idea-archetype of form it bears no relation to what we understand as form and matter in this earthly world.

Binah's position on the Tree of Life: at the top of the pillar of Severity becomes clear if we consider its aspect of control (management) and limitation.

Its qualification: Intelligence, also gives an account of the situation. Intelligence is the faculty of discrimination, of determination of ideas by making them distinct through formulation, organization and synthesis; this can be done efficiently only with rigor.

"What is Binah? Binah is produced by the Union of Yod and He, as indicated by its name (Ben-Iah, son of God), it is the perfection of all." (Zohar: Idra Zouta Kadisha) which translates as Prudence, clarifies its aspect of energy manager. Pushed to an extreme without counterbalance, this aspect leads to miserliness and with Binah, for the first time a vice is appearing in opposition to the quality linked to a sephirah. The quality attributed to Binah is silence. There is lots to meditate about and in silence!

Silence, in which everything is worked out. The silence of conception. Binah is the female archetypal power, we said. *"All beings here on earth are attached to the feminine principle. They draw their nourishment and knowledge from it" (Zohar).* We could add: and their existence. As a feminine power, Binah is Life's matrix and the Qabala distinguishes two principles in it:

- **AMA (Aleph, Mem, Aleph) the Dark Sterile Mother**
- **AIMA (Aleph Yod Mem Aleph) the Radiating Fertile Mother.**

AIMA gives life; its influence makes sure that the force which issues from Chockmah is not lost but can accomplish its path harmoniously in the Manifestation.

However, whoever grants existence must also take it away so that that which has to be is, perfectly; and AMA fills its purifying role in view of a new growth. *"If the seed doesn't die..."*. AMA, the lucid intelligence, knows the pains necessary for any accomplishment and the growth of all things. Thus, the vision related to Binah is a vision of pain. For example: Mary at the feet of the cross, seven swords planted in her heart. Mary is one of the best purifications of Binah and we are going to study why a little later.

For the Qabalist, to personify the sephiroth is out of the question. Any personification summons up the world of Yetzirah. However, this process, like any symbol used for meditation, will *"put one in the right tracks"*. In addition, earthly man may form the habit of disregarding the superficial aspect of things to penetrate their essential nature. This is the work of the Qabalist.

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The reader should never forget this statement while he works. Keeping the letter and dismissing the spirit would certainly lead him astray.

Kali is also a good symbol because of her two facets: the radiating, ecstatic Kali in divine union with her eyes closed, and the black Kali, the devouring one, the destroyer of form. In the Eastern tradition, Binah is also the Great Mother of Bhakti Yoga, the yoga of devotion, the yoga of Ramakrishna. The Celts speak of Keridwen, the white one, the Spouse-Mother. Though generally speaking, the Celtic tradition represents the mother in a threefold aspect: Morgan the young woman, Macha the mature woman and Badh the old woman. The relationship with the Qabala is not direct, because in this case, Binah would be in Binah, Netzach and Yesod, in other words in different sephirothic levels. The French Brittons' veneration for Saint Ana better corresponds to Binah as a whole.

We should be leery of correlations between the Sephiroth of the Qabala and the gods populating the pantheons of various mythologies. Thus, many qabalistic schools establish the Isis-Binah correspondence which is only partially acceptable. Isis is Binah in its aspect of female principle of generation, of "*Naturing nature*". Several other features of Isis do not correspond to Binah. To comprehend this exclusion, we should take the non-sephirah Daath (the invisible sephirah) into consideration. However, we won't discuss this Sephirah at this point in our work because the study and experience of Daath doesn't fall within the scope of the descent of the Energy. It will be studied during the reascent of Consciousness. At this point it would be untimely or even dangerous to say the least. It is true that Daath is linked to the three higher Sephiroth. The *Zohar* compares Kether to the cranium and Chockmah, Binah and Daath to the brains (moreover certain Qabalists assign the right cerebral hemisphere to Chockmah and the left to Binah). We can simply say that Daath is the mystical sephirah namely, the sephirah in direct relation to divinity. It results from the combined action of Chockmah and Binah. Its "*location*" is the axis Chockmah/Binah *and* the axis Kether/Tiphereth. Its earthly name is **Sirius** which is said to be the sun of our sun, the abode of the Masters and Man's higher mental center. Contact with Sirius is very dangerous. Now, Isis is often represented with the star Sirius on the top of her head. Isis corresponds more to the passage of the Abyss through Daath, than to Binah. But what do the words mean: "*No one who is alive has ever lifted my veil?*"

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Mary, Myriam in Hebrew (Mem Resh Yod final Mem $\Rightarrow$ 850 $\Rightarrow$ 13 $\Rightarrow$ 4), carries many of Binah's characteristics. First, Mary is the virgin who is to give birth. Binah also gives birth to the Manifestation, but at the level of extreme subtlety at which this substance exists, Binah remains a virgin and non-altered by later transformations. Binah also gives birth to Tiphereth the christic sephirah. Mary, the loving mother, Mary who knows everything since the visit of the Angel Gabriel and who nevertheless remains silent, Mary of the seven Sorrows. Visualize Mary, a nimbus of stars around her head, the globe of the world under her feet, now with the serpent on the ground. Is it not a good picture of Binah?

Binah is also called Marah, the Great Sea (Note that Resh Mem Resh He = bitterness). Here again we encounter the great matrix-like Waters.

Binah is also Khorsia, the Throne, the center of divine power. It is the throne unto which Malkuth, the bride of the Microprosope, is summoned to sit.

The text of the *Thirty-Two Paths Of Wisdom* says: "*The third Path is called the Sanctifying Intelligence, the Foundation of Primordial Wisdom; it is also called the Creator of Faith, and its roots are in Amen. It is the parent of faith, whence faith emanates.*"

Amen has the same signifying content as **OM**, the original vibration of the Easterners. Dion Fortune specifies that one can define faith as the conscious result of the superconscious experience. Which is a good way to say it.

The symbols of Binah remind us that it is the archetypal feminine principle: the Yoni, the Kteis. Special mention should be made of Isis' sistrum, yoni-like, and of which the serpent-like cross-bars vibrate the basic sonority of the manifestation. All the symbols of cups, chalices belong to Binah.

This Sephirah bears the title: **The Outer Robe of Concealment**. It covers Chockmah, the Inner Robe of Glory, in the same way substance contains energy and thus formulates it. The image incites us to go to the heart of things to dismiss the outer aspect.

Binah's symbolism is rich and profound it partakes of a depth, of which the memory and nostalgia haunts the heart of each, man or woman, and renders the eternal feminine attractive to the point of intoxication.

The Divine Name of Binah is Yahve Elohim (figure #1). We know Elohim to be the masculine and plural form of the feminine name: Eloha. Yahve Elohim is usually translated as Lord God although it is not a satisfactory representation.

The archangel of Binah is Tzaphkiel, "God's eye" or better, God's watcher, observer - and guardian of the (akashic) Records of Evolution. He represents the particular force whence understanding of the direction (behavior) to follow comes to man. When one experiences this force, one receives the vision - the clear albeit fleeting understanding - of the genuine position one occupies in the total Reality. What one must be able to bear.

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The Angels of Binah are the Aralim, the Thrones, who can be viewed as the passive receptacles of the force which, from them, flows into Assiah, of which Saturn is the correspondence: the one who limits, the Lord of Time. All the Chronos/Saturn symbolism applies here. We leave you to work out these names through gematria.

The usual correspondences are given in Figure #2. Concerning the Tarot:

- the 3 of Wands is called the Lord of Established Strength
- the 3 of Cups is called the Lord of Abundance
- the 3 of Swords is called the Lord of Sorrow
- the 3 of Pentacles is called the Lord of Material Works.

According to the Tao, Chockmah is yang and Binah is yin. We could shed some light on this by using an illustration. If we put a water filled container on a source of heat, the water will heat up, movements within the liquid accelerate and finally the water will boil and the steam (which can put machines into operation) is lost in the atmosphere. This is yang. If on the other hand the container is placed in a refrigerator, the water becomes progressively more fixed, the movements diminish until ice forms: this is yin. See if you feel the desire to drink ice cold or hot water. Drinking very hot water is an excellent remedy against illnesses to an excess of yin for example. And drinking cool liquids during hot weather may not necessarily be for pleasure only...

The symbol of Binah is the triangle which by now should be obvious.

PRACTICAL QABALA

The preparation of the operator and the oratory for the practical part of our work should have become a habit by now; we will no longer mention it. But we insist, once more on the essential significance of the practical work. If you do not perform this part, you *won't take the Binah bend correctly* among other things. And the Qabala class will only bring you little.

Therefore, after the preparation and the performance of the two rituals of the Pentagram we propose the following exercises:

a) **Meditation on the geometric symbol** the equilateral triangle.

b) **Invocations.** The Names in the Four Worlds (Figure #1) can be vibrated following the same process as in the work with Kether and Chockmah. It seems at this point that several people in this class didn't understand properly. We give the names in Hebrew and the most usual transliterations found in the texts as written in the English alphabet. The names to invoke are the Hebrew names. Now, the Hebrew letters are all consonants. They are the noun's structure. Thus, if you refer back to Lesson #12, it is indicated on page 11 that Aleph, for example, is not pronounced 'A' but that it indicates a weak guttural. In the same Lesson on page 9, it is specified that you yourself should find the vowels which, combined with the name's

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consonants, bring you the resonance. As indicated in the previous lesson, Yahve (Yod He Vav He) is not pronounced 'Yahve'. The vowel system in modern Hebrew (Lesson #4, Figure #2) cannot help here because the system is a late addendum conceived to ease the exercise of a modern spoken tongue. Applying this system to our present problem would be quite inappropriate.

So, after you have "*found*" your pronunciation (before the work in the oratory) you can vibrate the names.

But from Binah on, you can add to these invocations the process of the magic square. Before you start with the work on the magic square, refer back to Lesson #1 (the Hebrew alphabet), Lesson #5 (Figure #1) and Lesson #8 (Figures of the magic squares on pages 6 to 9). You may have already drawn the design of Saturn's magic square, which is the one we use for the work on Binah. Fix this square on a rigid backing so that it can remain vertical on your altar. Attach the colored strings.

A few explanations might help:

Lesson #14, Figure #3 shows Saturn's magic square in numbers with the Hebrew letters, which is better. The highest numerical value possible for the letters on the square is 9 which corresponds to Tet. All letters the numerical value of which is lower or equal to nine and which compose the names to be invoked remain unchanged. The letters, the numerical value of which is higher than 9 are changed with the help of the Qabala of the nine chambers, thus:

DIVINE NAME:

Yahve Elohim	Yod	He	Vav	He	Aleph	Lamed	He	Yod	final Mem
↓	10	5	6	5	1	30	5	10	600
↓									
↓	1	5	6	5	1	3	5	1	6
New Name	Aleph	He	Vav	He	Aleph	Gimel	He	Aleph	Vav

The red string starts from 1 (Aleph) then goes to 5 (He) etc.. and ends in 6 (Vav) thus drawing the signature of Binah's Divine Name. (Mark the beginning).

NAME OF THE ARCHANGEL

Tzaphqiel	Tzadde	Pe	Qoph	Yod	Aleph	Lamed
↓	90	80	100	10	1	30
↓						
↓	9	8	1	1	1	3
New Name	Tet	Chet	Aleph	Aleph	Aleph	Gimel

The yellow string starts from 9 (Tet)... and ends in 3 (Gimel).

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ANGELIC NAME

Aralim	Aleph	Resh	Aleph	Lamed	Yod	final Mem
↓	1	200	1	30	10	600
↓						
↓	1	2	1	3	1	6
New Name	Aleph	Beth	Aleph	Gimel	Aleph	Vav

The blue string starts from 1 (Aleph).. and ends in 6 (Vav).

TERRESTRIAL NAME

Shabatai	Shin	Beth	Tau	Aleph	Yod
↓	300	2	400	1	10
↓					
↓	3	2	4	1	1
New Name	Gimel	Beth	Daleth	Aleph	Aleph

The dark green string starts with 3 (Gimel).. and ends in 1 (Aleph).

The qabalistic sign beside the square (Figure #3) is the square's signature which gives the data pertaining to the construction and the various possibilities of letter permutation.

You should not add your own signature for now. You can only do it after you have accomplished at least one complete descent of the Mezla energy that is to say, after the work on Malkuth.

There are various developments of this exercise but it would be premature to give them now. We shall resume the subject later. Consequently, it is good to carefully keep the magic square.

After these explanations, let's resume our work in the oratory at the point where we left it.

As the square is placed on the altar, vibrate the Terrestrial Name, the Name of Figure #1 or the New Name, then make the gesture of this Name's signature in the air in front of you, with the tip of the dagger directed toward the square. They vibrate the Angelic Name and gesture with the tip of the dagger this Name's signature and so on... As before, after these invocations do the reverse series during the work sessions of the last week.

c) Meditation On The Flaming Serpent

This exercise is used mainly in the framework of the Golden Dawn.

"The Flaming Serpent will stand erect within you and will make you fit for my mysteries."

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Visualize a fire rod (Wand of Power) formed by a line of fire erected from the base of the spine to the cranium which it fills with flames. The intention, in you, should be the consecration of the Absolute. **This is important.**

This exercise can bring considerable trouble. **It is dangerous.** In the East where this exercise is practiced in Kundalini Yoga, the Guru takes a lot of precautions and carefully watches the disciples who practice this meditation. However, if you exclude the breathing techniques and the postures accompanying it, the dangerous effect is, for all practical purposes, eliminated. For this, *you should have already practiced the meditation on the Sphere of Light and the Spear of Fire in the given sequence.* Then, Divine love will have impregnated the aura and psyche of the experimenter.

Even then, the practice of this exercise in the beginning is liable to bring a few disorders of the emotional kind into one's daily life, contrary to the two first exercises which result in a perfect and appeasing quiet. This is very normal and the student qabalist who wants to continue training and activate his inner forces must be prepared to confront such events. This evidently proves that something has occurred and we can conclude that work gives results; which is always encouraging even though temporarily uncomfortable. Gareth Knight (of the Golden Dawn) in this case says vividly that when we advance in the prickly thicket which tightly surrounds Sleeping Beauty's castle, each step forward provokes an automatic reaction from the branches, which hurts, which is unpleasant for the moment but these troubles disappear when order is resumed.

But if you have faith and consecrate your work the power of the Flaming Serpent should not hurt you.

Alone, the intellectual or the dilettante will be afraid and refuse to go forward. Our hope is that they are not many among our students.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Enclosed Figures

- 1) The Name of Binah in the Four Worlds
- 2) Binah's Attributes
- 3) The Square of Saturn

THE NAME OF BINAH IN THE FOUR WORLDS

בִּינָה

BINAH

INTELLIGENCE

ATZILUTH

DIVINE NAME

יהוה אלהים

YAHVE ELOHIM

...

BRIAH

ARCHANGELIC NAME

צפקיאֵל

TZAPHQIEL

...

YETZIRAH

ANGELIC NAME
The Thrones

אראלים

ARALIM

...

ASSIAH

TERRESTRIAL NAME
Saturn

שבתאי

SHABATHAĪ

...

BINAH'S ATTRIBUTES

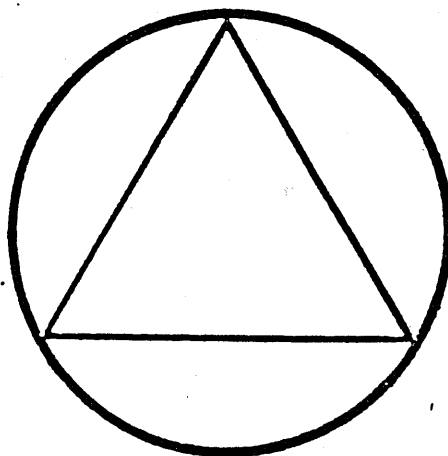
BINAH

CORRESPONDENCES

	ATZILOTH	BRIAH	YETZIRAH	ASSIAH
Color	Crimson	Black	Brown	Grey spotted with pink
Tarot	3 Wands	3 Cups	3 Swords	3 Pentacles

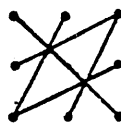
VISION OF SORROW

Chakra : Vishuda - larynx
 Animal : Woman
 Plant : Cypress
 Mineral : Sapphire
 Perfume : Myrrh
 Tao : Yin
 Yi-King : Kwen
 Alchemy : (plant : shave grass
 (mineral : lead



SATURN'S SQUARE

4	9	2
3	5	7
8	1	6



ד	ט	ב
ג	ה	ז
ח	א	ו

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Qabala Lesson 15

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Dear Friend,

We placed our attention on the first triad of the Tree of Life and carefully studied what Qabalists call the Macroprosopé. We can see on Figure # 4 of Lesson # 12 that the origin of Yod (the Great Yod) is assigned to Kether, that Yod itself is assigned to Chokmah - the Father - and the first He, to Binah - the Mother. Let's now study the part of the Tree which corresponds to Vav, that is to the Microprosopé, and is comprised of the next six sephiroth, also called the building sephiroth or the six members of the Microprosopé. (Vav's numerical value is 6).

S.L. MacGregor Mathers (*The Kabbalah Unveiled*) says: "In the Macroprosopé, everything is light and brightness, but the Microprosopé only shines because of the splendor reflected from the Macroprosopé". As a matter of fact, during the descent of the energy, the passage crossing the Abyss is identical to passing from the real to the virtual, like the reflection of a mirror. When consciousness ascends, it corresponds to the reversal of the Lights which the Qabalist is to accomplish on his return towards Unity. We say that the passage of the energy from one side of the Abyss to the other occurs as if by "induction". Thus do we pass from Binah to

CHESED

Chet 8, Samekh 60, Dalet 4. Chesed (pronounced heh-sed) translates to Mercy, Clemency, Grace. It is also called Gedulah that is, Majesty, Magnificence.

Its position on the Tree of Life is at the center of the Pillar of Mercy to which Chesed gave its name. Chokmah can be symbolized by the image of the active, male King-Father. Chesed would be the Law-Maker in times of Peace, seated upon his throne. If we descend along the Pillar of Mercy we find a passive/active alternation. The counterpart, on the Pillar of Severity is Binah (passive) and Geburah (active). At that level, there is at once a reflection and a crossing of the polarities.

In Eastern systems, just before he undertakes a work session, the student is urged to visualize himself mentally in a sitting position, his guru sitting above him in the same position, and above him, his guru's guru... each one above the other as if they were carved on a totem pole, of which the upper extremity would vanish into the infinity of the sky. In the same manner, you can visualize Chesed, a King seated upon his throne with the globe of power in his left hand and, above him, Chokmah, the virile and impetuous King, and above him, Kether, the Ancient of Ancients, the bearded King represented in profile, crowned in all his glory and mystery. This inspired Jean Cocteau and we can admire this image in the stained glass windows he conceived for St. Blaise Church in Milly-la-Forêt (France).

At the level of the Abyss, the mirror interplay corresponds to something specific. Above it, the freedom to conceive and create dominates the laws; below it, the choice is subjected to the necessary laws which are enforced. "We need separations, restrictions and rules to allow the

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relative to assimilate the inexhaustible gifts of the Absolute". (Francis Warrain, *La Théodicée de la Qabale*).

The *Zohar* says that in Briah "The World has been created by Severity but could not have lasted if clemency had not intervened."

Chesed is the sovereign power which is not disputed, the organizing power who establishes the necessary laws in order to accomplish, harmoniously, all that which needs to be realized, that is to say, so that Kether's force, gushing forth through Chockmah and received by Binah (which guides it following the direction of the descent of the Mezla energy, towards manifestation) can be crystallized in a concrete form in Malkuth. The domain of Chesed still belongs to abstraction but at a level which can be accessed by human consciousness. Dion Fortune (*The Mystical Qabala*) illustrates this with the example of a man who is contemplating a newly discovered country from the top of a mountain, and who, as he sees the rivers, the rain forest and the ocean, organizes this region in his mind by visualizing plowed fields, roads, a fully operating harbor, prosperous cities and villages, factories, etc. This man works in the sphere of Chesed.

Among the symbols attributed to Chesed, there is the staff of command, the sceptre, the crook all of which point to the aspects of king, law-maker, organizer and builder. The other symbols which are linked to Chesed are: the square, the tetrahedron, and the pyramid which relate to the sephirah number 4 and remind us that Chesed initiates the solidification process of manifestation.

The divine name of Chesed is El (Aleph Lamed). We studied the letter Aleph. The general meaning of Lamed is extension. The corresponding hieroglyphs (see Lesson # 2) could mean the Word which expands, the lion watching its kingdom, the unfolding arm or wing. Lamed is also the goad with which the harnessed oxen are directed and energized. The equivalent letter in our alphabet is *L*: the divine force descends and unfolds horizontally. In Lamed, a flow is suggested which goes from above to below. El is also the suffix of the angels' and archangels' names which, when added to the root of the word, indicates the divine origin of the force which is qualified by the name. For example: Daniel, the divine justice, Rafael the divine healer, etc. Note, on the other hand, that this suffix is found in the name of several guests of the Qliphoth. Moreover, in Hebrew, Lamed (Lamed Mem Dalet) means to learn, to study. Gareth Knight (*A Practical Guide to Qabalistic Symbolism*) considers at length the issue of the Masters in the chapter devoted to Chesed. The pure contact with the "Masters" where the teaching is given "according to the spirit" occurs in Chesed. In Chesed there is the subtle source of inspiration and intuition. Often, it is true, it must transit through the lower sephirothic levels to be rendered conscious for man.

The Name of the Angelic Order of Chesed is Chasmalim which translates to the Bright or Brilliant Beings. A truly modern translation could be the Radiating Ones.

The terrestrial name is Tzedeq = Jupiter, it sheds light on the principal aspect of Chesed. The astrological and mythical symbolism are a source of understanding.

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However, there is a Biblical personage who relates to our study. That is Melki-Tzedeq. He is barely quoted in the Bible (*Genesis 14*) but more thoroughly in Hebrews (*Chapter 7*) which, we are told (Inner Light Order - Britain), has been written by one (or several) unknown author(s) to whom the name Paul was given.

In Hebrew MLK (Mem Lamed final Kaph) = king
TZDQ (Tzadde Daleth Qoph) = justice.

Melki-Tzedeq is thus King of Justice (literal translation: My King is Justice). He is also called King of Salem (Shin Lamed Vav final Mem) that is King of Peace. He is the Priest-King, the Sovereign-Sacrificer. We recommend that you re-read in the epistle Hebrews (*Chapter 5:11*) which we quote: "On this point we have much to say, and it is difficult to explain it..." and where it is said (*Chapter 6:20*) Jesus (whom we shall meet when we study Tiphereth, the Christic sephirah) has always been Sovereign-Sacrificer in the Order of Melki-Tzedeq and not in the order of Aaron (*Chapter 7:11*).

As a matter of fact, the Hebrews recognized two sacerdotal lineages. The whole *Chapter 7* describes the meeting of the patriarch Abraham with Melki-Tzedeq, the king of Salem, "who is without father, without mother, without genealogy, having neither beginning of days nor end to his life...". Melki-Tzedeq brings the bread and the wine and to him Abraham, who came back victorious from the battle "tithes out of the best portions of the spoils". René Guenon emphasizes the significance of Melki-Tzedeq in his book: Le Roi du Monde (The King of the World).

The virtue associated with Chesed is obedience which here is understood as the giving up of personal will - the little king - and complete surrender to the divine will. It is the "Thy will be done", it is Islam, it is complete obedience to the Lord, one allows oneself to become a channel. This does not mean that one becomes nor that one allows oneself to be manipulated by anything.

Vices, on the other hand, are of two kinds: the ones deriving from a sovereignty or a power which doesn't rest on clemency toward a common good like avidity, tyranny, and the ones which derive from a power which doesn't rely on righteousness and purity: hypocrisy, religious bigotry. As a matter of fact, it is from Chesed onward that the reflection could be falsified by the anti-Nature of the Gnostics. In our study of the Sephiroth, we only deal with the Tree as it should be and not with what we encounter daily.

The Text of The 32 Paths Of Wisdom: "The Fourth Path is called the Cohesive or Receptive Intelligence because it contains all the Holy Powers, and from it emanate all the spiritual virtues with the most exalted essences. They emanate one from another by virtue of the Primordial Emanation, (the Supreme Crown)."

In the correspondences with the Tarot, we call the

- 4 of Wands, the Lord of Perfected Work
- 4 of Cups, the Lord of Blended Pleasure
- 4 of Swords, the Lord of Rest from Strife
- 4 of Pentacles the Lord of Earthly Power.

PRACTICAL QABALA

We propose the following exercise for your oratory work this month:

- a) Meditation on the geometric symbol:** the square
- b) Invocations of Names** (Figure #1) according to the instructions already given.
- c) Invocations and signs on Chesed magic square** as it was expressed in Lesson # 14.
- d) Meditation on the Holy Grail** (Inner Light Order)

"You should be a chalice, a receptive Holy Grail which is totally empty, so I can fill it."

The Grail can be considered the symbol of our own receptivity to the cosmic vocation we are destined to perform (our dharma). In the practice of yoga, it is recommended that the disciple visualize a small image of the guru in the center of his heart. We should visualize the Grail in the form which best and profoundly suits you: it can be a cup, a vase or any other receptacle. A crystal or a stone can be excellent receptacles of force and light. We have as a proof the Black Stone of the Kaaba which Gabriel brought to Abraham or the dark crystal.

Visualize the chosen symbol in your heart and start the meditation. Your physical heart can resonate with it or you can feel it burning inside of you. This exercise is a test of your aptitude to be a candidate for the tradition of the Mysteries. The "burning heart" is a sign that you have been accepted by the inner Masters. This work is directly linked to what we mentioned about Melki-Tzedeq. It is an act of self-consecration and it is equivalent to saying that you are ready to receive the instructions concerning your vocation and to participate as one link in the visible and invisible chain. The chain originates in Melki-Tzedeq and is made from numerous links only a minority of which are incarnated on earth now. This chain is the Universal Church. We thus realize that we are not alone but helped and supported by many agents.

Using this exercise outside this context is like giving the Painful Blow and failing the Quest of the Grail by not being able to answer the essential questions which the Knight is asked.

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Observation:

It is common to find voluntary or involuntary errors in the interpretations of the sacred texts, the commentaries and books about the Qabala. The voluntary errors which are not so numerous now, were introduced in the aim of getting rid of the dilettantes or bowing to the custom. The involuntary errors, more and more numerous, are due either to ignorance, or to the too great respect given to ancient authors who are generally worth this trust but who - voluntarily or not - left many errors in their writings. Sometimes, authors themselves warn the reader: for example, Aleister Crowley in his 777. Consider this as a warning as we humbly let you know that we only commit here errors of the second type.

As an example in Lesson # 13, figure # 1 , we see:

Archangelic name: Raziel (Resh, Zayin, Yod, Aleph, Lamed)

Terrestrial name: Mazloth (Mem, Zayin, Lamed, Vav, Tau), which can be verified in the Occult Philosophy of H. Cornelius Agrippa and in The Golden Dawn of Israel Regardie, among others.

Other, very authorized, sources give:

Archangelic name: Ratzel (Resh, Tzadde, Yod, Aleph, Lamed)

Terrestrial Name: Masloth (Mem, Samech, Lamed, Vav, Tau)

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Enclosed Figures:

- 1) The Names of Chesed in the Four Worlds.
- 2) Chesed's Attributes.

Figure # 1

THE NAMES OF CHESED IN THE FOUR WORLDS

חֶסֶד

CHESED

MERCY

ATZILUTH

Divine Name

אל

EL

BRIAH

Archangelic Name

צדקיהל

TZADQIEL

YETZIRAH

Angelic Name

חשמלים

CHASMALIM

ASSIAH

Terrestrial Name

Jupiter

צדק

TZEDEQ

Figure # 2

CHESED'S ATTRIBUTES

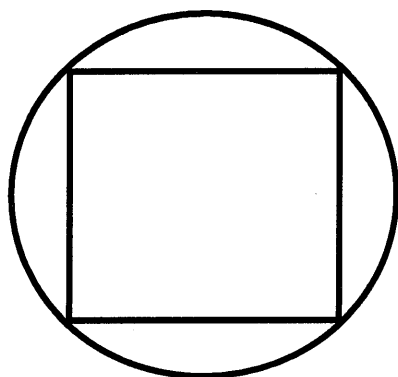
CORRESPONDENCES

	ATZILUTH	BRIAH	YETZIRAH	ASSIAH
Color	Purple	Blue	Violet	Blue/Yellow
Tarot	4 wands	4 cups	4 swords	4 pentacles

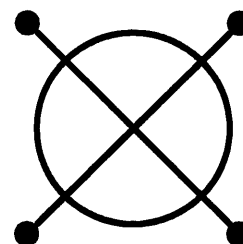
VISION OF LOVE

Animal	Unicorn
Plant	Olive, Irish clover
Mineral	Amethyst
Perfume	Cedar
Alchemy	vegetable: lemon balm mineral: tin

SQUARE OF JUPITER



ד	יד	יה	א
מ	ז	ז	יב
ה	יא	י	ח
יו	ב	ג	יג



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Dear Friend,

Perhaps, as you contemplate the drawing of the Tree of Life, you start to feel how rich it has become for you, thanks to the work you have accomplished with each lesson. Perhaps you can already discern the lines of force which are woven - like threads of light - between the sephiroth. Perhaps you may have a foreboding of the existence of other relationships, not yet apparent, but which, once revealed to you, will bring even more shining brilliance to the Tree of Life. Perhaps you can finally feel your spirit harmonizing and finding its reflection in the Tree of Life, expanding and liberating your buried potentialities. This is our wish.

But let's continue our work. We will review Figures #1 and #2 of Lesson #12. What a series of very simple facts really implies in the building of a tree should become clearer to us at this point.

- Kether is in the center of the circle of Atziluth.
- Chockmah and Binah are positioned at the point of intersection of the circles of Atziluth and Briah, and are therefore a part of both circles. If we follow the circle of Binah, we pass through Kether, Chokmah, Tiphereth and Binah.
- Chesed and Geburah are situated at the point of intersection of the circles of Briah and Yetzirah.

These facts are simple yet what they imply is significant. We leave it up to you to ponder these implications. Remember that the passage from the higher triad of Kether-Chokmah-Binah to the second triad of Chesed-Geburah-Tiphereth occurs by reflection - at the level of the hinge which is formed by the veil of the Abyss. There is also a crossing point at the level of the polarities. Consequently, Chesed unfolds with a resemblance to Chokmah, although of a rather passive order. We can conclude that Geburah resembles Binah, but in an active polarity.

GEBURAH

Gimel Bet Vav Resh He 5 letters: $3 + 2 + 6 + 200 + 5 = 216$ $2 + 1 + 6 = 9$

Geburah (pronounced Geh-boo-rah) generally translates as Severity, Rigor, but Valor could also be a possible version. The other titles of the Sephirah are Pachad: Awe and Din: Judgement. These various appellations correspond to the different way of receiving the influence of the sephirah. We shall deepen the subject a little bit later.

We observed the position occupied by Geburah on the Tree of Life: in the Center of the Pillar of Severity that it *"flows from the source."* (Note from the Translator: in French it also means: *this is evident*). Note that Geburah is directly linked to Binah and Chesed. Geburah gives assistance to Binah - the Mother who directs energy toward manifestation, and, under its influx, corrects any possible deviation. On the other hand and according to the principle of

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Equilibrium, Geburah answers Chesed on the same sephirothic level. To the merciful King peacefully seated upon his throne and holding the Globe of Power in his left hand, Geburah responds, the King at war, standing on his carriage, holding the sword in his right hand, ensuring the enforcement of the Law established by Chesed. Here we have a glimpse of Geburah's twofold aspect. It is the stabilizing principle of all that which has been conceived before him. Chesed and Geburah are the two poles of the same plane. The texts say that "*Gedulah and Geburah are the two arms of God*" and these two sephiroth are "*the two lamps which form the ornament of the royal throne.*" Geburah is active, energetic and works in two ways: building and destruction, the active ways, the reflections of both aspects of Binah: AIMA, the life-giving mother and AMA, the dark sterile mother.

The Divine Name: Elohim Gibor can be translated as the Almighty God(s). We already studied the name Elohim. A qualifier has been added: Gibor (Gimel Bet Vav Resh) which, in Hebrew, means the hero. The mode of action of the sephirah in Atziluth is the birth of the concept of exactness. This explains the name given to Geburah: DIN.

In Briah, the Archangel Kamael enforces the Law so that the Energy may flow exactly. Kamael is often pictured as a Knight with a scarlet red cloak, holding a sword in his right hand.

In Yetzirah, the Seraphim (Seraphim: the Serpents of Fire or the Fiery Serpents) ensure a good realization of that which must be done through the gift of fiery Ardour as well as the task of purification through Lightning and Fire. Don't forget that Angels and Archangels are forces who do not bear "*human*" characteristics although they are often portrayed in human form. They are always perfect from the dawn to the end of times, and perform their function perfectly. Thus, the Angels and Archangels of Geburah will inexorably destroy that which should be destroyed: that which deviates from the exact path, that which lasts too long, etc.. As a parable, in nature the leaves fall from the trees at the start of winter, and if the leaves do not fall by themselves, nature uses wind or rain because the leaves have to fall. For the adept, Geburah's action is to allow him to continue on his path. Therefore Geburah eliminates stagnation and its causes, destroys comfort where one could purr, creates shocks annihilating thereby conventional intellectual, moral or emotional notions, burns all things preventing a breakthrough. The forms this cleansing may take are sometimes hard to endure for ordinary man. Hence the name Pachad, "*Awe*" provoked by the mode of action of this sephirah. Awe here is not fear. Fear is provoked by the World of the Qliphoth. Fear, along with pride, is one of the main obstacles in place to prevent man from being. Awe forces respect before the divine almightiness and makes us gather all our scattered forces in one central point in order to overcome a trial.

The Name in Assiah: MADIM = Mars, points to the warrior and the heroic aspects of Geburah. We should study the astrological and mythical symbolism of the red planet Mars.

The qualities associated with Geburah: courage, energy, integrity, exactness, reinforce this idea, so do the vices: cruelty, and destructive spirit.

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All these clues naturally lead us to the character of the Warrior or the Knight. If we study the avatars, the ways and customs of Chivalry, whether they were Templar Knights, Arabs, Knights of the Round Table or Samurai, we see that an accomplished Knight is gifted with the virtues of Geburah and doesn't carry its vices: he is not cruel and if his actions are violent, if he goes beyond good and evil because he is just, he never goes "overboard" and never allows himself to fall into the deviations which are cunningly suggested by the hosts of counternature and into which fell Lawrence of Arabia: the enjoyment of destruction for the sake of destruction. The Knight is always just. If his world is violent, it is also the domain of discipline, courage and complete selflessness. As Geburah enforces Chesed's law, so does the Knight apply and enforce the Lord's law.

Not to mention the relationship between the Knight (Geburah) and the Dame (Binah)!

The sword of the Knight is made of iron - the metal of Mars. The symbolic weapons of Geburah are the sword, the whip, or the chain depending upon the battle fields (The different Worlds).

May our inner apprentice-Knight go to war with faith and determination from the country of Logres. May he earn his sword while genuinely appreciating each trial as a gift from Geburah! May he conquer the Castle of Adventure and reach its truth, its quintessence! The way of the Knight belongs to the ascent of consciousness. We shall resume this subject later.

The Quintessence, the 5, is underlying the geometrical symbol of Geburah: the pentagon or the 5 pointed star.

The text of *The 32 Paths Of Wisdom* says: "*The Fifth Path is called the Radical Intelligence because it resembles Unity, uniting itself to Binah, Understanding, which emanates from the primordial depths of Chockmah, Wisdom.*"

The colors of Geburah in the four Worlds are the brightest colors of the spectrum. And the correspondences in the Tarot illustrate what we mentioned earlier:

- in Atziluth, the 5 of Wands is the Lord of Strife
- in Briah, the 5 of Cups is the Lord of Loss in Pleasure
- in Yetzirah the 5 of Swords is the Lord of Defeat
- in Assiah, the 5 of Pentacles is the Lord of Material Trouble

PRACTICAL QABALA

For your work in oratory, which should be performed according to the usual instructions, we suggest:

a) **Meditation on the geometrical symbol:** The 5 pointed star

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b) **Invocation of the names:** Figure #1

c) **Invocation of the names and signs on the magic square:** The square of Mars

d) **Meditation on the Sea of Light (Inner Light Order)**

"The Flow of Light will overtake you like a flood- tide and will integrate you."

The meditation on the Sphere of Light helps purify our own sphere; we have consecrated ourselves with the exercise of the Fire Spear; we have evoked our latent powers with the Serpent of Flames and opened our heart to the Great Will by meditating on the Holy Grail in our center. Now, starting with our physical bodies, we are attempting the actualization of the divine presence everywhere and in everything, through a combined physical and psychic action. This will of course affect our physical body, which should feel better, and our subtle bodies and psychic centers (chakras) as well.

Make yourself comfortable, and take the best possible posture so you can remain seated with a straight spine (without being uptight) for a long time.

After a deep sigh, breathe deeply, regularly and with a good rhythm. Generally, a breathing which follows the heart beat

breathe in : 4 heart beats

breathe out: 4 heart beats

remains comfortable and is quite appropriate. The point is that a regular and deep breathing can be practiced for some time without the inconvenience of an accelerated breathing or getting out of breath. If one or the other occurs, this means that the rhythm doesn't suit you or that you are forcing too much. Do not go so fast or breathe less deeply. *You must find the breathing that is right for you.*

When this breathing has set in and brings you comfort and quietude, start the exercise:

With each in breath, visualize a golden sea which is flowing towards you and gradually immerses you. With each out breath, feel this flow as it unfolds inside and outside of you. You need 4 to 6 completed breathing patterns before this flood-tide closes above your head. Continue the deep breathing, follow the same rhythm and visualize no difference between the inside of you and the surrounding golden light. This may seem to come from the imagination, from a subjective consciousness. It is not so. This is truly real. Just be aware of it, it is enough. Practice this exercise in all simplicity, with faith and trust, and do not wish for something specific.

This exercise is part of the Pranayama Yoga technique which specifically concerns the direction of the vital energies through the channels (nadi) of the subtle bodies. These energies are directly tied to breathing and analogies can be found in Western traditions: the Breath, Speech, the Fiat

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of creation, etc.. Pranayama is the conscious breath. In the East, another form of yoga uses the Word to help concentration: Mantra-Yoga.

It may be a good thing to associate a Mantra to our exercise. Using the help of breath to keep it in rhythm, find a sentence which awakens a resonance in you. Israel Regardie suggests the "*Jesus Prayer*" in its most current version:

Breathe in Lord Jesus
Breathe out Have mercy

Obviously, in this specific exercise, the words are said mentally and not in a loud voice, nor mumbled. If that sentence doesn't seem right to you, use another one, choose one. The main point is that the sentence remains short with two parts: 4 syllables then 4 or 5 syllables.

On your own, you'll feel when this exercise should cease: when the smallest degradation occurs in the completeness of your being.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Enclosed Figures:

- 1) The Name of Geburah in the Four Worlds
- 2) Geburah's Attributes.

Figure # 1

THE NAMES OF GEBURAH IN THE FOUR WORLDS

גבורה

GEBURAH

FORCE

ATZILUTH

Divine Name

אלהים גבור

ELOHIM GIBOR

BRIAH

Archangelic Name

כמאל

KAMAEŁ

YETZIRAH

Angelic Name

שרפים

SERAPHIM

ASSIAH

Terrestrial Name
Jupiter

מדים

MADIM

Figure # 2

GEBURAH'S ATTRIBUTES

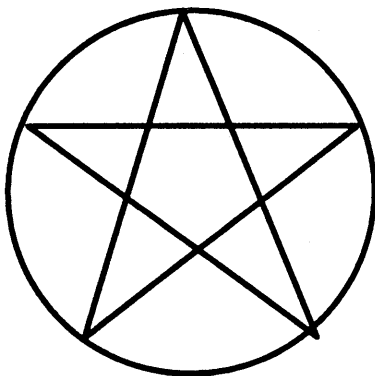
CORRESPONDENCES

	ATZILUTH	BRIAH	YETZIRAH	ASSIAH
Color	Orange	Scarlet Red	Scarlet	Red with Black Spots
Tarot	5 wands	5 cups	5 swords	5 pentacles

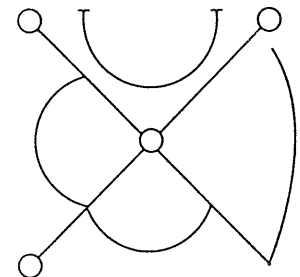
VISION OF POWER

Animal	Basilisc
Plant	Oak, Nettle
Mineral	Ruby
Perfume	Tobacco
Alchemy	vegetable: dyer's madder mineral: iron

SQUARE OF MARS



יא	כד	ז	כ	ג
ד	יב	כה	ח	יז
יז	ה	יג	כז	ט
י	יח	א	יד	כב
כג	ו	יט	נ	יה



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Dear Friend,

Let's again refer to the Figures #1 and #2 of Lesson #12. As a matter of fact, we should constantly refer to them each time we undertake a new task. Today, we shall work on the sixth sephirah:

TIPHERETH

Tau (400) Pe (80) Aleph (1) Resh (200) Tau (400) = 1081 $\Rightarrow$ 1

Tiphereth (pronounced T'-fair-eth) is at the center of the World of Yetzirah and at the contact point of the circles which symbolize the worlds of Briah and Assiah. See how, simply, with one look and a few words we have expressed great things in ourselves. By the time we'll have explained that Tiphereth is at the center of the Middle Pillar, that it is directly linked to all the Sephiroth except Malkuth (it is linked to Malkuth only through Yesod) everything will have been said and the lesson could end here.

We know that man experiences all the sephiroth as "*states of being*." To explain this, we could say that when we contact a sephirah, the greater part of us resonates at the same vibratory level as the sephirah or that our consciousness positions itself within us at a level where there is a given harmony of vibratory frequency. Depending upon the "*octave*," we contact the sephirah in Briah, or Yetzirah. Everything is energy, including matter, but the vibratory frequency at which a given sephirah is vibrating differs - or rather is identical but in a different octave - depending on the different Worlds.

Tiphereth translates to Beauty. It is located on the Pillar of Balance which is the Pillar of consciousness and corresponds, we are told, to the highest state in which a man incarnated on this earth can live, that is, a man "*of flesh and blood*." This does not mean that he cannot receive the influence of the higher sephiroth (higher according to the representation of the Tree), perceive or live something from their nature and mode of action. This means that a man capable of remaining in Tiphereth has "*spiritualized*" his matter, has formed his glorious body and has obtained the power to go beyond incarnation. We shall resume this subject later.

Tiphereth is directly linked to all the sephiroth except for Malkuth. We understand then that it can receive the influence of higher sephiroth and, in turn, project its influence on all lower sephiroth. This center concentrates the radiations and in turn distributes them. Z'ev ben Shimon Halevi found a very nice expression qualifying Tiphereth: "*the heart of hearts*."

In relation to the Veil of the Abyss, Tiphereth is Kether's reflection. It is a synthesizing sephirah. Only Daath, the non-sephirah of Knowledge, lies between Tiphereth and Kether. The explanation is suggested by the divine Name of the sephirah: Yahve Eloah Ve Daath.

The divine name of Binah is Yahve Elohim and when we studied this name we learned that Elohim is the masculine gender and plural form of Eloah (the goddess) found here in its singular, feminine form. There is a direct line between Binah (the Mother) and Tiphereth (the

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Son). Eloah (Aleph 1, Lamed 30, Vav 6, He 5 = 42 $\Rightarrow$ 4 + 2 = 6) Tiphereth is the sixth Sephirah. Francis Warrain (who wrote *La Theodicee de la Qabale - The Theodicy of the Qabala*) indicates that 42 = 7 (the number of the creative powers) x 6 (the number of the work, created perfect). For him 6 means "the union of the male principle with the female principle" which leads to "the return to the supreme reason of being fully accomplishing causality and finality." This is a good qualifier for Tiphereth, provided you start the sentence by: the result of the union... the union itself proceeds from Daath (Translation from Ve-Daath: and Knowledge).

Observe Figure #1 of Lesson #12. It is not in vain that we suggested that you drew your own Tree of Life. See how the rhombus formed by Kether-Chockmah-Tiphereth-Binah-Kether and the one formed by Tiphereth-Netzach-Malkuth-Hod-Tiphereth are perfectly equal. We can deduce a certain resemblance between the upper and lower rhombus and a relation between Yesod and Daath. To use a comparison, the upper rhombus can give the image of a wide inhabited area, like the night sky all lit by the stars, unfolding infinitely, whereas the lower rhombus is the domain of the manifestation of the finite, of that which can be defined like that which the sun reveals to us during the day. Here is a new structure to be added to our series of geometrical symbols: the point, the isosceles triangle (Kether - Chockmah - Binah) and the equilateral triangle (Chockmah - Tiphereth - Binah) with all their symbolism. There is a lot of work to be done on the drawing of the Tree of Life: Tiphereth, the center of the 6 pointed star which is traced by moving from Daath to Hod, then Chesed, Geburah and by returning to Daath by Netzah. Tiphereth, marvelous Sephirah, situated exactly at the center of the axis of the World: Kether-Malkuth! The perfect Mediator between that which is above and that which is below.

Therefore Tiphereth, the heart of the hearts, the center receiving the highest energies, the center of light, the reflection of Kether, point of union and point of harmony of spirit and matter, sphere of accomplishment, point of passage between the Macrocosm and Microcosm, center of our world and center of man, axial principle, mediator between earth and heaven - of course - had to be the Christic Sphere. Some will say, I do not like this for I am no Christian. We did not say a Christian sphere.

Christ is a cosmic principle. It is true that Jesus is the best "individual" to illustrate the mode of action of the Christic Sphere when a man can be an incarnation of the "full accomplishment." We are all called, whether Christians or non-Christians, for we are men, to become Christ. We already are Christ "somewhere" in ourselves. Many men have already achieved this here on earth. Everyone is free to feel Jesus as a myth or as an historical reality (that is, an event at a given time in the chronology). This is not important. However, you should seriously study what came down to us from truly traditional and even historical sources. Re-read the *New Testament* bearing in mind this reference to Tiphereth. Everything becomes clear and very enlightening. Jesus, born from a virgin, Mary, was born humbly, close to animals (the Child is a given image of the Consciousness of Tiphereth when it appears in man) how John the Baptist clothed in animal skins and preaching in the desert baptized Jesus in the Jordan. All the facts of his life, all his parables, all his words:

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*"I am the way, the Truth, the Life...
Whoever sees me has seen the Father...
No one reaches the Father without passing through me..
I am the Light of the World..."*

Jesus, Sovereign-Sacrificer in the Order of Melki-Tzedeq, practices Communion with his disciples in the form of bread (wheat) and wine. We shall study about the symbolism of the Last Supper. This sacrifice is an example of the transmutation of form into force. So are his agony and his crucifixion. Tiphereth is indeed the sphere of transmutation for the descent of Mezla and for the ascent of Consciousness. Jesus was called the King of the Jews and Melek (king) is a title of Tiphereth. Dion Fortune (*The Mystical Qabala*) indicates that Melek-the King should marry Malkah (Malkuth), the Bride. Moreover, numerous authors link all the myths of kings or sacrificed gods to Tiphereth. Finally, the Resurrection of Jesus in His Glorious Body - such as he was represented as the Glorious Christ during the Middle Ages.

Tiphereth is the sphere of the supreme solution to the essential paradox which emerges out of the relationship between the Absolute and the relative. It is also an image of this relationship (Francis Warrain).

The Archangel of Tiphereth is Rafael, the divine healer who liberates us from the cause of our not being Man. Rafael, the bright one, is the Archangel who "*stands in the sun.*" Among the archangels of the cardinal points, he is in the East. In some Qabalistic writings, Michael might be in Tiphereth and Rafael in Hod. This is correct but in very specific cases.

Rafael the healer is assisted by the angels of Tiphereth: the Melkim (Malachim) or kings, the spiritual principles of natural forces.

In Assiah, the name for Tiphereth is Shemesh (Sun): Shin (300) Mem (40) Shin (300) = 640
⇒ 1.

Three mother letters, the union of Water and Fire. Omraam Mikhael Aivanov in his book *Les Splendeurs de Tiphereth* (*The Splendors of Tiphereth*) uses the symbol of the Sun to explain Tiphereth and he calls it the Christ, the Solar Spirit which is gushing forth from the Sun. All traditions consider the solar luminary as the visible image - therefore directly accessible to man - of the divinity, as a symbol of life, light and fecunding heat. Mithra (the Greek numerical value of which is 365, the length of the solar year), Ra, Aton, Apollo, etc. are all linked to Tiphereth.

The sun is the center of our solar system, like Tiphereth is the center of the universe of the Tree, and like man who also possesses a solar center in himself: the center of the Ego, whereas Kether is the center of the Self. We could very well set the sun as the example of what we should be. "*As long as you are not trying to reach the center - your center which is your own divine part - live there, look and act from there, you won't find the truth and everything will*

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seem a lie to you" (O.M. Aivanov). "If we are not in our center, we are in our periphery and we therefore only contact the periphery of things, of beings, of ideas. The sun lights all and everything up: the good and the bad, it is all the same to it, its love is total."

Christic love lights up all men, animals and plants, and brings life everywhere. The light of the sun is called the white light and we all know that it can be split into colors with a prism, like water which splits the solar ray into a rainbow. The rainbow is the sign of the first Covenant between God and man. It is a habit to say that there are seven colors in the solar spectrum. This is not accurate. Indigo is not a color. There are only 6 colors: 3 primary (red, yellow, blue) and three complementary colors formed by a harmonious blend of two primary colors: red + yellow = orange; yellow + blue = green; red + blue = purple. There are 6 colors in the spectrum of solar light which is in turn a synthesis of the three primary colors, the three complementary colors and the infinite number of shades. For O.M. Aivanov, the prism is an image of man through his three levels: physical, emotional and mental, but the prism should be pure in order for the six colors to unfold correctly.

The light and the heat of the sun bring life. However, the impatient or the brave should be careful not to expose himself without having the required capacity. He could be burned or lose his sight. Be also careful for the sun burns especially in the desert and in high mountains.

The geometric symbol linked to Tiphereth is the hexagram or the Seal of Solomon, the 6 pointed star formed by two intertwined triangles: first, the triangle of the energy which splits in order to descend or - viewed from a different angle - the triangle of matter ascending back to unity (pointing upward) and second, the triangle of matter which "opens up" to the influx coming from above or - viewed from a different angle - the triangle of the Father and the Mother converging toward manifestation (pointing downward). The points of the star recall the 6 sephiroth, the 6 colors.

The Cross of the Crucifixion is linked to the transmutation aspect of Tiphereth. The Cross of the Crucifixion is obtained by unfolding the cube. And the cube is a 6-sided solid. Re-read Lesson #9 about the Hermetic Cross.

The quality associated with Tiphereth is devotion to the Great Work - no commentaries. The vice is pride because man's center, the Ego, must be linked to the supreme center Kether, like the sun which continues its course throughout all the galaxies toward the Center of centers. An Ego which ignores this, only sees itself and thinks it is "Kether." On the other hand, man's center is obviously linked to the center of humanity. Ignoring this fact is pride.

Note: Ego ⇒ individual (that which cannot be divided)
ego ⇒ personality (the small I)

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The solid attributed to Tiphereth is the truncated pyramid, of which the 6 sides remind us of the missing apex. It is traditionally understood that the top platform of the pyramid consists of 9 slates.

The legendary animal corresponding to Tiphereth is the phoenix, which is no surprise for the phoenix is the bird that rises again from its ashes.

Here are the correspondences with the Tarot:

- 6 of Wands The Lord of Victory
- 6 of Cups The Lord of Pleasure
- 6 of Swords The Lord of Earned Success
- 6 of Pentacles The Lord of Material Success

It is only a beginning. We explained a few things, now it is up to you to work in the direction you desire. You know that our presentation of the Sephiroth is not exhaustive.

To complete this first part, here is the text of The 32 Paths Of Wisdom:

"The Sixth Path is called the Mediating Intelligence because in it are multiplied the influxes of the Emanations; for it causes that influence to flow into all the reservoirs of the blessings with which they themselves are united."

PRACTICAL QABALA

This month, for your oratory work we suggest the following exercises:

- a) **Meditation on the geometric symbol:** The Seal of Solomon
- b) **Invocations of the Names:** (figure #1) according to the instructions previously given.
- c) **Invocations and signs of the magic square:** The square of Tiphereth as explained in Lesson #14.

d) **Meditation on the luminous heart:**

This is surely the simplest and the most mystical exercise we shall ever suggest. Sit in your oratory, in front of the altar, in the dark except for a small candle which is placed in the middle of your altar in such a way that the flame corresponds the height of your heart when you look at yourself in the mirror. Look. SEE.

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e) Meditation on the Round Table:

There is a Round Table here: a place for you.

The Table is a very significant symbol especially when linked to a banquet. Every time there is an appearance of the Grail in the Legend of the Grail, all the Knights are sitting around the table and, like the manna in the desert which tasted like the food each one most desired, the Grail actualizes for each Knight what they passionately wish in the deepest part of their heart (this is what is meant when it is said that the Knights received their favorite food in their plates). This underlines the aspect of transmutation of the blood of Christ which has been recollected in the Grail by Joseph of Arimathia (or the Transmutation Power of this Blood).

In the texts of the Quest of the Grail, there are three tables:

- 1) The Round Table around which Arthur's Companions are assembled.
- 2) The Table of Joseph of Arimathia who was the first Guardian of the Grail
- 3) The Table of the Last Supper where Jesus, surrounded by his twelve disciples, accomplished the sacrifice through bread and wine.

In this exercise, we are going to visualize the Round Table, our companions seated with us and the Christ as a God on his throne to the East. We shall humbly ask to be instructed about our dharma (our purpose here on earth). A dharma which is common to all the Knights who are seated with us and who are, you guessed, our different energies or potentialities. We shall ask for benediction and investiture for us and our companions, fully aware that it implies a forward breakthrough on the path, without a stop or possible return later on.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Enclosed figures:

- 1) The names of Tiphereth in the Four worlds
- 2) The attributes of Tiphereth

Figure # 1

THE NAMES OF TIPHERETH IN THE FOUR WORLDS

תפארת

TIPHARETH

BEAUTY

ATZILUTH

Divine Name

יהוה אלוה ודעת

YAHVE ELOAH VEDAATH

BRIAH

Archangelic Name

רפאל

RAPHAEL

YETZIRAH

Angelic Name
King

מלכים

MELEKIM

ASSIAH

Terrestrial Name
Sun

שמש

SHEMESH

Figure # 2

TIPHERETH'S ATTRIBUTES

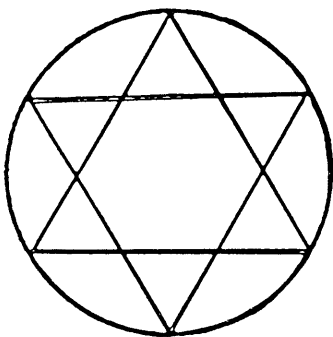
CORRESPONDENCES

	ATZILUTH	BRIAH	YETZIRAH	ASSIAH
Color	Pink	Yellow	Salmon	Golden Amber
Tarot	6 wands	6 cups	6 swords	6 pentacles

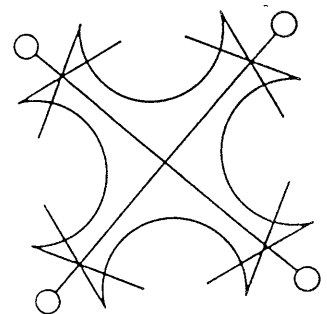
VISIONS OF UNIVERSAL HARMONY MYSTERIES OF THE CRUCIFIXION

Animal	Phoenix, Child
Plant	Acacia, Laurel
Mineral	Topaz
Perfume	Olibanum (male perfume)
Alchemy	vegetable: eyebright mineral: gold
Taoism	Li

SQUARE OF THE SUN



ו	ל	ג	ל	ה	א
ז	ז	ט	ח	ה	ל
ש	ד	ז	ה	נ	ד
ה	נ	נ	א	ז	י
ה	ט	י	ט	ט	י
ל	ה	ל	ד	נ	ל



Dear Friend,

Hopefully, the study of Tiphereth reactivated the Sun in you along with a good feeling and some good will toward your Qabala work.

We shall now turn our interest toward the lower triangle of the Tree of Life and thus enter the world which lies just before the highest form of densification of energy encountered on this earth within the concrete physical manifestation. This world is also called the astral world, it consists of two levels: the higher and the lower astral and of three sephiroth: Netzach, Hod and Yesod. In the drawing of the Tree of Life, Netzach and Hod are at the points of intersection of the circles which symbolize the Worlds of Yetzirah and Assiah. These two sephiroth cannot be separated in that they are the practical and theoretical aspects of the same thing. Both are of particular interest to the alchemist because he can find the keys to the success of his work on the vegetable kingdom in Netzach and in Hod the keys to the mineral kingdom. For Z'ev ben Shimon Halevi these two sephiroth constitute the operative instrumental level of action and when linked to Yesod they constitute the triad of awakening.

Francis Warrain (*The Theodicy of Qabala*) recalls that the 7th and 8th sephiroth are traditionally linked to the columns of the Temple: Jakin and Boaz. One must take responsibility for these two columns. Only one who attained Tiphereth can part them like Samson with all his Strength.

Mrs. Annick de Souzenelle who sees in the Tree of Life a diagram of man's body, demonstrates that Netzach and Hod correspond to the joints of the thigh-bone and those of the hip-bone (that is, from the legs to the hips). There is food for thought on this subject and one should wonder about the meaning of breaking one's hip-bone which is so frequent in older people.

In the course of our work, today we'll place our attention on:

NETZACH

Nun (50) - Tzadde (90) - Cheth (8) = 148 $\Rightarrow$ 4

Netzach (pronounced Netza'h) usually translates as Victory because the Hebrew root Nun-Tzadde-Cheth means to overcome, to triumph, but another translation could be Glory which fits quite well in the sense of the descent of the Energies. Victory here is the victory achieved by the adept on the Path over notions, wrong ideas, conditioning, taboos, etc.

In the diagram of the Tree of Life, the seventh Sephirah is at the bottom of the Pillar of Mercy, below Chesed which is - as we saw - rather static. This information and the diagonal corresponding to Geburah let us foresee that Netzach is active.

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Tiphereth focuses the influences of the higher Sephiroth and, during the process of the Flaming Sword, projects these influences onto Netzach where they unfold, diversify, singularize each one from the other into "*matrixes*" that are formalized in Hod, and receive in Yesod the subtle-support matter to become solid in Malkuth. Thus the white light of Tiphereth is diversified in Netzach in and through the colors - the channels of expression for manifestation. We have here the beginning of multiplicity, of individualities, of partial forces. In this sense, we can say that with Netzach we border the domain of illusion.

Netzach is a complex Sephirah which has both a martial and a very feminine aspect, as we shall see. In Yetzirah we meet the natural energies which are still double.

The Divine name of the Sephirah: Yahve Tzabaot, Lord of the Hosts, indicates that all the meaning contained in the Name Yod-He-Vav-He, which we already studied, unfolds here into the domain of the multiple through its qualifier: Tzabaot. The Hosts, or Legions, are very structured in several specialized unities, of which the grounds for existence is combat and the goal Victory. Which could be a definition of any man's work on the Return Path to Unity, whether an alchemist, a qabalist or anyone practically involved in the aim of accomplishing himself.

In this respect, this man is under the advice and the direction of the archangel Haniel who will enlighten his awareness of Beauty, exalt his creative imagination, bring him the understanding of the interconnections between the diversified manifestations and of the modes of action of the forces of Nature.

The angels of Netzach are the Elohim - here the gods (and goddesses), in other words, man's personifications of the various aspects of the divine forces. Dion Fortune (*The Mystical Qabala*) sees in the Elohim "*ideas clothed in forms*" (subtle forms, even astral images) or "*formatory influences for the expression of force in Nature.*" All gods issuing from the different pantheons are the "*angels*" of Netzach, because in a way there is a Tree of Life in each sephirah.

The rituals through which the angels of Netzach are evoked are characterized by the use of dance, sound, and colors.

The Name of Netzach in Assiah is NOGAH, Venus. "*The Shekinah*" (the Divine Immanence) is reflected in the star Nogah. The star Nogah resembles fire (esh) (Raai'ah Mahannah - the Faithful Shepherd - *Zohar*).

Netzach is a Fire Sephirah. And perhaps thanks to the planet Venus and to the goddess Venus can we better understand this subtle sephirah.

The planet Venus, the most radiant, and the planet Mercury are closest to the Sun. Venus, which we admire mornings and evenings is the link between the divinities of the day and those of the night. When it appears in the morning, preceding the Sun, its name is Venus

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Lucifera (the Light bearer) it is linked to the "*work of war*" aspect of Netzach. When Venus follows the sun, in the evening, it is Venus Vespera, a symbol of love and pleasure like the Goddess Venus-Aphrodite, the goddess of fire, born of the sea and mother of love: Eros, Cupidon. Personification of the force of universal life and another aspect of the eternal feminine : Aphrodite, Ishtar, Tanit, depending upon the colors through which man perceives and receives the influence of Netzach.

As usual, we should be careful when we deal with the eternal feminine and particularly here because we approach its initiatory aspect. Obviously, Venus is linked to the sexual energy but we should carefully and correctly understand that, in this case, it means a subtle exchange of magnetism between two opposing polarities which should serve the ascent and not the descent. "*There is a vertical and a horizontal aspect to the functioning of all these forces of polarities*" (Gareth Knight).

"Inexhaustible Reservoir of the forces of Nature that you give without stint, You lead, o Venus, the Earth to its glory and the laymen to their downfall." (Jean Haab - *The Alphabet of the Gods*). The cult of Venus is linked to the hetaeras, who we could define as the sacred prostitutes, if prostitution didn't have a completely degraded and misleading meaning today in our current environment. The Greek hetaera was the one who used to reveal the seven planes of the Universe, the seven "*paradises*" to the eligible one (The Dance of the Seven Veils). Procreation was a matter of gynaeceum; Venus used to preside to the growth but not to procreation, "*because, in those days, it was common knowledge that, for an intellectual man, no source of inspiration is greater than the company of a truly cultured woman.*" (Dion Fortune). Here, the point is to enlighten emotions and instincts and use them to go higher.

The mythology of Venus goes: her husband Vulcan indicates the fire aspect. The passion between Venus and Mars, the archetypal lovers, is linked to the Geburah-Netzach relationship through Tiphereth and refers to the Macrocosm whereas the typically venusian aspect concerns the subjective emotional and instinctive world of the microcosm.

The quality linked to Netzach is altruism, the absence of egoism and the vice is obviously lewdness, the abuse of pleasures not directed toward elevation.

Netzach's symbols are:

- The Lamp which lights up and illuminates. It recalls the fire of the alchemist,
- The Belt which girds up the loins and also for practical work,
- The Rose, the flower perfect in perfume, color and shape.
- The big cats: lynx, lion.

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Correspondences with the Tarot concerns the series of seven:

- | | |
|----------------------|----------------------|
| • Seven of Wands | Valor |
| • Seven of Cups | Illusory Success |
| • Seven of Swords | Unstable Effort |
| • Seven of Pentacles | Success Unfulfilled. |

To complete, here is the text of *The 32 Paths Of Wisdom*:

"The Seventh Path is called the Occult Intelligence because it is the refulgent Splendor of the intellectual virtues which are perceived by the eyes of the intellect and the contemplation of Faith."

PRACTICAL QABALA

For the practical work of Netzach you can follow one or several of the following exercises:

- a) **Meditation on the geometrical symbol:** The 7 pointed star
- b) **Invocation:** of the Names of Netzach in the four worlds, figure #1, as usual that is, by "vibrating" the Names which are sung or pronounced in the direction Assiah to Atziluth for the first three weeks and in the direction Atziluth to Assiah for the last week.
- c) **Invocations and signs:** on the magical square of Venus.

To answer a few questions, the Names of the Sephirah should be reduced using the Qabala of the Nine chambers only for the letters composing the Names indicated on figure #1 and of which the numerical value is higher than the highest number in the considered square. For example, concerning Netzach in the square of Venus the greatest number is 49. You should reduce Tzadde, Tau, Nun, and final Mem.

You should accomplish the preparatory work of the reduction of the letters and draw the signs using the numerical square. We give the squares with the Hebrew translation of the numbers for if you write the signs on the Hebrew square it is more effective, because of the power inherent to the Hebrew letters.

d) **Meditation on the Higher Chamber:**

Today we shall use a symbol which, although we are presenting it in a Hebrew-Christian context, exists in all disciplines or paths of accomplishment. Visualize and build a privileged place somewhere inside of you, where you'll be able to achieve the Great Communion. Therefore seek and, using the practical work of Netzach, prepare the Higher Chamber.

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"And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?"

And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?"

And he will shew you a large upper room furnished and prepared; there make ready for us.

And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover." (Mark 14:12 to 16)

Therefore, the exercise consists in visualizing oneself as one of the disciples and in accomplishing that which was indicated. You may bring bread and wine. See what this means.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Enclosed figures

- 1) The names of Netzach in the four Worlds
- 2) Netzach's Attributes

Figure # 1

THE NAMES OF NETZACH IN THE FOUR WORLDS

תפארת

NETZACH

VICTORY

ATZILUTH

Divine Name

יהוה צבאות

YAHVE TZABAOT

BRIAH

Archangelic Name

האניאל

HANIEL

YETZIRAH

Angelic Name

אלהים

ELOHIM

ASSIAH

Terrestrial Name
Venus

נוגה

NOGAH

Figure # 2

NETZACH'S ATTRIBUTES

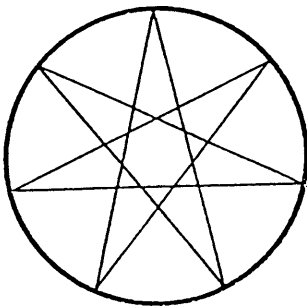
CORRESPONDENCES

	ATZILUTH	BRIAH	YETZIRAH	ASSIAH
Color	Amber	Emerald	Yellow-green	Olive with spots of gold
Tarot	7 wands	7 cups	7 swords	7 pentacles

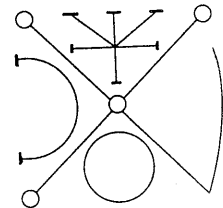
VISIONS OF TRIUMPHANT BEAUTY

Animal	Lynx
Plant	Rose
Mineral	Emerald
Perfume	Red Sandalwood - Rose
Alchemy	vegetable: alchemilla mineral: copper

SQUARE OF VENUS



ד	ל	ה	י	מ	ז	ש	ב
נ	ש	י	מ	ז	ח	ב	ה
י	ל	ז	ח	ש	ב	ד	ו
ז	ש	מ	ב	ז	ל	י	נ
נ	מ	ד	ו	ז	ל	י	ה
מ	ד	ו	נ	ל	ח	ש	ב
ב	ח	ד	ש	מ	י	ה	נ



Dear Friend,

In order to pursue our work of harmonizing the energies, today we shall place our attention on the eighth sephirah:

HOD

He, Vav, Dalet: $5 + 6 + 4 = 15 \Rightarrow 6$

which translates as Splendor. Knorr prefers the term Vigor and Francis Warrain, Consolidation.

We saw that Netzach and Hod (pronounced *Hohd*) cannot be separated like the two sides of the same coin, like Jakin and Boaz, the columns of the Temple. Netzach and Hod are two points of the triad of awakening, Yesod is the third one. For Enel, these three sephiroth and Malkuth constitute the quaternary of realization, in which Hod is the "*Absolute Reason from which emanate the principles of things*" (*Trilogy of La Rota*).

If we begin our study of Hod as usual that is if we look for this sephirah's position in the diagram of the Four worlds (Lesson #12, Figure #1) and its relationship with the other sephiroth (Lesson #12, Figure #2), we can see that Hod is the point which joins the world of Yetzirah to the world of Assiah and therefore originates in both. This sephirah is at the lowest point of the Pillar of Rigor. It is in direct relation with Geburah, Tiphereth, Netzach, Yesod and even Malkuth through the Paths. In this part of our work, we know that the descent of the Energy according to the Flaming Sword goes from Netzach to Hod and then to Yesod. When we look, when we see this fact, we understand that because it belongs to the Pillar of Rigor, Hod is a sephirah related to the limitation of force (here the natural forces) and to form. In addition, according to the principle of alternation, as Hod follows Geburah in the vertical column and relates to Chesed diagonally, it has a rather static mode of functioning. It actually brings a certain restriction to Netzach's natural forces and limits their free movement by formalizing them. This takes place through reason. Hod is the sphere of rational intelligence.

Responding to the practical aspect of Netzach, is the theoretical aspect of Hod. Z'ev Ben Shimon Halevi links Hod to the study, control, correction, analysis, exegesis, and the writing of texts, the establishing of diagrams, the gathering of data. As we mentioned, Netzach and Hod are sephiroth which are particularly dear to the heart of students in hermetic sciences: Alchemists and Qabalists in particular. For instance, all the work of gematria as well as the invocation of names enter their domain of influence.

Hod is the sephirah of discernment, the perfect help used by the adept to separate the subtle from the dense, the right from the wrong. These are not the same on the different planes: that which is true on one plane may no longer be true on a higher level. This way, Hod protects the seeker in times of uncertainty and doubt because this sephirah allows one to

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differentiate that which is alive from that which is dead, that which carries strength from that which is only an appearance and finally the Self from the non-Self.

Separated from Tiphereth by a veil which needs to be crossed, Hod and Netzach are the Sephiroth of the astral world and consequently are bordering the world of illusion. Hod is double, as we are going to see, in all correspondences.

From the same column as Binah, Hod is a sephirah of **Water**. The Binah-Chesed-Hod relationship qualifies Hod's function of formalization, of limitation of Netzach's multiple forces into models or patterns, the source of which is archetypal. The forms which are to receive their substance in Yesod for the concrete manifestation in Malkuth are many. The divine name of Hod is Elohim Tzabaot. We have already dealt with both terms. Finding the Name Elohim in Hod is not surprising. This name is present in all the sephiroth of the Pillar of Rigor and it suggests the idea of the reunion of the two polarities: the masculine and the feminine. Here again there is the term Tzabaot like in Netzach where it indicated the multiple forces. Here, Tzabaot indicates the countless forms.

The Archangel of Hod is Mikael. Jean Haab (*The Alphabet of the Gods*) indicates that Mikael is the anagram of ALKEMIA. Mikael, the Protecting Archangel unfolds the color orange. This is not surprising if we remember that he is at the South, the quarter of Fire among the Archangels of the Cardinal points. An archangel of Fire in a sephirah of **Water** may surprise, but there is a lot to discover through meditation on the marriage of Fire and Ice.

Mikael is traditionally represented carrying the scales (compare with Hod and the equilibrium of the polarities) and holding the Serpent (or Dragon) to the ground either with his foot, in which case the archangel points the sword upward, or with a spear. Mikael doesn't kill the serpent, he forces it to remain in place. We know that the sword relates to Geburah. Pointed upward, it draws its force from the source of "*the force of all forces*." The spear is the symbol of Tiphereth and is found in novels about the quest for the Grail, among others. Mikael wears the armor of the Knight at war. He is a Protector and a Purifier. Through Fire, he "*dismembers the forces of Darkness. He brings light to dark places*" by means of reason, logic and sciences (Dion Fortune: *The Mystical Qabala*).

But what is the Serpent controlled by Mikael in this way? He is the "*Ancient Serpent*" which is and shall be in all eternity. This is why Mikael doesn't destroy it. Here the Serpent is the symbol of the vital principle and the forces of Nature, the sacred symbol, and it is filled with teachings despite its very simple form: a line, but a living line. A study of this very fascinating and magnetic symbol would be of interest. Mikael always protects the voyager on the Path. As the purifying archangel he is alongside Kamael and Rafael in their functions of transmutation, rectifying and healing.

The angelic Name: Beni Elohim can translate as the Sons of the Gods. This is logical in consequence of Netzach's angelic name: Elohim, the Gods (Goddesses) because in Hod the

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natural forces receive a formulation, a form and even an image usually an anthropomorphic image because man's intelligence only functions in this way. It is interesting to notice, on the other hand, that one of Hod's symbols is the hermaphrodite in which you can find the masculine and feminine polarities in one body or the same form (do not confuse hermaphrodite and androgynous).

In Assiah, the Name is Kokab, Mercury. In the same way that Hod is close to Tiphereth, Mercury is the planet closest to the sun. It is also the quickest and this justifies the ancients' choice who made the god Mercury with the winged feet into their messenger. Alchemists know at which speed the Philosophical Mercury disappears from "*retorts*" if it isn't "*fixed*"! Hod, under all its names: Thot, Hermes, Mercury, assists them in their work.

Jean Haab remarked that pilgrimages for Saint Michael brings people to places which where once naturally devoted to Mercury in France: Puy-de-Dôme, St-Michel l'aiguille, Mont Saint-Michel, etc., the same characteristics of being at the top of a mountain or at the top of a high place. Messenger of the gods, he is the joining principle between the higher and the lower, particularly here between Yetzirah and Assiah. He is the active agent of exchanges so that Will can be understood at the level of man of earth. Mercury even descends to Hell where he is told to take the role of a psycho-undertaker and if you remember that the animal related to Hod is the Jackal, you can understand the link which in Egypt unites Anubis the "*opener of the way*" with Thot, both black-bodied and golden-headed.

Mercury's mobility recalls the quickness of the mind, and as discernment belongs to the domain of Hod, it is indeed that which we need in order to make a choice. Thus, Hermes is the god of the travellers who honor him at crossroads where sacred stones are erected to his name - the herm in Greece.

In Mercury, there is the quality and the vice which usually correspond to Hod: truthfulness, consequence of the purifying and reasonable aspects of the sephirah but also the lie and insincerity because Mercury is the son of Maya - Illusion - and because a realizing intelligence which is limited to a utilitarian level can become corrupted. Therefore Mercury is also the god of thieves. Moreover, in the mythology Mercury steals many things: the scepter of Jupiter, his father (Chesed), the belt of Venus (Netzach), the bow and arrows of Apollo (Tiphereth).

Thanks to his tact and his industrious intelligence Mercury is the god of inventors and craftspeople. Out of a tortoise he made up the lyre he gave to Apollo (do not all sounds come from Tiphereth?), he also invented the flute which he exchanges for the caduceus, again with Apollo. We shall definitely talk again about the symbol of Mercury's caduceus! We can already guess that it relates to the duality of the polarities, to the hermaphrodite, to the positive and negative vital forces which like serpents are coiled around the central wand, the spiritual force, the way of illumination, the way of the return to unity.

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Gareth Knight (*A Practical Guide to Qabalistic Symbolism*) underlines that the Mysteries of Hermes were "*a way of enlightenment through the spirit*" which is the definition of the Jnana Yoga or Yoga of discernment. Moreover, Hermes Trismegistus - three times great because he possessed the three magisters: the black, white and red stages - proposes, in the Emerald Tablet, to enlighten us to the very depth of ourselves.

The geometrical symbol of the eighth sephirah is the eight-pointed star made from 2 intertwined squares in which we see the duality of the quaternary of realization.

The other symbols of Hod are the Names, the Verses, the Apron. The Names of Powers, the Names invoked during our practical work belong there. The Verses, or mantric formulas, are sacred texts, prayers, sentences tirelessly repeated with the aim to awaken and to obtain resonance. If all religions have their prayers and Yoga its mantras, Qabalists have "*their qabalistic formulas*" ! The apron which is frequent in societies with a spiritual aim, recalls that Hod is the maker of forms, the operator, the one who works.

With Aleister Crowley, Dion Fortune (*The Mystical Qabala*) gives us the meaning of the cards of the Tarot corresponding to Hod:

- in Atziluth 8 of Wands Swiftmess
- in Briah 8 of Cups Interrupted Success
- in Yetzirah 8 of Swords Limited Force
- in Assiah 8 of Pentacles Prudence

The texts of *The 32 Paths Of Wisdom* from Johannes Stephanus Rittangelius (1642) tell us: "*The Eighth Path is called the Absolute or Perfect Intelligence because it is the mean of the Primordial Energy. This energy has no root by which it can cleave or rest, save in the hidden places of Gedulah (Chesed) - the Magnificence from which his own essence emanates.*"

PRACTICAL QABALA

Concerning practical work, our intention is that each of you realizes in himself the descent of Energy according to the way of the Flaming Sword in order to balance the energies at the level of the sephiroth. This is absolutely essential before you may attempt to reascend towards consciousness. As a matter of fact, a sephirah not sufficiently "*purified*" which is contacted at that moment is at the least a stumbling block. For most of you several descents of Energy might be necessary. Do not be too presumptuous! For this we suggest in each new Lesson a series of exercises which are very different from one another, because as individuals we are also very different from one another. You should choose the exercises which fit you best, but it is obvious that they form a chain and you shouldn't mix them. If you choose the meditation on the geometric symbol for instance meditate on all the geometric symbols of all the sephiroth, in sequence. You are free, after you reach Malkuth,

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to perform a descent again with another type of exercise. On the contrary, it can only be fruitful because it may develop another of your potentialities. What you have to accomplish may not be something easy and comfortable.

- a) **Meditation on the geometric symbol:** The 8-pointed star
- b) **Invocations:** of the Names of Hod in the four Worlds, Figure #1, as already explained.
- c) **Invocations and signs** of the Names obtained from Figure #1 and using the Qabala of the 9 chambers - on the square of Mercury.
- d) **Meditation on the Christic Light (Inner Light)**

As a sequence of the exercises already proposed for Tiphereth and Netzach: you are already aware of having a place in the Higher Chamber. Seat yourself at the Round Table presided over by Jesus, prepare some bread and some wine (or red grape juice) on your altar and a lamp. Visualize Jesus giving you the bread to eat and telling you *"Take, eat for this is my body given to you. Do this in my memory."*

Eat the bread. Then, visualize Jesus giving you the cup saying: *"Drink all this for it is My Blood of the New Covenant which is ceaselessly spread for you and everyone for the redemption of all sins. Do this in my memory, as often as needed."*

Drink and listen to him as he tells you: *"I leave you my Peace, I give you my Peace."*

Take the lamp and hold it up high. At that moment, observe yourself in the mirror while reciting a christic mantram (Lord's Prayer is quite suitable) allowing your deep Self to reveal the meaning of each sentence.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Enclosed figures:

- 1) The Names of Hod in the Four Worlds
- 2) Attributes of Hod.

Figure #1

THE NAMES OF HOD IN THE FOUR WORLDS

הוּד

HOD - SPLENDOR

ATZILUTH

Divine Name

אלהים צבאות

ELOHIM TZABAOT

BRIAH

Archangelic Name

מיכאל

MIKAEL

YETZIRAH

Angelic Name

בני אלהים

BENI ELOHIM

ASSIAH

Terrestrial Name
Mercury

כוכב

KOKAB

Figure #2

HOD'S ATTRIBUTES

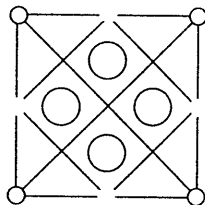
CORRESPONDENCES

	ATZILUTH	BRIAH	YETZIRAH	ASSIAH
Color	Purple	Orange	Rust	Black/White Yellow/White
Tarot	8 of wands	8 of cups	8 swords	8 pentacles

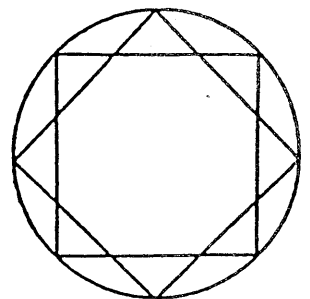
VISION OF SPLENDOR

Animal	Jackal
Plant	Moly (golden garlic)
Mineral	Opal
Perfume	Styrax (benzoin)
Alchemy	vegetable - lavender metallic - mercury

SQUARE OF MERCURY



א	סג	סב	ד	ה	נט	נח	ח
נו	י	יא	נג	נב	יד	יה	מש
מח	יח	יש	מה	מד	כב	כג	מא
כה	לש	לח	כח	כפ	לה	לד	לב
לג	לא	ל	לו	לז	טז	כו	ס
כד	מב	מג	כא	ב	ש	מז	יז
יז	נ	נא	יג	יב	נד	נה	ט
נז	ז	ז	ס	סא	ג	ב	סד



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Qabala Lesson 20

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Dear Friend,

Today we are going to study the last sephirah. It completes the Microprosope, the Lesser Expression (see Lesson # 12, Figure # 3). In the *Zohar*, *The Book of the Hidden Mystery* particularly deals with the Macroprosope, the Vast Expression (Kether, Binah and Chockmah) and of the Microprosope which reunites the six building sephiroth. With this last sephirah, we leave the world of Yetzirah and the triad-organization of the Tree of Life. It is the lowest point and closes the Trinity of triads. There is a sense of ultimacy which is also found in the number nine. Let's place our attention on this ninth Sephirah:

YESOD

Yod (10) - Samekh (60) - Vav (6) - Dalet (4) = 80 $\Rightarrow$ 8

We saw that Yod (pronounced *Yeh-sohd*) is the unity which has already completed one cycle.

Samekh is called the link and the lock of the astral. It is followed by Vav (the evolutionary Force) which is applied on the final Dalet (work in the quaternary). All this defines Yesod: the Basis, the Foundation.

Yesod gathers the influences of all the previous sephiroth, therefore it is a complex sephirah, particularly rich in aspects and teachings. When referring to Figure # 2 of Lesson # 12, it becomes obvious that Yesod not only balances out the forces of Netzach and the forms of Hod, but also is the "bottle-neck" of the funnel channelling the Energy of Mezla toward Malkuth. In addition, it is located on the Middle path, the path of Consciousness, of the Reascent toward Unity. We can presume, if we remember that Tiphereth is similar to Kether but at a lower arc, that there will be a special relationship between Daath and Yesod.

Just as the Moon shines because it reflects the rays of the sun, Yesod reflects Tiphereth's Beauty. The reflection is not the object, therefore Yesod belongs to the domain of Maya - illusion - where the impermanence of forms and deeds is the rule. As we mentioned earlier, in the Microcosm Kether is the Self - Tiphereth is the Ego, the Self, the Individual (that which cannot be divided) - and Yesod is the little self, the personality. This term can be etymologically explained as per sonna, that which resonates, like the masks used in ancient theater which were at once voice-carriers and qualifyers of the role played by the actor. An actor can play many roles, and have several masks one after the other. Personality and individuality should not be confused. Personality is Maya.

If we look at the Tree of Life, it seems that somehow it could stop at Yesod, Yesod being its lowest point. Malkuth almost seems to exist outside the structure thus designed. On the other hand, Malkuth is the Bride of the Microprosope and we shall study in the next lesson why it is essential that their wedding should occur.

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Having thus briefly described the meaning of Yesod, we won't be surprised by the variety of aspects of this sephirah, so varied that they may seem contradictory at first. All the more because Yesod is the first sphere we contact during an experience in the astral - the meeting place with the Guardian of the Threshold - and depending on the purity of the third eye, one who contacts Yesod either sees Tiphereth or.... the "devil".

As a contradiction, we find in Yesod symbols of strength and power along with ideas of fluidity and malleability like the water which flows and shapes itself according to the receptacles it meets. Mrs. Annick de Souzenelle sees in Yesod a center of divine breath: breathe out, breathe in. We know the differences between these two respiratory phases. It is clear, moreover, that Yesod is a point of passage between the sephiroth and Malkuth during the descent (and reascent) of the Energy. We might call this Sephirah of Water (already called Men's Gateway) : Entrance into the Ark.

What does astral light mean? In effect, you can only understand it, if you experience it personally. We could define it as the substance behind matter, which draws its energy from Netzach and shapes it according to Hod's designs. It proceeds at once from spirit and matter. It is a malleable energy totally willing to take shape. Some time ago, a comic strip was showing a family of individuals who could change form according to their needs while remaining themselves. Thus a character who decided to cross a river became a boat. If he wanted to look at a distance he would become a tower. So it is with astral light, the fabric from which dreams are woven before the final coagulation in Malkuth.

Yesod is the sorting center and it is important to recognize the function of purification in action. Since Yesod is the astral light out of which the molded force will be solidified (in Malkuth) according to thoughts (Hod) and feelings (Netzach), everything should be pure on this level because "things are such as we see them and we see them in such or such a way because of the state we find ourselves in". Purity is acquired on the physical plane through cleanliness: in the body, it brings health thanks to the purity of the blood, on the astral plane, purity brings joy (feeling), ease in action (will) and in the mental plane, light (thought).

We are made of materials which we absorb on the physical plane as well as through the other planes. Yesod is a sephirah of Water, it is linked to Binah through the lineage of materialization. There are two methods to purify water: the first by filtering through the earth, it corresponds to man's daily way. The second is by evaporating it in the sun and again it descends to earth to fertilize it: it is the way of the man on Tiphereth's Path. Here, the purification occurs through distillation, reduction, and concentration. That which is just (Yesod belongs to the lineage of Tzedek, Justice) is the link between Yesod and Tiphereth.

The gathered energy of the Sephiroth which passes through Yesod to Malkuth is pure and just. Yesod is the "center which generates energy" for Malkuth (F. Warrain), the "generating principle of the Universe" (A.D. Graad). Since it is the "fourth multiplication of unity" Yesod is "the creating principle of the indefinitely changing future" (Enel).

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The divine Name of Yesod is Shadai El Chai.

Shadai: Shin (300) Dalet (4) Yod (10) = 314 $\Rightarrow$ 8.

314 is Unity between the trinity and the quaternary. Shadai: Almighty, exalts in Aziluth the aspect of Yesod's vital force. F. Warrain remarks that Shadai is the name of the God of Abraham, Isaac and Jacob and that it is used in the Old Testament when God wants to convince man that nothing is impossible for the most High.

El Chai : Aleph (1), Lamed (30) Chet (8) Yod (10) = 49 $\Rightarrow$ 13 $\Rightarrow$ 4.

49: the quaternary at the limit of the trinity of the triads. We already studied the divine Name El Chai, Chet Yod means alive, therefore El Chai is the living God. For F. Warrain, there is a sense of possession of life but not of the source. Alive is an adjective, it is "nourished by life with a vivifying principle". This author emphasizes that the Name starts with Aleph (principle) and ends with Yod (accomplishment).

The archangel of Yesod is Gabriel, the archangel of the West who provides clairvoyance and vision in the astral.

The angels of Yesod are the Cherubim. The Cherubim, the Powerful Ones, who help the seeker in his work of study, action, devotion and contemplation toward knowledge. In this work, one must pass through the clear vision of the subconscious and any help from the Cherubim is welcome when one passes through this difficult area. The image of the animals entering Noah's Ark can be understood as the deliberate entry into the unconscious with all our energies: domestic and wild animals by couples, male and female, in order to undergo purification through the Water of the Flood for forty days. The passage has been successful and Noah (Man) after having contacted Tiphereth can repopulate the new Earth. This deals with the reascent of consciousness. In the direction of the descent, if we consider the six days of Creation, Yesod corresponds to the sixth day in which Man "names" the animals. The Cherubim also attend the birth of children.

In Assiah, Yesod is Levanah, the Moon with its powerful symbolism. Tradition says that the Moon is the Mother of the Earth but at present it is receiving the thoughts and feelings emanating from the earth: therefore the hidden side of the Moon receives all the evil perpetrated on earth. Yesod is a point from which you can go either higher or lower. The astronauts who put a foot on the Moon have been astounded and impressed by the surrounding color: black, they said, brilliant black like leather... and it is remarkable that all these astronauts later became drop-outs: some followed a religious way, others became "hippies".

As Yesod is quadruple with the appearance of the lower astral cloudy and twilight-like, the Moon presents four faces according to the phases: waxing moon, full moon, waning moon,

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new moon. Its influence is quadruple. You know the influence of the moon on the tides, rise and flow, on plants' growth and germination, on woman's cycle and gestation (nine moons for the human being and not nine months). Alchemists bestow a great significance to the small luminary and astrologers know the influence of the white moon and the black moon. In the pantheons of the different mythologies, the moon is symbolized by numerous goddesses according to its phase: Diana-Artemis, Phoebea in heaven, Hecate in Hell, Selene, Tanit, etc.

Diana-Artemis, daughter of Jupiter (Zeus) and Latone (Leto) is the twin-sister of Apollo. She is his feminine counterpart. She obtained from her father the permission never to marry. Always a virgin, as Yesod (the House of Images remains clothed by Maya) Diana is the Goddess - opposed to Venus - who cruelly punishes any tendency to pleasure but leads and helps the ones on the path of chastity. She also protects the young and the pregnant women particularly during childbirth. Her influence on the birth and development of beings is magnified in Ephesus where there is a statue of Diana with multiple breasts. This may surprise you when we refer to the wild goddess of nature, the huntress with the silver bow accompanied by her pack who goes through the woods (the unconscious). It is perfectly logical, however, if we think of her purifying role in the use of the sexual force for elevation and not for descent. Jean Haab sees in Diana the Dame which assists the Knight in his tribulations and remarks that the moon is "the silver of fire, in water". Yesod, in the Microcosm, corresponds to the genitals. The use of the sexual force is universal in the attempt to reascend toward consciousness.

The Caduceus is made of two serpents which are opposite but coiled around a central wand. Thus, they are intertwined. For Yogis, these serpents represent the two Nadis (Ida and Pingala), the subtle channels of the positive and negative vital forces, the male and female, the electrical and magnetic currents. These two channels lead to Ajna Chakra, the third eye, coil around the chakra which they do not cross and move on from Muladhara Chakra, the root-chakra, at the base of the spine where the Kundalini, the spiritual force, sleeps like a coiled serpent. A certain form of yoga consists in putting a certain pressure on the two nadis in such a way that the Kundalini is forced to stand in the central nadi, Shushuma nadi, and follow the spine in a straight line. This is the awakening of the Kundalini as testified by the cobra on the forehead of the Pharaoh. The ascent of the Kundalini doesn't concern the Lotus with a thousand petals at the top of the head. Therefore the sexual energy at the level of Yesod is very important, particularly its purification, and the correct knowledge of the detours made by the subconscious in order not to confuse repression with chastity.

Selene will be at once shy with man and protector of female life. Jean Haab says that she corresponds to the very clear pure moon. In alchemy, Selene presides over the preparation of the dew, the Milk of the Virgin.

Hecate, wife of Pluto, is often represented by three women leaning against the same pillar who symbolize her three aspects: the goddess of fertility (germination, childbirth), the

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chthonian goddess (underground forces) and the female magician who provokes hallucinations and leads to psychic Hell. Hecate corresponds to the waning moon.

The geometric symbol of Yesod is the 9 pointed star.

Perfumes and sandals are linked to Yesod. Perfumes, through the vibratory modifications they bring to the ambient air, direct man's behavior. Who has not experimented with incense of various origins? Their effect is somewhat like the ploughshare of the plough tracing a furrow in the mental substance. Later when the same smell is present, the mind naturally follows the path, digging the furrow a little bit deeper each time. If the smell is that of a cake baking in the oven or if it is incense it will provide such or such meditation, etc.

You put sandals on to walk and take them off to pray. "Take the shoes off your feet because the place on which you walk is sacred" (Moses). Naked feet are linked to the magnetism of the earth. The soles of the feet are actual receptors and in Eastern countries, it is a custom to perform ceremonies or to meditate bare foot. Doesn't our Western uptightness and our general tendency to favor action as opposed to sensation deprive us here of an enriching experience?

The sign of Cancer is linked to the Moon and it is a Yesodic sign.

In addition, Aleister Crowley lists the corresponding precious stones or semi-precious stones and minerals for this sephirah: the moonstone, quartz, the pearl. Not to mention the crystal ball which allows us to see into the astral.

There are a lot of other points to unfold in this study of Yesod, the Door of Heaven and Hell, the Treasure of the Images of Maya. We necessarily encounter this sephirah in the reascent, between the paths of Tau and Samekh.

To complete this first section, here is the quote of *The 32 Paths of Wisdom*: "*The Ninth Path is called Pure Intelligence because it purifies the Emanations. It proves and corrects the designing of their representations and disposes the unity in which they are joined without diminution or division.*"

PRACTICAL QABALA

- a) **Meditation on the geometric symbol:** the nine-pointed star.
- b) **Invocations** of the Names of Yesod in the four worlds Figure # 1 according to the usual method.
- c) **Invocations and signs** on the magic square of the Moon.

d) Meditation on the spiral staircase

The basis for this exercise is the visualization of a spiral staircase. We are only beginning this exercise in this work on Yesod as we shall pursue it further during the study of Malkuth.

This staircase should allow you to enter your inner world and to see and sense through your inner senses (in Yoga: withdrawal of the senses within).

Again visualize yourself in the Upper Chamber in the presence of the disciples and Christ carrying the Lamp. Behind him, see the open door which allows you to glimpse the beginning of a spiral staircase. Visualize Christ calling you by waving his hand.

At this stage of your work, simply peek through the opening of the Door to see what may appear.

There is here an identity of symbolism with Dalet, the Door, in the Cube of Space.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Enclosed Figures

- 1) The Names of Yesod in the Four Worlds
- 2) Yesod's Attributes.

Figure #1

THE NAMES OF YESOD IN THE FOUR WORLDS

YESOD - FOUNDATION

ATZILUTH

Divine Name

שְׁדֵי אֵלֵי

SHADAI EL CHAI

BRIAH

Archangelic Name

גַּבְרִיֵּאל

GABRIEL

YETZIRAH

Angelic Name

כְּרֻבִים

KERUBIM

ASSIAH

Terrestrial Name
MOON

לְבָנָה

LEVANAH

Figure #2

YESOD'S ATTRIBUTES

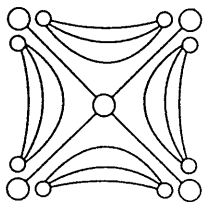
CORRESPONDENCES

	ATZILUTH	BRIAH	YETZIRAH	ASSIAH
Color	Indigo	Violet	Dark Purple	Lemon sprinkled with Blue
Tarot	9 of wands	9 of cups	9 of swords	9 of pentacles

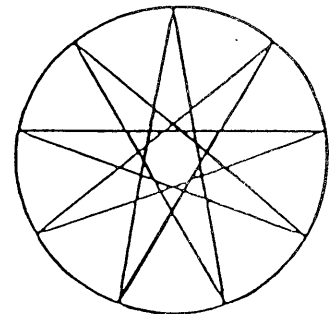
VISION OF THE WORLD MECHANISM

Animal	Elephant
Plant	Mandrake, Damiana
Mineral	Quartz
Perfume	Jasmine
Alchemy	vegetable - veronica metallic - silver

SQUARE OF THE MOON



ה	נר	יג	סב	כא	ע	בש	עח	לז
מו	יד	סג	כב	עא	ל	עט	לח	ו
יה	נה	כג	עב	לא	פ	לט	ז	מז
נו	כד	סד	לב	פא	ס	ח	מח	יו
כה	סה	לג	עג	מא	ט	מט	יז	נז
סו	לד	עד	מב	א	נ	יח	נח	כו
לה	עה	מג	ב	נא	י	נט	כז	סז
עו	מד	ג	נב	יא	ס	יש	סח	לו
מה	ד	נג	יב	סא	כ	סט	כח	עז



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Dear Friend,

With this lesson we are going to complete today our preliminary, condensed study of the Sephiroth, of the building of the Tree of Life in its simplest representation. In our work on the descent of the Energy of Mezla, let's focus on the point where the Blazing Sword, the Lightning of Divine Light, touches the ground at the lowest point of Evolution through which each life must pass before it can reascend toward its source - the place where the initiation of the Nadir is conferred to the adept.

MALKUTH

Mem (40) Lamed (30) Kaph (20) Vav (6) Tau (400) = 496 $\Rightarrow$ 19 = 10 $\Rightarrow$ 1

At this point, it is easier for us to grasp the meaning of these numbers. The tenth Sephirah is indeed the end of a cycle and implies the return to Unity.

Malkuth (pronounce *malcoot*) generally translates as Kingdom, that is, a state governed by a King.

The Name Malkuth starts with 40 and ends with the letter Tau: 400, the last letter of the alphabet (see Lesson #4, page 4: beauty, balance, perfection). Malkuth actually unfolds the "1 + 9" - which is also 10 - and this double 4 on the last plane.

If we study the charts of the famous Lesson #12 again, we see in Figure #1, that the tenth sephirah is located at the lowest point of the world of Assiah and corresponds to the last He of the Tetragram answering the first He, Breath. Figure #2 shows that the Kingdom is not only the final point but also, even though it may seem outside the figure, its successful conclusion. It seems obvious that Malkuth is the sphere which gathers and receives all the influences of the Tree of Life. Its perfect symmetry with Kether, the Crown, in relation to Tiphereth shows that we should find in Malkuth and Kether the opposite poles of the same magnet of which Tiphereth is the heart, Daath and Yesod the focal points and the Pillars of Mercifulness and Rigor the lines of force. Kether, Daath, Tiphereth, Yesod, Malkuth: five "locations" on the middle pillar, the way of consciousness, of the Arrow, of balance, of Fire. It is remarkable that the Tree should rest here on this sole point where equilibrium is insured by the greatest density and inertia.

Malkuth's position in relation to Yesod suggests a similarity and a strong link between them: the path of Tau, the accomplishment - the path of Saturn, as we shall see later, which is linked to lead the Alchemists say. This suggests a relationship between Binah and Malkuth.

Figure #4 reminds us of the correspondence between Malkuth, the last He of the Tetragram, and the element Earth.

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Figure #3 presents Malkuth, the Bride of the Microprosope, the Lesser Expression, and speaks of wedding.

Figure #6 indicates that we shall find Malkuth, a typically quadruple sephirah, in an extreme position in the directions of the four symbolical cardinal points.

Let's attempt to clear up the few points which we presented briefly. Malkuth is the sphere of the physical world, of concrete matter but not the sphere of daily life such as most men undergo it because this world which surrounds and challenges them is invaded by the Qliphoth which constitute the anti-Tree of Life populated with demonic entities about whom we won't speak at the present time.

Malkuth is the tenth Sephirah of the Tree of Life, it is as sacred as the other Sephiroth. Its function is the materialization of Spirit so that divinity can manifest through its created and accomplished work. As the lesser image of Kether, it is the divine presence in this world. In the Zohar, Malkuth is called "*the Holy of Holies, the feminine and hidden sacred region*" and in the name of Shekinah it represents the location of the immanent divine presence. "*She cried, the Bride, but no one helped her.*" "*The Shekinah cries for her son and no one comes to her help until the arrival of the Pillar of the middle which shall liberate her*" (Zohar). This refers to the Malkuth-Tiphereth-Kether relationship, to the divine in breaths and out breaths, to the necessity of involution and evolution, of the descent of energy into matter until this point, followed by the return toward the source.

Malkuth is the sphere of the form materialized into matter. But what is matter? Alchemists know that the work is to allow the transmutation of lead into gold. Note that the lead is the stable end product of all the natural radioactive chemical elements which are therefore unstable products of the uranium, thorium, and actinium "*families*." On the other hand, it constitutes the best material for protection against X and gamma rays because of the great absorbing power in relation to its mass.

Madame Annick de Souzenelle quotes via Gabriel Monod-Hersen (Mediterranean Alchemy) the beautiful text of the alchemist Isaac the Hollander:

"Indeed, in its inner part, it contains the good Sun. About this, all Philosophers agree. In truth, Saturn is the stone which ancient philosophers didn't want to name.

"With a certain amount of work, Saturn can be converted into the Moon; if you put some more time or work into it, it can be converted into the Sun then it can be fixed and made into the Philosopher's Stone."

Sri Aurobindo and the Mother have also searched the heart of matter and here it is, that they found gold flakes...

"If you break each atom's nucleus,

You'll find a Sun locked in it", says Hatef Isfahani, a 18th century Persian poet.

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Physicists don't hesitate to break atoms and to discover new elementary particles: quarks, leptons .. which, it seems, are even more difficult to consider as separate from gravitational and electromagnetic forces.. and from the interactions vehicled by bosons, photons, gluons, etc. Theories exist to explain, to simplify, to find the minimum particles, forces and interactions which explain the constitution of matter. But the Kingdom is undefined in the direction of the "*infinitely*" small as well as in the direction of far away galactic horizons.

Man is here, on this earth, and he has to work here and now: **V.I.T.R.I.O.L.**: *Visita Interiora Terrae, Rectificandoque, Invenies Occultum Lapidum* (Visit the Inner Part of the Earth and by Rectifying it Find the Occult Stone). To find gold, the Sun, at the heart of matter is the Initiation of the Nadir.

Binah, the Higher Mother, is the archetype of form and matter. Malkuth, the Lower Mother, the Matrona (the matronly woman), realizes this materialization. Bride (Kallah) of the Microprosope, Malkuth after being wed to the King becomes Malkah, the Queen, who can "*sit on Binah's Throne.*" A traditional illustration of Malkuth is a young veiled and crowned woman in whom one can recognize the "*natured Nature.*" Annick de Souzenelle (*The Tree of Life and the Diagram of the Body*) emphasizes that on "*Assumption Day, the Christian liturgy sings the Virgin adorned with the gold of Ophir.*" Ophir is another name for the dust which has been changed into Gold during the ascension of the new Eve - the future humanity.

Adonai-Melek, Lord-King, Adonai-Aretz, Lord of the Earth governs Malkuth, that is, the sphere which confines spirit in matter. Adonai (Lord) has absolute mastery over Creation. Francis Warrain (*The Theodicy of Qabala*) studies the Name: Aleph (1), Dalet (4), Nun (50) Yod (10) = 65. Now 6 is the number of the Macrocosm and 5 the number of the Microcosm. In addition, 65 is the constant sum of the magical square of 5. Adonai starts with Aleph (1), the Unity-Principle and ends with Yod (10), the realized Unity at the end of a cycle. Dalet (4), the Door, implies that it is divisible by 4 and satisfies the relations: $X + Y = X \times Y = X^Y$ for $X = Y = 2$ relations which mean joining, adding, and germination, that is, the three fundamental modes of development.

Traditionally, the archangel of Malkuth is Metatron, the archangel of the Face of God and Prince of this world. This reinforces the belief that "*that which is above is like that which is below to perpetrate the miracle of the One thing.*" The fact that Metatron is the archangel of both Kether and Malkuth informs us about their relation as the two poles, male and female, negative and positive, of the same unity. However, the Qabalist who works on Malkuth uses in Briah the name Sandalphon who is the guide or Intelligence of the planet Earth. Gareth Knight (*A Practical Guide to Qabalistic Symbolism*) indicates that we should not confuse:

- the planet Earth: the archangel Sandalphon
- the element Earth: the archangel Uriel (the archangel of the North)
- the Sephirah Malkuth: the archangel Metatron.

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Frater Albertus says that Sandalphon is the only archangel who is depicted as female. Not to revive the old quarrel about the sex of angels! This underlines his relation with the Mother-Earth and the Goddesses such as Ceres and Demeter, the embodiments of the Earth and the producing forces of Nature. The earth, the matrix from which all sources, metals, gems, precious stones, crops come forth. Ceres-Demeter, the daughter of Saturn and Cybele, is the mother of Core-Persephone who, kidnapped by Hades into the bowels of the earth spends six months of the year under the earth and six months by her mother in the light, like the grain of wheat. Demeter is the goddess who inspired the mysteries of Eleusis in which the cycle of deaths and rebirths represents the way of spiritualizing matter.

The angels of Malkuth: Ashim, the Souls of Fire, insures the natural consciousness within matter. We saw these golden flakes, these suns within matter like the igneous nucleus at the center of the planet Earth. It is with the help of this Fire, of the Shin within the name Ashim that we can hope to overcome the inertia of matter.

The Name of Malkuth in Assiah is Olam Yesodot. We recognize Olam, the World and Yesod, the Foundation. Olam Yesodot is usually translated as the Sphere of the Elements. Indeed, Malkuth in Assiah is also the chemical elements, whether they constitute the planet Jupiter, the asteroids, your neighbor's neurones or your pen. Order and effectiveness characterize Malkuth in its mode of action. Olam Yesodot seems to be the world of that which is fundamental and elementary. Remember that there are four states of matter which correspond to the four elements:

Solid:	Earth	Liquid:	Water
Gas:	Air	Radiation:	Fire

Gareth Knight indicates the fourfold organization of the Elementals, the spirits of Nature who are used by the magician, who inhabit our earth, are invisible to ordinary man because his "vision" has been led astray, and who evolve in a way parallel to man:

East	King of Air	Paralda, Sylphs, Elves
South	King of Fire	Djinns, Salamanders
West	King of Water	Niksa, Undines
North	King of Earth	Ghob, Gnomes, Dwarfs, Korrigans.

about whom Tolkien so beautifully spoke (*Silmarillion* - *The Lord of the Ring*, etc...). Who among us hasn't "seen" once the sign of an elf who violently shook one leaf in a tree (and one only) during a windless day?

Dion Fortune (*The Mystical Qabala*) presents the following classification of the four elements:

Earth: phlegmatic temperament -
Pentacles (Taurus, Virgo, Capricorn)
(Venus, Moon)

- Water:** **bilious temperament -**
 Cups (Cancer, Scorpio, Pisces)
 (Mars)
- Air:** **quick temperament -**
 Swords (Gemini, Libra, Aquarius)
 (Saturn, Mercury)
- Fire:** **fiery temperament -**
 Wands (Aries, Leo, Sagittarius)
 (Sun, Jupiter)

a classification which we leave to your insight.

Concerning the Microcosm, or Man, the correspondence with Malkuth traditionally concerns that which touches the earth: the feet and the knees. We add: when the knees touch the ground, that is, when man is praying or seated in a meditative posture.

Madame de Souzenelle accomplished a master work about the feet. She says that their germ-form summarizes the whole of man. A completed man is one who realized the potentialities which figure in this germ on this earth and later the potentialities which are contained in that other "*germ*" which is the kidney (the minor Mysteries) and later the ones of this third germ: the ear (the major Mysteries). We have two feet, two kidneys, two ears because our nature is twofold (*Conferences of Madame de Souzenelle: The foot, the kidney, the ear*).

We already said that man is a bridge between heaven and earth. The foot is the pole opposite the head in magnet-man. Popular wisdom says: "*he has his feet on the ground*" and "*the head can nothing without the foot*."

On the other hand, note that in the various initiatory paths we always encounter initiatory death and burial, that is, awareness of and rectification by the earth of inner conflict, through the earth.

Malkuth is the place of incarnation. It implies birth, life and death on this plane. Aleister Crowley (777) symbolizes Malkuth as the Gate, the Threshold of Tears, of Justice, of Prayer, of the Garden of Eden, the Threshold of Death, the Shadow of Death. He also gives the correspondences which we can find in the texts of Dion Fortune and Gareth Knight (for example) who, as we did, were inspired by 777.

Among these correspondences, note the altar in a double cube formation, the same one that we use for the oratory and you have understood that for the Qabalist it is absolutely necessary that all work should end or start with Malkuth.

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The quality of Malkuth is independence, autonomy which cannot be acquired without detachment - and how can we reascend toward the source while loaded with binds and chains? The vice is inertia which prevents movement, evolution.

The correspondence Malkuth-Tarot (777) is:

in Atziluth	10 of Wands	Lord of Oppression
in Briah	10 of Cups	Lord of Perfected Success
in Yetzirah	10 of Swords	Lord of Ruin
in Assiah	10 of Pentacles	Lord of Wealth

The text of *The 32 Paths of Wisdom* says about Malkuth:

"The Tenth Path is called the Resplendent Intelligence because it is exalted above every head and sits upon the throne of Binah. It illuminates the splendors of all the Lights, and causes an influence to emanate from the Prince of Countenances."

There is still a lot to say, a lot of paths to penetrate. We have completed our study of the elementary chain of the drawing of the Tree of Life in relation to the Sephiroth. The descent of the Energy of Mezla is an action with no historical location and therefore there is no chronology. It continually happens. The Tree is not geographically located in a two-dimensional plane. It unfolds in all times and all directions. In this study, we didn't deal with the "days" of Creation nor with the four Adams and the four souls of Man. These subjects are to be treated separately.

PRACTICAL QABALA

You doubtlessly understand, through this work on Malkuth, how essential it is to do the practical work whether in the oratory with the exercises or purely manual work like the drawing with your own hands of the Tree of Life. Associations with a spiritual objective are full of members who wish to remain with the theoretical study (often diluted). It is the best way not to evolve, if you stay there daydreaming and purring in the comfort of a peaceful mind. This is not what is expected of an authentic qabalist.

For Malkuth, we propose the following exercises:

- a) **Meditation on the geometrical symbol:** the beautiful 10-pointed star.
- b) **Invocations** of the names of Malkuth in the four worlds (Figure #1) as usual.
- c) **Meditation on the Dark Cloud (Inner Light)**

This exercise follows those concerning the Upper Chamber, the Christic Light and the spiral Staircase.

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Let's resume our visualization of the Upper Chamber in which we find ourselves amidst the disciples in the presence of Christ, of the Lamp, before the open door through which we glimpse a spiral staircase like the ones in towers of old castles. This stair turns counter-clockwise when it goes down starting from the landing of the Upper Chamber and turns clockwise when it goes up starting from the same landing. We told you not to use the staircase but only to look. Now it is time to undertake the trip. You can choose to go up or down. Visualize yourself going through the door and using the stairs.

If you choose to go down, take the Lamp with you because it means that you are going to explore you own subconscious or unconscious depths which isn't without danger especially if the only motivation is curiosity. The Christic Light will protect you against illusions and perils.

If you choose to go up, this means that you are committing yourself to a spiritual path ("*pneumatic*") not an occult or psychic path. At the end of the trip, one day you'll find what you are looking for but in the first stage you shall meet the dark cloud, the symbol of blindness due to mortal man's fall from grace. You should enter this cloud and continue even when surrounded with fog. You can do this with the help of faith and absolute trust. This is the beginning of true contemplation and of the dialogue between the soul and its Creator. If you persevere in your call to union in the fog you'll soon discover that certain things start changing in your daily life.

Ascent and descent will bring you an increase of awareness, each a different one. At this point in your work, you are fit to try one and/or the other. Both are re-integration techniques: the descent into the inner earth of Malkuth and the restoration of the channel which links body, soul and spirit. This channel already exists in all of us "*we all are Buddha*."

d) This exercise can be accomplished by all. It is recommended in many Western as well as Eastern paths. It constitutes an excellent discipline which brings about surprising results.

Each evening, just before you go to sleep, review the events of the day, the things you have done, without judging, **without commentaries and in reverse sequence**, that is, by remembering what you just experienced, then what happened just before etc...

Ora et Labora!

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Enclosed Figures:

- 1) The Names of Malkuth in the Four Worlds
- 2) Malkuth's Attributes

Figure #1

THE NAMES OF MALKUTH IN THE FOUR WORLDS

מלכות

MALKUTH - KINGDOM

ATZILUTH

Divine Name

אדני הארץ

ADONAI HA-ARETZ

BRIAH

Archangelic Name

סנדלפון

SANDALPHON

YETZIRAH

Angelic Name

אשים

ASHIM

ASSIAH

Terrestrial Name
World Of The Elements

עולם יסודות

OLAM YESODOT

Figure #2

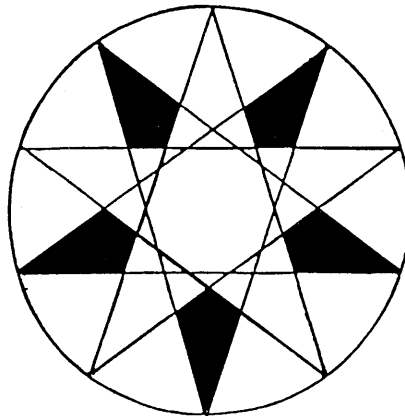
MALKUTH'S ATTRIBUTES

CORRESPONDENCES

	ATZILUTH	BRIAH	YETZIRAH	ASSIAH
Color	Yellow	Citrine, Olive Rust & Black	Lemon, olive, rust & black sprinkled w/gold	Black with Yellow stripes
Tarot	10 of wands	10 of cups	10 of swords	10 of pentacles

VISION OF THE HOLY GUARDIAN ANGEL

Animal	Sphinx
Plant	Willow, Lily, Ivy
Mineral	Rock Crystal
Perfume	Dittany of Crete
Alchemy	vegetable - drosera metallic - antimony
Taoism	Khan



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Qabala Lesson 22

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Dear Friend,

With this lesson a new aspect of our work begins. The ten previous lessons provided us with the means to accumulate psychic and spiritual energy. In this lesson, we present some of the best ways to use this energy.

We are constrained to adapt our class to those who trust us: it is therefore normal that the class should appear somewhat slow to some and somewhat fast to others. We do not enjoy having to deal with automatons, we prefer free seekers. Thus, at this point in our work, we feel it is necessary to present a new explanation of what we are going to do. This preparation will take three lessons including the present one.

Which necessity forces man, the seed of a universe, to leave the world of perfection in which he finds himself? Well, because in this world of unitary perfection, in which eternity encloses time and space within itself - because unitary eternity incorporates and neutralizes the time/space duality - evolution is not possible. Only duality allows evolution but what exactly, we may wonder, can evolution bring to a being of perfect essence? An image of our modern world may provide an approximate illustration of this problem. Man is analogous to a gigantic and perfect computer but condemned to inertia, condemned to not be able to do anything as long as it hasn't been programmed. Man comes to duality, to time and space to find his potential of work and freedom.

In order to understand the mechanisms of the descent and ascent, it is important to correctly distinguish the various paths.

The energy of Mezla, that is, the spiritual energy, descends along an unchanging path. This path is neither the path of the descent nor that of the ascent. As a matter of fact, man should have mastered the content of the 22 paths by the time of the descent, and also by the time of the ascent.

Each path, by the time of descent, brings an element needed for the descent of man's consciousness and in the same way, by the time of the return, each path brings an element needed for the reascent of man's consciousness.

Therefore, we are going to study in detail every one of these 22 paths. A small note on which we should insist now: some paths are conductors of the energy of Mezla, others are not. By the time of the reascent, the conductor-paths are paths where you can get energy back. These paths are:

11	The Fool	24	Death
14	The Empress	27	The Tower
19	Force	30	The Sun
22	Justice	32	The World

The energy of Mezla, between Binah and Chesed, doesn't follow a path. This is due to the fact that the potential duality between Chockmah and Binah becomes a real duality between Chesed and Geburah. The energy then crosses the veil of the Abyss, an area in which consciousness passes from eternity into space/time or vice-versa. This area of travel linked to Daath, the invisible sephirah, will be the object of detailed studies in due time.

Before we approach the question of initiation rituals, let's call attention to the fact that the initiations of the descent are not identical to the initiations of the reascent. As a matter of fact, during the descent of consciousness to the denser worlds, the initiations open for consciousness the perception of these worlds. With each initiation, the density of perceptible matter increases. When it reaches the densest world, the consciousness receives the initiation of the Nadir which reverses its tendencies. The next initiations reconstitute one after the other the perception of the less dense and more subtle worlds.

There are two types of initiation rituals and two ways of approaching them:

- 1) some have a role of psychic repair and in this case they must be made by the individual himself in order to satisfactorily reestablish the deficient structures.
- 2) the others intend not to repair or shape up the psychic structure but to prompt it to resume its functioning.

One type of ritual attempts to reconstruct the psychic elements, the other causes it to function. The latter type belongs to categories of well defined rituals because they apply to most applicants who are correctly prepared.

In this domain, almost all current philosophical schools apply a "*shock and secret*" method: a symbolical and somewhat dramatic "*mise en scene*" which aims at shocking the applicant adequately so that it initiates precisely the psychic function toward which the ritual has been directed. Secrecy is necessary in this case because if it weren't respected, the ritual would be known in advance and the intellectual surprise which is the foundation for the shock would no longer exist.

We believe that this method is no longer fit for most human beings of the Western world. Our world's intellectual development and way of life considerably reduce the shock effects of this method. In addition, this system supposes a Temple or a local specially designed and a team, the members of which, in principle, should already possess a level of psychic functioning higher than the one considered for the ceremony.

We think, on the other hand, that the elements of our present civilization should be used and that they can serve as a basis for a mechanism which is more appropriate to the Western mentality.

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Here, on the contrary, we expose the ritual in advance. We explain that what happens in the Temple is analogous to the functioning of the human psyche. Every officiating priest represents an element of our outer or inner self. First of all, when the correspondences between the functions and the officiating priests have been explained as well as the mechanisms of these functions, the applicant can begin a long study of the ritual. This study should be at once intellectual and meditative. "Labora et Ora." The intellectual study sows the seed into the psyche and the meditation is the manure and provokes its maturation. This study should be similar to an alchemical distillation followed by a long digestion.

Therefore, the applicant should progressively experience his ritual alone and successfully reanimate the corresponding function or sephirah.

The descent of the energies which has been presented in the ten previous lessons must be performed several times. You can perform it again, for instance on the basis of a sephirah a week. This work and the following ones are certainly going to cause the reanimation of numerous psychic functions. There are more than 700 of them in the body. As a result, divine aspects of the being are going to be awakened and the outer consciousness may not be necessarily informed about this.

Thus, in order to avoid any difficulty resulting from this awakening, the next lesson will be devoted to all the necessary precautions to be taken during this work phase. The next lesson will expose man's occult structure. It is essential, if one wishes to understand the esoteric aspects of the different parts of the self. Next, there will be a series of explanations concerning the different issues that come up when we pass through the paths in the descent and the ascent. This will be followed by repair and initiation rituals.

Ora et Labora!

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Qabala Lesson 23

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Dear Friend,

It seems to us, at this point in our work, that the present lesson is of vital importance for one who wishes to pursue the study of the Qabala and obtain a genuine benefit.

WARNINGS ABOUT THE OCCULT AND MYSTICAL WORK

Remember that the descent of the energies, previously described, can already provide a beginning Initiation before the work on the Paths has even begun.

The method used in our classes - Qabala or Alchemy - is a maturation or digestion method and not a shock method. Experience taught us that the psychic shocks method to obtain Initiation presents two major drawbacks: first of all, it is seldom successful, and the second drawback is that if there is any success at all, a severe change occurs on the consciousness level and an unbalance sets in in the individual who may become antisocial: he can show signs of serious psychological disturbances or even health problems. For these reasons, our lessons do not propose these kinds of methods.

You can, and we advise it, perform one more time the descent of the energies as we recommended already in the previous lesson, but always *start with Kether*. When this descent has been practiced at the rate of one per week per sephirah, you can move on to the rate of one sephirah per day. For the day of Kether use your day of birth in the week.

Work and the dreams

The stimulation of the sephirothic centers should already have produced certain effects. You may have more dreams and, particularly, the dreamstate consciousness may become more active. A "*dream mastery*" appears little by little which allows you to orient yourself with an awareness first equal to and then higher than waking consciousness. A sort of "*trance*" state may be triggered, where the body is kind of asleep but the consciousness is awake without the occurrence of discontinuity in the awareness. At this stage of the work the dreams become teachings. They appear somewhat like classes dealing with the information we need for our evolution and the answers to questions which stop us on the Path. In later lessons, we are going to examine the best methods for orienting these dream-lessons. The important point in this method and at that stage is that the inner awakening progressively transforms the dream into a state of astral consciousness. The progression allows the addiction to set in without shock, without fear. In this case the psychic cleansing previously accomplished through the ritual of the lesser pentagram prevents the unpleasant, symbolical meeting with the Guardian of the Threshold.

Service

In short, one who reaches this point of consciousness becomes a member of the Invisible Order and receives, during his Night class, instructions and knowledge on how to become a Servant, because the creation and preparation of Servants of Evolution are the only true aim of Initiation. Of course there are no grades in this Invisible Order, there is only a greater or lesser degree of inner integration. The nature of the Service varies with knowledge and capacities. Everyone is at the place he deserves in relation to his own work. Each one is the Son of his Deeds and no master or so-called master can make a gift which is not deserved at that phase of evolution. One progressively becomes a member of the Invisible Order, one only needs to re-establish his inner links and the various levels of consciousness.

An ethical code and a certain number of principles are essential if one wishes to progress, and not be stopped on the Path or even be momentarily rejected from the "*Night School*". Seven commandments of Service have already been revealed but they are symbolical and often incorrectly interpreted.

The Seven Commandments

1. *You won't serve God and Mammon*

Mammon symbolizes money. It doesn't mean that one should renounce all the goods of the Earth. It means that Service should have no links with monetary considerations. One who is of Service should have a means of subsistence independent of the Service. A guide who earns a living from his association cannot be of Service. In certain congregations in the past the monks were of Service when they worked for their subsistence but didn't live off the religious Service. In order to be of Service in a group, in an association, a religion, a philosophical school you need a means of subsistence independent of the work of the Service. Otherwise money becomes your master and true inner teaching is denied to you. This doesn't mean that if you live from the Service it makes it useless, it means that the Service in this case is not authentic.

2. *You won't sell the gift of God*

It means that a mystical healer cannot be paid for his cures. It also means that all gifts, all mystical or occult privileges which are granted to a being for Service cannot in any way become the object of marketing or any money transaction. This is why you should be financially independent. Better, true mystical healing should occur anonymously because even the recognition of Service could be a salary for the gift of God. Whoever sells the gift of God loses it sooner or later.

3. ***You shall wear the costume of your country***

One who is of Service strives to become a genuinely anonymous Higher Unknown in the crowd. No costume, no sign should distinguish him from others. Wearing a costume of a mystical or religious character, having an extravagant coiffure or any other distinctive physical element automatically eliminates one from Service. Anonymity is the only practical means to eliminate pride, an illness as serious on the Path as the love of money.

4. ***If you practice a religion practice the one of your country***

There are few genuine Servants - even though there are a few - who practice an outer religion. Originally religion means to link and one who already possesses the inner link has no other necessity in this domain. But this matter concerns an esoteric aspect which can be expressed in this way: if the Great Wisdom brought about your birth in one particular country, the best for you must be there. In the West, beware of the charms of the East because your inclination toward these faraway countries comes from past incarnations and progress is in the future and not in the love of the past. Do not be intolerant but remain watchful in your choices.

5. ***You shall subsidize neither churches nor hospitals***

Service doesn't belong to the domain of outer religions. Leave them to their mission or their errors, it is not your responsibility. Each one must find the food which suits his own strength. If one day the Order wishes that a work be for you in this domain you will be told clearly. Until then abstain and do not attempt to straighten what you think are the errors of these churches. "*Nor hospitals*," your work is the healing of souls not of bodies. Leave medicine to its methods, do not deal with that. You can heal by the Inner Way but freely and anonymously. Before you heal, search the reasons which brought Nature to allow this illness to develop. Do not scatter yourself. Keep your energy and time for what is important: the Service, or to prepare yourself to always become a better Servant. Perfection is never achieved in this world. Work towards your progress.

6. ***You shall not demonstrate the doctrine through miracles***

The temptation is always very strong for those who possess super-physical powers to convince friends, or parents through a miraculous operation. You should not tear the veil of the Temple. If the Great Wisdom has been hiding (for him) behind this veil it is for good reasons, the most important of which is that if this man ignores its Existence, he can use his free-will and not bear any responsibility. An ignorant can always say on his deathbed "*Father I didn't know!*" If you give the certainty you give the responsibility. Does your brother, your friend, your relative have the strength to bear the responsibility? One who thus

psychically rapes someone can be certain that his powers will be taken away from him and that he will be excluded, at least for a certain time, from the "*Night School*" - the only school where the Light is. The only authorized demonstrations, among the ones transcending the physical laws of nature, are demonstrations given to a Brother who has a sufficient level - and we could point out, given for the purpose of technical explanation. For quite exceptional cases, the use of these laws might be considered in the strictest discretion. Power should not reinforce pride in a demonstration of superiority.

7. *You shall have neither master nor servant*

All men are brothers. We may accept the voluntary help of a brother, we cannot, especially in the Service make him into our own servant. Man is free. One who is of Service should not accept any master especially in the occult domain. He can listen to a teaching but he should verify it through his own experience and, only after that, possibly admit to its value. In addition, depending upon a master is always dangerous because one has a tendency to count on him whereas in the Great Adventure one is always alone. However, on earth, in the Great Path the little king and the Great King can mutually help each other. In other domains, only the Great King remains.

Let's now examine a few more practical, more technical aspects.

a) The Search for Knowledge through the Inner Way:

If in Qabala or in Alchemy you lack some information which then stops you in a process, God helps those who help themselves:

- start with a methodical and intelligent search in the physical domain: books, encyclopedia, possibly consult a specialist for a piece of advice.
- if this research fails, write the problem down as clearly as possible and strive to experience the research mentally only.
- when you go to bed at night, re-read the paper, re-experience the thing and strive not to think of anything.

Do not forget that the answer lies in the Memories of Nature. One who is only having his first experiences of integration in the Service shall receive the answer in several pieces. He should carefully write down the answers otherwise he may forget the first piece by the time he receives the last piece. The multiplicity of answers comes from the fact that there is one level of memory of Nature for each sephirotic level and consequently the answer is received level by level and the solution is the synthesis of all the pieces. One who is more advanced in his integration in the Invisible Order receives the answer at one time. He'll see himself in a class room with a blackboard and a few students behind him. Suddenly, the Master will appear and explain the problem on the blackboard or will produce the demonstration in front of him, in an alchemical way, for example. The solution is given in one session.

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Whoever received the answer should not puff up with pride thinking that the master bothered to come especially for him. The master on the board is his Higher Self, the students behind him are his past incarnations. The lesson is made only once, as all levels of the memories of Nature are accessible to the Great Inner Self through the "*heart*" way.

b) Action upon nature

Always be positive. Thus do not demand that the clouds should disappear but that the beneficial rays of the sun should fortify beings and nature. Reverse operation: do not command for the sun to hide but that the beneficial influences massed in the air by the action of the sun dissolve into rain water which will thus regenerate the earth. Only use this order in case of important need because you should *never contradict nature in her work*. (i.e. don't mess with Mother Nature).

c) Action upon others

First, seek to help others by words only and particularly through example. Do not try to push someone on the path, who cannot advance. "*Do not throw pearls before swine.*" In crucial situations:

- first consult the memories of Nature, if possible, to know the cause of the problem.
- act on the cause slowly and anonymously. Do not attempt dramatic turns which always provoke some backlash.
- in the case of serious illness Nature systematically withdraws from earth any person whose sojourn is no longer justified - according to Nature. Therefore, strive to find for the interested person a motivation for progress.
- then act on the illness in an occult or alchemical way. Attempt to maintain the motivation, with words and deeds, otherwise a relapse is unavoidable and you *should no longer deal with the problem*.

d) Help in material situations

In general, Nature reveals the cause relatively easily. *Never explain the cause to the one you wish to help* but on the other hand, try to make him aware of his problems through parables. Only act on the problem to the degree that you think he is aware of the problem. Think that if societies were wise they would evolve through evolution and not through revolution. In the same way, do not believe in individual revolution which is not well supported. Help others by engaging them into a slow but sure inner Evolution, without clash, without imbalance, without fear.

The two major keys of service are:

- "*Be patient, time is only of this world.*"
- "*Only the heart lives on all planes - 'dry' reason doesn't*".

Inner awakening and its secret

This is the last point we are to examine in this lesson.

Above all, one should not imagine that awakening is going to be complete in power and in universality. On the contrary, awakening only happens on a single fraction of a sephirah. Each sephirah is a complex whole in itself, an image of the macrocosm and the energy of awakening only progressively enters each of the functions of the sephirah and then one function after the other, because Nature doesn't wish for imbalance.

An important point we should understand is that the physical world is a world of duality, nothing exists without its opposite: darkness-light, male-female, positive-negative, passive-active. On the other hand, experiences of perceptions of a higher level give access to more unitary worlds. Duality exists but it is blended into unity.

These experiences bring much knowledge about the worlds beyond physical life. Access to these worlds quickly neutralizes the Earth Karma. However, it is very important to know that these experiences are **private** and shouldn't be revealed to anyone. The description of these higher worlds, like in the Castles of the Qabala (*Zohar Hekalot*), can only be an anonymous piece of writing. These perceptions constitute the conscious part of awakening, but another aspect develops without the awareness of physical consciousness. The energy awakening the sephiroth is the energy of Creation. Its influx provides harmony and thus tunes one to creation. This tuning creates a kind of authority on Creation because harmony makes the occultist's or mystic's action have a reaction on Nature. This occurs naturally and unconsciously in the beginning. But if the student observes both himself and his social surrounding like parents, friends, colleagues, or his natural environment like gardens, forests, etc.. he will notice a series of unforeseen changes occurring sensibly in a same domain: the domain of the awakening sephirah. Then, through meditation, reflection or imagination you must find or create a problem in that specific domain. The solution of this problem should be perfectly satisfactory in regard to the ethics previously delineated. Then "crystallize" the problem through thought, and words by telling yourself alone in secret and then verify whether in the next few days the problem is evolving or resolved. Be very careful in this domain because any error may cause a delay on the Path. A recommendation in this domain or others: do not be in love with your ideas, know how to abandon them at the slightest manifestation of the smallest inner clue. Do not attempt to make the happiness of others according to your own conceptions of what it should be.

"My wisdom is not your wisdom and your wisdom is but foolishness in the eyes of the Eternal."

Ora et Labora!

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Dear Friend,

We are now finding ourselves in the position of a traveller who is getting ready for a faraway expedition. We have loaded our vehicle and we have studied the travel conditions but it would seem very unwise to leave without a thorough knowledge of our vehicle's functioning and potentials. Someone who drives an automobile on the road and has no knowledge of mechanics or no knowledge of his car's electrical circuits, is taking the risk of being stopped at the least malfunction and forced to have someone repair his vehicle. In our Voyage, however, there are no repairmen. At the most, in the case where carelessness provokes physical upsets, there is the doctor who, thanks to the drugs of modern science, will quiet down and put to sleep the barely awakened spiritual energies and everything will have to be started again. That is why we are now going to examine man's esoteric structures and mechanisms.

Let's begin with the circulation of the energies of Mezla. The problem of the descent of the energies, a necessary step to the initiatory journey, is not as simple as it may seem at first glance. Do not forget in what follows that all is in everything. When this is assimilated, digested, transmuted, we can understand the true descent of the energies which occurs in 4 stages.

Let's examine the figure 1 and 2

Following the axiom previously quoted, the four worlds exist in each sephirah. The Mezla energy in its own nature belongs to the world of Atziluth where it starts to circulate in the sephiroth. It follows the sequence of the descent but in the first descent it only touches the Atziluth element in each sephirah. Thus when it arrives at the Malkuth of Atziluth, Adonai Melech, Mezla continues its descent passing through the world of Briah in Kether. The Kether of Briah has a lower rate of spiritual vibrations than the Malkuth of Atziluth. In this way, little by little, Mezla descends and for us, the descent should stop at the Malkuth of Assiah, Olam Yesodoth, because below this point the reign of the Qliphot begins.

In Figure #1, we find the names of the 40 stages of the descent which occurs through four ladders of ten steps each. The visions of Ezekiel, on the drawing, refer to Biblical quotes which can be, for some of you, a source of profitable meditations. In the 40 stages, the energy can meet obstacles or not succeed in establishing harmony in certain zones. These are the obstacles on the path and we hope that the remainder of the texts will allow each of you to assess his own case and act appropriately.

Brought to this point, we believe that a few theoretical notions of alchemy can be useful to the students who are exclusively qabalists. There are four alchemical elements which correspond to the four worlds of the Qabala:

△ Fire, Atziluth

△ Air, Briah

▽ Water, Yetzirah

▽ Earth, Assiah

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There are three alchemical principles which have nothing to do with the physical substances of the same names: Sulfur, Mercury and Salt. Each principle is in fact the sum of two elements, thus:

- *Fire and Air form the Sulfur or the soul of things, which, in man, is the key to the communication between Atziluth and Briah.*
- *Air and Water form the Mercury which is the key to the communication between Briah and Yetzirah.*
- *Water and Earth form the Salt which is the key to the communication between Yetzirah and Assiah.*

If the Salt actually represents the energies of the body, Mercury actually represents the energies of the spirit. The Mercury of man - his blood - can only be purified by the Salt. The four elements in balance form the quintessence. Soon, we shall study two types of rituals more precise than the rituals of the lesser Pentagram - the ritual of the Pentagram which either reinforces or weakens each element one at a time, and the ritual of the Hexagram which orients the energy onto a precise point.

Man's esoteric structure

The construction of the physical body of man begins at conception but at the same moment the construction of the astral structures begins, both of which are necessary for incarnation on earth. Moreover, the first causes are also established at that time, which form the basis for the body's "*harmonic availabilities*" and the basis for its determination. If conception has been harmonious, two things should occur: on the physical plane, the male seed fecundates the female seed but at that moment an emanation of male astral energy and an emanation of female astral energy should occur, the closer these emanations the more satisfactory the astral structure issued from it. The latter, during physical pregnancy will give birth and develop an astral sphere identical in miniature to the celestial sphere. Thus man, the microcosm will have at his disposal for his incarnation an image of the macrocosm which will be his true abode during his terrestrial journey. Three aspects are to be known about this sphere:

- This sphere is neither man nor life. It is called the Sphere of Sensations or the Magical Mirror of the Universe, it simply is an astral structure needed for man's incarnation.
- During the period of its construction this sphere remains mutable and is constantly an image of the astral state of heaven.
- This sphere remains at a specific point during all his life. This point is the ascendant of the astral sky at the moment of union of the two male and female astral energies. This sphere contains in itself the astrological, alchemical and magical Science of the Universe.

First of all, attempt to build a picture of it by contemplating the chemical sky of Figure #4 which represents the Zodiac of this sphere.

As it deals with male and female astral energies, let's point out that from an occult and esoteric point of view, artificial insemination incurs serious risks because the energy needed for the construction of this astral sphere is lacking at that moment and is therefore drawn randomly from the uncontrolled energies of the Astral. At birth, the true incarnation, while it doesn't necessarily occur immediately after childbirth, at least never occurs before. It would be preferable that the natural time of birth should not be modified by artificial practices. Incarnation occurs harmoniously only when the ascendant of the physical life is identical to the ascendant of the moment of conception.

Let's now examine in the sphere both the incarnation and the way man's various functions can operate. In this sphere, incarnated man follows in his behavior three essential principles: *Neshamah, Ruach, Nephesh*.

Neshamah is the highest part of man. It corresponds to the three super-natural sephiroth of Atziluth. In it are the highest aspirations of the soul. In Neshamah three principles appear:

- *Neshamah* - Aspiration
- *Yechidah*, which sits in Kether, is the true human HighSelf and manifests the will of the Great King.
- *Chiah*, which sits in Chockmah, is the only true principle of life and is absolutely distinct from the illusory principles of physical life.

Neshamah itself can only manifests through Binah where manifestation is still only a potentiality: the first step between the Infinite and the Finite. In Neshamah is the supernatural potential duality:

- *Abba*, the supernatural father, letter Yod
- *Aima*, the supernatural mother, letter He

Elohim is the Father and Mother united in the same Being.

- **Ruach** is the middle part. It is comprised of the six sephiroth from Chesed to Yesod inclusive. Ruach is comprised of the two worlds of Briah and Yetzirah. It is the place of the Spirit and of reasoning power. There, the elements Intelligence and Wisdom of Neshamah are distilled to be used by Nephesh.
- **Nephesh** corresponds to the world of Malkuth, Assiah. Animal instincts are located there, that is, where Neshamah starts to radiate its influences onto the sphere.

The sphere is called the Magic Mirror of the Universe because all the occult forces of the Universe are projected on her. Convex outside it is the Magic Mirror, concave inside it is the Sphere of Sensations. Its position around the physical body of man is identical to the

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celestial sphere around the solar system. Thus the microcosm (man) is the reduced copy of the macrocosm: the Universe. The ten sephiroth are therefore projected from the outside to the inside of the sphere where they form the body of man, each sephirah forming a part of the body which therefore comes from the Tree of Life.

Kether is the Crown above the head. This Crown is truly powerful but it requires a lot of force from the man who wears it. In this Crown is placed Neshamah's faculty of aspiration, the Aspiration toward the "*beyond*" or the "*above*." This power of Neshamah is distributed among the Supreme Triad which contains the three principles included in Neshamah: Neshamah - Aspiration, Yechidah and Chiah.

Chockmah and Binah form the two sides of the brain and of the head. In these two sephiroth, Yeshidah and Chiah create the intellectual faculties of Wisdom and Understanding (in the sense of general intelligence). Aspiration is not included in the physical brain; it remains non incarnated so that man's free-will can subsist. Both Wisdom and Understanding through the Pillar Path of the corresponding sephirah illuminate the lower Ruach where practical intelligence is located.

In the Magic Mirror of the Universe or the Sphere of Sensations, man is placed between four pillars of the Tree of Life (two are active and two passive). The celestial Zodiac is projected onto the Sphere of Sensations and man is placed at the ascendant of the Zodiac at the moment of his incarnation. The incarnation cannot take place, as it has been mentioned previously, unless the ascendant at birth is the same as that of conception. The Sphere no longer turns around the body, the celestial image of incarnation will remain the same for the duration of his life on earth. This is the basis of Astrology.

Chesed and Geburah form the arms of the body, in which reside the active faculty, the faculty to operate, to act and their extremities symbolize the four elements and the Spirit (quintessence).

thumb	Spirit
middle finger	Fire
forefinger	Water
ring finger	Air
small finger	Earth

The arms manifest the executive power of Ruach and very much express the sense of touch because of the hands.

Netzach and Hod form the legs, the support for steadiness and balance. The four pillars of the sphere are symbolically linked to the four limbs, the two active pillars are linked to the arms and the two passive pillars to the legs.

Before we finish, let's add that, as the sphere has become fixed, its image with time begins to differ from the astral image of heaven. We could in a sense consider that the fixation created in the beginning has created colored zones in the sphere corresponding to the planetary energies of the moment. If later on, the same planetary position were to happen again, the astral energies would cross the sphere without obstacles. The variation of the astral influences comes from the difference which exists between the fixed astral image of the sphere and the mobile celestial astral image. It is the genuine fundamental mechanism of Astrology. As the sphere on earth is only subjected to geocentric influences.

In summary,

- The study of man's esoteric structure permits one to accelerate the solution to many problems.
- The mechanism of rituals can be explained through correspondences - organs of the body and sephiroth.
- The Sphere of Sensation or Magic Mirror of the Universe gives access to the foundation of Astrology.
- The possibility of modifying the sphere explains the Chinese saying:
"the star leads the fool; the wise guides his star"

Ora et Labora!

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Enclosed figures

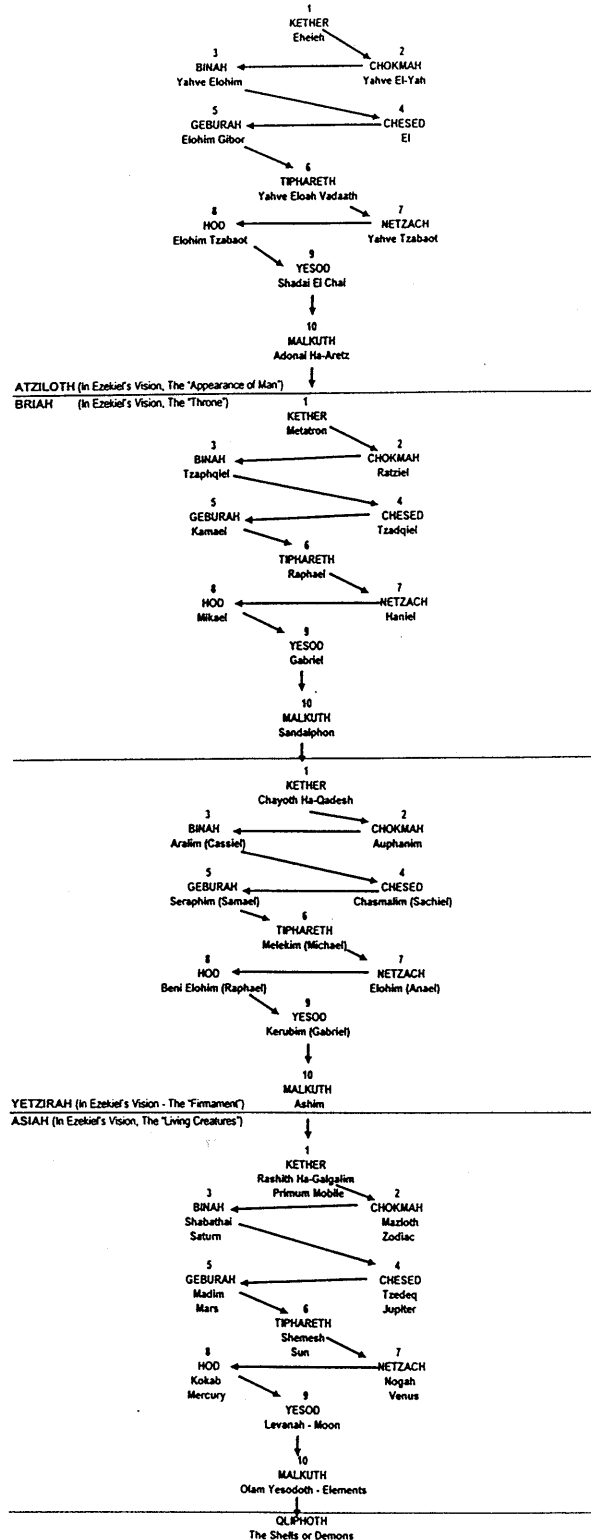
- 1) Circulation of Energy In Man's Four Worlds (Comprehensive View)
- 2) Same (Detailed View - Part I)
- 3) Same (Detailed View - Part II)
- 4) The Chemical Sky

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Circulation of Energy in Man's Four Worlds (Comprehensive View)

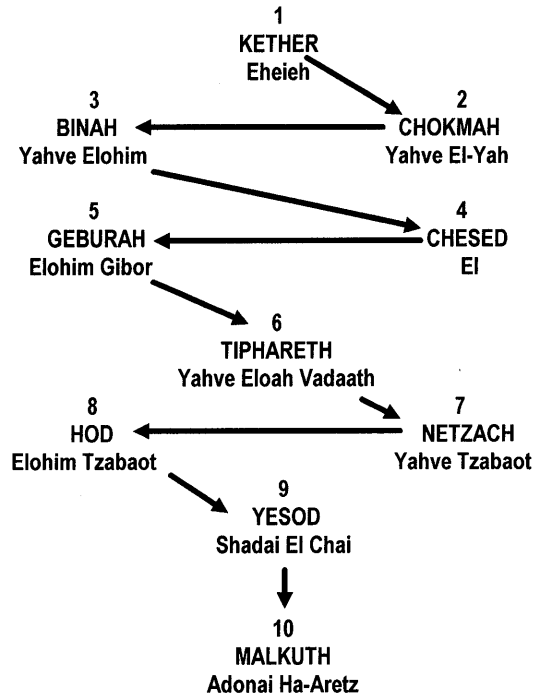


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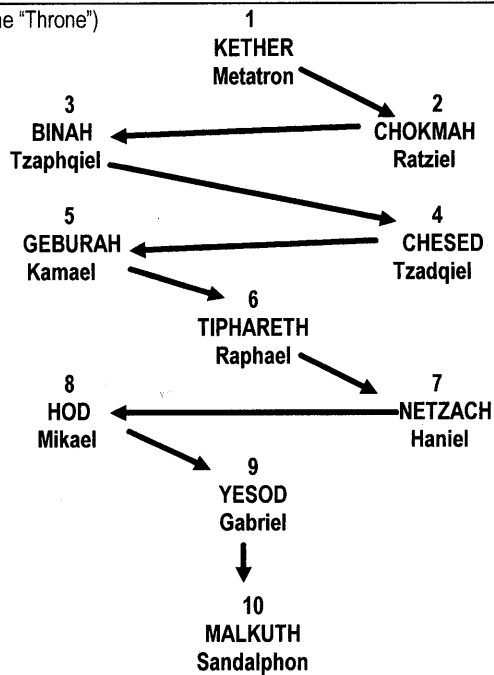
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Circulation of Energy in Man's Four Worlds (Detailed View - Part I)



ATZILOTH (In Ezekiel's Vision, The "Appearance of Man")

BRIAH (In Ezekiel's Vision, The "Throne")



YETZIRAH (see next figure)

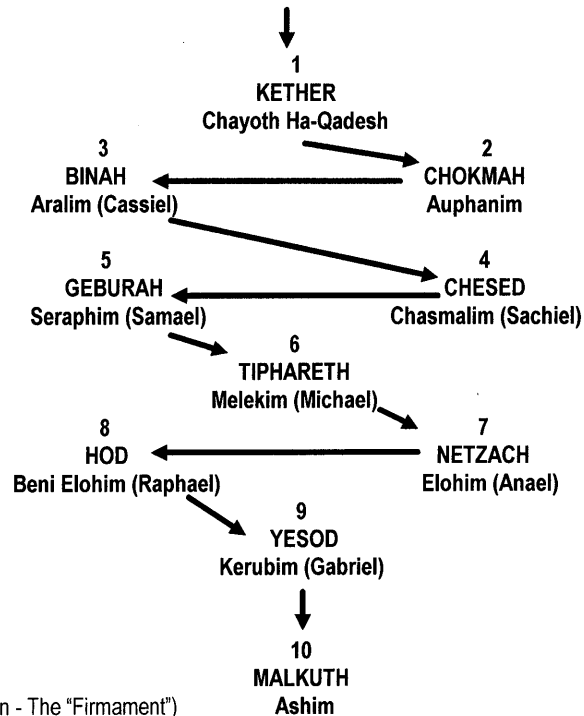
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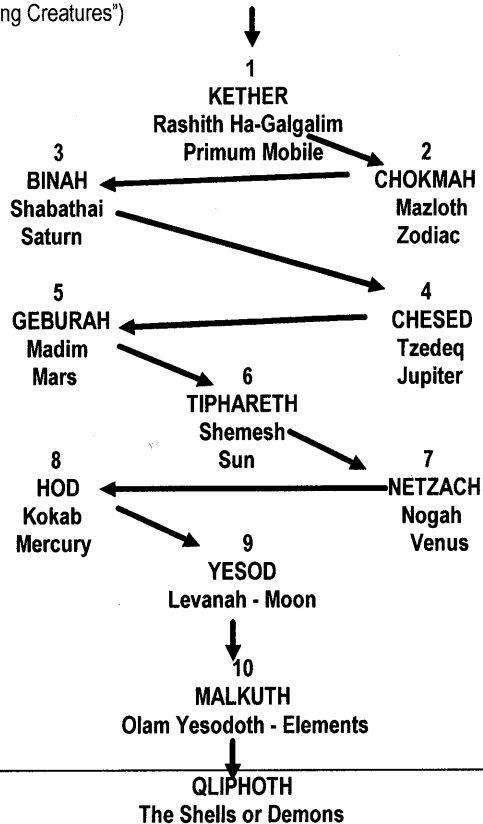
Circulation of Energy in Man's Four Worlds

(Detailed View - Part II)



YETZIRAH (In Ezekiel's Vision - The "Firmament")

ASIAH (In Ezekiel's Vision, The "Living Creatures")



QLIPHOTH
The Shells or Demons

THE CHEMICAL SKY

Each of the signs bears its polarity and its element. Each planet and corresponding metal occupy a section linking two signs: its positive and negative signs.

The Chemical *Medium Coeli* is between the signs of Aquarius and Capricorn or Saturn's entry which is the highest planet in the sky but whose Path is the lowest in the Tree of Life.

Note that if we start with Saturn, the positive side corresponds to Aquarius. To remain on the positive aspects we go through Jupiter in Sagittarius, Mars in Aries, Venus in Libra, Mercury in Gemini to arrive with the Sun in Leo. It is the path of the positive energy of the Caduceus (red stone).

The start of Saturn in Capricorn leads to the other branch of the Caduceus, the negative energy which arrives at the Moon (white stone).

Symbol of the sign of planets:

The symbols of the planets are associated with metals. The symbol marks the nature of the planet's or the metal's energy and its degree of power.

We have three symbols at play:

1. the lunar crescent
2. the solar crescent
3. the cross, the symbol of the meeting of active and passive energies, therefore of their manifestation.

 **SATURN:** the cross above the lunar crescent indicates that the terrestrial dominates the lunar energies of the metal.

 **JUPITER:** the lunar crescent dominates the terrestrial manifested energies.

 **MARS:** the energies of the sun, of fire manifest outwardly as the arrow indicates.

 **VENUS:** the solar energies dominate the terrestrial manifestations.

 **MERCURY:** the solar and lunar energies are united in the alchemical wedding to dominate the terrestrial manifestation.

 **SILVER:** pure lunar energy

 **GOLD:** pure solar energy.

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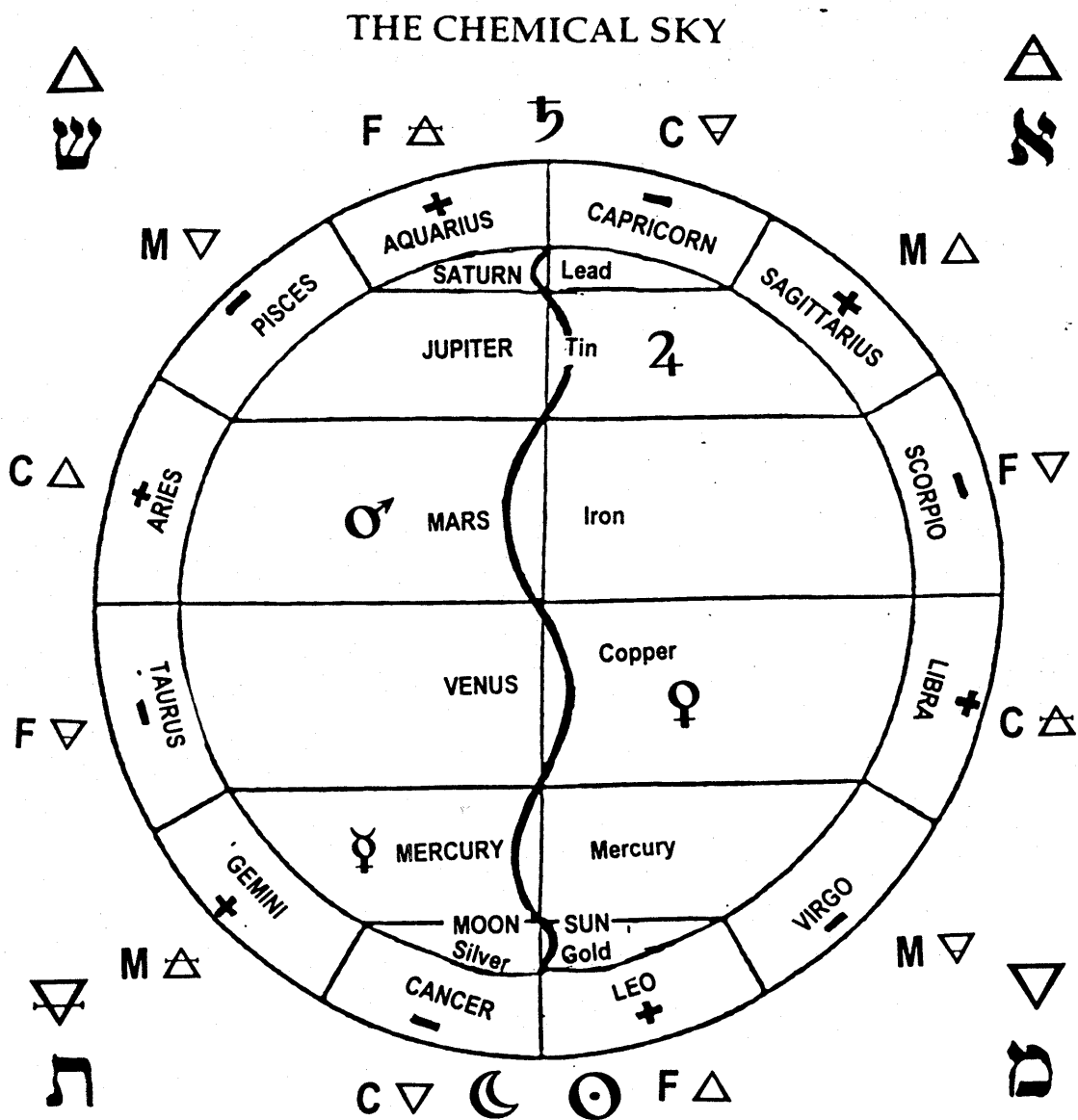
Notes on the signs

M: *mutable*

F: *fixed*

C: *cardinal*

Only tin and mercury, the metals of the universal dissolvant, are entirely mutable.



In 1995, the author of the present work wrote:
"My name is Jean Dubuis. I am, this present day that I write, aged 76 years old, and I have a practice of esotericism of more than half a century. My esoteric researches started when I was twelve, after a tremendous inner experience; the invisible world had become for me as true as the world of matter where we live. From that time on, I never ceased trying to understand the nature of this experience, to find means to renew it if possible.

"This experience had shown me that there was another truth than the one of our visible world. I wished to be able to understand the nature and workings of this ordinarily invisible Universe. My researches started with books, where I didn't find much, so my early progress was rather slow. Much later, I found the only book that really helped me, the Sepher Yetzirah. After the ill success of books, I became a member of groups of Rosicrucian or Martinist spirit. I did not find really useful elements there. Their habit of illegitimate secrecy led me far from these groups.

"It is, in fact, a persevering personal effort that lead me to renew my experience, and that resulted in my few contacts with the Eternity. From there on, I wrote three courses, one on Alchemy, one on Qabala, and one called The Fundamentals of Esoteric Knowledge."

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