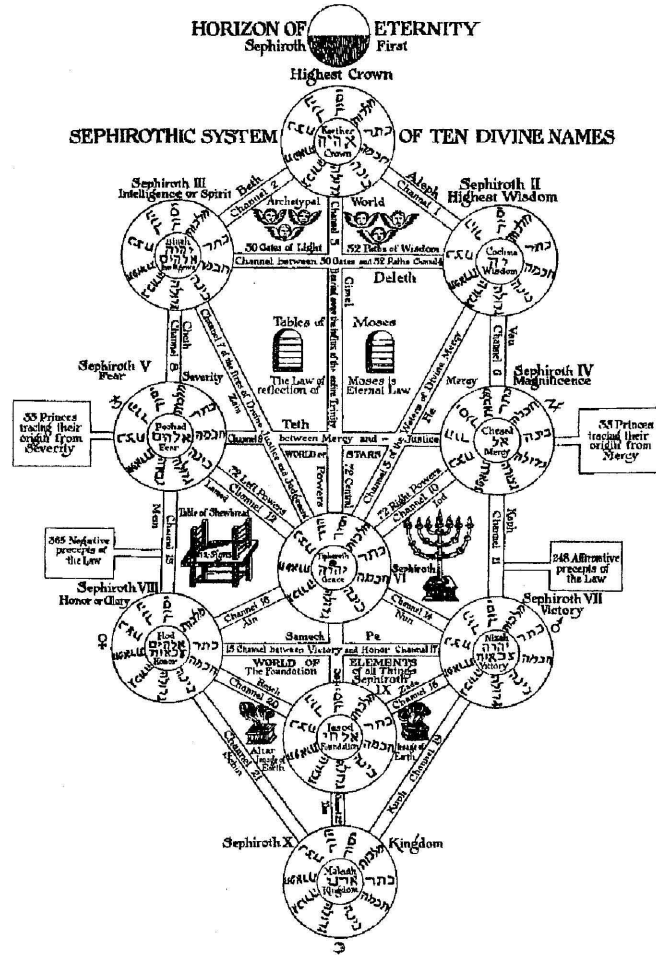
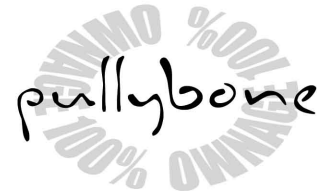


QABALA

VOLUME 1 OF 3
LESSONS 1 - 24



WRITTEN BY
JEAN DUBUIS

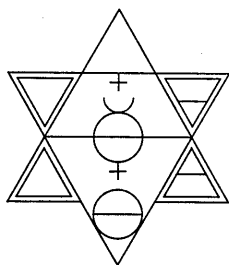


TRANSLATED FROM THE FRENCH BY
BRIGITTE DONVEZ

Copyright © 1987, 1997, 2000, Jean Dubuis. All rights reserved.

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.

ORA ET LABORA !

THE PHILOSOPHERS OF NATURE

ENCLOSED FIGURES:

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

FIGURE #1

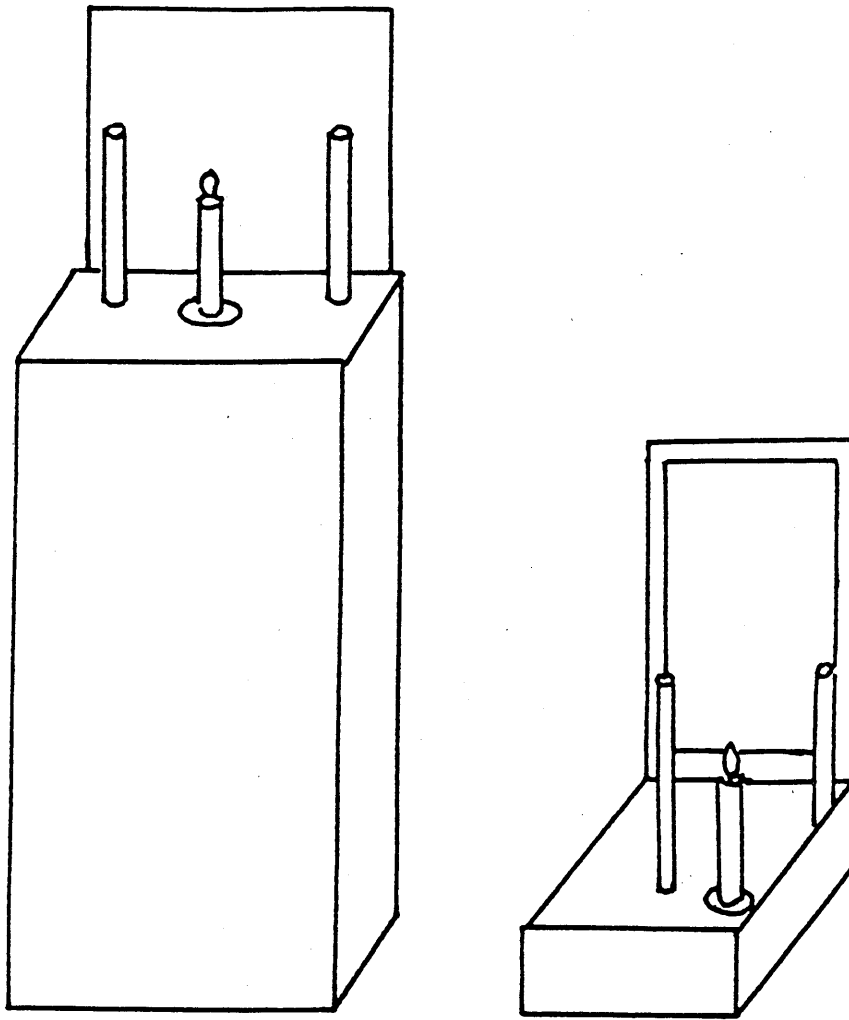
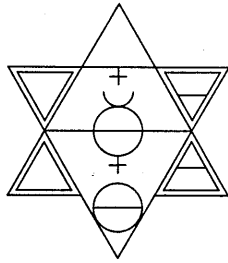


FIGURE #3

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

THE PHILOSOPHERS OF NATURE



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.

ORA ET LABORA !

THE PHILOSOPHERS OF NATURE

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

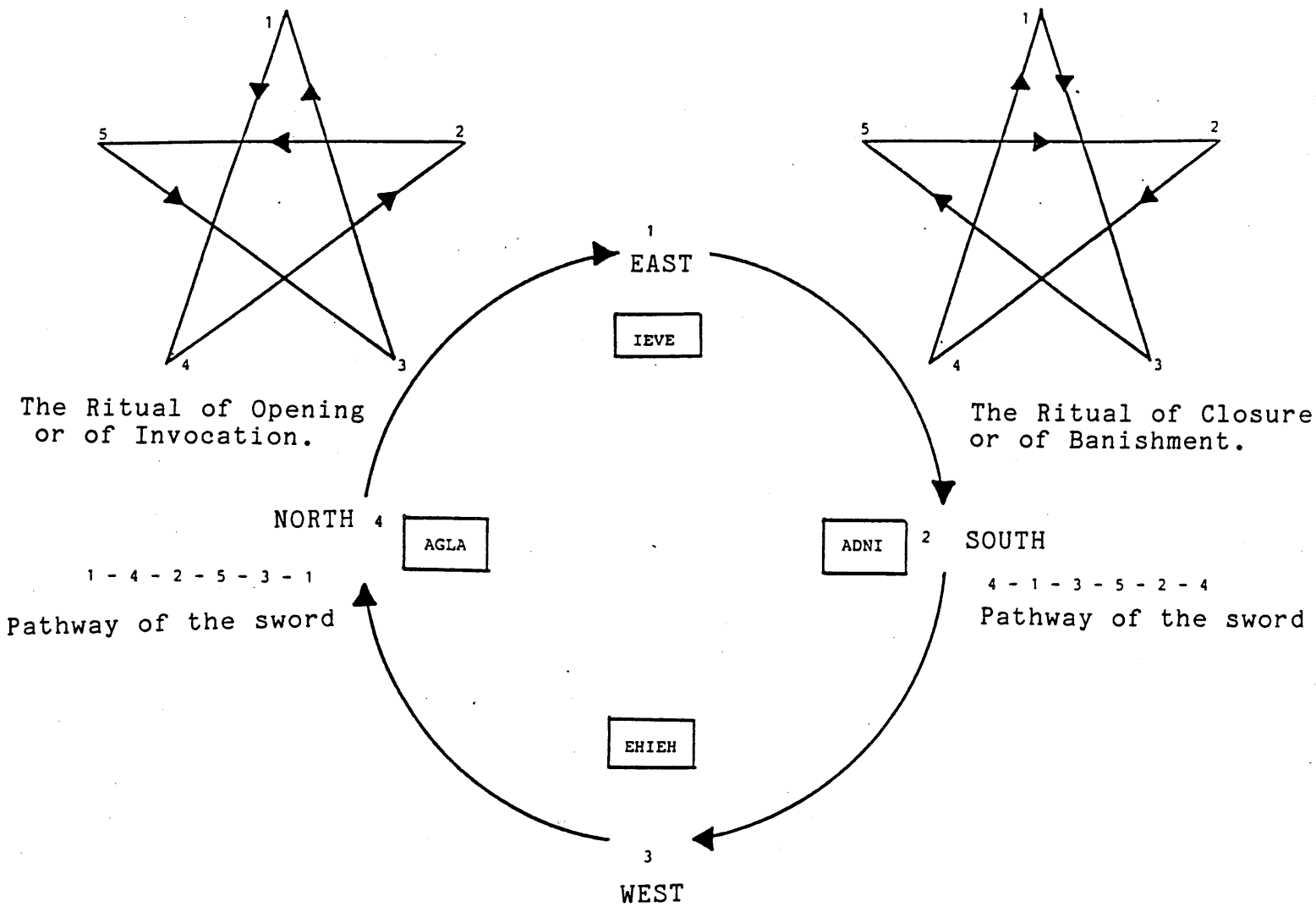


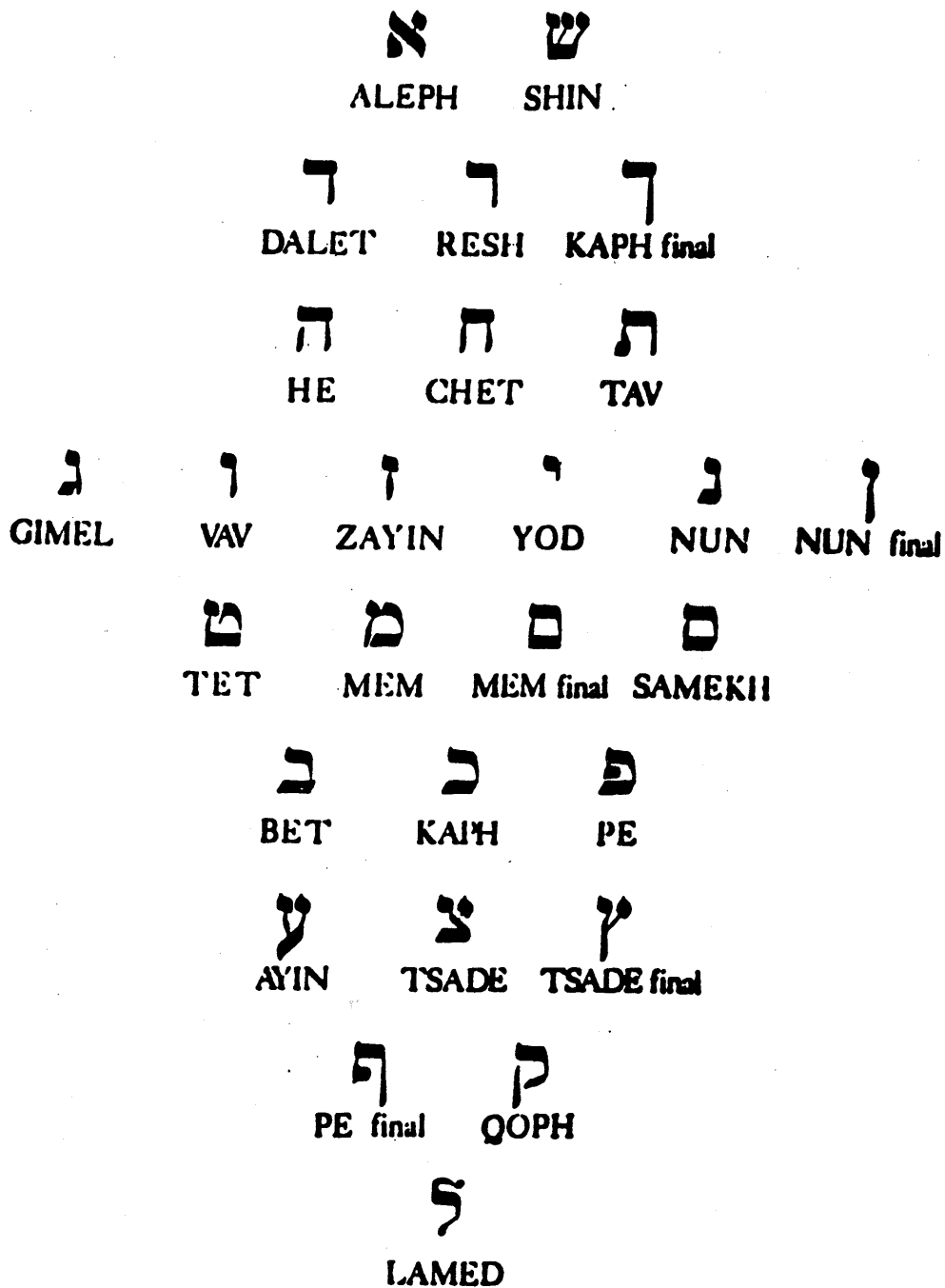
FIGURE #2

EQUIVALENCE BETWEEN THE EGYPTIAN PHONETIC HIEROGLYPHS AND THE HEBREW LETTERS

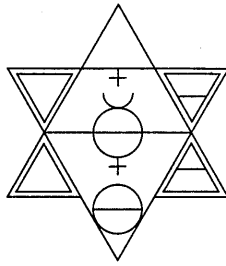
ז		ח		ע	
ט		צ		קמ	
ג		י		קצ	
ד		כמ		ק	
ה		ס		ר	
ו		סמ		ש	
ז		זנ		ת	
ם					

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

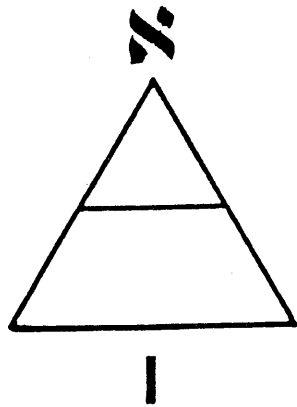
THE PHILOSOPHERS OF NATURE

ENCLOSED FIGURE:

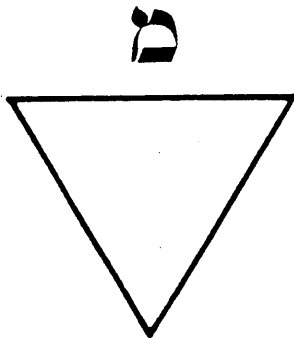
- Figure #1 - The Three Mothers

FIGURE #1

THE THREE MOTHERS

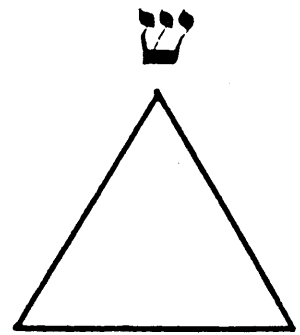


ALEPH



40

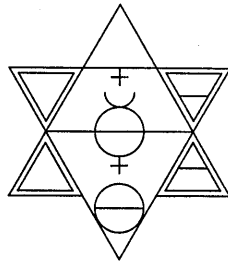
MEM



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).

Qabala

Lesson 4

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

FIGURE #1

KETHER AND THE VEILS OF NEGATIVE EXISTENCE

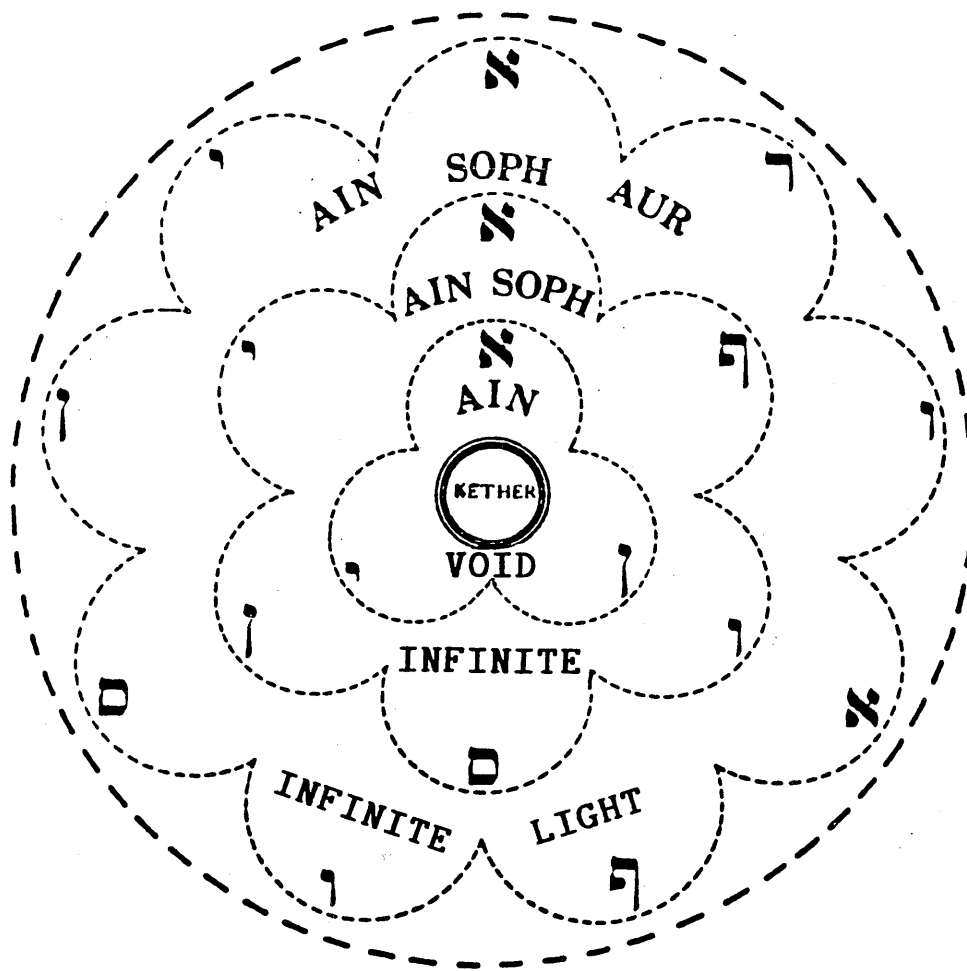
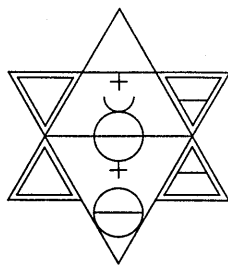


FIGURE #2

THE VOWELS IN MODERN HEBREW

	Long Vowels		Short Vowels	
A	ָ	קָמֵץ Qamats	-	אַחַת Ahat
E	ֵ	צִירֵה Tséré	ֶ	סֶגוֹל Segol
I			ִ	חִירִיק Hiriq
O	וּ	חֹלָם Holam		
Ou	וֹ	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 IsraëI 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 inverted:

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 Philalets 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 Philalets.

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.

ORA ET LABORA !

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

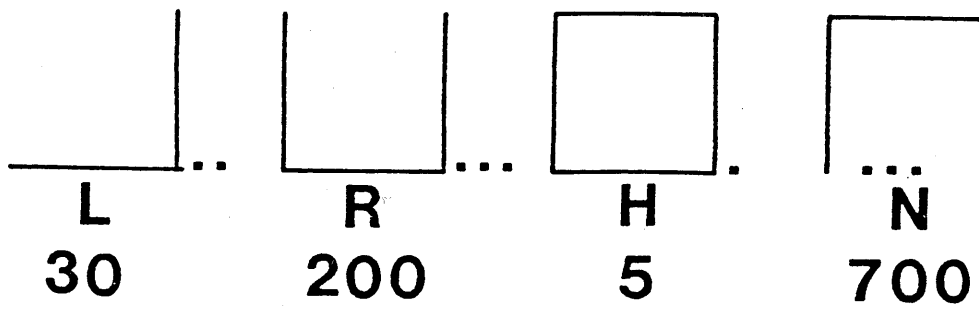
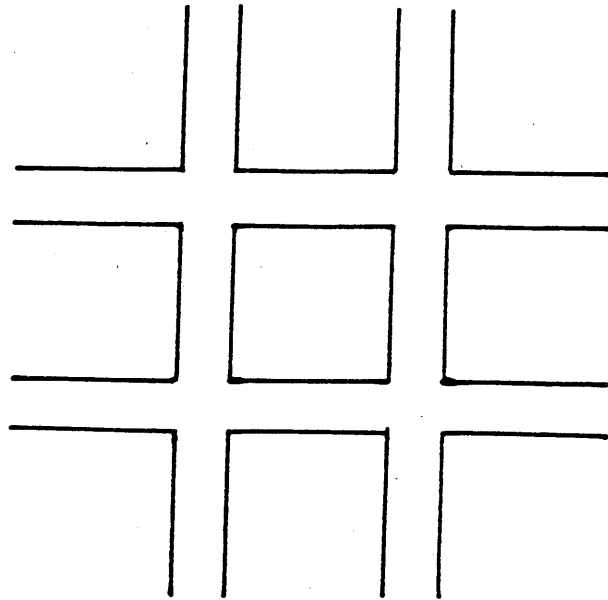
alboth

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

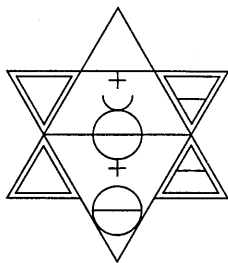
TEMURA

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

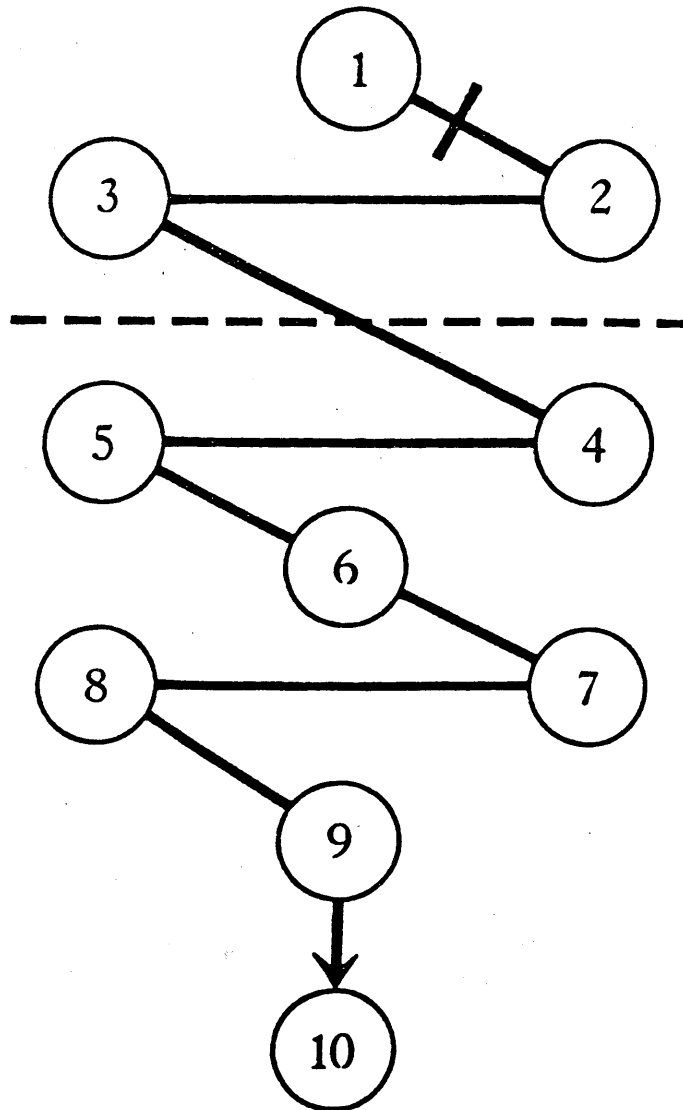
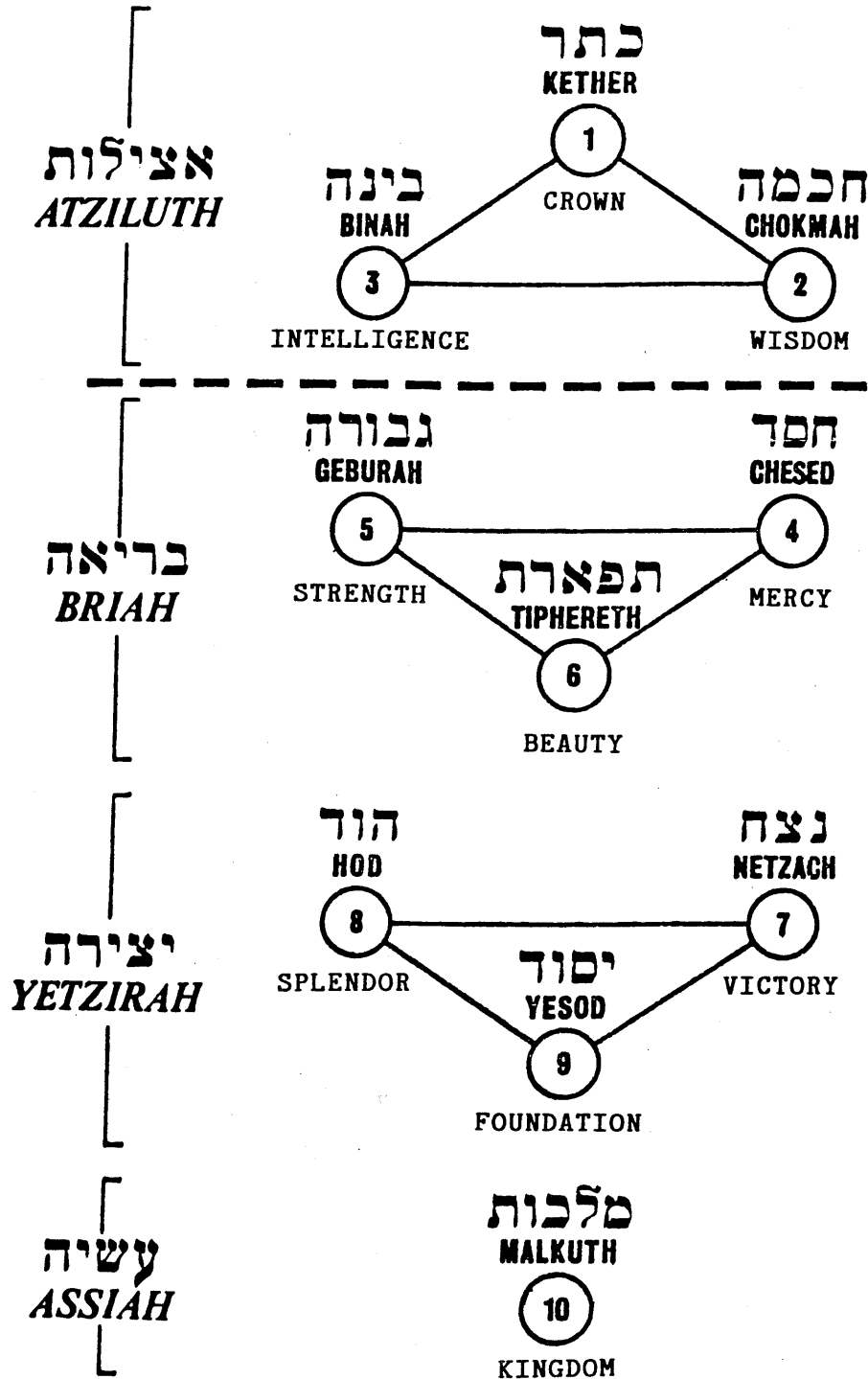
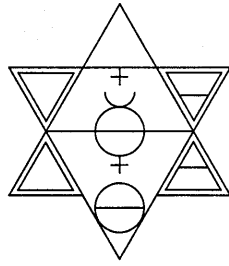


FIGURE #2

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 be 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

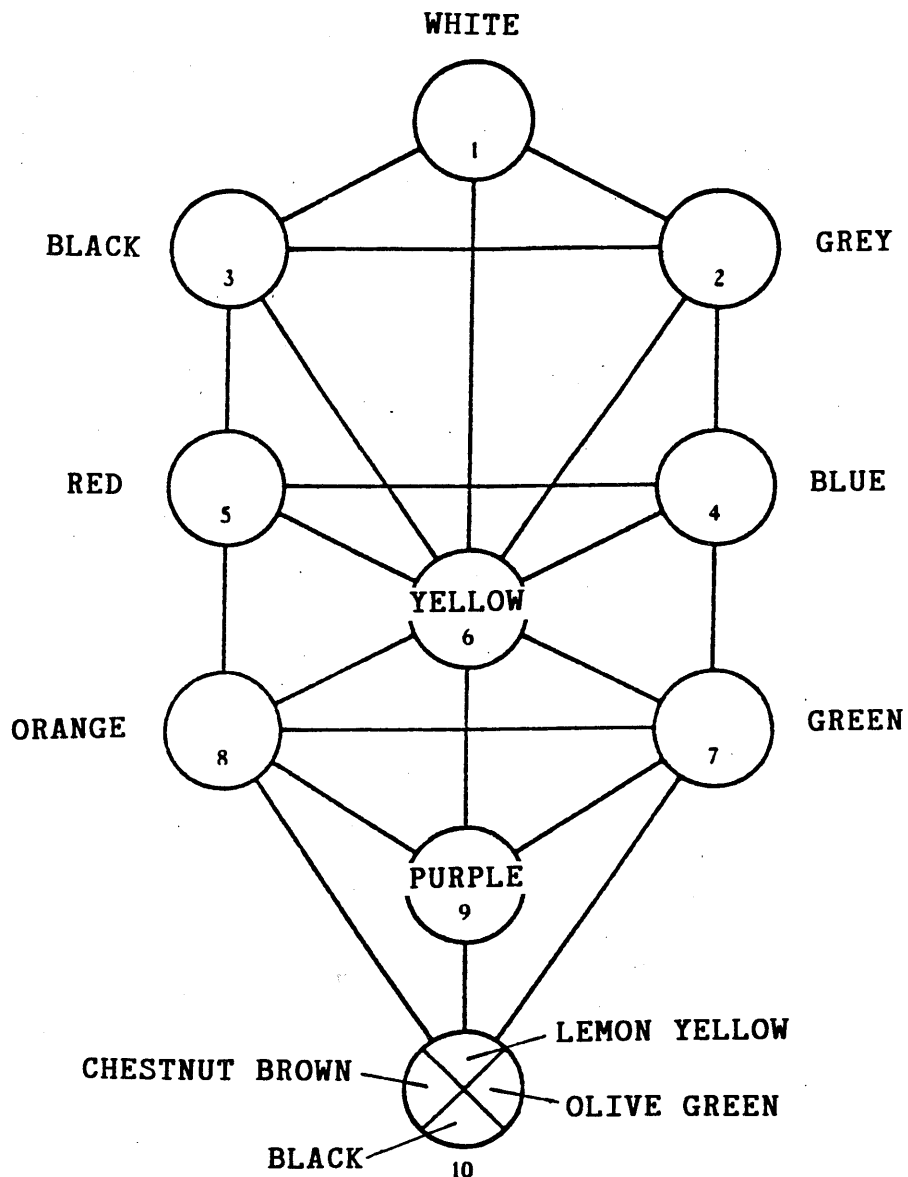
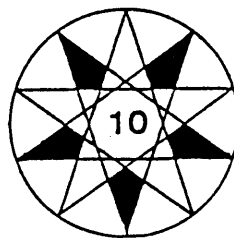
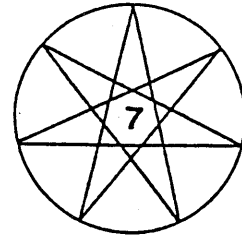
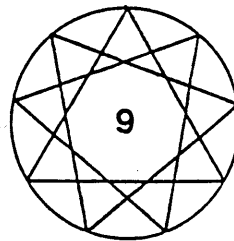
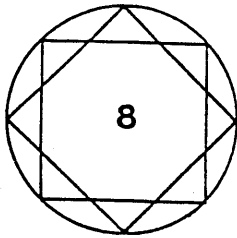
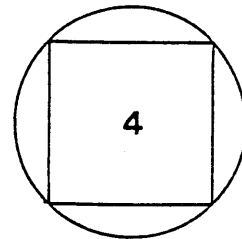
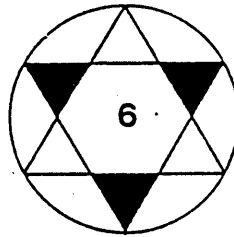
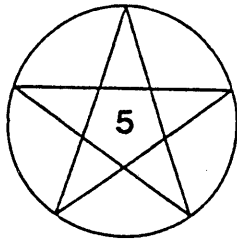
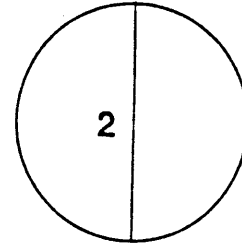
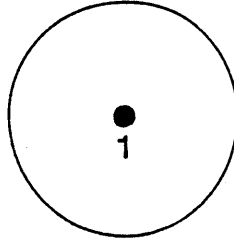
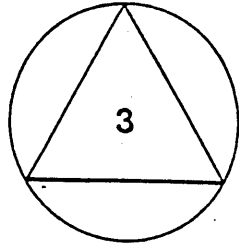
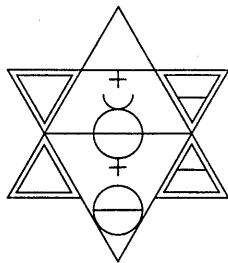


FIGURE #2

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:

$\begin{array}{r} 1 4 = 5 \\ \hline 3 2 = 5 \\ \hline = 4 = 6 \end{array}$	$\begin{array}{r} 1 3 = 4 \\ \hline 4 2 = 6 \\ \hline = 5 = 5 \end{array}$
--	--

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

3 6 9

15	4	9	2
15	3	5	7
15	8	1	6

45 = 15 + 15 + 15

JUPITER

4 7 1

34	4	14	15	1
34	9	7	6	12
34	5	11	10	8
34	16	2	3	13

136 = 34 + 34 + 34 + 34

MARS

5 2 1

65	11	24	7	20	3
65	4	12	25	8	16
65	17	5	13	21	9
65	10	18	1	14	22
65	23	6	19	2	15

325 = 65 + 65 + 65 + 65 + 65

SUN

6 3 9

111	6	32	3	34	35	1
111	7	11	27	28	8	30
111	19	14	16	15	23	24
111	18	20	22	21	17	13
111	25	29	10	9	26	12
111	36	5	33	4	2	31

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

MOON

9 9 9

369	37	78	29	70	21	62	13	54	5
369	6	38	79	30	71	22	63	14	46
369	47	7	39	80	31	72	23	55	15
369	16	48	8	40	81	32	64	24	56
369	57	17	49	9	41	73	33	65	25
369	26	58	18	50	1	42	74	34	66
369	67	27	59	10	51	2	43	75	35
369	36	68	19	60	11	52	3	44	76
369	77	28	69	20	61	12	53	4	45

3321 = 369 + 369 + 369 + 369 + 369 + 369 + 369 + 369 + 369

MERCURY

8 8 1

280	8	58	59	5	4	62	63	1
280	49	15	14	52	53	11	10	56
280	41	23	22	44	45	19	18	48
280	32	34	35	29	28	38	39	25
280	40	26	27	37	36	30	31	33
280	17	47	46	20	21	43	42	24
280	9	55	54	12	13	51	50	16
280	64	2	3	61	60	6	7	57

2280 = 280 + 280 + 280 + 280 + 280 + 280 + 280 + 280

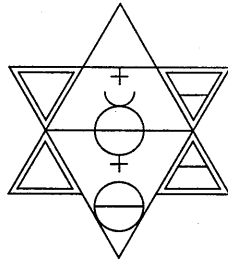
VENUS

7 4 1

175	22	47	16	41	10	35	4
175	5	23	48	17	42	11	29
175	30	6	24	49	18	36	12
175	13	31	7	25	43	19	37
175	38	14	32	1	26	44	20
175	21	39	8	33	2	27	45
175	46	15	40	9	34	3	28

1225 = 175 + 175 + 175 + 175 + 175 + 175 + 175

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 $\hat{\Delta}$ 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	LEVANAHA	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

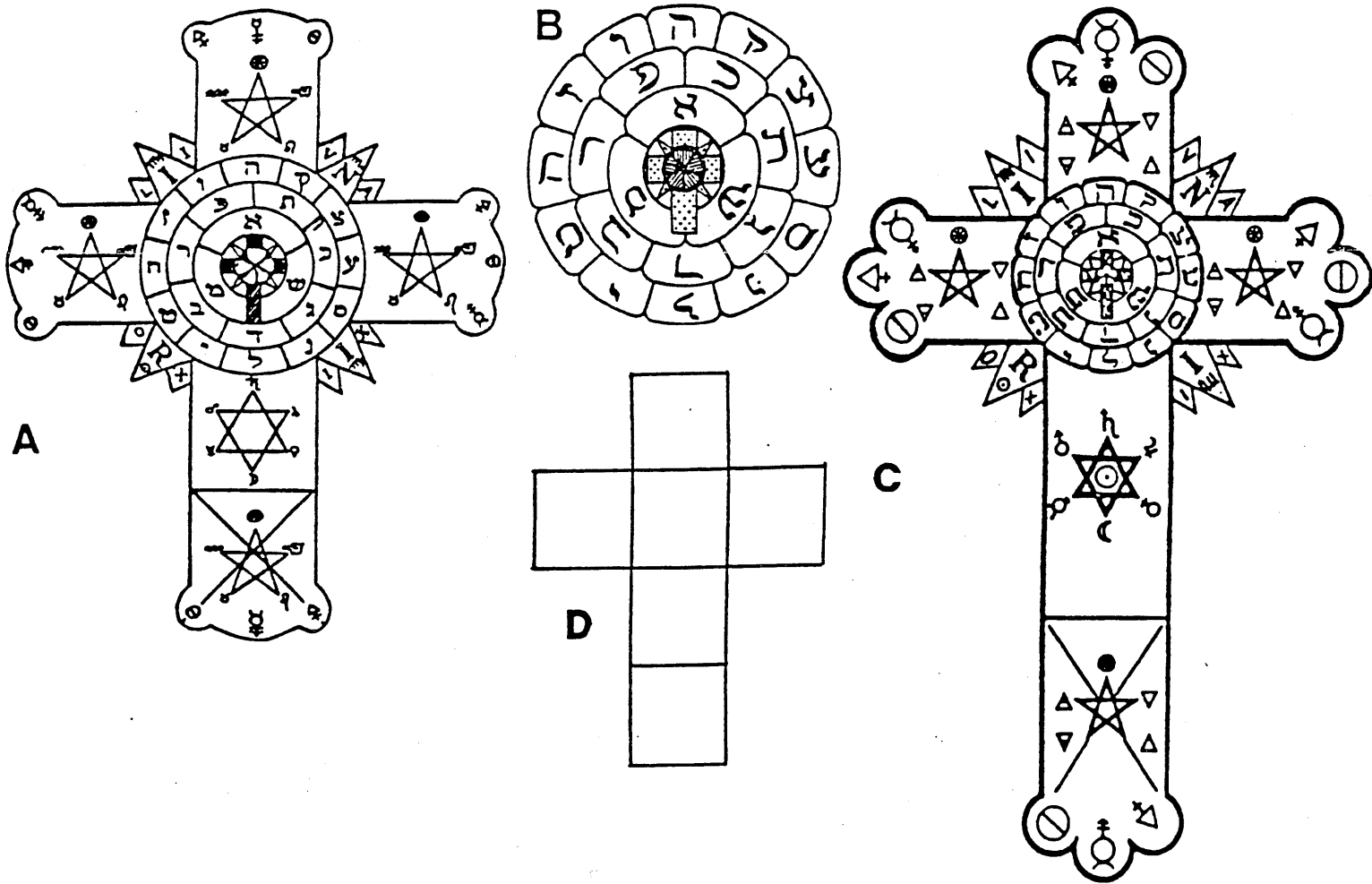
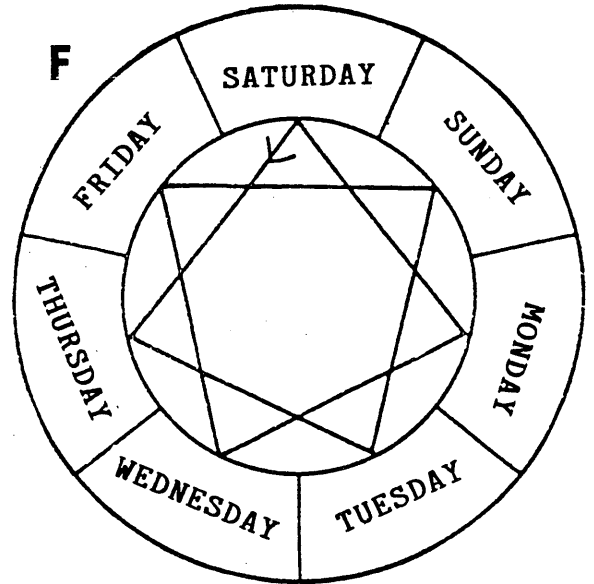
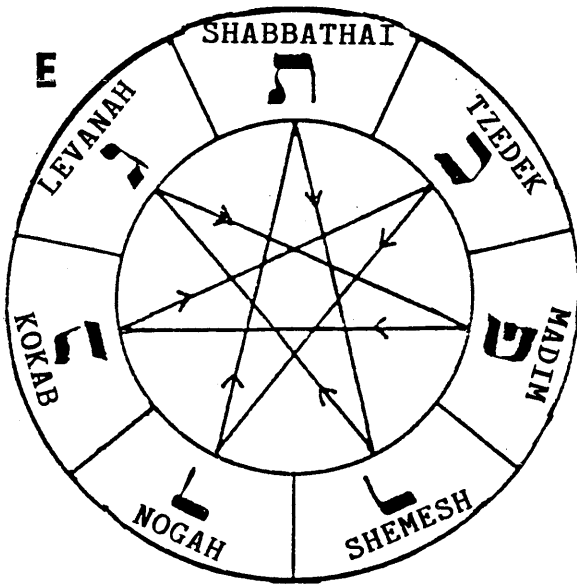
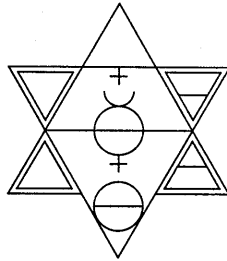


FIGURE #2

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 by 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

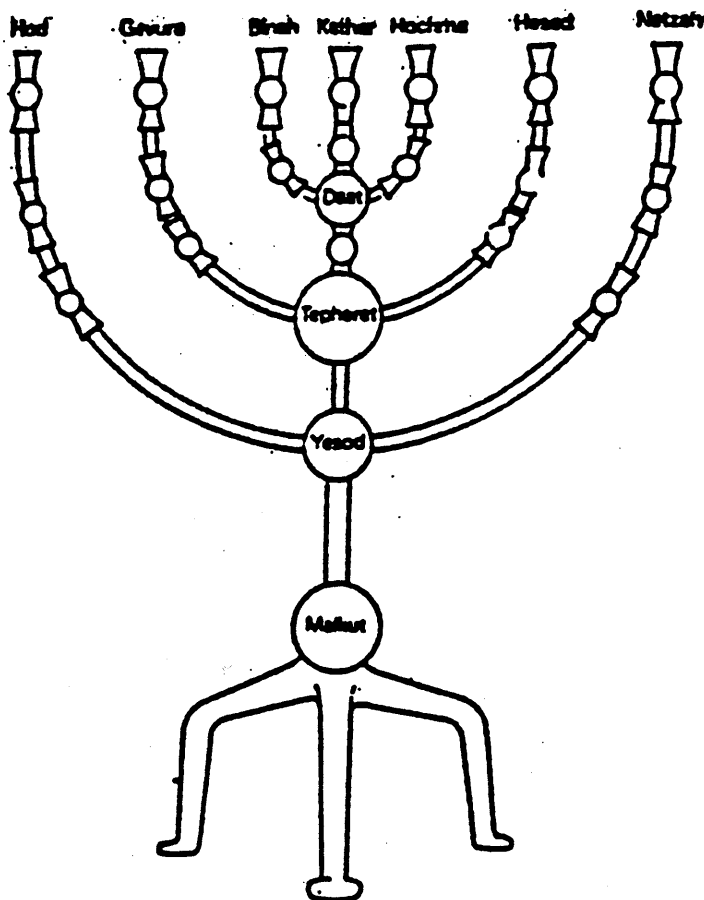
ENCLOSED DOCUMENT:

-Sepher Yetzirah - In Hebrew - Pages 1 - 3

SEPHER YETZIRAH - PAGES 1 - 3

ספר יצירה

SEPHER YEZIRAH.



ס פ ר י צ י ר א ה

פ ר ק ר א ש ון

מ ש נ ה א

בשלשים ושתים נתיבות פליאורת חכמה חקק
 יה יהוה צבאות אלהים חיים ומלך עולם אל שדי
 רחום והגון רם ונשא שוכן עד מרום וקדוש שמו
 וברא 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 וברית יחוד מכונת באמצע
 במלת הלשון ובמלת המעור.

מ ש נ ה ג

עשר ספירות בלימה עשר ולא תשע עשר ולא
 אחת עשרה הבן בחכמה וחכם כנינה סוין כהם
 וחקור מהם והועמד דבר על בוריו והושב יוצר
 עלמכטו.

מ ש נ ה ד

עשר ספירות בלימה מדהן עשר שאין להם
 כוף עומק ראשית ועומק אחרית עומק טוב ועומק
 רע עומק רום ועומק חרות עומק מורה ועומק
 מערב עומק צפון ועומק דרום אהן יחוד 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 משהתרים

מ ש כ ה ו

עשר ספירות בלימה נערץ סופן בתהלתן ותהלתן
בסופן כשלהבת קשורה בתהלת שארון יחד ואין
לו שני ולפני ארד כה אתה סופר .

מ ש כ ה ז

עשר ספירות בלימה בלום פך מלמד ולבך
מלהדר ואם רץ פוך לדבר ולבך להדר שוב
למקום שלבך נאמר והיות רצוא ושוב ועל דבר
זה נכרת ברית .

מ ש כ ה ח

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

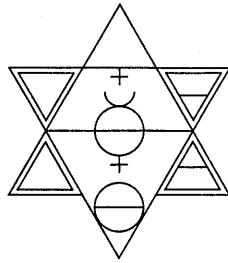
כסא הכבוד שרפים ואופנים וחיות הקדש ומלאכי
השרת ומשלשתן יסוד מעט שנאמר עושה
מלאכיו וחיות משרתיו אש לודם בדר שלשה
אותיות מן הפשוטות בסוד שלש אמרת אימ"ש
וקבעם כשמו הגדול ותתם בדם שש קצוות

חמש תתם רום ופנה למעלה ותתמו ביה
שש תתם תתת ופנה למטה ותתמו ביה
שבע תתם מזרח ופנה לפניו ותתמו ביה
שמונה תתם מערב ופנה לאחוריו ותתמו ביה
תשע תתם דרום ופנה לימינו ותתמו ביה
עשר תתם צפון ופנה לשמאלו ותתמו ביה

מ ש נ ה ט

אלו עשר ספירות כלימה 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 inversion 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 **ℵ** 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 ׃ : 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.

Qabala

Lesson 11

		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:

Qabala

Lesson 11

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	Yhv hv 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

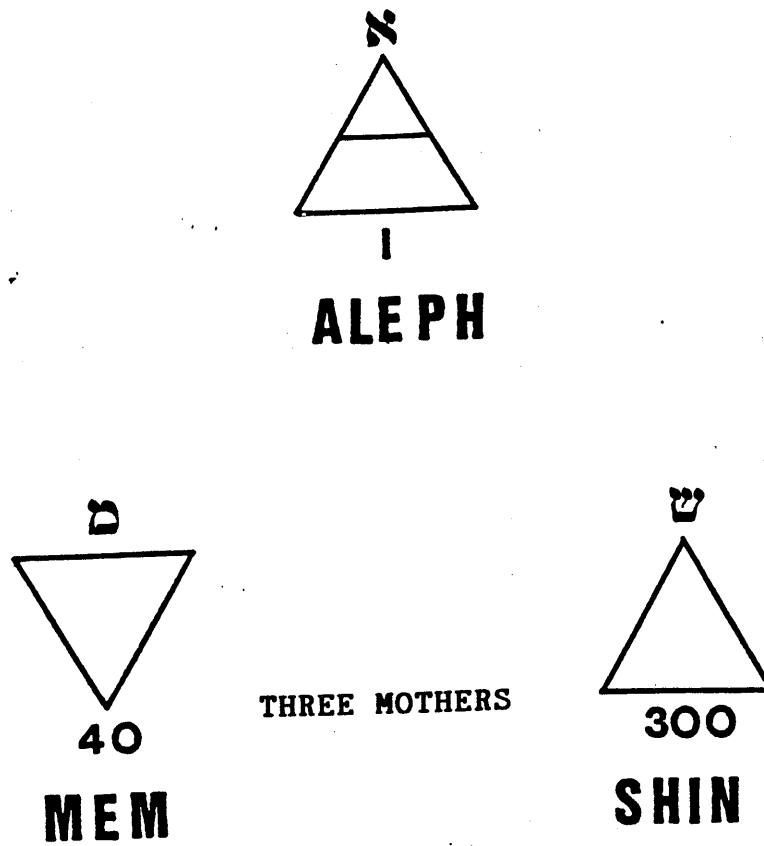









FIGURE #2

THE SEVEN DOUBLES AND THE TWELVE SIMPLES

7 DOUBLES				12 SIMPLES			
ב	beth	2		levanah	ה	5	HE RAM
ג	gimel	3		madim	ו	6	VAV BULL
ד	daleth	4		shemesh	ז	7	ZAYIN TWINS
כ	kaph	20		nogah	ח	8	CHET CRAB
פ	pe	80		kokab	ט	9	TET LION
ר	resh	200		shabbathai	י	10	YOD VIRGIN
ת	tav	400		tsedek	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"ך זכות וק"ף הוכה 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 הקקן חצבן צרפן
שקלן והמירן וצר בהם את כל היצוד ואת כל
העתיד ליצוד.

מ ש נ ה ג

עשרים ושתים אותיות יסוד חקקן בקול חצבן
כוח קבען כפה בחמש מקומות אותיות אההיע
בגרון ניכיק כהך דסלגית כלשון ושכרין בשנים
בסיף בשפתים.

מ ש נ ה ד

עשרים ושתים אותיות יסוד קבען בגלגל כמין
חומה כרל א שערים וחוזר הגלגלים פנים ואהור
וסימן לדבר אין כסוכה למעלה מענג ואין כרעה
למטה מענג.

מ ש נ ה ה

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

page 4

ברלי"א שערים ונמצא כל היצור וכל הדבור יוצא משם אחד.

מ ש נ ה ר

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

אב	אג	אד	אה	אז	אח	אס	אי	אכ	אל	אם	אנ	אס	אע	אס	אז	אק	אר	אש	אה
בג	בד	בה	בו	בז	בח	בס	בי	בכ	בל	בם	בג	בס	בע	בס	בז	בק	בר	בש	בה
גד	גה	גו	גז	גח	גס	גי	גכ	גל	גל	גם	גג	גס	גע	גס	גז	גק	גר	גש	גה
דה	דו	דז	דח	דט	דז	די	דכ	דל	דל	דס	דג	דס	דע	דס	דז	דק	דר	דש	דה
הו	הז	הח	הט	הז	הח	הי	הכ	הל	הל	הס	הג	הס	הע	הס	הז	הק	הר	הש	הה
וה	וה	וי	וי	וי	וי	וי	וי	וי	וי	וי	וי	וי	וי	וי	וי	וי	וי	וי	וי
זח	זח	זי	זי	זי	זי	זי	זי	זי	זי	זי	זי	זי	זי	זי	זי	זי	זי	זי	זי
חט	חט	חי	חי	חי	חי	חי	חי	חי	חי	חי	חי	חי	חי	חי	חי	חי	חי	חי	חי
טז	טז	טי	טי	טי	טי	טי	טי	טי	טי	טי	טי	טי	טי	טי	טי	טי	טי	טי	טי
יז	יז	יז	יז	יז	יז	יז	יז	יז	יז	יז	יז	יז	יז	יז	יז	יז	יז	יז	יז
כל	כל	כל	כל	כל	כל	כל	כל	כל	כל	כל	כל	כל	כל	כל	כל	כל	כל	כל	כל
לם	לם	לם	לם	לם	לם	לם	לם	לם	לם	לם	לם	לם	לם	לם	לם	לם	לם	לם	לם
מג	מג	מג	מג	מג	מג	מג	מג	מג	מג	מג	מג	מג	מג	מג	מג	מג	מג	מג	מג
נס	נס	נס	נס	נס	נס	נס	נס	נס	נס	נס	נס	נס	נס	נס	נס	נס	נס	נס	נס
סע	סע	סע	סע	סע	סע	סע	סע	סע	סע	סע	סע	סע	סע	סע	סע	סע	סע	סע	סע
עפ	עפ	עפ	עפ	עפ	עפ	עפ	עפ	עפ	עפ	עפ	עפ	עפ	עפ	עפ	עפ	עפ	עפ	עפ	עפ
פז	פז	פז	פז	פז	פז	פז	פז	פז	פז	פז	פז	פז	פז	פז	פז	פז	פז	פז	פז
צק	צק	צק	צק	צק	צק	צק	צק	צק	צק	צק	צק	צק	צק	צק	צק	צק	צק	צק	צק
קז	קז	קז	קז	קז	קז	קז	קז	קז	קז	קז	קז	קז	קז	קז	קז	קז	קז	קז	קז
רז	רז	רז	רז	רז	רז	רז	רז	רז	רז	רז	רז	רז	רז	רז	רז	רז	רז	רז	רז
שת	שת	שת	שת	שת	שת	שת	שת	שת	שת	שת	שת	שת	שת	שת	שת	שת	שת	שת	שת

פרק שלישי

משנה א

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

משנה ב

שלוש 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.

משנה ג

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

משנה ד

שלוש אמות אי"מ"ש בשנה חום וקור ורויה חום
נברא מאש קור נברא ממים ורויה מרוח מכריע
בתיים.

משנה ה

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

page 6

משנה ו

כבא א. המליך אות א' כרוח וקשר לו כתר
וצרפן זה כזה וצר בהם אויר בעולם ריה בשנה
תויה בנפש זכר בא"מ"ש ונקבה בא"מ"ש.

משנה ז

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

משנה ח

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

page 7

פרק רביעי

משנה א

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

משנה ב

שבע כפולות בגיד כפרית יסודן חכמה ועושר
וורע וחיים וממשלה שלום וזון.

משנה ג

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

משנה ד

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

משנה ה

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

משנה ו

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

משנה ז

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

משנה ח

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

משנה ט

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

משנה 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.

מ ש נ ה י"א

בבא ד. המליך אות כי סדוים 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 המזשי
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 ששי
בשנה ונחור שמאל בנפש זכר ונקבה.

מ ש נ ה י"ד

בבא ז. המליך אות ת' 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 מדפרות שבעה ימים שבעה
שמעות שבעה שנים שבעה שמיטין שבעה יובלות
לפיכך חבב את השביעיות תחרת 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 הים אבנים בתות מאה ועשרים
בתים שש אבנים בתות שבע מאות ועשרים
בתים שבע אבנים בתות המשרת אלפים
וארבע וארבעים בתים סכאן ואילך צא והשוב
מה שאין הפרה יכולה לדבר ואין האון יכולה
לשמע.

page 11

פרק ה'מישי

משנה א

שתים עשרה פשוטות היו חמי לניס עציק
יסודן שיחה הרהור הלוך ראייה שמיעה מעשה
תשמיש ריח שינה רוגו לעיטה שהוק.

משנה ב

שתים עשרה פשוטות היו חמי לניס עציק
יסודן שנים עשר גבולי אלכסון גבול מזרחית
רומית גבול מזרחית צפונית גבול מזרחית התחתית
גבול דרומית רומית גבול דרומית מזרחית גבול
דרומית התתית 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.

משנה ג

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

משנה ד

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

משנה ה

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

משנה ו

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

משנה ז

ככא 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' כראיה וקשר
לו כתר וצרפן זה כוה 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 כוה וצר בהם אריה בעולם
ואב בשנה וכוליא שמאלית בנפש זכר ונקבה.

מ ש נ ה י

בכא ג' מן השניה. המליך אות' י' כמעשה וקשר
לו כתר וצרפן זה כוה וצר בהם כתולה 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 כוה 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 כוה 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 כוה וצר בהם קשת בעולם
וככלו בשנה וקיבה בנפש זכר ונקבה.

מ ש נ ה י"ד

בכא ז' מן הרביעית. המליך אות' ע' כרוג
וקשר לו כתר וצרפן זה כוה וצר בהם גדי בעולם
טבת בשנה וככר בנפש זכר ונקבה.

מ ש נ ה ס"ו

בכא כ' מן הרביעית. המליך אות' צ' בלעישת
וקשר לו כתר וצרפן זה כוה וצר בהם דלי בעולם
ושבט בשנה וקורקבן ותרנת בנפש זכר ונקבה.

מ ש נ ה ס"ז

בכא ג' מן הרביעית. המליך אות' ק' כשחוק
וקשר לו כתר וצרפן זה כוה וצר בהם דגים בעולם
ואדר בשנה וטהול בנפש זכר ונקבה עשאן כמין
עריבה סדרן כמין חוכה 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 מכריע בנתיים וסימן
לדבר האש נושא את המים מי דומת שי שורקת
א' אויר רוח הק מכריע בנתיים.

מסנה ד

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

מסנה ה

גם את זה לעמת זה עשה אלהים טוב לעמת
רע רע לעמת טוב טוב מטוב רע כרע הטוב
מסחין את הרע והרע מסחין את הטוב טוכה
שמורה לטובים ורעה שמורה לרעים.

מסנה ו

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

מסנה ז

שבעה שששה מזל שלשה ואחד מכריע בנתיים
ושנים עשר עומדין כמלהמה שלשה אהבים
שלשה שונאים שלשה מהיים ושלשה ממיתים.

מסנה ח

שלשה אהבים הלב והאזנים שלשה שונאים
הכבר 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.

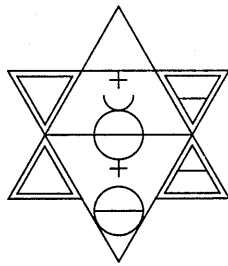
מִשְׁנֵה ט

מו הם עשרים ושתים אותיות שבהן חקק אהיה
יה יהוה צבאות אל שדי יהוה אלהים ועטה מהם
שלשה ספרים וכרא מהם את כל עולמו וצר בהם
את כל היצור ואת כל העתיד לצור .

מִשְׁנֵה י

וכשהבין אברהם אבינו והביט וראה וחקק והצב
ועלתה בידו נגלה עליו אהון הבל וקראו אהבי
וכרת לו ברית בין עשר אצבעות ידיו והוא ברית
הלשון וכין עשר אצבעות רגליו והוא ברית המילה
וקרא עליו בטרם אצרך בבטן ידעתך .

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, TIPHERETH 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 TIPHERETH 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 Sefirah. 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 Sefirah 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 Sefirah 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'AH 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 Sefirah 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 Sefirah, 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 Sefirah 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:

$$\text{Kaph: } 20, \text{ and in fullness Kaph } (20) + \text{Pe } (80) = 100 = 1$$

$$\text{Tau: } 400, \text{ and in fullness Tau } (400) + \text{Vav } (6) = 406 = 10 = 1$$

$$\text{Resh: } \frac{200}{620}, \text{ and in fullness Resh } (200) + \text{Yod } (10) + \text{Shin } (300) = 510 = \frac{6}{8}$$

(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 : $\overline{700}$, in fullness Nun (50) + Vav (6) + Nun (final) (700) = 756 = $\overline{9}$
 (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 Sefirah acts according to the following Sefirah 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

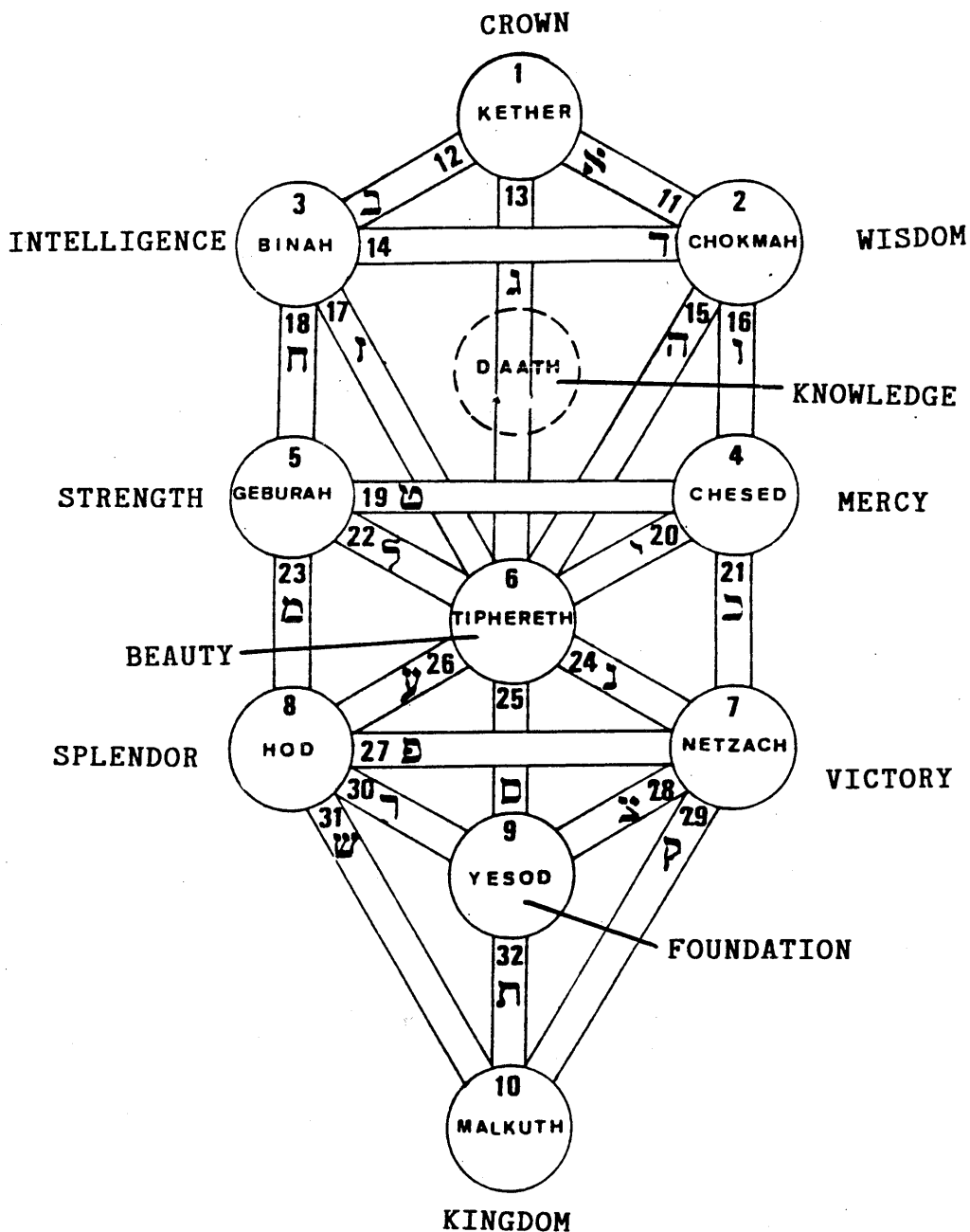


FIGURE #2

THE GENERATION OF THE TREE AND THE FOUR WORLDS

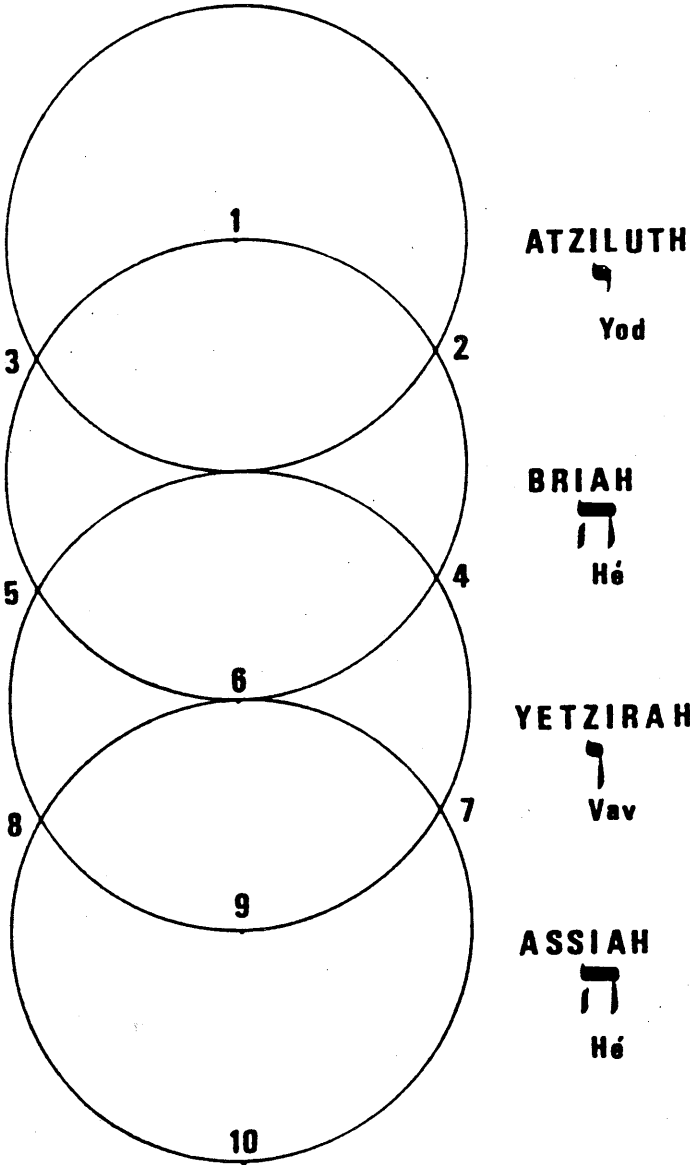


FIGURE #3

MACROPROSOPE, MICROPROSOPE, BETROTHED OF THE MICROPROSOPE

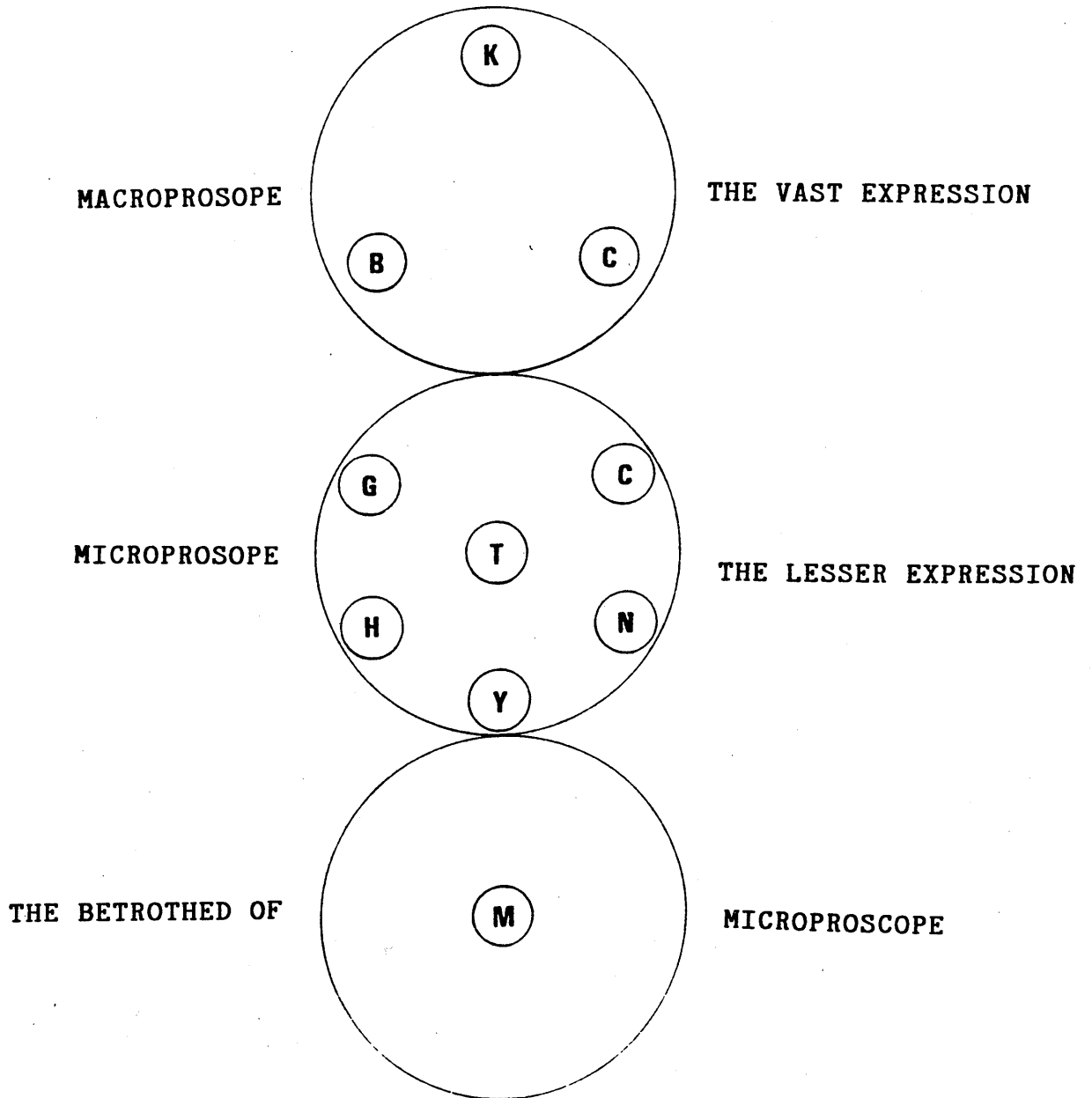


FIGURE #4

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

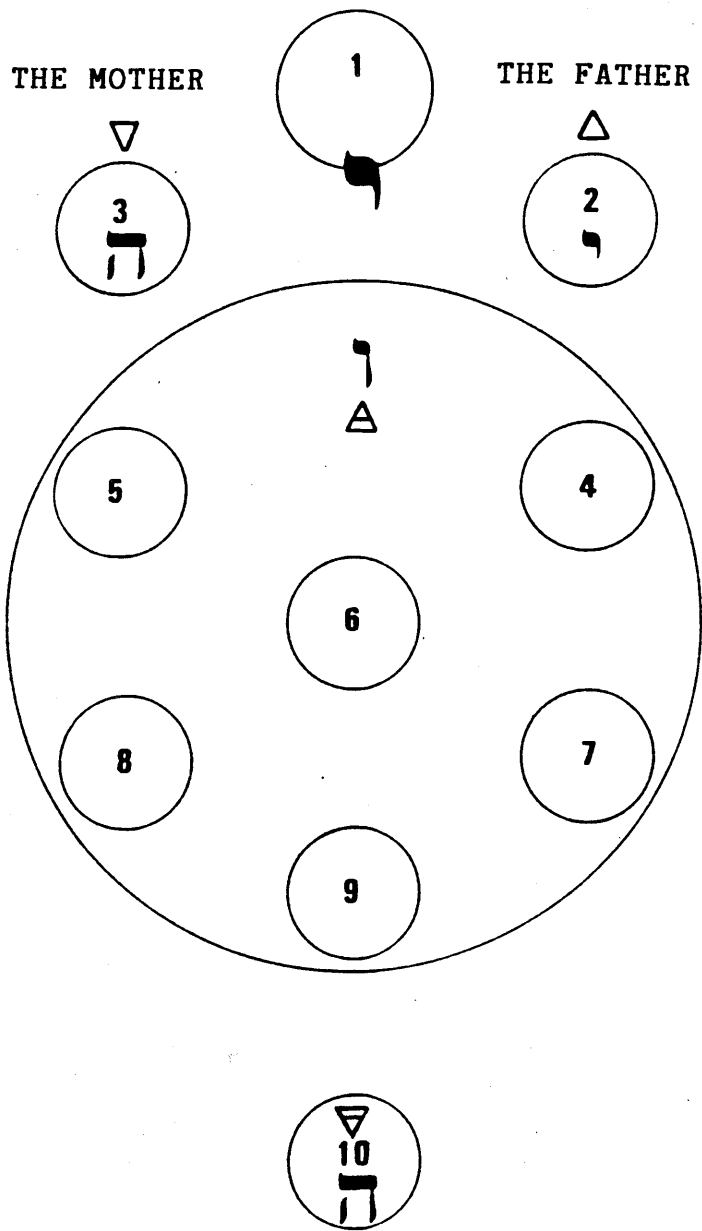


FIGURE #5

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

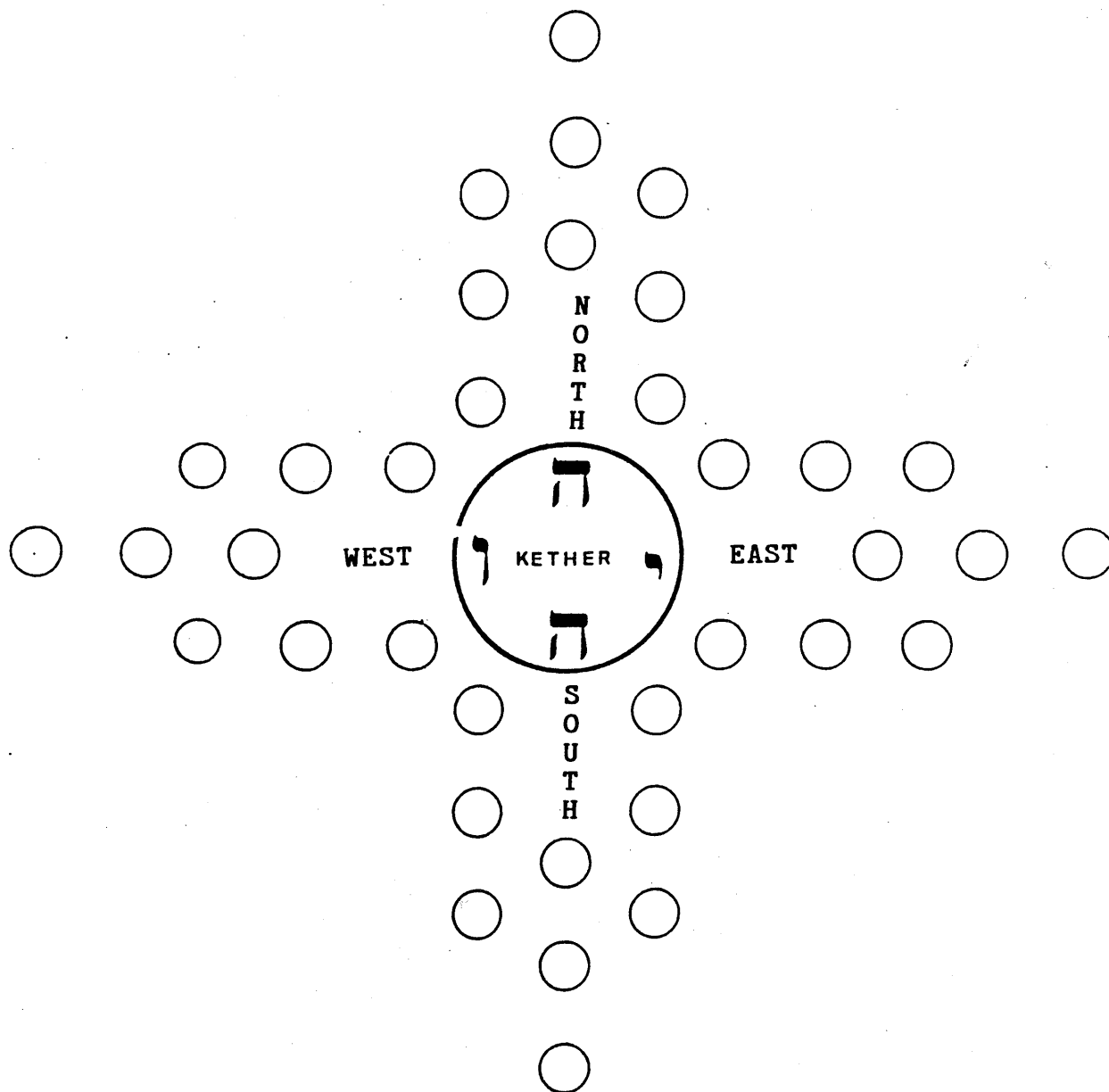


FIGURE #7

THE NAMES OF KETHER IN THE FOUR WORLDS

כתר

KETHER COU R O N N E

KETHER

CROWN

ATZILUTH

DIVINE NAME: "I AM"

אהיה

BRIAH

ARCHANGEL NAME:

מטרוז

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 led 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

Copyright © 1995, The Philosophers of Nature, Inc.

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.

The Philosophers of Nature

Qabala Lesson 13

Copyright © 1995, The Philosophers of Nature, Inc.

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 Sefirah 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 Sefirah, 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 sefirah 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 Sefirah 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)	

The Philosophers of Nature

Qabala Lesson 13

Copyright © 1995, The Philosophers of Nature, Inc.

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 Adonai (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.

The Philosophers of Nature

Qabala Lesson 13

Copyright © 1995, The Philosophers of Nature, Inc.

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.

The Philosophers of Nature

Qabala Lesson 13

Copyright © 1995, The Philosophers of Nature, Inc.

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.

The Philosophers of Nature

Qabala Lesson 13

Copyright © 1995, The Philosophers of Nature, Inc.

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

Auphanim

The Wheels

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
אלקחי	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:

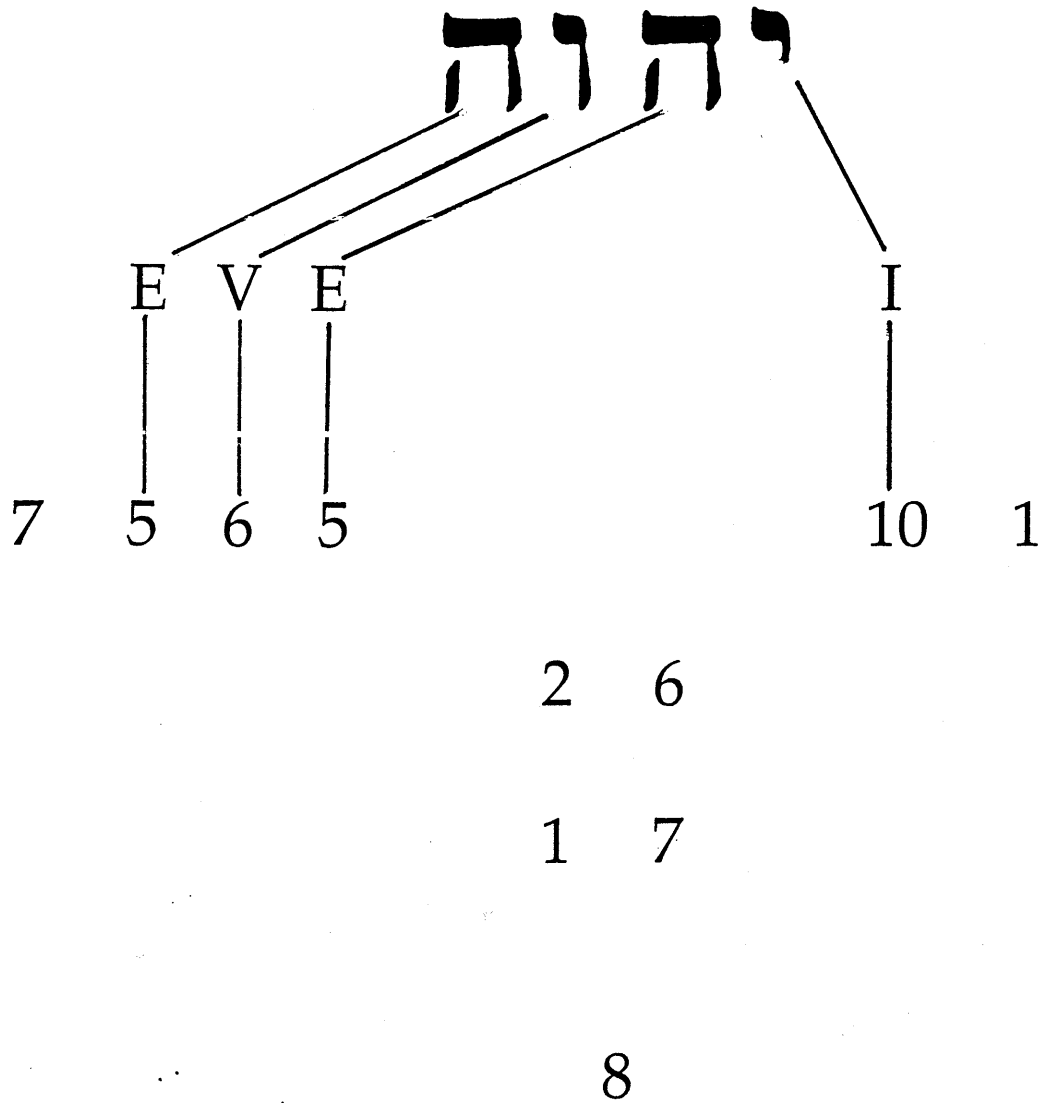


Figure 4

THE ATTRIBUTES OF CHOKMAH

CHOKMAH

Correspondances

	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

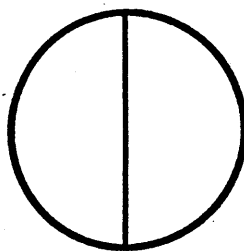
Animal Man

Plant Amaranth

Mineral Ruby

TAO Yang

YI - KING, Khien



The Philosophers of Nature

Qabala - Lesson 14

Copyright ©1995 by The Philosophers of Nature, Inc.

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

The Philosophers of Nature

Qabala - Lesson 14

Copyright ©1995 by The Philosophers of Nature, Inc.

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.

The Philosophers of Nature

Qabala - Lesson 14

Copyright ©1995 by The Philosophers of Nature, Inc.

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?*"

The Philosophers of Nature

Qabala Lesson 14

Copyright © 1995, The Philosophers of Nature, Inc.

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.

The Philosophers of Nature

Qabala Lesson 14

Copyright © 1995, The Philosophers of Nature, Inc.

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

The Philosophers of Nature

Qabala Lesson 14

Copyright © 1995, The Philosophers of Nature, Inc.

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).

The Philosophers of Nature

Qabala Lesson 14

Copyright © 1995, The Philosophers of Nature, Inc.

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."

The Philosophers of Nature

Qabala Lesson 14

Copyright © 1995, The Philosophers of Nature, Inc.

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

צפקיאל

TZAPHQIEL

...

YETZIRAH

ANGELIC NAME
The Thrones

ארלים

ARALIM

...

ASSIAH

TERRESTRIAL NAME
Saturn

שבתאי

SHABATHAI

...

BINAH'S ATTRIBUTES

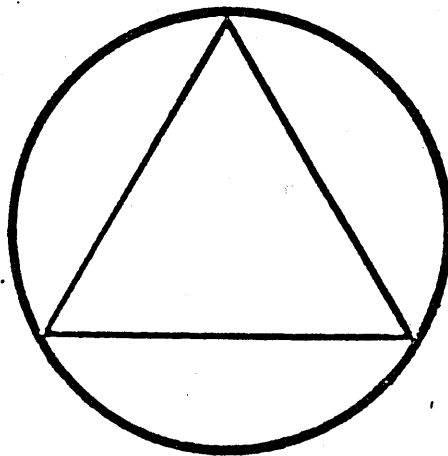
BINAH

CORRESPONDENCES

	ATZILOTH	BRIAH	YETZIRAH	ASSIAH
Color	Crimson	Black	Brown	Grey spotted with pink
Tarot	3 Wands	3 Cups	3 Swords	3 Pentacles

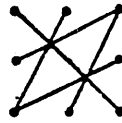
VISION OF SORROW

- Chakra : Vishuda - larynx
- Animal : Woman
- Plant : Cypress
- Mineral : Sapphire
- Perfume : Myrrh
- Tao : Yin
- Yi-King : Kwen
- Alchemv : (plant : shave grass
 (mineral : lead



SATURN'S SQUARE

4	9	2
3	5	7
8	1	6



ד	ט	ב
ג	ה	ו
ה	ז	י

The Philosophers of Nature

Qabala Lesson 15

Copyright © 1995, The Philosophers of Nature, Inc.

Dear Friend,

We placed our attention on the first triad of the Tree of Life and carefully studied what Qabalists call the Macroprosope. 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 Microprosope, and is comprised of the next six sephiroth, also called the building sephiroth or the six members of the Microprosope. (Vav's numerical value is 6).

S.L. MacGregor Mathers (*The Kabbalah Unveiled*) says: "In the Macroprosope, everything is light and brightness, but the Microprosope only shines because of the splendor reflected from the Macroprosope". 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

The Philosophers of Nature

Qabala Lesson 15

Copyright © 1995, The Philosophers of Nature, Inc.

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.

The Philosophers of Nature

Qabala Lesson 15

Copyright © 1995, The Philosophers of Nature, Inc.

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)."

The Philosophers of Nature

Qabala Lesson 15

Copyright © 1995, The Philosophers of Nature, Inc.

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.

The Philosophers of Nature

Qabala Lesson 15

Copyright © 1995, The Philosophers of Nature, Inc.

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: Ratziel (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

צדקיאל

TZADQIEL

YETZIRAH

Angelic Name

חשמלים

CHASMALIM

ASSIAH

Terrestrial Name

Jupiter

צדק

TZEDEQ

Figure # 2

CHESED'S ATTRIBUTES

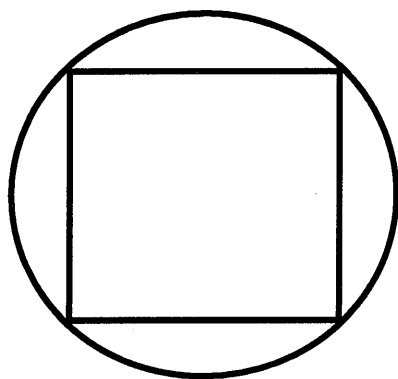
CORRESPONDENCES

	ATZILUTH	BRIAH	YETZIRAH	ASSIAH
Color	Purple	Blue	Violet	Blue/Yellow
Tarot	4 wands	4 cups	4 swords	4 pentacles

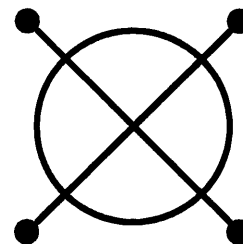
VISION OF LOVE

Animal	Unicorn
Plant	Olive, Irish clover
Mineral	Amethyst
Perfume	Cedar
Alchemy	vegetable: lemon balm mineral: tin

SQUARE OF JUPITER



ד	יד	יה	אל
מ	י	י	יג
ה	אל	י	ח
וי	ה	ג	יג



The Philosophers of Nature

Qabala Lesson 16

Copyright © 1995, The Philosophers of Nature, Inc.

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

The Philosophers of Nature

Qabala Lesson 16

Copyright © 1995, The Philosophers of Nature, Inc.

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.

The Philosophers of Nature

Qabala Lesson 16

Copyright © 1995, The Philosophers of Nature, Inc.

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

The Philosophers of Nature

Qabala Lesson 16

Copyright © 1995, The Philosophers of Nature, Inc.

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

The Philosophers of Nature

Qabala Lesson 16

Copyright © 1995, The Philosophers of Nature, Inc.

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

KAMAEL

YETZIRAH

Angelic Name

שרפים

SERAPHIM

ASSIAH

Terrestrial Name

Jupiter

מדמים

MADIM

Figure # 2

GEBURAH'S ATTRIBUTES

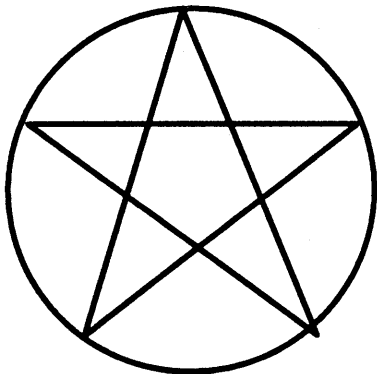
CORRESPONDENCES

	ATZILUTH	BRIAH	YETZIRAH	ASSIAH
Color	Orange	Scarlet Red	Scarlet	Red with Black Spots
Tarot	5 wands	5 cups	5 swords	5 pentacles

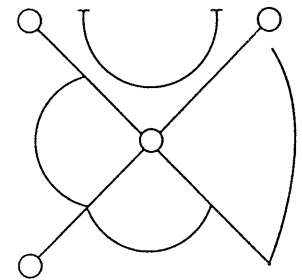
VISION OF POWER

Animal	Basilisc
Plant	Oak, Nettle
Mineral	Ruby
Perfume	Tobacco
Alchemy	vegetable: dyer's madder mineral: iron

SQUARE OF MARS



י	כ	ו	מ	ה
ו	ינ	נה	ח	יד
יד	ה	יג	טז	ט
י	יח	ז	יד	טט
כג	ו	יט	מ	יה



The Philosophers of Nature

Qabala Lesson 17

Copyright © 1995, The Philosophers of Nature, Inc.

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 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

The Philosophers of Nature

Qabala Lesson 17

Copyright © 1995, The Philosophers of Nature, Inc.

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:

The Philosophers of Nature

Qabala Lesson 17

Copyright © 1995, The Philosophers of Nature, Inc.

*"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*

The Philosophers of Nature

Qabala Lesson 17

Copyright © 1995, The Philosophers of Nature, Inc.

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)

The Philosophers of Nature

Qabala Lesson 17

Copyright © 1995, The Philosophers of Nature, Inc.

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.**

The Philosophers of Nature

Qabala Lesson 17

Copyright © 1995, The Philosophers of Nature, Inc.

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 TIPHEREETH 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

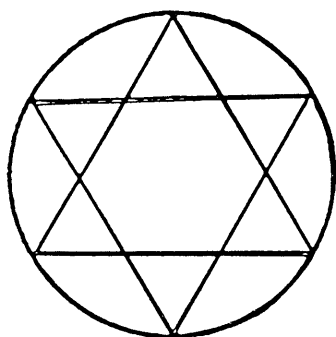
CORRESPONDENCES

	ATZILUTH	BRIAH	YETZIRAH	ASSIAH
Color	Pink	Yellow	Salmon	Golden Amber
Tarot	6 wands	6 cups	6 swords	6 pentacles

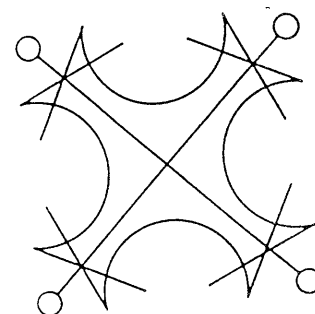
VISIONS OF UNIVERSAL HARMONY MYSTERIES OF THE CRUCIFIXION

Animal	Phoenix, Child
Plant	Acacia, Laurel
Mineral	Topaz
Perfume	Olibanum (male perfume)
Alchemy	vegetable: eyebright mineral: gold
Taoism	Li

SQUARE OF THE SUN



א	ל	ה	ל	ג	ו
ל	ה	ה	ט	ז	ו
ט	ט	י	י	י	ש
י	י	ז	ט	ט	ה
י	ט	ט	י	ש	ה
ל	ז	ו	ו	ל	ל



The Philosophers of Nature

Qabala Lesson 18

Copyright © 1995, The Philosophers of Nature, Inc.

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.

The Philosophers of Nature

Qabala Lesson 18

Copyright © 1995, The Philosophers of Nature, Inc.

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

The Philosophers of Nature

Qabala Lesson 18

Copyright © 1995, The Philosophers of Nature, Inc.

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 gynaecium; 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.

The Philosophers of Nature

Qabala Lesson 18

Copyright © 1995, The Philosophers of Nature, Inc.

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:

- Meditation on the geometrical symbol:** The 7 pointed star
- 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.
- 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.

The Philosophers of Nature

Qabala Lesson 18

Copyright © 1995, The Philosophers of Nature, Inc.

"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

יהוה צבאות

Divine Name

YAHVE TZABAOT

BRIAH

האניאל

Archangelic Name

HANIEL

YETZIRAH

אלהים

Angelic Name

ELOHIM

ASSIAH

נוגה

Terrestrial Name

NOGAH

Venus

Figure # 2

NETZACH'S ATTRIBUTES

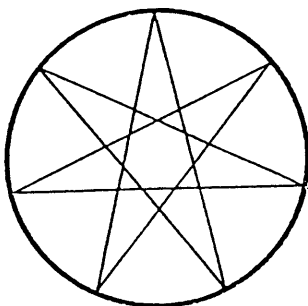
CORRESPONDENCES

	ATZILUTH	BRIAH	YETZIRAH	ASSIAH
Color	Amber	Emerald	Yellow-green	Olive with spots of gold
Tarot	7 wands	7 cups	7 swords	7 pentacles

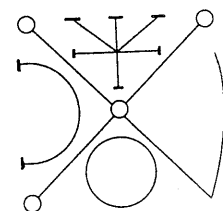
VISIONS OF TRIUMPHANT BEAUTY

Animal	Lynx
Plant	Rose
Mineral	Emerald
Perfume	Red Sandalwood - Rose
Alchemy	vegetable: alchemilla mineral: copper

SQUARE OF VENUS



ו	ל	ה	י	א	ז	ש	נ
נ	ש	ז	א	ה	ל	ו	ו
ו	ל	ה	י	א	ז	ש	נ
ו	ל	ה	י	א	ז	ש	נ
ו	ל	ה	י	א	ז	ש	נ
ו	ל	ה	י	א	ז	ש	נ
ו	ל	ה	י	א	ז	ש	נ
ו	ל	ה	י	א	ז	ש	נ



The Philosophers of Nature

Qabala Lesson 19

Copyright © 1995, The Philosophers of Nature, Inc.

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

The Philosophers of Nature

Qabala Lesson 19

Copyright © 1995, The Philosophers of Nature, Inc.

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

The Philosophers of Nature

Qabala Lesson 19

Copyright © 1995, The Philosophers of Nature, Inc.

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 were 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.

The Philosophers of Nature

Qabala Lesson 19

Copyright © 1995, The Philosophers of Nature, Inc.

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,

The Philosophers of Nature

Qabala Lesson 19

Copyright © 1995, The Philosophers of Nature, Inc.

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

Qabala Lesson 19

Figure #2

HOD'S ATTRIBUTES

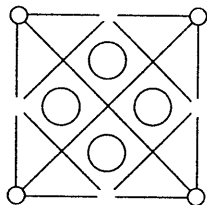
CORRESPONDENCES

	ATZILUTH	BRIAH	YETZIRAH	ASSIAH
Color	Purple	Orange	Rust	Black/White Yellow/White
Tarot	8 of wands	8 of cups	8 swords	8 pentacles

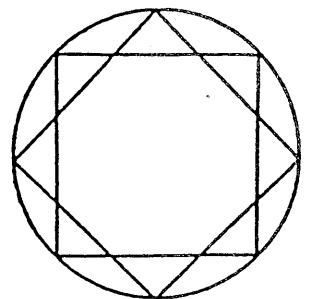
VISION OF SPLENDOR

Animal	Jackal
Plant	Moly (golden garlic)
Mineral	Opal
Perfume	Styrax (benzoin)
Alchemy	vegetable - lavender metallic - mercury

SQUARE OF MERCURY



א	סג	סנ	ד	ה	נט	נח	ח
נו	י	יא	נג	נב	יד	יה	שב
שה	יה	יש	שה	מד	נב	נג	שא
נה	לש	לה	נח	נט	לה	לד	לג
לג	לא	ל	לו	לו	ט	נו	ס
נד	ענ	עג	נא	נ	ש	שו	יז
יז	נ	נא	יג	יע	נד	נה	ש
ט	ז	ז	ס	סא	ג	ט	סד



The Philosophers of Nature

Qabala Lesson 20

Copyright © 1995, The Philosophers of Nature, Inc.

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.

The Philosophers of Nature

Qabala Lesson 20

Copyright © 1995, The Philosophers of Nature, Inc.

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).

The Philosophers of Nature

Qabala Lesson 20

Copyright © 1995, The Philosophers of Nature, Inc.

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,

The Philosophers of Nature

Qabala Lesson 20

Copyright © 1995, The Philosophers of Nature, Inc.

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

The Philosophers of Nature

Qabala Lesson 20

Copyright © 1995, The Philosophers of Nature, Inc.

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

שְׁדַי אֵלֵי חַי

SHADAI EL CHAI

BRIAH

Archangelic Name

גַּבְרִיֵּאל

GABRIEL

YETZIRAH

Angelic Name

כְּרוּבִים

KERUBIM

ASSIAH

Terrestrial Name
MOON

לְבָנָה

LEVANAH

Figure #2

YESOD'S ATTRIBUTES

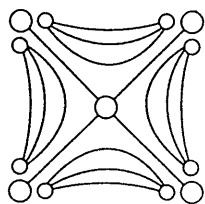
CORRESPONDENCES

	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

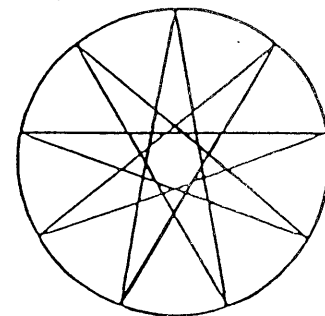
VISION OF THE WORLD MECHANISM

Animal	Elephant
Plant	Mandrake, Damiana
Mineral	Quartz
Perfume	Jasmine
Alchemy	vegetable - veronica metallic - silver

SQUARE OF THE MOON



ה	נר	יג	סג	נא	ע	בט	עח	לז
סו	יד	סג	נג	עז	ל	עט	לח	ו
יה	נה	נג	עג	לא	פ	לט	ז	סז
נו	נד	סד	לג	פז	ס	ה	מח	יו
נה	סה	לג	עג	עז	ט	מט	יז	נו
סו	לד	עד	טג	ז	נ	יה	נח	נו
לה	עה	עג	ט	זא	י	נב	נו	סז
עו	מד	ג	נג	זא	ס	יש	סח	לו
מה	ד	נג	יג	סז	ט	סט	נה	עז



The Philosophers of Nature

Qabala Lesson 21

Copyright © 1995, The Philosophers of Nature, Inc.

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.

The Philosophers of Nature

Qabala Lesson 21

Copyright © 1995, The Philosophers of Nature, Inc.

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.

The Philosophers of Nature

Qabala Lesson 21

Copyright © 1995, The Philosophers of Nature, Inc.

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.

The Philosophers of Nature

Qabala Lesson 21

Copyright © 1995, The Philosophers of Nature, Inc.

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.

The Philosophers of Nature

Qabala Lesson 21

Copyright © 1995, The Philosophers of Nature, Inc.

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.

The Philosophers of Nature

Qabala Lesson 21

Copyright © 1995, The Philosophers of Nature, Inc.

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!

THE PHILOSOPHERS OF NATURE

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

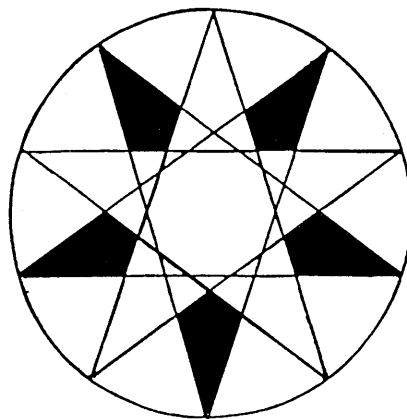
MALKUTH'S ATTRIBUTES

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



The Philosophers of Nature

Qabala Lesson 22

Copyright © 1995, The Philosophers of Nature, Inc.

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 Philosophers of Nature

Qabala Lesson 22

Copyright © 1995, The Philosophers of Nature, Inc.

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.

The Philosophers of Nature

Qabala Lesson 22

Copyright © 1995, The Philosophers of Nature, Inc.

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!

THE PHILOSOPHERS OF NATURE

The Philosophers of Nature

Qabala Lesson 23

Copyright © 1995, The Philosophers of Nature, Inc.

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.

The Philosophers of Nature

Qabala Lesson 23

Copyright © 1995, The Philosophers of Nature, Inc.

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.

The Philosophers of Nature

Qabala Lesson 23

Copyright © 1995, The Philosophers of Nature, Inc.

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

The Philosophers of Nature

Qabala Lesson 23

Copyright © 1995, The Philosophers of Nature, Inc.

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.

The Philosophers of Nature

Qabala Lesson 23

Copyright © 1995, The Philosophers of Nature, Inc.

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!

THE PHILOSOPHERS OF NATURE

The Philosophers of Nature

Qabala Lesson 24

Copyright © 1995, The Philosophers of Nature, Inc.

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	▽ Water, Yetzirah
△ Air, Briah	▽ Earth, Assiah

The Philosophers of Nature

Qabala Lesson 24

Copyright © 1995, The Philosophers of Nature, Inc.

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.

The Philosophers of Nature

Qabala Lesson 24

Copyright © 1995, The Philosophers of Nature, Inc.

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 manifest 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

The Philosophers of Nature

Qabala Lesson 24

Copyright © 1995, The Philosophers of Nature, Inc.

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.

The Philosophers of Nature

Qabala Lesson 24

Copyright © 1995, The Philosophers of Nature, Inc.

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!

THE PHILOSOPHERS OF NATURE

Enclosed figures

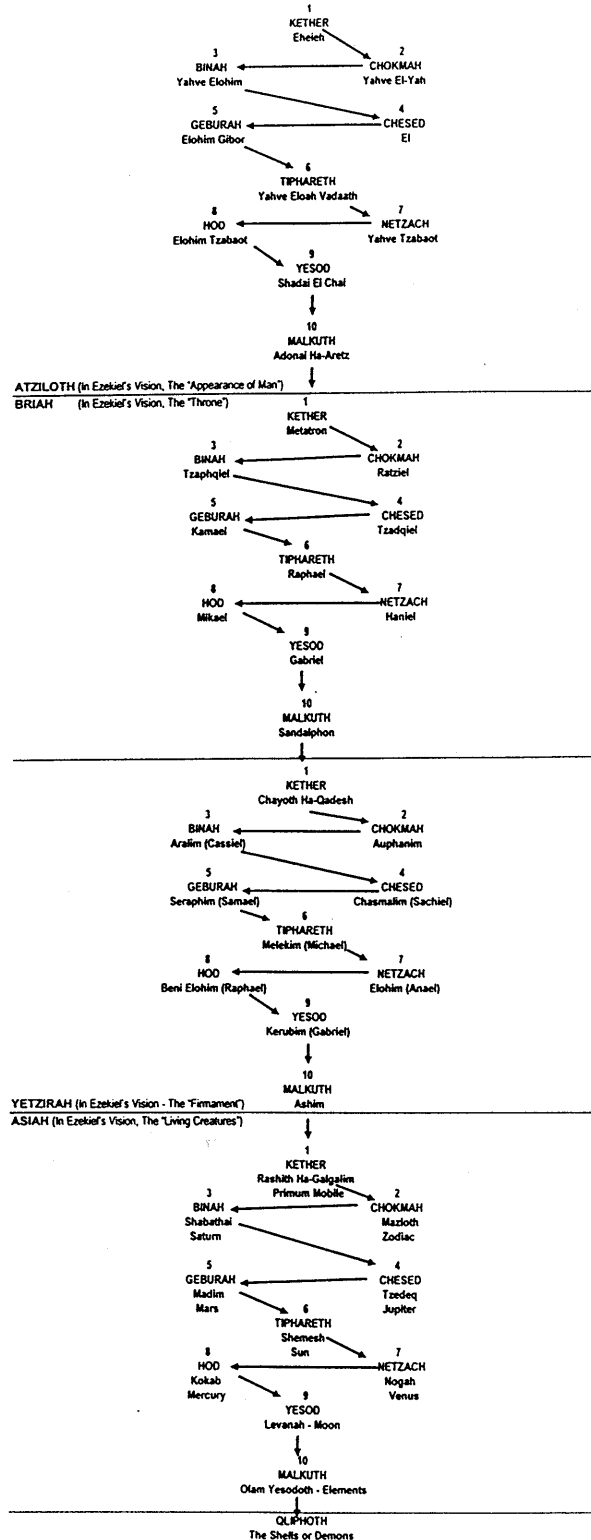
- 1) Circulation of Energy In Man's Four Worlds (Comprehensive View)
- 2) Same (Detailed View - Part I)
- 3) Same (Detailed View - Part II)
- 4) The Chemical Sky

The Philosophers of Nature

Qabala Lesson 24

Copyright © 1995, The Philosophers of Nature, Inc.

Circulation of Energy in Man's Four Worlds (Comprehensive View)

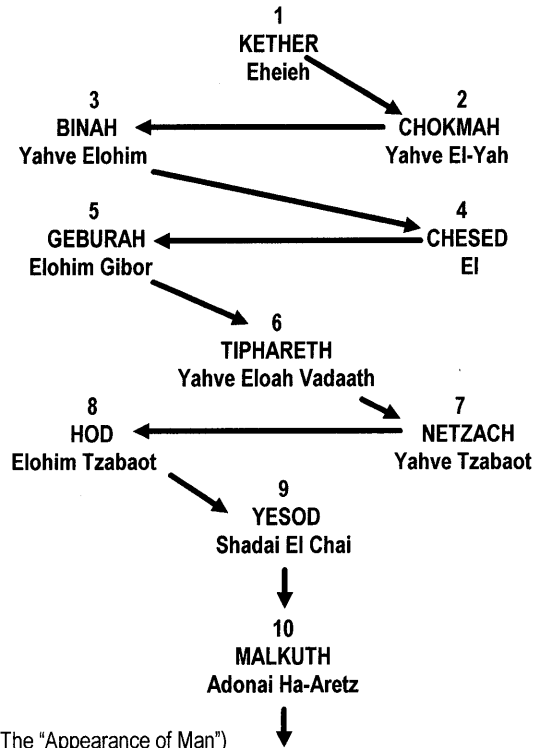


The Philosophers of Nature

Qabala Lesson 24

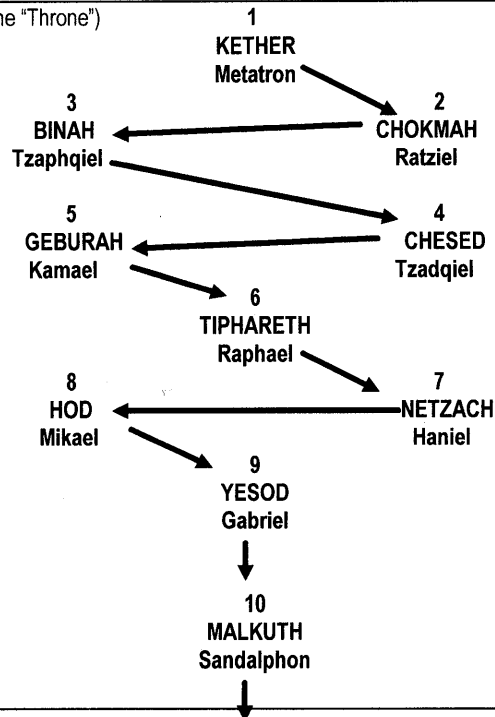
Copyright © 1995, The Philosophers of Nature, Inc.

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")



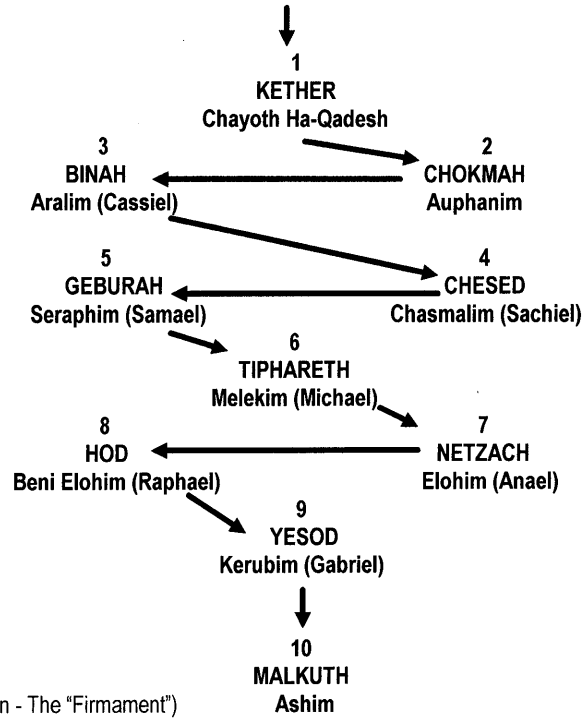
YETZIRAH (see next figure)

The Philosophers of Nature

Qabala Lesson 24

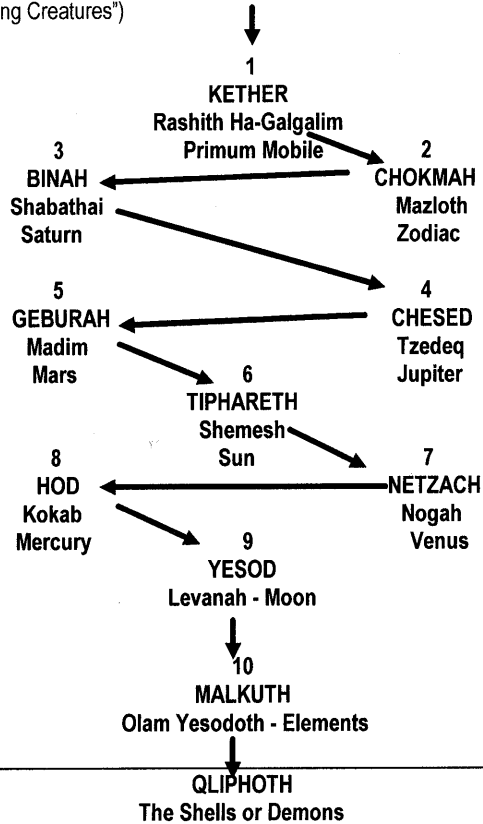
Copyright © 1995, The Philosophers of Nature, Inc.

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.

The Philosophers of Nature

Qabala Lesson 24

Copyright © 1995, The Philosophers of Nature, Inc.

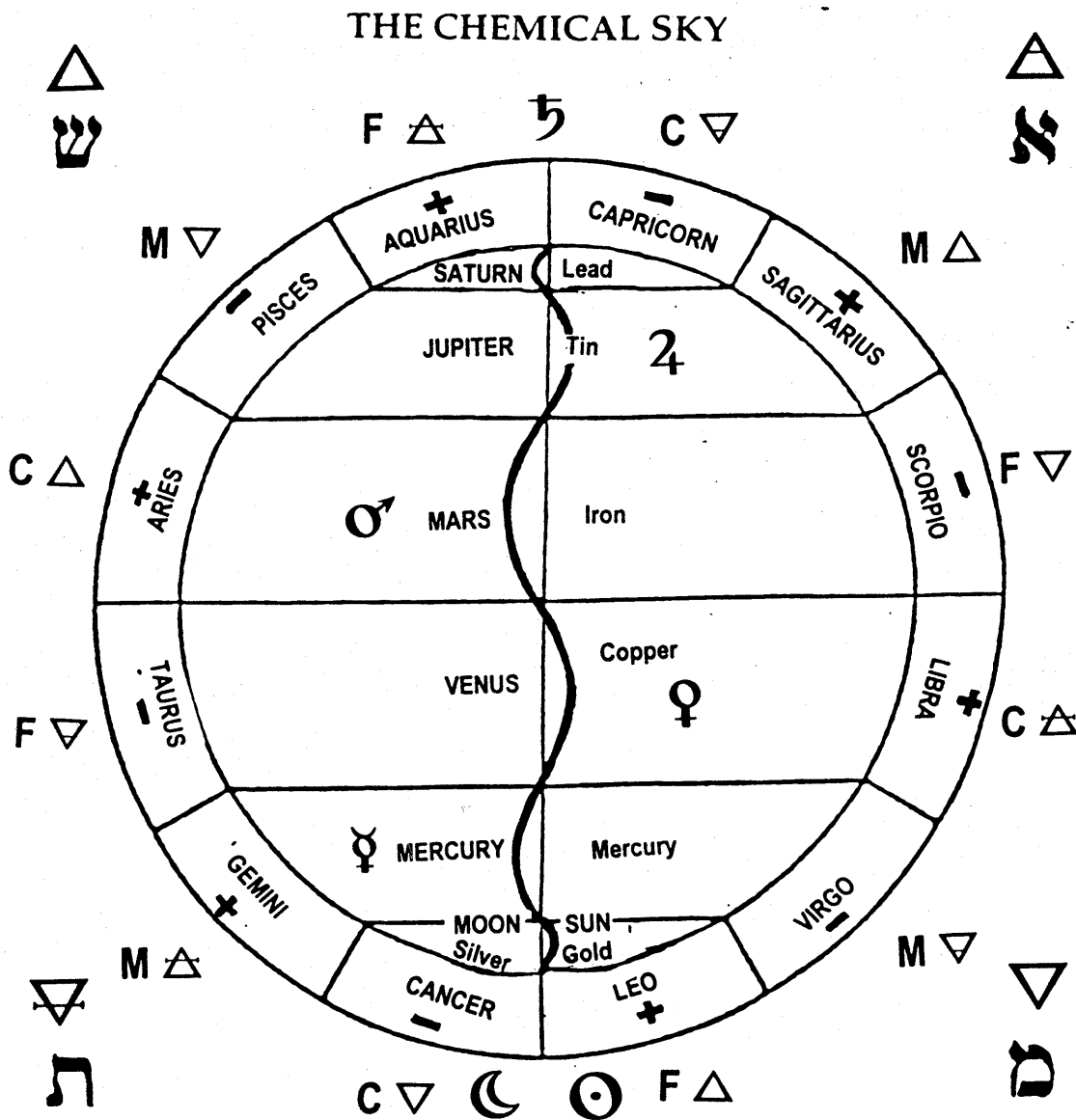
Notes on the signs

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."

Triad Publishing

P.O. Box 116

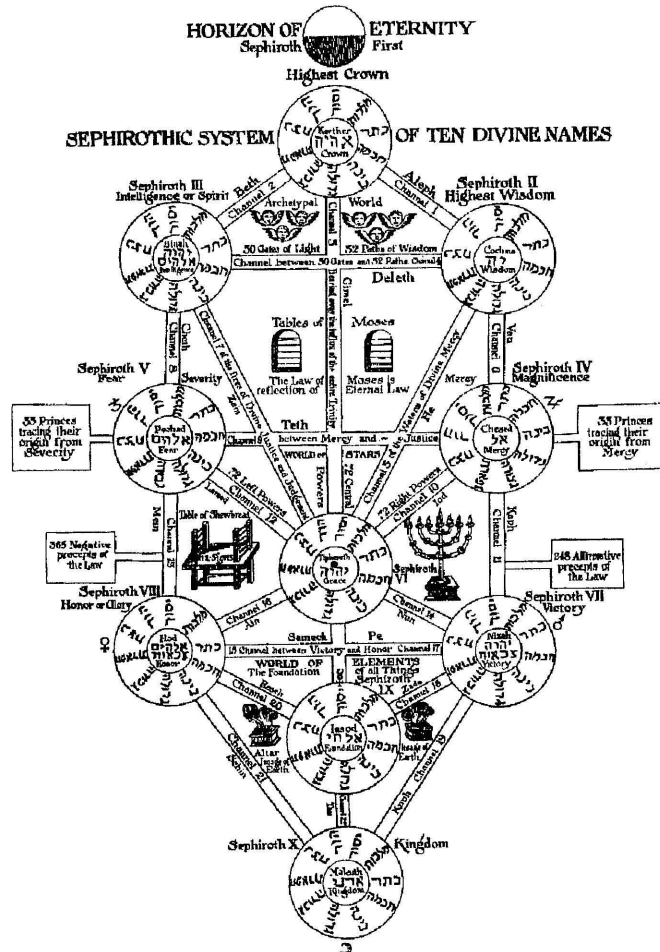
Winfield, IL 60190

Email: triad_publishing@yahoo.com

Web: www.mcs.com/~alchemy

QABALA

VOLUME 2 OF 3
LESSONS 25 - 48



WRITTEN BY
JEAN DUBUIS



TRANSLATED FROM THE FRENCH BY
BRIGITTE DONVEZ

Copyright © 1987, 1997, 2000, Jean Dubuis. All rights reserved.

Triad Publishing

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 led 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

Copyright (c) 1989 by LPN-USA

Lesson 25 - QABALA - page 1

F.25.0384

Lesson 25

Dear Friend,

You should study the present lesson as a tourist would an unknown monument: he starts with a general, superficial visit, after which he observes for a longer time the various parts which are of interest to him. In the same way, read the entire lesson once. At the second reading, strive to "vibrate" all the Hebrew names searching for a resonance. Feel the name invade your entire body and place your attention on the bodily part where lies the principle corresponding to the name vibrated. Attempt to generate a resonance, one part at a time, one function after the other, but never forget that we are dealing with a whole that must remain balanced.

Thus the content of the present lesson should progressively turn into Inner Knowledge that is, the faculties matching the energies at play will provide your Inner Self with that indescribable something: Knowledge. There are two aspects to Knowledge: a profound knowledge which may be intellectualized and a genuine psychic power.

Let's carry on the examination of the Sphere that we began in the previous lesson.

You might possibly find, in the texts about the Sphere, the key which will enable you to manifest this Sphere and to act upon it, as mentioned at the end of the previous lesson. **We strongly advise against any such attempt before you completed the study of the days of Creation.** We voluntarily omitted the issue of the days of Creation in the study of the sephiroth, as this subject should be studied at the proper time. Premature experiments on the Sphere may call in facts relevant to the space/time of the days of Creation and if you have no mastery of it, it might involve serious risks and consequences in your practical life.

RUACH

Remember that Ruach is one of the three principles of the Sphere pertaining to incarnate man. It corresponds to the trunk in man's body. The trunk is the center of Tiphereth and the receptacle of the energies needed by the organs to maintain life, particularly by the heart and lungs, of which the work tool is the blood.

Support of the Spirit, by the salt and water it contains, the blood is ruled by the Spirit. As carrier of the Spirit's vital energy, it distributes it to all bodily organs and infuses them with life. This energy heals the blood and should be used to perform its transmutation before Initiation. This vital energy also manifests outside the blood through an emanation issued from the fingers. Each finger emits an element of this energy. Only the thumb can emit the four elements in the form of the quintessence. The element corresponding to each finger has been indicated in Qabala Lesson # 24. Night dreams or night experiences probably follow the sequence:

1. dreams of earth: visits to the underground, speleology...
2. dreams of water: the sea, generally feet in water...
3. dreams of air: flying...
4. dreams of fire: generally a house or castle burning...

We should then inject the energy corresponding to the nature of the experience, choose the appropriate finger and place it on the appropriate center: the throat center, the solar plexus or the heart center. Place the thumbs on the heart center only.

The lungs in the trunk are the receptacles of the air (Briah, the christic world) through which the blood is purified, physically and spiritually regenerated. Consequently, practice a slow and deep breath with the two thumbs placed on the heart region.

The heart is the great center of influence of Fire. This Fire (letter shin) is a powerful energy which, from the heart, makes it way to the other centers. This purifying Fire is also Divine Love: the impure drawing close to God is burnt but purified by Love. This Fire, red in color, "dyes" the blood.

Ruach's abode is just above the heart – and you can easily feel it if you concentrate on it. The influences of all the sephiroth of Briah and Yetzirah concentrate and end there. Therefore it is said that the heart can open all manifested planes. In this center of Ruach lies the body's true citadel and the will of the little king, the physical will which, against all expectations, is not located in the cerebral part. The highest will resides in Kether but can only manifest as a reflection in the physical will through Neshamah's intervention. If the little king refuses the will of the Great King, he remains the master on his throne. There is the key to the "fall from Grace" but also to all "magics". The little king is the master of the Kingdom of Malkuth and if he so desires, he can refuse in his Kingdom all influences coming from other Palaces of his kingdom. If we truly want to Serve, we must know that the lowest will: the little king on his throne, lies in the region surrounding the heart. We should ask him to get up and submit to the Great King.

a) Ruach 's higher part:

The energies of Hockmah and Binah, under the presidency of the Will lying in Kether, concentrates in Ruach to create what we call "**human consciousness**". The transformation takes place by the channel of Aima and Abba united in Jehovah. Through this channel the four elements of the four worlds are present in the Sphere: Fire, Air, Water, and Earth.

Neshamah has a **human** existence only if the highest Will is reflected through Kether onto the lower body. This is only possible if the letter shin (love) is placed on the head of the Microprosope, so that Mezla radiates it throughout the entire body. Only then can the human will become the receptacle of the Highest Will and Nesahamah's influence ensures a link between the two wills.

The expression of the little king's will is Jehovah, the human god, quick-tempered, cruel and jealous. Jehovah destroys the quintessence by disrupting the elements and consequently the quintessence no longer manifests in the life of the layman's body. If he receives Mezla, the energy of the Highest Will (the addition of shin), Jehovah becomes enlightened, devoid of anger and jealousy and sacrifices himself for the reconciliation.

Ruach is not the reasoning faculty as it receives reason from Hockmah and Binah, it is rather the executive tool working with the faculties it reflects. Reason itself is a process resulting from the combined action of the Highest Wisdom and the Highest Understanding. Just as light only manifests through air or through an object, in the same way reason only manifests through Ruach which means Air or Spirit. Ruach, the spiritual air, penetrates the entire body but its influence concentrates in the heart where it is maintained both by Hockmah and Binah, for the higher part, - the abyss neutralizes any attempt of a premature return - and, for the lower part, by the Sphere of Sensation and Malkuth which prevent materialists from descending to the matter of the Qliphoth. If one or the other barrier gives in, Ruach cannot remain under the presidency of the Name and life must cease (Name: Name of Origin, absolute reality of the Being). Ruach is a whole, it is the action of Will in Tiphereth.

b) Ruach's lower part:

The sexual and excretion organs are formed from Yesod. They are the centers of the lower desires. They have a double nature: the expression of Tiphereth's vital forces and the rejection of impurities toward the Qliphoth. They are the center of instinctive consciousness which is realized in Malkuth. In Yesod, we do not find Tiphereth's will but the semblance of it. Yesod is Ruach's lowest sephirah. It represents the action of foundation and rules the generative power. This instinctive consciousness is to Nephesh what Daath is to Ruach. The heart and the vital organs are reflected in Yesod, and in the organs it rules. It is essential that Tiphereth's consciousness is not transferred to Yesod for otherwise it would prepare illness and death. If the NAME's vital forces are in Tiphereth's citadel they are much less vulnerable there than in Yesod. Be aware that Yesod is the transmitter of Ruach Nephesh. Nephesh is in fact the subtle body

of astral light whereas the physical body is built in Malkuth, controlled and modelled according to Nephesh. While it is built, Nephesh has no conscious human life: life doesn't exist, it only appears together with Neshamah. Through the channel of Nephesh, the rays of Ruach penetrate the entire physical body. Nephesh shines through the physical body. It is at once the support and the Magic Mirror itself, a convexity of the Sphere of Sensation. The space between the physical body and the Sphere of Sensation is occupied by Nephesh's astral ether. There, in this space, are the astral rays issued from the Macrocosm.

Nephesh is divided into seven palaces, each receiving a different sephirothic influence in its material form. The seven palaces together form a world in which feelings vary in accordance with the dominant level: either Neshamah, Ruach or Nephesh, and consequently the sephirothic influence varies. Thus, if the lower Ruach or Nephesh dominates, Kether, Hockmah and Binah become only feelings or impressions. Sentimentality dominates Wisdom. Chesed is apathy and weakness. Geburah becomes violence, cruelty. Tiphereth becomes sensuousness. Hod and Netzach are the sliding down of body and health. Yesod becomes physical desire, the need to be different, the center of material domination and the exaggeration of physical needs.

Nephesh formed the material body with the rays of Ruach but for ordinary man the rays do not go beyond the limits of the physical body therefore ordinary man has no perception of the Sphere of Sensation. Inside the Sphere there is a faculty resembling a lantern giving light. If it is placed in Ruach's highest part this faculty, with the rays of Hockmah and Binah, governs Knowledge – Daath – which is projected to the lower part of Ruach and thus can give light to each of the seven palaces. These palaces have several correspondences, some with the seven manifestations of the hexagram (six planets + the central sun) others with the organs of the body. That is why, in the head, there are seven apertures for the animation of spiritual consciousness, different from human consciousness. However, this spiritual consciousness manifests through the number 8 if Daath is included. This is true if the lantern gives light to one of the palaces, one of the apertures.

Symbolical Aspect concerning spiritual consciousness.

" The Father is the Sun, Hockmah"

" The Mother is the Moon, Binah"

" The Air carries it in its bosom " (Ruach)

" The Nourishing one is the Earth" (Nephesh)

This consciousness manifests its power if it is "vibrated" within the Earth.

The seven apertures of the palaces in the head are:

- right ear, Saturn

- left ear, Jupiter
- right eye, Sun
- left eye, Moon
- mouth, Mercury (the messenger of the Gods)
- right nostril, Mars
- left nostril, Venus.

Saturn and Jupiter open the ears to the subtle sounds of the spheres' music. The eyes, the Sun and Moon, the luminaries of the Macrocosm, give the light. The nostrils, Mars and Venus, give strength to the body. The mouth, Mercury, must be active: it is the expression of the Word. The lantern can be lit and directed toward one of the apertures using the Ritual of the Hexagram which we shall study soon. But as long as the spiritual consciousness has not descended into Nephesh, the perception of the Sphere of Sensation is impossible. The spiritual consciousness has its center in thought. It is a radiation transiting the air and after it has been reflected on the Sphere of Sensation it is submitted to the will of the little king who controls the arrival of thought in his Kingdom Malkuth.

THE FOUR LEVELS OF CONSCIOUSNESS:

a) Chiah:

Spiritual consciousness is Neshamah's focal point. It is the throne or the vehicle of Chiah, the life of the Spirit. Chiah is the true principle of life. The Kether of the body is the real self of Incarnation but few know this, few feel it and fewer still understand its aspirations because it can only act through Neshamah and Chiah, that is why the highest spiritual ideas are weak in many people.

b) Yechidah

In man, Yechidah should act through spiritual consciousness but this rarely occurs because it is only possible if the little king permits it first, and wishes it on the other hand. This is unfortunate because Yechidah is man's only part in a position to say: EHEIEH - I AM. Yechidah is, if the little king is not opposed to it, the Kether in Assiah of the Microcosm; it is the part which can reach man's highest possible manifestation. Yechidah is at once the highest human self and man's lowest Divine Genius. Yechidah is the Atziloth of the Assiah of man. It is the Highest consciousness level, the divine consciousness. The junction point of Atziloth and Briah, Daath is the point of passage where Yechidah's influences become the spiritual consciousness. And its center is Daath, the invisible sephirah.

c) Human consciousness:

It is created in Tiphereth by spiritual consciousness where Ruach is radiated.

d) Automatic consciousness:

It is centered in Yesod where the energies necessary for the functioning of the automatic organs are gathered.

Behind Yechidah, the Angelic Forces remain. Yechidah itself is at once their channel and their master as well as the access key.

Today, the little king must promise to purify himself, to put his effort toward the Great Work of the exaltation of spiritual consciousness, to the work of Union with the Divine Self and to not abuse the powers thus reintegrated in him.

Deeply meditate on the Chemical Sky of the previous lesson. It is essential.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

THE PHILOSOPHERS OF NATURE

Copyright (c) 1989 by LPN-USA

Lesson 26 - QABALA - page 1

F.26.0484
Lesson 26

Dear Friend,

If we carried out our qabalistic work properly, our current position would be approximately the following:

1. We have acquired a tincture of qabalistic knowledge,
2. We carried out a first preparation through the use of the lesser pentagram,
3. We accumulated a potential of psychic and spiritual energy through the descent of Mezla,
4. We caught a glimpse of man's occult structure through the study of the last two lessons.

WORK FOR INITIATION

Initiation puts man's spiritual, psychic structures and currents back in order and we should devote ourselves to this work. Three things are essential:

1. learn to act on the energy we need and not just any energy
2. learn how to direct the energy onto a specific point
3. be aware of the spots where the energy should be reinforced or modified.

Putting the energy currents back in order automatically puts the energy structures back in order.

METHOD ENABLING US TO ACT ON THE ENERGIES:

In the Western tradition, only two methods of action have actually been used: alchemy on one hand, and a variety of more or less feective magics on the other. Genuine natural magic is effective only when performed in accordance with the rules of Qabala. The mechanics of its action may vary in its forms but is unique in principle: to have an influence on one part of Neshamah so that the Lantern may shine upon the dark point of the psychic vehicles and reactivate it, and this miniature sun will reactivate this specific point. Only symbolism can obtain this particular result because only symbolism can allow a resonance to form in the archetypes which can have an action in higher worlds. This active symbolical function is the basic component of rituals. For this work, we have two tools at our disposal:

1. The ritual of the Greater Pentagram:

Its symbolism is that of the microcosm. It allows us to activate as we wish either one of the energies of Fire, Air, Water, Earth or the Quintessence. This ritual is linked to the microcosm: man and thus belongs to the kingdom of duality. Therefore it should be very carefully studied before it is used because, as it is double, it can activate both the Divine energies or that of the Qliphoth.

2. The ritual of the Lesser Hexagram and the ritual of the Greater Hexagram

These rituals symbolize the macrocosm, or more specifically, the solar universe. They enable us to obtain an energy charged with a specific planetary characteristic: Saturn, Jupiter, etc., but as opposed to the Pentagram it allows us to direct the energies toward a specific Sephirah.

INSTRUCTIONS RELEVANT TO THE NECESSARY PREPARATION BEFORE USING THE GREATER PENTAGRAM AND THE HEXAGRAMS

a) Mental attitude:

These are powerful and imposing rituals. They are actions which provide a link to the divine plane and the archangelic powers. It is thus very important and even essential, during the preparation and the performance of the ritual, to have a mental frame of solemnity, respect, and religiosity in the sense of union with the Divine. This is of the utmost importance. It also implies that when a ritual reaches its goal, it is useless to perform it again. For instance, if a combined performance of the Great Pentagram and the Hexagram repair Netzach and Hod, they should not be performed a second time for these sephiroth.

b) State of mind of the little king: the physical intellect.

There is an apparent incompatibility here: on the one hand, during the preparation, the little king must be self-willed, obstinate, determined to see through to the end of the physical work, and on the other hand he must be humble and obedient toward the Great King.

c) Practical conditions:

During the preparation and performance of the ritual, the little king should be disturbed as little as possible. Some consider fasting a necessary preliminary purification. If this may be true in a sense, the little king shouldn't be bothered with thoughts of hunger, thirst or sexual necessities. The quiet of the physical mental is preferable to any other consideration. In the same category of thought, clothes or room temperature should not cause any hindrance. Tactile sensations should be reduced to a minimum. In the oratory outer noises and light should be eliminated as much as possible.

d) Purification:

You can provide an initial psychic preparation in this way:

– take a shower, using slightly cool water and direct the water on the body, one area at a time, while concentrating on the idea that the element ∇ of water begins the purification.

– then continue the purification outside through the element \triangle of the air of the lungs by a slow breathing, for example the so-called square breathing (breathe out for 4 seconds, stop for 4 sec., breathe in for 4 sec., stop for 4 sec.).

e) Mental preparation:

Make your own drawing of the Tree of Life, if you haven't done it yet. On each sephirah write the 4 names of the 4 worlds. Meditate on the Tree of Life to be immersed in it as a whole. By all means, we should become absolutely impregnated with knowledge, for safety during the ritual, and to make it effective by helping resonance in this way.

f) Meditation on the symbols:

Each one can observe that symbolism has two principal modes of action: one is oral, the other visual. If the oral mode seems to be yours, deepen your study of the 4 Hebrew names of each sephirah. If, on the other hand, the visual mode is your mode of action, then carefully study the magic squares the use of which is to be explained in the rituals.

We haven't yet said that each of the 4 pillars in the Sphere of sensation corresponds to one element and to one of the cardinal points of the horizon. For some works, particularly for the Hexagram, it is necessary to place oneself in relation to planetary positions. If astrological precision is not required here, the positioning needed by the ritual can nonetheless be provided by the physical body which can be directed toward the planet concerned.

THE MAKING OF AN ASTROLOGICAL DIAL:

- Get hold of some white rather sturdy poster board, a square piece with a side of about 9.45 inches long. Draw a circle of 9.06 inches in diameter. Divide it in 24 equal parts, each part represents an hour. Noon is at the top under the letter S, South and midnight above the letter N. Draw the hours on the outer circle.

- Get some bristol board. Cut out a circle of 7.87 inches in diameter. Draw two other circles, one of 7.09 inches and the other of 6.30 inches in diameter. Between the circle of 7.09 and that of 7.87 draw twelve equal spaces. Inscribe the signs of the zodiac on each of them following a counterclockwise direction. Divide each zodiacal space into three equal parts to indicate the decanates. On the 6.30 inches circle, transfer the 36 previous separations on the same spots. On the Aries-Pisces junction write the number 0 and, still counterclockwise, write the numbers 10 by 10, against each line: 0, 10, 20, 30... 360 and 0 coincide.

Prepare two clear hands, one longer than the other which should reach the numbers of the hour dial and the other the degrees.

Assemble the whole by way of a common axis going through the circles' centers.

DIRECTIONS

1. Place the longer hand in the zodiacal sign of the sun on this day, preferably taking the decanate into account.

2. Preventing the longer hand to move in relation to the mobile center, position the whole thing on the solar hour of the moment.

3. By consulting a simplified chart (table of Muchery for example), place the smaller hand on the number indicated by the planet.

Example: 1st of January 1984, Jupiter 266 degree

- Place the needle between 260 and 270

- Slant the whole astrological dial of 45°, the S toward the South.

The longer hand indicates the direction of the sun.
The short hand indicates the direction of the planet.

This approximate and simplified method suffices for the rituals.

Ora et Labora!

THE PHILOSOPHERS OF NATURE.

THE PHILOSOPHERS OF NATURE

Copyright (c) 1989 by LPN-USA

Lesson 27 - QABALA - page 1

F.27.0584

Lesson 27

Dear Friend,

In previous lessons, we already presented data and explanations about man's inner and spiritual structures and their functioning. This subject can only be approached in stages and we shall present it again today. By using the method of repetition, introducing progressively the topic in its various aspects, we are seeking to reduce, if not suppress, the obstacle of incomprehension.

One cannot possibly grasp the inner and spiritual knowledge by the sole physical-intellectual path. An additional "imbibition" is required, renewed by the resonance phenomena which progressively bring the physical self closer to the Inner Self. For the duration of our incarnation on Earth, only the little king, the physical self, has the power to conduct the experiments/experiences which should lead us to inner realization. If for instance our logical and reasoning faculties remain such as they are in the other levels of consciousness, the phenomena will remain incomprehensible to us, incarnate beings, because our intellect, used to our space/time, is particularly thrown off by any experience or contact with other space/times. This is why we strive to reduce the obstacle of incomprehension resulting from the different space/times of the different levels of consciousness. We must be in a position to manipulate the energies of these other levels in order to attain Reintegration, the Return.

Before we take up the ritual of the Pentagram which is the first genuine tool enabling us access to these energies, a few words about immortality are necessary. In simplified terms, we could say that man has three levels of existence:

- the level of physical life, the duration of which is life on Earth;
- the level of existence of the six sephiroth of Briah and Yetzirah, the duration of which is the duration of one manifestation of the universe that is, very approximately, 10 billions of earthly years.
- the level of eternity where there is neither time nor space and where only man's original seed which issues from this level, is eternal.

Let's return to physical life. Everything man does is recorded in the Archives of Nature and, after he has left his body, this record is all that which is left of physical man. One can consult this "movie" of one's life but all physical qualities including intellectual qualities have disappeared; alone remains that which has been embedded into a matrix, that which has been fixed, through imbibition, into higher bodies. On the other hand, if, through mystical, occult or initiatory work, one has managed to establish a conscious link between the physical and the subtle bodies then one has attained immortality; not immortality as the continuation of the physical body but immortality as the continuation of consciousness throughout the different stages of man's journey in the universe. Man can choose one of two paths: the slow down spiral which sooner or later leads him to "salvation", but this may take a billion years and meander through numerous trials, or the steep path which, in a short time, drives him out of the darkness of the physical world and which is not without trials, but on a different scale.

As an aside: the elixir of long life of the Alchemists doesn't ensure immortality of the physical body although there have been a few positive results in this direction, but the true Tincture provides the continuity of consciousness.

PRACTICAL STUDY OF THE GREATER PENTAGRAM

Here begins the study of the tools which enable one to have an influence on divine or spiritual energies. The qabalistic method of obtaining the desired resonances uses symbols combined between them in the form of rituals. The three rituals which are given are extremely potent and can influence higher energies, it is therefore essential to keep a sense sacredness throughout preparation and performance of the rituals: a quiet mind, a clean body, and no excess of food.

The first ritual we are going to study is the ritual of the Pentagram or Greater Pentagram as opposed to the ritual of the lesser pentagram.

So as not to multiply the number of drawings in the lessons, we established a code to which we added a figure representing two Pentagrams and two Compass Cards. In the oratory, we only use pentagram A, numbered from 1 to 5. It symbolizes spiritual energies dominating matter. Pentagram B, on the other hand, symbolizes matter dominating spiritual energies, and should never be used (except in very rare occasions and then only by a very skilled and experienced operator).

To perform the ritual of the Greater Pentagram appropriately requires a serious practical preparation. As it offers opportunities to influence several levels of energy in various directions, and the possibility of using several symbolic systems, we need to design a material with the proper adaptability.

We mentioned, about the lesser pentagram, that it is better to avoid the presence of metallic

points in the oratory, thumb-tacks or any other objects of the sort. The sword should be the only metallic point. The ethereal energies at play here behave like electricity in our world. Those who wish to study this topic in detail should consult the chapter about points in a treatise of static electricity.

CONSTRUCTION OF THE PENTAGRAM

- Obtain a piece of plywood (23.62 x 23.62 inches).
- Paint it black or cover it with a piece of black fabric.
- Drill 11 holes through it as in the drawing of the pentagram.
- In each hole, introduce a small wooden plug which you can tilt slightly toward the top because the pentagram will be vertically installed.
- Tighten a small white cord to draw the pentagram.
- Draw the symbols on small round or square pieces of cardboard.
- Drill a hole through each of them to allow them to be fixed on one of the plugs either 1, 2, 3, 4, 5 or 6, so that the symbol is more or less in the same direction as each of the points of the pentagram.
- Draw the symbols of the Chart of signs, sounds and colors once and three times the symbols of the alchemical and qabalistic columns following the indicated colors.

Plan the following for later operations:

- A color set of the four Hebrew letters Yod He Vav He.
- A set of planetary symbols as follows:

** Saturn	black
** Jupiter	blue
** Mars	red
** Venus	green
** Mercury	orange
** Moon	silver

** Sun gold

- A set of the zodiac signs as follows:

** Sagittarius	}	
** Leo	}	red
** Aries	}	
** Aquarius	}	
** Libra	}	blue
** Gemini	}	
** Pisces	}	
** Scorpio	}	green
** Cancer	}	
** Taurus	}	
** Capricorn	}	yellow
** Virgo	}	

- A set of numbers from 1 to 5 placed on the pentagram to rehearse the study.

Note: For the Supreme Invocation of the Pentagram it is essential that you position the drawing of the Pentagram on a stand, or if need be on the back of a chair so that you can turn it toward the four cardinal points.

THE COMPASS CARD:

Ruach, which is the invisible air but also the quintessence, is the bearer of the spiritual energies.

We shall have two compass cards:

- the Earth Compass Card
- the Zodiac Compass Card

Each has its specific use. The Compass Card symbolizes the energies of the four rivers of the Garden of Eden. These energies are energies of spiritual knowledge and a few words may shed some light on their nature.

- NAHAR, the Quintessence or the Spirit, is the source of the four rivers. It is the eternal source of Knowledge which flows through the manifest world. Its point of passage is

Daath, the invisible sephirah.

- PISON is the Spiritual Fire of Daath. It flows toward Geburah. It is the gold of Knowledge.
- GIHON is the Water which flows toward Chesed. It is Mercy but also esoteric Science.
- HIDDIKEL is the Air which flows toward Tiphereth. It is the energy which renders man divine.
- PHRATH is the Earth which flows towards Malkuth. It is the energy which provides man with his mental and intellectual faculties in the physical world.

IMPORTANT: in the drawings of the Compass Cards, the East is at the top.

THE EARTH COMPASS CARD OR INVOCATION CARD:
(drawing C, chart of the Pentagrams and Compass Cards)

- The East Wind carries the Air.
- The South Wind carries the Fire.
- The West Wind carries the Water.
- The North Wind carries the Earth.

The quintessence lies at the center of the compass card. The letter Shin is integrated into the Tetragram.

If you refer to the Chart of signs, sounds and colors, the numbers enable us to equip the compass card with the chosen symbols. The radiuses of the 4 cardinal points are of the color corresponding to the element. The Hebrew letters which are represented should be read counterclockwise that is: Vav He He Yod. The Tetragram which is the key to the compass card, is the eighth permutation of the Tetragram. Shin is fitted in the center of the circle and in the center of the word or: Vav He Shin He Yod. The rays C and F are black. They represent the combinations of forces authorized in this Compass Card:

- | | | | |
|-----|-------|-------|------|
| - C | Fire | Air | Heat |
| - F | Earth | Water | Cold |

The other combinations, corresponding to radiuses not drawn, are explosive. This Compass Card is placed on the altar, the East toward the Pentagram.

THE ZODIAC COMPASS CARD OR THE COMPASS CARD OF THE OPENING OF THE MIND: (represented in D)

- The zodiacal East Wind carries the Fire.
- The zodiacal South Wind carries the Earth.
- The zodiacal West Wind carries the Air.
- The zodiacal North Wind carries the Water.

This Compass Card is drawn following the same principles as the previous one.

The Hebrew letters which are represented are to be read counterclockwise that is: Yod He Vav He. The letters of the Tetragram haven't been permuted. The inclusion of Shin gives: Yod He Shin Vav He or Yeheshuah, the name of the Savior or the symbol of the four elements working under the authority of the Spirit Shin. The authorized combinations of forces are:

- | | | | |
|-----|-------|-------|-------|
| - S | Fire | Earth | Dry |
| - H | Water | Air | Humid |

This Compass Card is placed on the altar directed according to the aim of the ritual of the Greater Pentagram and the astrological signature of the moment.

For a qabalistic work, the signs placed on the Compass Cards are preferably the qabalistic signs.

- 1 - The Wheel is the symbol of the Spirit which penetrates all and commands the elements.
- 2 - The Eagle symbolizes the Water as vapor flying through air, water vaporized by the forces of heat.
- 3 - The Lion symbolizes Fire by its vehemence.
- 4 - The Bull symbolizes the Earth; this symbol translates the laborious work needed by the element of Earth.
- 5 - Man symbolized here by the sign Aquarius is the symbol of Air. Here the symbol implies that Air penetrates all hidden things, through man.

In the next lesson, we are going to explain the principle of the Ritual proper, give examples and strive to demonstrate how each one can use this tool for his own necessities.

May the Eternal protect You, the Word has been said.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Figures enclosed:

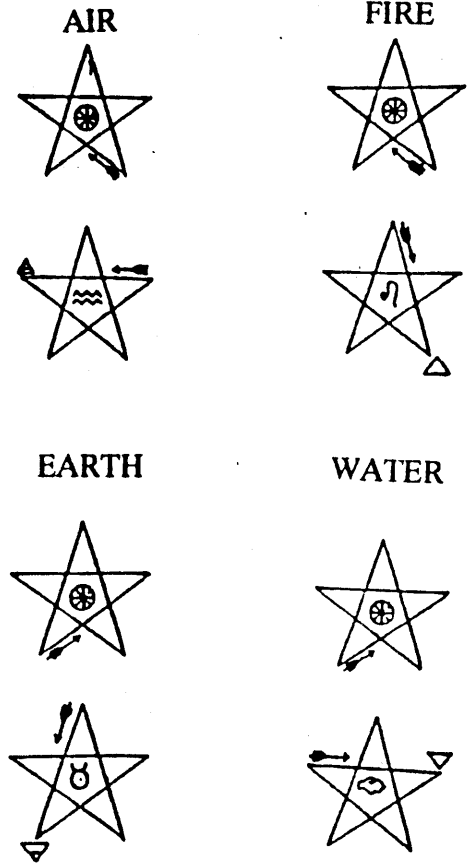
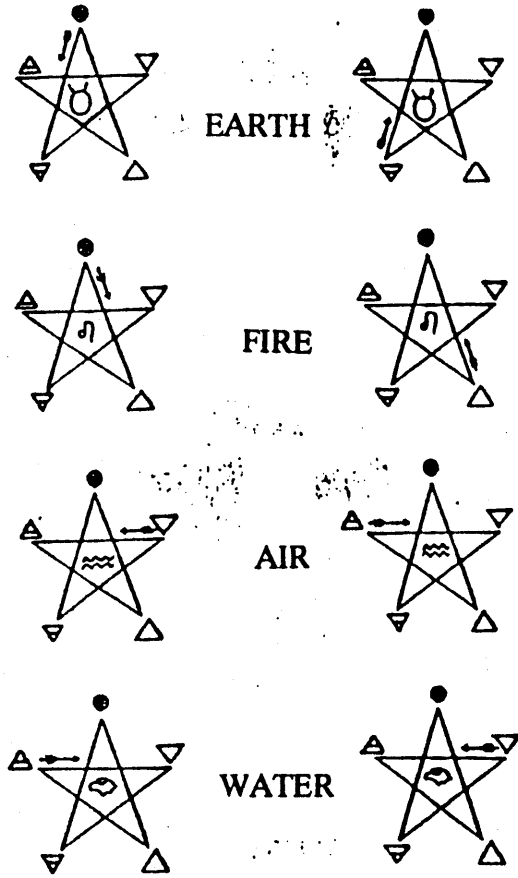
1 - Chart of the Pentagrams and Compass Cards

2 - Drawing of the Pentagram

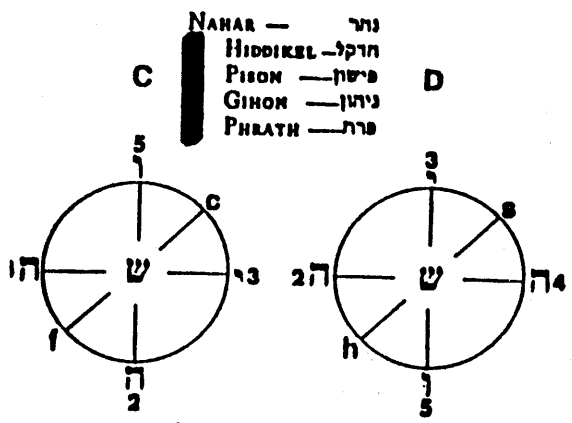
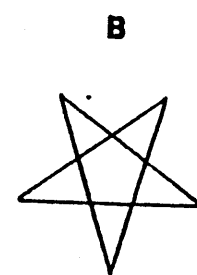
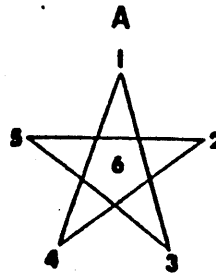
3 - Chart of the Signs, Sounds and Colors

CHART OF THE PENTAGRAMS AND COMPASS CARDS

F.27.0584
Figure # 1



- A: the positive Pentagram
- B: the negative Pentagram
- C: the Earth Compass Card
the Invocation Compass Card.
- D: the Zodiac Compass Card
the Spirit Compass Card.
- In the Center: the Hebrew Names
of the Elements of Eden



DRAWING OF THE PENTAGRAM

- the small circles at the points of the pentagram are the holes for the plugs through which the cord passes.
- the holes of the plugs 1, 2, 3, 4, 5, 6 are off center so that:
 - ** the holes do not find themselves in the symbols
 - ** the drawing of the symbols are stable when the pentagram is vertical.

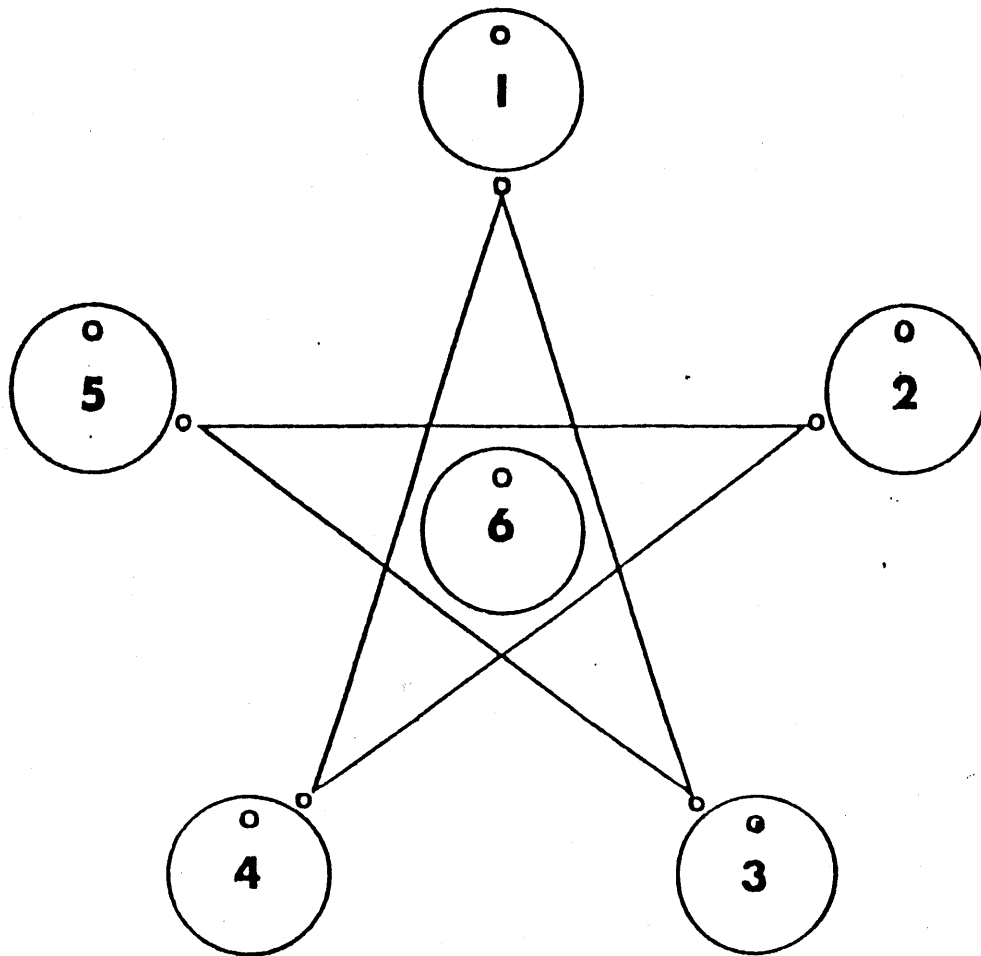


CHART OF THE SIGNS, SOUNDS AND COLORS

	COLOR	ELEMENT	HEBREW	ENOCHIAN	EDEN		LETTER	ALCHEMY	QABALA	ASTROLOGY	TATWAS
1	BLACK INDIGO	QUINTESSENCE			NAHER						
2	GREEN	WATER	MAIM	HCOMA	GIHON	ACTIVE					
3	RED	FIRE	ASH	BITOM	PISON	ACTIVE					
4	YELLOW	EARTH	ARETH	NANTA	PHRATH	PASSIVE					
5	BLUE	AIR	RUACH	EXARP	HIDDIKEL	PASSIVE					

The numbers in the first column correspond to the numbers of the pentagram.
Each line gives all the symbols for each element (or the quintessence).
The symbols should be designed in the color indicated in the second column.
Each column corresponds to a family of symbols.
In the ritual each sign always has a triple symbolical aspect:

- * of force through the vibration of the name.
- * of localization by the form of the sign.
- * of resonance by the color.

THE PHILOSOPHERS OF NATURE

Copyright (c) 1989 by LPN-USA

Lesson 28 - QABALA - page 1

F.28.0684
Lesson 28

Dear Friend,

RITUAL OF THE GREATER PENTAGRAM

General Rules for the Drawing of the Signs with the Sword or the Dagger:

- 1 - Always draw the circles clockwise and at the completion of the drawing, the tip should be at the exact same spot it started from.
- 2 - In the signs with an open figure, the tip of the sword starts on the far left and ends on the right.
- 3 - The pentagrams are drawn according to the instructions of the ritual but they should be vertical and carefully closed.
- 4 - The absolute rule, before any operation, is to draw a closed circle around the operator and the things concerned by the ritual, then perform the banishing ritual of the Lesser Pentagram.

Choosing the type of symbol:

- For rehearsals and preparation exercises it is best to use alchemical symbols.
- You can also use alchemical symbols to charge an elixir with the appropriate element.
- In order to re-balance a sephirah, use Hebrew letters or the signs of the Qabala.
- Use the astrological symbols to act upon the results of an astrological sign.
- To contact the Archives of Nature, or to obtain either clairvoyance or astral vision use the symbols of the Tatwas.

PERFORMANCE OF THE RITUAL

First Phase:

- 1 - First operation: draw the circle as mentioned previously (in 4).
- 2 - Perform the banishing ritual of the Lesser Pentagram.
- 3 - If you wish to charge an object, an elixir or any other thing, enclose it in a second circle drawn within the first one.

Second Phase:

Pentagram of the Invocation of the Spirit and the Rebalancing of the Energies.

This operation is done separately for the active elements and the passive elements. If, in the sequence of the ritual, you plan to use one element only, you need only perform the active rebalancing if the element is active and the passive rebalancing if the element is passive. If there is both an active and a passive element or the 4 elements then you should perform both the active and passive rebalancing rituals.

Rebalancing of the active elements (or energies):

For this operation and the following ones it is good to draw the Pentagram and the signs and to rehearse on paper.

- Draw the Pentagram and place the numbers like on the Chart of Qabala - Lesson # 27 with the Wheel of the Spirit¹ in 1 and 6, adding the alchemical signs onto it.
- Place the tip of the sword on the symbol Fire, in 3, vibrate BITOM.
- Follow the line 3-5 with the sword then, when the sword is on the center of 5, Air, vibrate EXARP.
- Continue with the line 5-2; in 2, Water, vibrate HCOMA.
- Continue with the line 2-4; in 4, the Earth, vibrate NANTA.

¹The Wheel of the Spirit signifies the Quintessence represented in the Chart of Signs, Sounds and Colors of Qabala - Lesson # 27, as the eighth-rays Wheel.

- Continue with the line 4-1; in 1, the Spirit, vibrate EHEIEH.
- Continue with the line 1-3; in 3, lift the sword and position its tip on 6, vibrate EHEIEH.

Rebalancing of the passive energies (elements):

- Place the sword in 4, the Earth, vibrate NANTA
- Follow the line 4-2 with the sword; in 2, Water, vibrate HCOMA.
- Follow the line 2-5; in 5, Air, vibrate EXARP.
- Follow the line 5-3; in 3, Fire, vibrate BITOM.
- Follow the line 3-1; in 1, the Spirit, vibrate AGLA.
- Follow the line 1-4 to close the Pentagram.

Lift the sword and place it on the center of the Wheel of the Spirit; in 6, vibrate AGLA.

Note that in the Pentagram the active energies are to the right and the passive ones to the left.

Third Phase:

The ritual of the Greater Pentagram is now open: we can now perform the work of the ritual proper which we shall explain later on.

Fourth Phase:

We proceed with the banishing of the Spirit. We only banish the energies which have been invoked at the beginning. For the closing of the ritual we shall proceed as below.

Banishing or closing of the active energies:

- Place the tip of the sword in 5, Air, vibrate EXARP.
- Follow the line 5-3; in 3, Fire, vibrate BITOM.

- Follow the line 3-1; just mark a pause in 1.
- Follow the line 1-4; in 4, the Earth, vibrate NANTA.
- Follow the line 4-2; in 2, Water, vibrate HCOMA.
- Follow the line 2-5, lift the sword.

Banishing or closing of the passive energies:

- Place the tip of the sword in 2, Water, vibrate HCOMA.
- Follow the line 2-4; in 4, the Earth, vibrate NANTA.
- Follow the line 4-1; only mark a pause in 1.
- Follow the line 1-3; in 3, Fire, vibrate BITOM.
- Follow the line 3-5; in 5, the Air, vibrate EXARP.
- Follow the line 5 -2, lift the sword.

In these four drawings always make sure that the spot the sword is starting on is the exact spot from which it is lifted at the end.

Invocation of the four energies:

This ritual is called:

THE SUPREME INVOCATION BY THE RITUAL OF THE PENTAGRAM.

It is a possible work application of the ritual (third phase).

We just drew the circle, performed the lesser banishing ritual, rebalanced the active and passive energies, equipped the Pentagram with the symbols of the Qabala and placed the Wheel of Spirit on top (in 1) and at the center (in 6). Now place a set of Qabala symbols on the altar along with the Invocation Compass Card equipped with the same symbols.

- The Pentagram is facing East. Make the qabalistic cross to the East: arms extended in a cross fashion, the sword in the right hand, say:

- Before me Raphael
- Behind me Gabriel
- To my right hand Michael
- To my left hand Auriel
- Before me the Pentagram radiates
- Behind me the six rays of the stars are shining.

Rebalancing of the air energies:

- Place the Wheel of the Spirit at the center of the Pentagram and place the latter to the East.
- Vibrate EXARP and follow the whole pentagram with the tip of the sword: start in 3 then -- 5 -- 2 -- 4 -- 1 -- 3
- Vibrate EHEIEH by following, with the tip of the sword, the Wheel of the Spirit at the center of the Pentagram, starting at the top, in a clockwise motion.
- Replace the Wheel of Spirit in 6 by the sign of Aquarius, the qabalistic sign of Air.
- Vibrate the following sentence ORO IBAH AOZPI and move along the entire pentagram with the tip of the sword: start in 2 then -- 5 -- 3 -- 1 -- 4 -- 2
- Vibrate YOD HE VAV HE and follow the Aquarius sign with the sword: the top line from left to right then the bottom line again from left to right. This is not a closed symbol.

Rebalancing of the active energies of Fire:

- Place the Wheel of the Spirit at the center of the Pentagram. The latter should face South.
- Vibrate BITOM as you follow the Pentagram with the tip of the sword: start in 3 then -- 5 -- 2 -- 4 -- 1 -- 3
- Vibrate EHEIEH as you follow the Wheel of the Spirit in 6 as before.
- Replace the Wheel of the Spirit at the center of the Pentagram by the sign Leo, the sign of Fire.
- Vibrate OIP TEAA PEDOCI as you follow the Pentagram with the sword: start in 1 then 3 -- 5 -- 2 -- 4 -- 1

- Vibrate ELOHIM as you follow the sign of Leo with the sword. Start on the intersection of the line and circle – when the line separates from the circle. Follow the circle clockwise. Once the circle is closed, follow the line.

Rebalancing of the Water energies:

- Place the Wheel of the Spirit at the center of the Pentagram and position the latter so it faces West.
- Vibrate HCOMA as you follow the Pentagram with the sword: start with 4 then -- 2 -- 5 -- 3 -- 1 -- 4
- Vibrate AGLA as you follow the circle of the Wheel of the Spirit in 6 as before.
- Replace the Wheel of the Spirit by the Eagle, the sign of Water.
- Vibrate ENPEH ARSEL GAIOL as you follow the Pentagram with the tip of the sword: begin with 5 then -- 2 -- 4 -- 1 -- 3 -- 5
- Vibrate EL as you follow, with the tip of the sword, the drawing of the Eagle's head in a clockwise motion, starting with the top of the head and leaving the eye aside.

Rebalancing of the Earth energies:

- Place the Wheel of the Spirit at the center of the Pentagram. The latter should face North.
- Vibrate NANTA as you follow the Pentagram with the tip of the sword: start in 4 then 2 -- 5 -- 3 -- 1 -- 4
- Vibrate AGLA as you follow the Wheel of the Spirit as before.
- Replace the Wheel of the Spirit in 6 by the sign of Taurus. Perform the Invocation Pentagram of the Earth.
- Vibrate EMOR DIAL HECTEGA as you follow the Pentagram with the tip of the sword: start in 1 then 4 -- 2 -- 5 -- 3 -- 1
- Vibrate ADONAI as you follow the sign of Taurus, start with the horns, then go on to the circle in a clockwise motion. Start and finish at the point of junction of the horns and

the circle.

Let the energies become fixed in you for a certain time, then again execute the qabalistic cross as in the beginning.

Free the energies which haven't been fixed in you.

Through the closing of the active and passive energies, open the circle with the sword as you follow it in a counterclockwise motion.

The ritual is complete.

NOTE: Rehearsing and studying the ritual on paper already has a certain effect; it is best to remain at that stage for now in our study of this lesson.

In the next lessons, you'll find the instructions for the work comprised between the opening and closing of the ritual (Third phase).

WARNING: the drawings of the "Supreme Invocation by the Ritual of the Pentagram" can be found on the chart of the Pentagrams and Compass Cards in Qabala – Lesson # 27; it concerns the present lesson. However, in the study of Qabala – Lesson # 28, the drawings of Invocation and banishing (or return) are not to be taken into consideration.

As it is the Invocation of the four energies it should be clear that four invocations are performed one after the other. The invocations and banishings in order to invoke one or two energies will be given in a next lesson.

May the Eternal protect you, the Word has been said.

Ora et Labora!

THE PHILOSOPHERS OF NATURE



THE PHILOSOPHERS OF NATURE

Copyright (c) 1989 by LPN-USA

Lesson 29 - QABALA - page 1

F.29.0784

Lesson 29

Dear Friend,

Before the study of the Greater Pentagram and its various applications, we would like to add some useful clarifications.

Those of you who have been practising the ritual of the Lesser Pentagram could observe its effects. However these are quite weak compared to the effects resulting from practising the ritual of the Great Pentagram.

The ritual of the Greater Pentagram is at once simple and complex:

- simple in that the opening and the closing (or banishing) are always identical.
- complex in that the intermediate part has to be designed to follow the operator's needs and therefore varies depending on the desired applications. Thus the Invocation of the Four Energies (see Qabala - Lesson # 28) must be included between the opening and the banishing. This part of the ritual has two goals, to attempt reinforcing the four energies in the operator and to monitor their balance.

In the next lesson, we will study how to have an action on one energy only, in such a way that for instance the phlegmatic type can act on Fire to energize himself, the quick-tempered type on Water to calm himself down, the melancholic type on Air and the sanguine on Earth. It can be really useful for each one to ponder Paracelsus' study of the four temperaments and the related elements so each one may choose the energy he needs to stimulate in himself.

Apart from very serious and exceptional cases, it is better to stimulate an energy rather than diminish it. That is, if you wish to neutralize an energy, it is better to stimulate the opposite energy. The mechanism involved can be compared to taking a bath when one "takes the waters". We call upon the energy, then we pause and meditate: it is as if we soaked in a bath filled with telluric products and energies, then, during the banishing, we only send back **THE ENERGY WHICH HASN'T BEEN USED BY THE BODY**. Man's body "fixes" the energy. The goal of the banishing is to drive out - not the fixed - but the body's residual energies. In the case of

an object, the energies should not be banished from the second circle otherwise the object loses its charge.

The invocations of the elements which we are going to study in the next lesson are in the Enochian language. We should repeat what has already been said on this subject. In all resonance languages, whether Egyptian, Hebrew or Enochian only the consonants are given. There are two reasons for it. The first is secrecy, the second effectiveness because the vowels are not always identical. In any one word, the nature of the correct vowel which follows or precedes a consonant, depends on the consciousness level already attained by the adept. It would be good for you to search, already now, the resonance which suits you for the name of the Spirit and for the four rivers of the Garden of Eden.

In order to find the "proper Voice" during the exercises, several considerations are essential. The printed vowel is somehow arbitrary as those who wrote the texts have, for all practical purposes, sought the vowel with the best resonance. Therefore do not move too far away from it but modify it according to your own inner search and include it in a diphthong. The other point you should look for is the pitch of the sound, or its frequency. The frequency has been modified both by Involution and Evolution. A personal study is infinitely better than the random attribution of a musical note to each vowel. The current musical scales are no longer in agreement with Nature. For a complete sentence or as soon as there are more than two syllables, a rhythm should be respected which is linked to our breath rhythm and heart beat. In addition, these rituals are upsetting so it is therefore preferable to slow down our heart beat before the authentic performance of any ritual. To obtain a slowing down of the heart beat, find your pulse on the left wrist using the right hand, then concentrate on Tiphereth. As soon as the heart beat slowed down enough, stop concentrating on it.

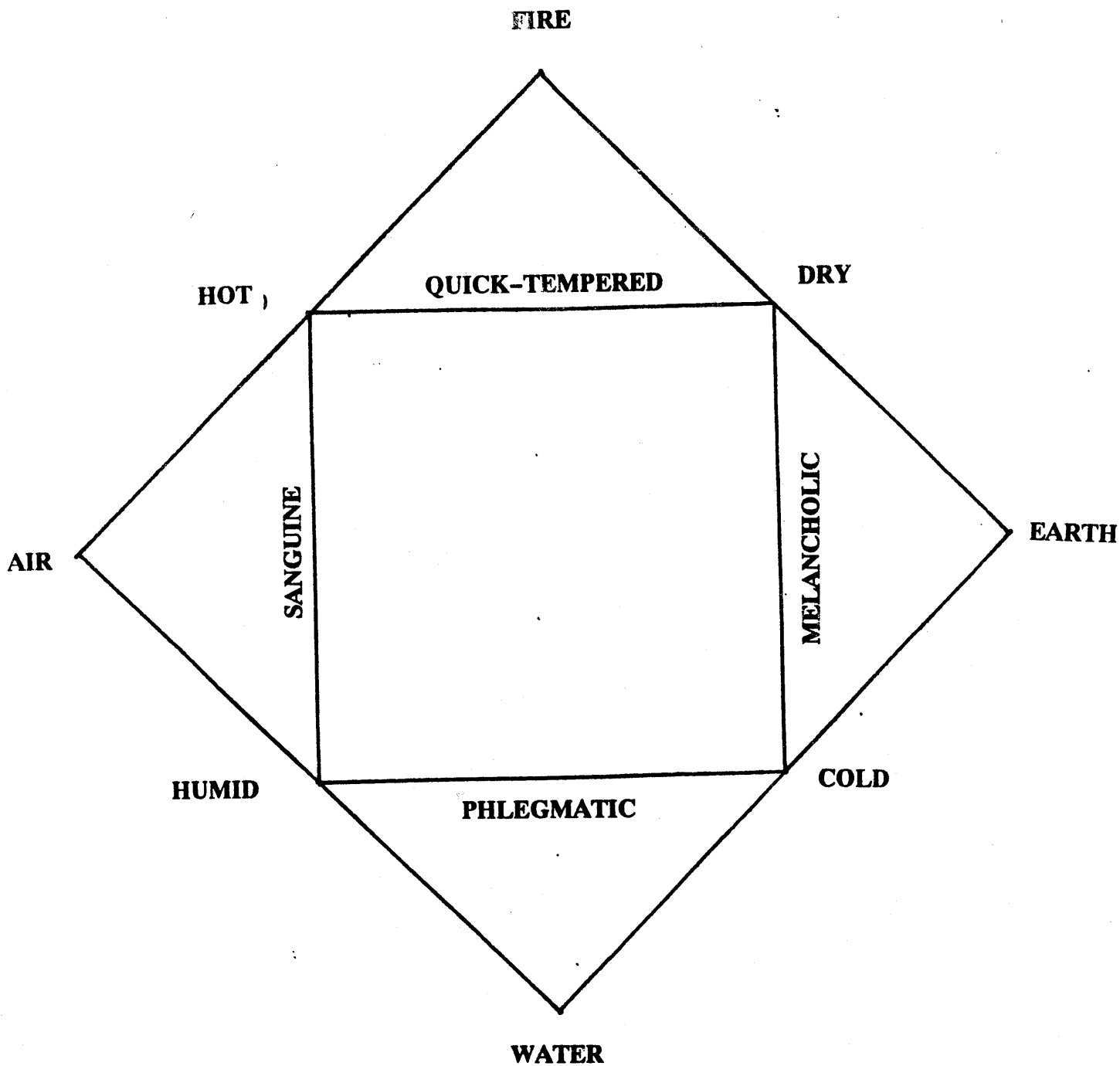
Be at once active and perseverant during your study of this part of the Qabala.

May the Eternal protect you.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

RESEARCH CHART
TEMPERAMENT - HEALTH - ELEMENT



THE PHILOSOPHERS OF NATURE

Copyright (c) 1989 by LPN-USA

Lesson 30 - QABALA - page 1

F.30.0884

Dear Friend,

Hopefully the sequence of our lessons will enable each of you to discover his own obstacles hindering his advance on the path. In all cases, these obstacles can be recognized by the disturbances they cause in the spiritual energies and the goal of the rituals proposed in these lessons is to allow you to put these energies back in order. We strive to present them with the greatest adaptability of mind so that each one can adapt them to his own needs. However, always keep in mind the following warning: the tools are designed to promote the growth of the being rather than the growth of your wealth.

Let's resume the study of the Greater Pentagram and specifically the invocation of each of the elements.

The information given in previous lessons about the Garden of Eden mostly concerns the mental aspect and in this case the names used are those of the Garden of Eden as indicated in Qabala Lesson # 27. In the practical application however, we use the Qabala symbols, whereas during rehearsals of the rituals we always draw alchemical symbols.

Preliminary directions for inner work:

There is, for each element, an invocational and a banishing Pentagram.

Invocations of Fire or Water should follow a balancing ritual of active energies.

Invocations of Air or Earth should follow a balancing ritual of passive energies.

Invocation of the Earth sign:

- The operator faces North;
- The Pentagram is placed North, on its support; face to the South.
- Place the sign of Taurus at the center of the Pentagram;
- Vibrate EMOR DIAL HECTEGA while drawing the Pentagram as follows:
1 -- 4 -- 2 -- 5 -- 3 -- 1
- Vibrate ADONAI while drawing the sign Taurus.

Banishing of the Earth sign:

- Same Pentagram;
- Vibrate EMOR DIAL HECTEGA while drawing the Pentagram:
4 -- 1 -- 3 -- 5 -- 2 -- 4
- Vibrate ADONAI while drawing the sign Taurus.

Invocation of the Fire sign:

- The operator faces South;
- Place the Pentagram South, facing North;
- Place the sign Leo at the center of the Pentagram;
- Vibrate OIP TEAA PEDOCE while drawing the Pentagram as follows:
1 -- 3 -- 5 -- 2 -- 4 -- 1
- Vibrate ELOHIM while drawing the sign Leo.

Banishing of the Fire sign:

- Same Pentagram;
- Vibrate OIP TEAA PEDOCE while drawing the Pentagram:
3 -- 1 -- 4 -- 2 -- 5 -- 3
- Vibrate ELOHIM while drawing the sign Leo.

Invocation of the Air sign:

- The operator faces East;
- Place the Pentagram East, facing West;
- Place the Aquarius sign at the center of the Pentagram;
- Vibrate ORO IBAH AOZPI while drawing the Pentagram as follows:
2 -- 5 -- 3 -- 1 -- 4 -- 2
- Vibrate YOD HE VAV HE while drawing the Aquarius sign, the first two letters for the first lines, and the last two letters for the second line.

Banishing of the Air sign:

- Same Pentagram;
- Vibrate ORO IBAH AOZPI while drawing the Pentagram:
5 -- 2 -- 4 -- 1 -- 3 -- 5
- Vibrate YOD HE VAV HE while drawing the Aquarius sign.

Invocation of the Water sign:

- The operator faces West;
- Place the Pentagram to the West, facing East;

- Place the Eagle sign at the center of the Pentagram;
- Vibrate EMPEH ARSEL GAIOL while drawing the Pentagram as follows:
5 -- 2 -- 4 -- 1 -- 3 -- 5
- Vibrate El while drawing the Eagle's head.

Banishing of the Water sign:

- Same Pentagram
- Vibrate EMPEH ARSEL GAIOL while drawing the Pentagram:
2 -- 5 -- 3 -- 1 -- 4 -- 2
- Vibrate EL while drawing the Eagle's head.

Notes on drawing the Pentagrams:

The invocation of the Air sign is identical to the banishing of the Water sign.

The invocation of the Water sign is identical to the banishing of the Air sign.

The invocation of the Earth and Fire signs follow the same paths but in reverse order.

Use the Compass Card of the Spirit if you want to use the energies of the elements in their zodiacal aspects, but in that case:

- Fire should be East,
- Water, South,
- Air, West,
- And Earth, North,

always in relation to the compass card. Note that the East of the compass is not the regular East, but it is oriented¹ according to the astrological signature and the goal of the ritual.

Directions for using the invocation of an energy to charge either an object or an elixir:

When the balancing of all energies has been completed:

- With the tip of the sword draw a circle clockwise around the Pentagram and the object, inside the first circle.
- Do not step outside the greater circle and do not enter the smaller circle; only the

¹the verb "to orient" comes from the Orient, the East, and means to direct towards the East. The churches are oriented, that is, the altar is to the East. This is the case of all churches except for Notre-Dame in Paris. (Translator's note).

sword enters the smaller circle (possibly the arm also).

When the invocation is complete, the object – or the elixir – is charged with the energy. However should any accidental banishing of the energies occur, the object immediately loses the charge. In this case, take the object out of the smaller circle before performing the banishing of the residual energies.

If, for various reasons, you do not want to use two circles, you can charge the object with the invocation and then take it out of the circle but do not step out of the circle yourself. (Place the object on a stand for instance; the important part being that the operator should remain standing within the circle).

Invocation of the zodiacal signs:

- The signs Aries, Sagittarius and Leo are invoked or banished with the ritual of the Fire sign.
- The signs Pisces, Scorpio and Cancer are invoked or banished using the ritual of the Water sign.
- The signs Aquarius, Libra, and Gemini are invoked or banished using the ritual of the Air sign.
- The signs Capricorn, Virgo and Taurus are invoked or banished with the ritual of the Earth sign.

In all cases, the zodiacal sign is positioned at the center of the Pentagram and should be drawn with the sword in a left to right motion.

An astrological study is necessary to find out the current position of the sign in the sky. The Pentagram is placed in the direction of the sign and the Zodiacal Compass Card "oriented" in consequence. Example:

If Aries, Fire sign, is situated South in the sky, then the Pentagram is placed South and the East of the Zodiacal Compass Card is oriented toward the Pentagram because in the Zodiacal Compass Card Fire is at the East (see Qabala – Lesson # 27).

It is always good, during the study and the preparation of the various elements of the ritual to protect yourself with the banishing ritual of the Lesser Pentagram.

Spiritual development always occurs under the influence of the letter Shin.

Note: The Order of the Golden Dawn assigns each element and the Spirit to a gradation, a sephirah, and a sign. The sign is performed after each invocation:

– Spirit, Quintessence. Gradation: Adeptus Major. Sephirah: Tiphereth. The sign is performed standing, arms horizontally spread, palms of the hands facing the ground.

– Fire. Gradation: Philosophus. Sephirah: Netzach. The sign is performed hands on the head, palms facing outwardly, thumbs apart from the hand, placed on the forehead.

– Water. Gradation: Practicus. Sephirah: Hod. The sign is performed with the tips of the fingers touching, thumbs together touching the solar plexus but slightly apart from the other fingers.

– Air. Gradation: Theoricus. Sephirah: Yesod. The sign is performed arms folded upward, palms facing up.

– Earth. Gradation: Zelator. Sephirah: Malkuth. The sign is performed left arm extended in front of you, upward, the palm of the hand facing the ground.

This school has advocated the use of the corresponding sign after the opening ritual but before the work.

May the Eternal protect you on your Path.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

THE PHILOSOPHERS OF NATURE

Copyright (c) 1989 by LPN-USA

Lesson 31 - QABALA - page 1

F.31.0984

Dear Friend,

We strive to make these Qabala lessons as practical as possible, that is to say, to offer the largest range of means enabling you to reascend the levels of consciousness. In this frame of mind, let us pursue our study of the Ritual of the Greater Pentagram and its application to the symbols of the four elements.

The descent of the energies of Mezla should cause dreams which should progressively and eventually turn into inner experiences in which two features emerge: a level of consciousness, more real than the ordinary dream state and a growing free will. The sequence in which these experiences unfold is always identical.

The first series of experiences is the only one concerning the trials of the Earth. Generally, you find yourself walking in galleries, tunnels, or an underground city... For each one, the locations remain the same throughout the following experiences therefore one can find his gallery, his tunnel or his house under the earth, and its memory is kept from one experience to the next to such extent that it becomes familiar ground. Your behavior in the dreams progressively matches your waking state, physical behavior. One night, outlets appear, often showing a blue sky inaccessible up to then. Slowly you succeed in moving toward these outlets as the experiences of Earth end and the experiences of Water begin.

In the Water experiences, the mechanisms are slightly identical to that of Earth and in the same way you will move to the experiences of Air, and those of Fire.

Beware, for a qabalistic symbol is often grafted to these experiences, for instance the teeth (the letter Shin) for the element Fire. Thus to interpret these experiences correctly, it is advised to review the attributes of the Hebrew letters.

USE OF THE RITUAL OF THE GREATER PENTAGRAM

If, after three or four descents of the energies of Mezla, the Earth experiences have not begun, perform the invocations of the sign of Earth in the ritual, or:

- **first step:** 1) and 2) (Qabala - Lesson # 28 p. 2)

- **second step:** balancing of the passive elements (see Qabala – Lesson # 28 p. 3, and follow the whole paragraph even though it deals with the 4 elements).
- **third step:** invocation of the sign of the Earth (Qabala – Lesson # 30, p. 1)
- **fourth step:** pause and meditate – immerse yourself in the energies.
- **fifth step:** banishing of the sign of the Earth (Qabala – Lesson # 30 p. 2)
- **sixth step:** banishing of the passive energies (Qabala – Lesson # 28 p. 4, the whole paragraph).

Regularly perform this invocation, for instance once a week, and pursue it as long as the experiences of the Earth last.

As soon as outlets appear, practice the invocation of the sign of Water in the ritual :

- **first step:** 1) and 2) (Qabala – Lesson # 28 p. 2)
- **second step:** balancing of the active elements (Qabala – Lesson # 28, p. 2, following the whole paragraph even though it deals with the four elements).
- **third step:** invocation of the sign of Water (Qabala – Lesson # 30, p. 2–3.)
- **fourth step:** pause and meditate – immerse yourself in the energies.
- **fifth step:** banishing of the sign of Water (Qabala – Lesson # 30 p. 3)
- **sixth step:** banishing of the active energies (Qabala – Lesson # 28 p. 3–4, the whole paragraph).

As soon as islands, harbors, or anything related appears, perform the invocation of the Air sign in the ritual (same pattern as before, in this case the element is passive). Very often the experiences of this element are characterized by flights in a grey, dull atmosphere.

As soon as the light "rises" perform the invocation of the sign Fire in the ritual (same pattern as before, the element being active here). The end of the Fire experiences are often characterized by the loss of the teeth.

Practice then the "Supreme Invocation" or "Invocation of the Four Energies" (Qabala – Lesson 28, p. 4–5). Then, if this is what you wish visit the castles.

THE CASTLES

In the dream experience you are to become familiar with one castle which always comprises several stories. If you own a copy of the Zohar it is good now to read the part concerning the castles: Hekaloth.

In your castle you always inhabit the same story and it is very difficult, if not impossible, for you to go upstairs. Only the Supreme Invocation (Qabala – Lesson 28, p. 4–5) or later the Ritual of the Hexagram can help you to go up one story.

What is this castle and what does it mean? It symbolizes the sephirah which is your abode in the other world. If you inhabit the lower story, you probably arrived at the sephirah that concerns you, in your previous incarnation. If you inhabit the upper story or even better the uppermost one, you have the opportunity to go up one sephirah during your present lifetime.

Which sephirah are you at? You must find your castle.

The castles of Briah

You are in a bright castle, there are in all the rooms luminous bay windows open to an always blue sky: you are in **Tiphereth**. Be careful during your inner awakening because you are concerned by the sentence: "what I did you can do and even more and more beautiful things". You are not a revealer of religion, no one should know of your own inner state, not even those who are close to you.

Your castle is a fort, a citadel, but comfortable: you are in **Geburah**. For you, Tiphereth is the past and you should move onto Chesed.

Your castle is a temple, or within your castle there is an enormous religious building: you are in **Chesed** where the stay is long, for here are waiting those who are to pass the threshold, without return, to the Infinite. "Enoch faced the Eternal and has never returned".

The castles of Yetzirah

In Hod: The castle is often disturbing for those who are not used to it. It is the castle of the magus such as is frequently seen in fairy tales. Often this castle possesses three attributes: a magic oratory, an alchemical laboratory, an astrological observatory.

In Netzach: The castle is inspired from Nature and thus may appear as being built within giant trees or at other times as a luxurious sensuously colored palace. The two aspects may mix at times: tree and palace.

In Yesod: It is the castle of the beginning of the ascent. Very often it is charged with thought-forms of the earth, whether good or bad. Its lunar light is pale and it is best not to

remain there; moreover the sojourns are short. Almost everyone interested in esoterics has gone beyond the level of this castle.

There is another method enabling us to discover our castle.

In the same way that kings and emperors have marked their earthly castle with emblems, the planetary genius of each castle marks with its planetary sign the castle he is responsible for. The astrological symbols of planets, such as they are drawn on the earth are always present in the corresponding castle but not necessarily perceptible at each story.

If after the Fire experiences, the experiences of the castles do not take place, practice the ritual of the Greater Pentagram but only with the invocation of the Spirit (Quintessence):

- **first step:** 1) and 2) (Qabala – Lesson # 28 p. 2)
- **second step:** balancing of the active elements (Qabala – Lesson # 28, p. 2)
- **third step:** balancing of the passive elements (Qabala – Lesson # 28, p. 3)
- **fourth step:** pause and meditate – immerse yourself in the energies.
- **fifth step:** banishing of the active energies (Qabala – Lesson # 28 p. 3–4)
- **sixth step:** banishing of the passive energies (Qabala – Lesson # 28 p. 4)

It is the balancing of the active and passive elements which provoke the invocation of the Spirit.

This series of experiences on the four elements may not always begin with the trials of the Earth: even if we haven't performed any esoteric work, it is possible that the work has already advanced and that we begin with Air or Fire.

As a matter of fact, the planetary geniuses constantly work for the advance of beings on the Path. However, without the agreement of the little king their work loses its efficiency.

In the next lesson we shall study the action of the planetary geniuses.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

THE PHILOSOPHERS OF NATURE

Copyright (c) 1989 by LPN-USA

Lesson 32 – QABALA – page 1

F.32.1084.

Dear Friend,

If we want to use the Ritual of the Greater Pentagram appropriately and later the rituals of the Hexagram, we must understand the mechanics and the relationships among the Planetary Geniuses, the days of Creation and the days of the week.

THE PLANETARY GENIUSES

The planetary geniuses, 7 in number, are the entities who, within the solar system, ensure the application of the Seven Double Laws of the Universe. These Seven Geniuses or Seven Second Causes as Trithemius puts it (The Primary Cause being Unity) are assigned to the seven days of the week.

During the 24 hours of the day, each of the Seven planetary geniuses, has an influence, in priority and each in its turn. These hours are divided in 12 equal time periods during the day and twelve equal time periods during the night.

The day hours occur between sunrise and sunset and the night hours between sunset and sunrise.

When the number of day hours is equal to the number of night hours, as is the case during equinoxes, the influence of the Geniuses has:

a duration of 12 x 60 min. for the day,
and a duration of 12 x 60 min. for the night.

But as soon as we move away from the equinoxes, the number of day hours is no longer equal to the number of night hours and the duration of the action of the day Geniuses changes just like the duration of the action of the night Geniuses.

Let's take an example to illustrate this complex fact:

In Summer:

- Sunrise at 5 a.m.
- Sunset at 9 p.m.

The duration of the day is: $19 - 5 = 14$ hours.

The duration of the night is: $24 - 14 = 10$ hours.

As the duration of the day, like the duration of the night, is separated into twelve equal parts, we obtain in the example:

$14 \text{ h} = 14 \times 60 \text{ min.} = 840 \text{ min.}$

$840 \text{ min.} : 12 = 70 \text{ min.}$, which represents the duration of the "period" of the day during which a specific Genius has an influence.

And for the night:

$10 \text{ h} = 10 \times 60 \text{ min.} = 600 \text{ min.}$

$600 \text{ min.} : 12 = 50 \text{ min.}$, which represents the duration of the "period" of the night during which a specific Genius has an influence.

The sequence of priority of the Geniuses of the day does not follow the order of the days of the weeks.

Each Genius has the priority of an "hour" (or a "period"). Let's specify that during this priority the other Geniuses still have a certain influence but it is less. The order of priority follows the order:

Saturday - Thursday - Tuesday - Sunday - Friday - Wednesday - Monday.

This is also the sequence of the sephiroth of the Tree of Life.

The first "hour" following sunrise is always ruled by the Genius of the Day (see Chart # 1 page 6).

The sequence of the priority "hours" always follows the same order (see Chart # 1 page 6).

The Genius of the first "hour" being, as we said, the Genius of the day, its influence is greater and particularly during its "hours" of priority.

The day "hours" correspond to the active aspects of the Seven Double Laws, the night "hours" correspond to the passive aspect of the Seven Double Laws.

The first three geniuses of the day have 4 "hours" of priority during the day, each recurring every 7 hours, or:

- for the first genius: first "hour", eighth "hour", fifteenth "hour", twenty-second "hour".
- for the second genius: second "hour", ninth "hour", sixteenth "hour", twenty-third "hour".
- for the third genius: third "hour", tenth "hour", seventeenth "hour", twenty-fourth "hour".

The four other geniuses only have 3 "hours" of priority during the day; thus the fourth genius will be dominant on the fourth "hour", the eleventh "hour", and the eighteenth "hour" after which it will be dominant on the first "hour" of the next day.

When three cycles of seven hours have elapsed, there are three more hours to go. This "time shift" is at the origin of the days of the week:

Example: on Sunday, first "hour": the Sun; count three cycles of 7 "hours" and start another cycle, incomplete, with the Sun, Venus and Mercury. The next genius is the Moon which presides on the next day which is: Monday (see Chart # 1, page 6).

The sequence of the days of the Tree of Life and the sequence of the days of the week would have been identical if the day had been divided in 21 hours.

USE OF THE PLANETARY GENIUSES

It is used in the descent of the energies.

The first genius is that of Saturn-Binah, the only one under the influence of Timelessness. It rules Saturday, the only timeless day of the week.

Kether and Chockmah have no geniuses. They can be considered as day or as night.

Let's resume the previous example in which 70 min. is the duration of the day "hour" and 50 min. the duration of the night "hour":

- In the period of time between 100 and 50 min. before sunrise perform the descent of the Kether energy.
- In the period of time between 50 min. and 0 min., that is sunrise, continue the descent onto Chockmah.
- In the 70 first minutes following sunrise, invoke Saturn-Binah.

Then every 70 min. invoke the planetary genius following the sequence of the Tree of

Life unto Malkuth. Note that Malkuth is invoked under the influence of Saturn, first path of the reascent.

DURATION AND CYCLES OF THE EVOLUTIONARY IMPULSES OF GENIUSES

We know that any evolutionary step involves 12 successive steps, the symbols of which are given by the Zodiacal signs, Aries being the beginning of the cycle.

During its hour of dominance, the genius transmits a series of 12 impulses. Each impulse of the series is in accordance with the corresponding symbols:

- The first 12 impulses concerns the element Earth;
- The 12 next the element Water;
- The twelve next, the element Air;
- The twelve next the element Fire;
- The twelve next the Spirit or the Quintessence.

The "hour" of influence of the Genius is complete with 60 impulsions; in the previous example each impulsion or each minute lasts 70 seconds.

These impulses mainly concerns the sephirah of the genius. The next genius will act in the same way for its own sephirah.

The same cycle is reproduced within one minute with 5 cycles of 12 seconds but this cycle has no or little practical use because of its rapidity.

It is necessary to take these hours into account in the work with the Hexagram, which will be presented in a next lesson.

THE DAYS OF CREATION

Because of the experiences which may occur, it is good to have some notions about the densification of time and space.

Binah belongs to the world of Atziloth, a still unitary world in which duality exists as potential but is not yet manifest. Unity, Eternity cannot have a time, for space and time only appear as the duality of Eternity. Since duality only appears in Chesed, time and space appear then and this is the first day. Each of the following days is a densification of duality.

The density of time and space agrees with the density of the energy in as much as energy becomes subtle matter. A harmony of density is maintained between energy, matter, time and space.

We should therefore understand these seven days as the seven steps of densification of space-time which allow for the preservation of the harmony between energy/matter/time/space in the various planes of the universe. This explains that in the experiences of intermediary spaces, matter does not seem that different from physical matter. The problem is somewhat embarrassing in the first experiences: while there is only one degree of densification in our world, each of the worlds of Briah and Yetzirah have three degrees of densification therefore three degrees of energy/matter/time/space.

"On the seventh day, he shall rest". This means that Adam, the god-man, sleeps when he arrives in Malkuth. In other words, our regular waking state is the sleeping state of the spirit. The veil of birth and death separate us from the consciousness of spiritual man. Thus, man evolves in freedom and his ignorance allows him to say : "Father, I did not know".

The one who tears the veil knows, but becomes responsible and the consequences are his own private problem. No one is allowed to tear the veil of the Temple for another because no one can affirm that this other will be able to take responsibility for what is done unto him.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

ENCLOSED FIGURES:

- # 1 - Sequence of the Planetary Geniuses
- # 2 - Corresponding between the Sephiroth, Geniuses, the Days of Creation and the Days of the Week.

Figure # 1
F.32.1084

SEQUENCE OF THE PLANETARY GENIUSES

Hours	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
Hours of the day	1st	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
	2nd	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
	3rd	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
	4th	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
	5th	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
	6th	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
	7th	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
	8th	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
	9th	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
	10th	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
	11th	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
	12th	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
Hours of the night	1st	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
	2nd	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
	3rd	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
	4th	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
	5th	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
	6th	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
	7th	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
	8th	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
	9th	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
	10th	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
	11th	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
	12th	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars

Figure # 2
F.32.1084.

**CORRESPONDING BETWEEN SEPHIROTH, GENIUSES,
DAYS OF CREATION AND DAYS OF THE WEEK**

Sephirah	Genius	Day of Creation	Day of the Week
Binah	Saturn		Saturday
Chesed	Jupiter	First day	Thursday
Geburah	Mars	Second day	Tuesday
Tiphereth	Sun	Third day	Sunday
Netzach	Venus	Fourth day	Friday
Hod	Mercury	Fifth day	Wednesday
Yesod	Moon	Sixth day	Monday
Malkuth	Earth	Seventh day	

THE PHILOSOPHERS OF NATURE

Copyright (c) 1989 by LPN-USA

Lesson 33 - QABALA - page 1

F.33.1184.

Dear Friend,

THE RITUAL OF THE GREATER HEXAGRAM

If the Pentagram, with its five-pointed star, is the symbol of man or of the microcosm, the Hexagram, on the other hand, is the symbol of the macrocosm.

On Figure # 1 page 5, the two intertwined triangles, with the sun at their center, symbolize our world under the influence of the sephiroth. The hexagram is the symbol of the action of astral forces, cosmic forces, which, through the planets of our solar system, rule our world.

In the Ritual of the Hexagram, only the divine aspects of the force are at play. Therefore we shall make two remarks:

- The forces at play are extremely powerful, therefore the preparation and performance of this ritual require a solemn and quiet mind along with a profound and respectful attitude for all that which is granted to us. This ritual should only be used for the necessities of spiritual life.

- From each point of the hexagram the divine energy of the corresponding planet radiates and there is no negative energy. As opposed to the Pentagram, the Hexagram can be represented with either one or two points on top although we always recommend to represent it with one point on the top.

Preliminary instructions

The vibratory and major name of the Ritual of the Hexagram is ARARITA: אַרְאֵרִיטָא. The word ARARITA in Hebrew expresses the unitary aspect of the Being in his individuality, in his Essence, in time. The numerical value of this name is:

1 - 200 - 1 - 200 - 10 - 400 - 1 or:

- By a first reduction 12, the twelve signs of the zodiac;
- By a second reduction we obtain 3: the super-natural Triad in our world.

Each of the letter of this word is attributed to a planet:

- Saturn	A	Aleph	1	black
- Jupiter	R	Resh	2	blue
- Mars	A	Aleph	1	red
- Sun	R	Resh	2	golden yellow
- Venus	Y	Yod	1	green
- Mercury	T	Tav	4	orange
- Moon	A	Aleph	1	purple

12

Drawing of the Hexagram

To begin with, a simple black on white drawing is sufficient, but later, to increase the "resonance" of the ritual, you can draw it in colors: the triangle in white on black background, the symbols of the planets in colors, according to the above chart.

The code of color which is given here does not conform to the scale of the King or Queen colors given by the Golden Dawn. As a matter of fact, we believe that as the student is closer to becoming an adept he observes the following: the apparently separated knowledge of Astrology, Qabala and Alchemy progressively blends into a unitary body of knowledge giving satisfaction for all levels of understanding. The successful adept is at once an Alchemist, a Qabalist, and an Astrologer that is, a Magus. This is why we give the scale of colors of the alchemical experiences.

The position of the planets (Figures # 1 and # 2 pages 5 and 6) matches their position on the Tree of Life, except for Saturn, placed here at the level of Daath, at the top of the triangle symbolizing the element Fire. If we replace the planets by their respective letter in the word ARARITA, the Fire triangle is called AYT. The second triangle with the Moon at the lower angle symbolizes the element Water and is called ARA.

Be careful. This name starts with the letter A of Mars; if it were to start with the letter A of the Moon, it would be banishing.

Note that the two intertwined triangles give a picture of the microprosope.

To draw the elements of this ritual, and before its study for a possible rehearsal, always draw a circle of protection and perform the banishing ritual of the Lesser Pentagram.

Important and general remarks to always remember while performing the Ritual of the Hexagram.

1. The drawing with the sword is not continuous that is:

- First you draw a triangle,
- Make a pause,
- Lift the sword from the Hexagram,
- Draw the second triangle.

2. Invocation

- a) Start with the tip of the sword on the invoked planet and draw the triangle following the direction of the sun's path, as indicated by the arrows.
- b) Then, always in the same direction, draw the second triangle, starting on the opposite point.
- c) Vibrate the Divine name of the planet, the name ARARITA, then the letter of the planet.

3. Banishing or Sending back

- a) Vibrate the names in the reverse order: the letter, ARARITA, the divine name.
- b) Draw the triangle with the sword, starting with the triangle containing the planet. Starting with it turn in the reverse direction of the sun's path, as indicated by the arrows. Draw the second triangle starting from the opposite angle always in the same direction.


The symbol of the planet you are working with should always be placed at the center of the Hexagram.


The Figures # 1 and # 2 on page 5 and 6 provide the paths, the sequence, and all the names to be vibrated.


During this first performance of the ritual only one planet is invoked; it should be selected according to your needs. This issue has already been dealt with for the Pentagram but here the action is more powerful.

Special precautions for the invocation of the Moon

Its symbol should be in accordance with the moon phase of the moment.



The waxing moon is favorable; symbol: 

The waning moon is not favorable; symbol: 

The symbol of the full moon:  should not have the dot in the center otherwise it becomes the symbol for the sun.

The symbol of the new moon should be filled in with black. 

In all cases, the last two symbols are not favorable.

When the moon passes the plane of the ecliptic in the ascending direction we have the Dragon's head :  and in the descending direction we have the Dragon's Tail: . The Head is beneficial, the Tail is not. The specific forces of the Head and the Tail of the Dragon are more easily invoked when the Sun and the Moon are conjunct in the zodiac.

The invocation of the forces for the six possibilities of the moon is performed using the "name" of the Moon but the symbol at the center of the hexagram should be changed. At the time of the eclipse, all forces manifest at their most powerful.

Be careful for an eclipse either means a conjunction or an opposition of the Moon with the Sun.

Summary of operations

1. Draw a circle: always close yourself in with the Hexagram in a circle before any operation. Never make a separate circle for the hexagram unless you want to charge a symbol or an elixir.
2. Invoke the selected planet.
3. Pause to let the energies act.
4. Send the energies back.
5. Open the circle.
6. Outside this specific ritual never invoke the Divine name without the Archangelic name.

For the rehearsals of the ritual, consider that you are not actually performing the ritual, therefore after having vibrated the Divine name, vibrate the Archangelic name.

Ora et Labora!

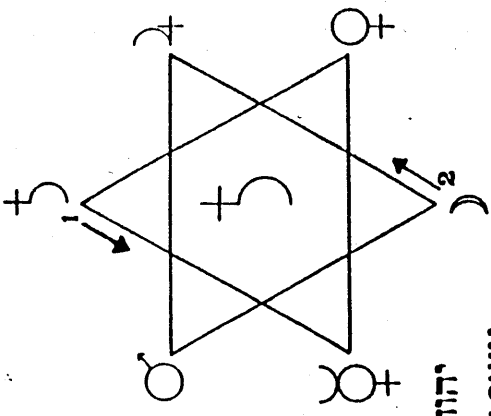
THE PHILOSOPHERS OF NATURE

Enclosed Figures:

1 and # 2 Ritual of the Greater Hexagram.

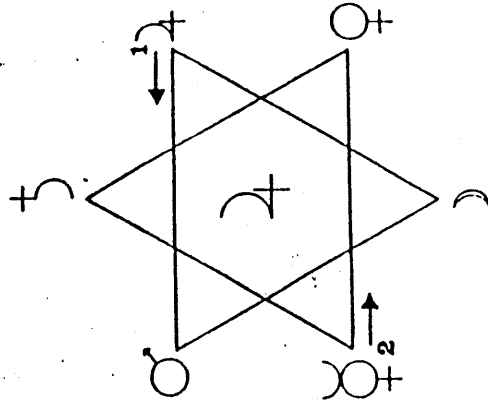
RITUAL OF THE GREATER HEXAGRAM

Figure # 1
F.33.1184.

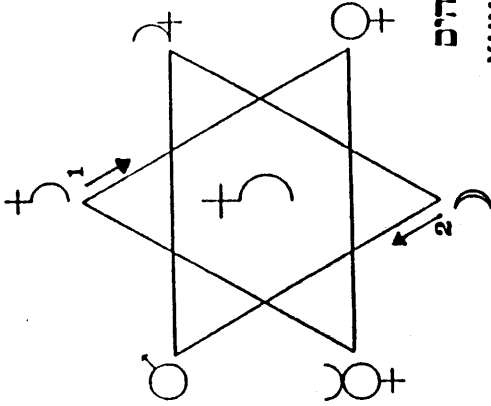


יהוה אלהים
YHVH ELOHIM
אררתא
ARARITA

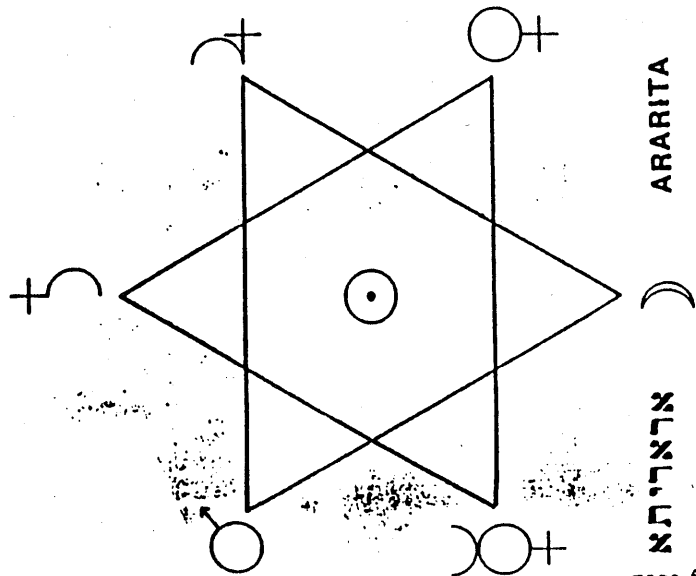
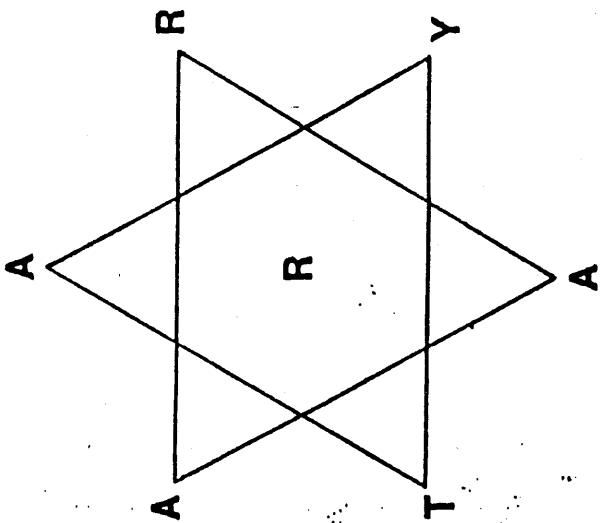
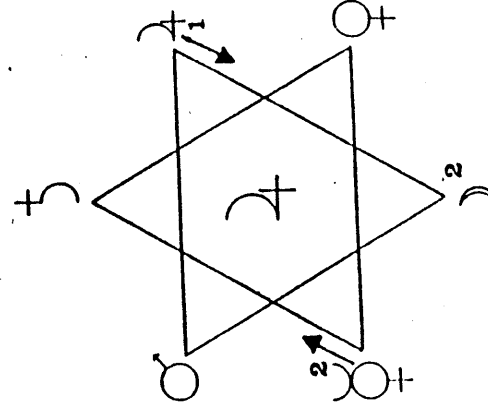
BANISHING



אל
EL
אררתא
ARARITA

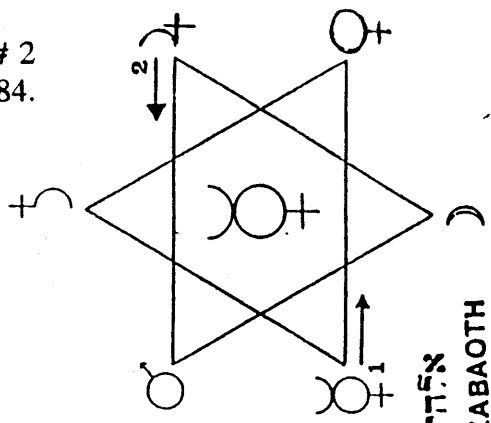


INVOCATION



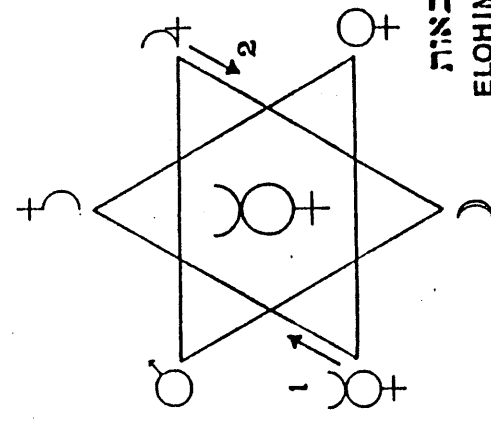
ARARITA

אררתא
ARARITA

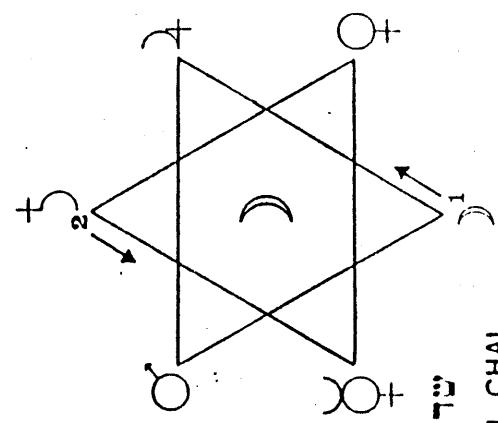


אלהים צבאות
ELOHIM TZABAOOTH
ארורינה
ARARITA

ת
BANISHING



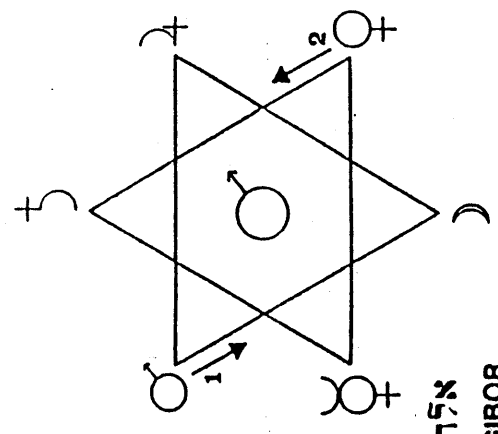
INVOCATION



שדי אלהי
SHADDAI EL CHAI
ארורינה
ARARITA

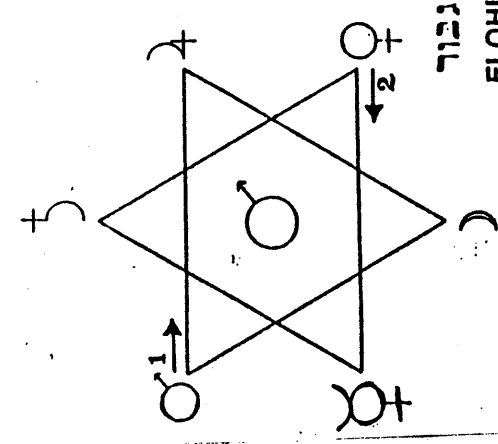
ז

RITUAL OF THE GREATER HEXAGRAM

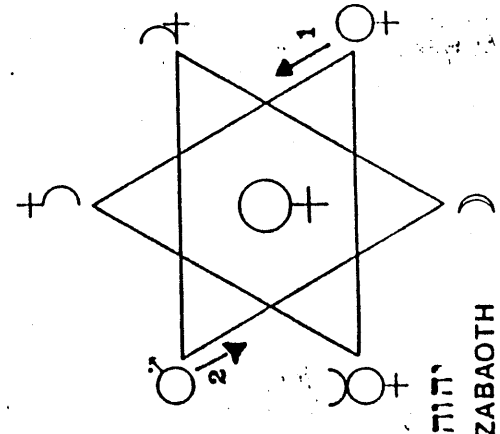


אלהים גבור
ELOHIM GIBOR
ארורינה
ARARITA

ז
BANISHING



INVOCATION



יהוה צבאות
YHVH TZABAOOTH
ארורינה
ARARITA

THE PHILOSOPHERS OF NATURE

Copyright (c) 1989 by LPN-USA

Lesson 34 - QABALA - page 1

F.34.1284.

Dear Friend,

THE SUPREME RITUAL OF THE HEXAGRAM

This ritual invokes the 6 planets through the channel of the Sun. The Sun (Sephirah: Tiphereth, Harmony), has a significant balancing and harmonizing action on spiritual energies as a whole.

The performance of the Supreme Ritual of the Hexagram requires an astronomical study. It is preferable to perform the ritual when the three planets: Saturn, Jupiter and Mars are above the horizon, or at least when Saturn is above the horizon. The study of the position of the 6 planets in the zodiac should enable you to draw a little diagram of six arrows indicating the direction of the planets on the horizon.

The invocation of each planet should occur facing their current position and direction where they are. For the six invocations and the six banishings the sign of the Sun is at the center of the Hexagram.

The sequence of invocation of the planets is that of the Tree of Life: Saturn, Jupiter, Mars, Venus, Mercury, Moon.

The drawings of invocation or banishing for each planet are identical to those of the previous lesson (see Figure # 1 page 6).

The names invoked are that of the divine name of each planet as in the previous lesson.

But for all planets ARARITA is replaced by Yod He Vav He Eloah Va Daat followed by the vibration of the letter Resh.

The banishing, or sending back, is the reverse order: letter, solar divine name, planetary divine name. Remember that in this ritual, and in all cases, the divine names of Kether and Hochmah should in never be vibrated even by mistake.

It is always useful to purify the environment with the banishing Ritual of the Lesser Pentagram before you proceed with the Ritual of the Hexagram.

Remember also, in your preparation of the ritual, that there are three higher planets: Saturn, Jupiter, Mars and three lower planets: Venus, Mercury, and the Moon. The Fire of the Sun is at the center. The planets placed at opposite angles are in sympathy: Saturn and the Moon, Jupiter and Mercury, Mars and Venus.

THE LESSER RITUAL OF THE HEXAGRAM

In this form, the ritual of the hexagram acts on the spiritual energy in a more specific manner as in the previous performances of the hexagram. It is possible to act on the quintessence or the harmonizing solar energy, on Fire, on Air, or on Water.

PERFORMANCE OF THE RITUAL

In all cases perform the sign of the qabalistic cross of the lesser pentagram.

1. Invocation of the Quintessence

- Place the Wheel of the Spirit at the center of the Hexagram.
- Position yourself facing South, the sun is then culminating, at (solar) noon.
- Perform the drawing of the invocation of Saturn.
- Vibrate ARARITA.

Sending back

- Vibrate ARARITA.
- Draw the line in reverse order.

During this invocation, the operator faces the Earth in the Zodiac, facing South. Thus he does not invoke the element Earth but the "quintessenced" energy of the Sun which descends upon the Earth.

2. Invocation of Fire

- Reverse the Water triangle which then has its point at the top, for in the Fire triangle with the Moon at the top, Mars and Jupiter do not change sides.

- Face East.
- Perform the drawing following the direction of path of the sun, in the hour following sunrise.
- Vibrate ARARITA.

Sending back

- Vibrate ARARITA.
- Draw in the reverse direction.

3. Invocation of the Air:

- Place the two triangles in such a way that the Water triangle is below the Fire triangle.
- Face West, that is, the position of Air in the zodiac.
- Draw following the path of the sun, draw the two triangles separately.
- Vibrate ARARITA.

Sending back

- Vibrate ARARITA.
- Draw in reverse direction.

4. Invocation of Water:

- Place the triangle of Water above the triangle of Fire.
- Face North.
- Draw following the path of the sun. Note the Moon-Saturn junction while you draw.
- Vibrate ARARITA.

Sending back

- Vibrate ARARITA.
- Draw in the reverse direction.

In these four rituals the four so-called Kerubic signs can be placed at the center of the Fire triangle, the symbol being that of the invoked element.

5. Invocation of the planets

It is possible with this ritual to invoke an energy specific to a planet. The ritual is designed to invoke the solar aspect of these energies, the Earth element can in no event be used. The other elements can only be invoked in certain cases and this, because of astrological reasons.

Water: for the Northern hemisphere of Earth, Water cannot be invoked with any of the planets, because they are never situated at the North of the earth.

Air: the sign of the planet will be in the upper triangle, the sign of the element in the lower triangle. The invocation of Air is possible for:

- **Mercury** if the planet is at the West and the sun in the sign Gemini.
- **Venus** if the planet is West and the sun in Libra.
- **Saturn** if the planet is West and the sun in Aquarius.

Fire: the invocation is possible for:

- **Mars** if the planet is East and the sun in Aries.
- **Jupiter** if the planet is East and the sun in Sagittarius.

The Quintessence: the symbol is the Wheel of the Spirit. It can only be invoked for Saturn, as Mercury is not badly aspected to Saturn. Saturn should be above the horizon and the sun in Leo. This last invocation is not advised if you have no mastery of the previous ones.

PERFORMANCE WITH A SPECIFIC PLANET

- Follow the direction of the path of the sun for invocation, the reverse for banishing.
- The beginning point for the invocation is the point of the chosen planet.
- The beginning point for banishing is the point where the opposite planet is located according to the classic Hexagram drawing.
- The name of the invoked planet is the following:

- Element Water, name in Yetzirah.
 - Element Air, name in Briah.
 - Element Fire, name in Atziloth.
- The name is vibrated, then ARARITA, then the letter of the planet. Reverse procedure for banishing.

Be careful with this part of the ritual. We recommend that you do not start with the Fire element but first master the method with Air or Water.

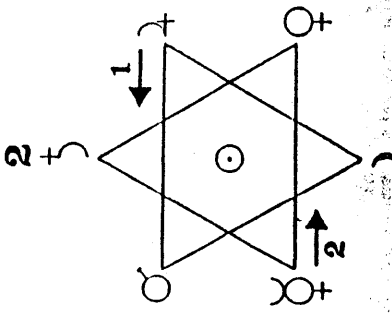
With this lesson we completed the teachings of the rituals necessary for the balancing of our inner energies.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

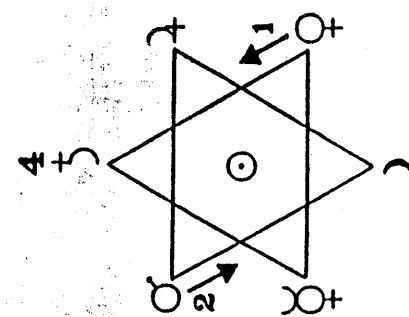
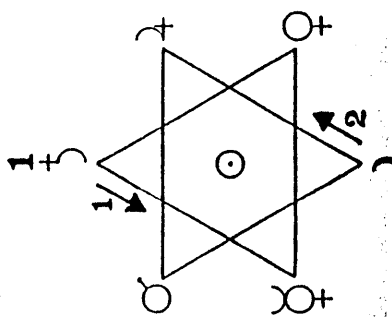
Figures enclosed:

- # 1 - Supreme Ritual of the Hexagram
- # 2 - Lesser Ritual of the Hexagram



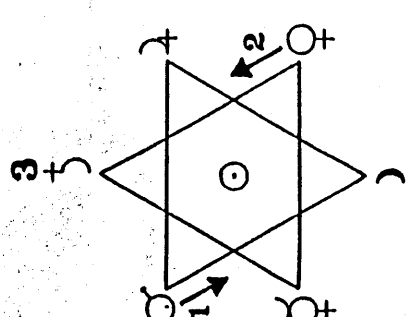
יהוה אלה ודעת

יהוה אלהים
YHVH ELOHIM

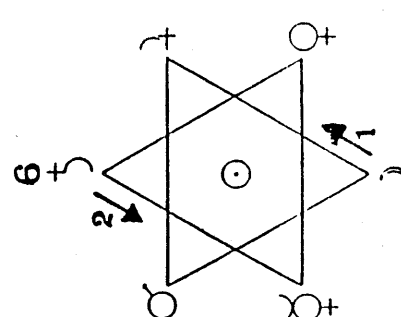


יהוה אלהים
YHVH ELOHIM

יהוה אלהים
YHVH ELOHIM



יהוה אלהים
YHVH ELOHIM

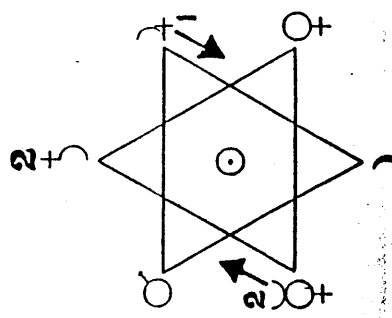


יהוה אלהים
YHVH ELOHIM

יהוה אלהים
YHVH ELOHIM

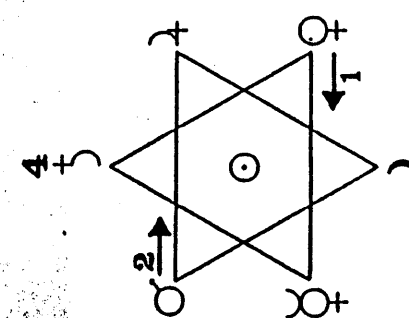
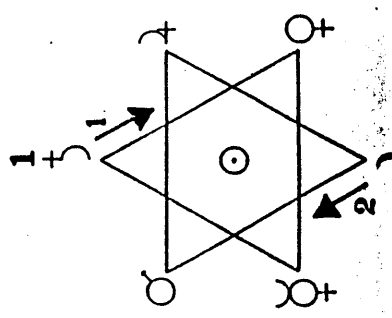
SUPREME RITUAL OF THE HEXAGRAM

Figure # 1
F.34.1284



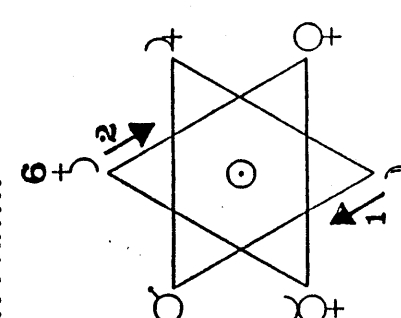
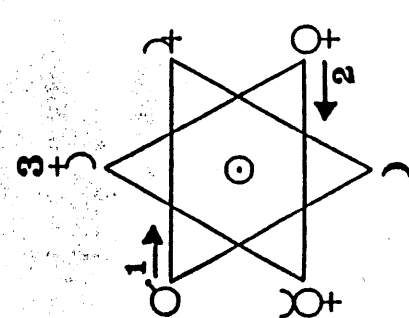
יהוה אלה ודעת

יהוה אלהים
YHVH ELOHIM



יהוה אלהים
YHVH ELOHIM

יהוה אלהים
YHVH ELOHIM

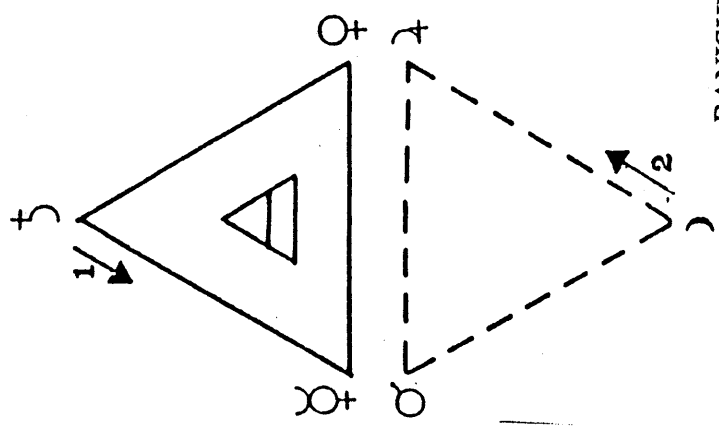
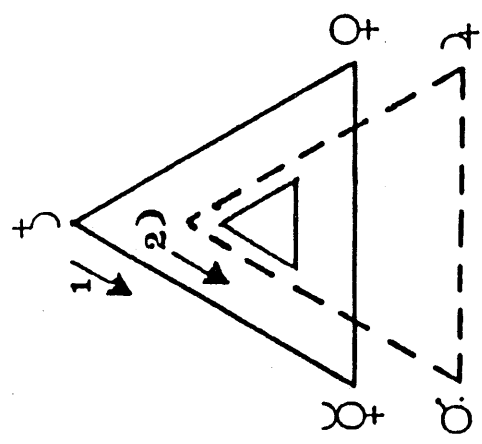
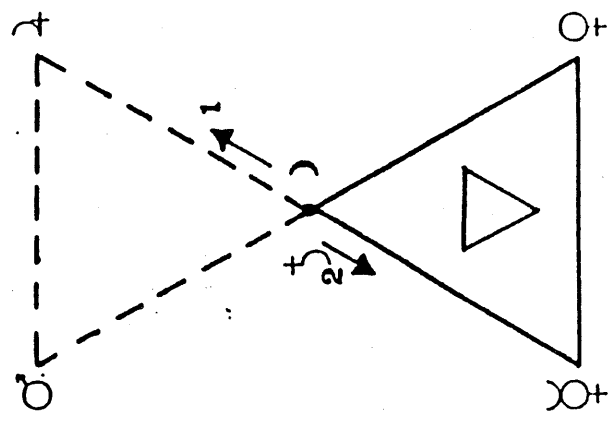
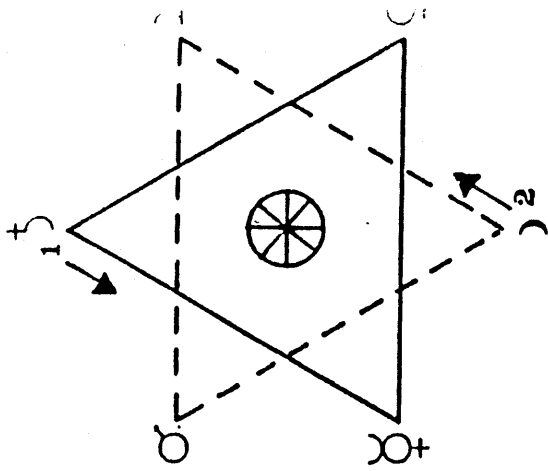


יהוה אלהים
YHVH ELOHIM

יהוה אלהים
YHVH ELOHIM

INVOCATION

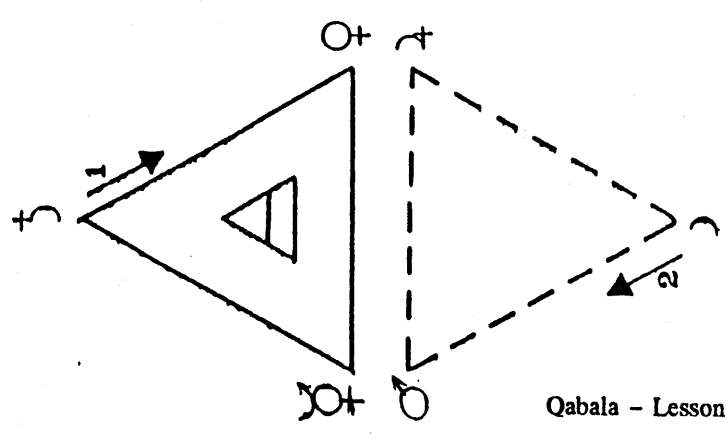
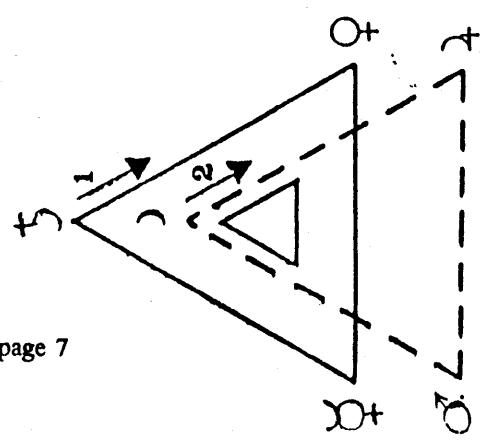
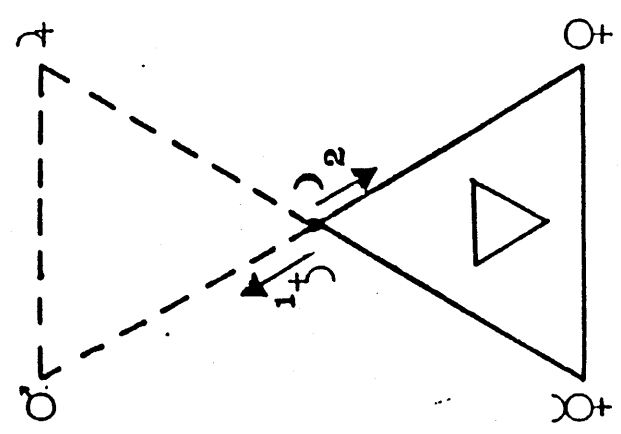
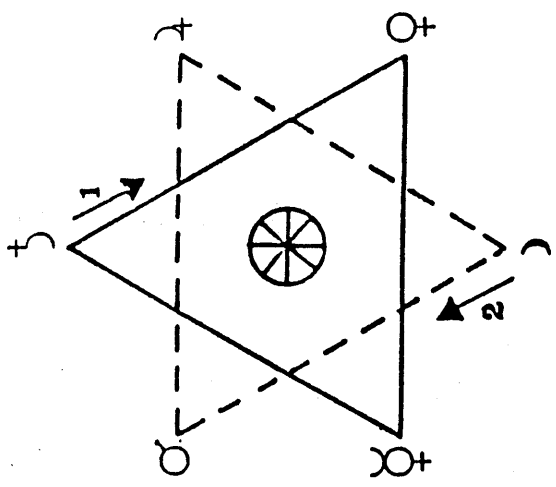
BANISHING



BANISHING

LESSER RITUAL OF THE HEXAGRAM

Figure # 2
F.34.1284.



INVOCATION

THE PHILOSOPHERS OF NATURE

Copyright (c) 1989 by LPN-USA

Lesson 35 – QABALA – page 1

F.35.0185.

Dear Friend,

Before leaving aside the study part of the rituals and before we begin to perform them within our work on the Paths, we should recall some general principles.

The use of rituals, and particularly the rituals we have described, may be twofold: an inner and an outer use. The inner use is what has been known under the name of white magic. The outer use belongs to the domain of unspecified magic.

In our work, we have not provided the keys enabling you to make use of these rituals for the outer, however if you study the question thoroughly, you can easily find them. We want to stress that in using this kind of ritual for outer results you run enormous risks and it would be better not to consider it.

The only purpose of the inner use is to put our energies back into balance, in other words: "to compensate for the effects of the fall from grace". This application may be direct but can also be obtained indirectly either by charging an elixir or a beverage or by charging an object that you wear on yourself. In the following study, that is, the study of the Paths, you will become aware of the points on which you must act and how this specific action must be implemented.

The study of the rituals should not be superficial and before you use them you should "imbibe" yourself with the following principles:

- Study and meditate on the symbols of the planets, and the symbols of the Pentagram and Hexagram.
- Mentally build a Tree of Life and visualize the 10 sephiroth in their traditional position correctly.
- Train yourself to vibrate the forty names in the 10 sephiroth.
- Repeat so you know without any hesitation the paths of the sword for each ritual.

- Finally, remember that symbolism is the active element. Therefore, do not add anything to what has been said. If you are wearing consecrated clothes for this work, follow the adage: "Wear the clothing of your own country".

THE PATHS

The Sepher Yetzirah states that there are 32 paths of Wisdom, that is, the 10 sephiroth and the 22 paths leading from one Sephirah to the other. Saying that there are 32 paths is at once correct and incorrect. On the one hand, it is a good mental symbol for work, on the other hand, it leads to an approximate idea of what the reality of the Path truly is. The concept of the Path is to be meant only in the sense that consciousness, and energies, are transferred from one sephirah to the other; but the profound reality of a Path is to be understood as the energetic state of the consciousness at this specific level of being, a state which results from the blending of the energies of the two Sephiroth linked by the same path.

A common error is to believe that there are "shortcuts" in the descent of consciousness into matter and in the reascent. This is erroneous for the 22 paths are intrinsic parts of each individual and the work of involution, as that of evolution, implies harmonizing the Paths with the Universal Archetypes. This confusion may originate in the fact that Mezla, in order to "feed" the sephiroth with energy, follows a path which seems to privilege certain Paths, namely: 11 - 14 - 19 - 22 - 24 - 27 - 30 - 32. But it is obvious that nature and the role of the primary energy, Mezla, are different from the roles of descending consciousness, which is by the way, illustrated by the fact that Mezla "descends" from Binah to Chesed without using a Path.

To be more thorough, we should say that the Being concentrates on each Path, and strives to harmonize in himself the reactions of the sephiroth between themselves. And it is important to know that this work is accomplished on all the Sephiroth during the descent and on all the Sephiroth during the re-ascent.

If, in our study, all the Paths are to be examined, it is important to know that a number of them are privileged, they are the paths which leave or arrive in the Sephirah which represents our own level of consciousness at that moment. In the last lessons, we provided some information to locate that point but we think that the study of the Paths in the ascending direction will greatly assist us in acquiring this knowledge.

Attribution of the Paths

To each Path a hebrew letter is assigned, therefore:

- 3 Paths are attributed to the three elements Fire, Air, Water; as in the previous ritual the element Earth has no attribution.
- 7 Paths are attributed to the 7 double letters. Here again we have the problem of planet attribution and we'll see how to solve it.

- 12 Paths are attributed to the 12 signs of the Zodiac.

A card of the Major Arcana of the tarot has been attributed to each of the 22 Paths. Use only the "Tarot of Marseille" for this work. Without getting into a parochial quarrel of school, we have chosen the attribution that several current qabalistic schools have recommended and this is a point of view that each one may deal with according to his own inner resonance.

Pieces of advice for work

For each Path, the study is on the following basis:

- 1) Study of the energies of the two linked Sephiroth in order to understand the nature of the Path and the result of the harmonization of these two energies.
- 2) Take stock of what should have been acquired and of what has been acquired during the descent on the same Path.
- 3) Take stock of that which must be acquired and possibly of what has been acquired on this Path during the "reascent".
- 4) Meditation accompanied with a solar ritual to actually feel what "the heart thinks of this problem".
- 5) Possibly a meditation accompanied with a lunar ritual, if possible, to help to the mental transfer of the problem.
- 6) Performance of a ritual especially adapted to the Path along the line of those previously studied.

The work on the Paths should always be preceded by the banishing ritual of the Lesser Pentagram.

For the right-hand Paths, the right candle should be lit.

For the left-hand Path, the left candle should be lit.

For the middle Paths, but only for the study, only the candle of Balance should be lit and furthermore, in the center.

For horizontal Paths, 27 - 19 - 14, both candles (right and left) should be lit.

Briefly study the astrological aspects of the moment, when a sign or a planet or two are involved:

- for example: Path 32, that of Saturn leads to Yesod, the Moon; therefore, at the time you study there should not be any adverse Moon-Saturn aspect.
- other example: The Path 31, that of Fire leads to Hod, Mercury; there is no particular time to be taken into account, however, avoid any adverse Mercury-Saturn aspect, just to be on the safe side.

If you do not want to be bothered with astrology, operate during the time of the planetary Genius on the day of the planet. The planet considered is the one at the higher point of the Path.

Observe the figure enclosed and start to familiarize yourself with the letters and the Paths. Tell yourself:

- to the left is the column of Righteousness which starts with the Fire of judgement, the side of the dry ways.
- to the right is the column of Mercifulness which starts with Pisces, the side of the wet ways.
- at the center is the column of Balance. The Path 32, Tav, at the lower level gives access to the higher brain. The path 25, Samech, joins the heart to the brain, the way of balance (Sun and Moon).

But it is only after a sequence of right-left, left-right movements that this stable equilibrium will be reached.

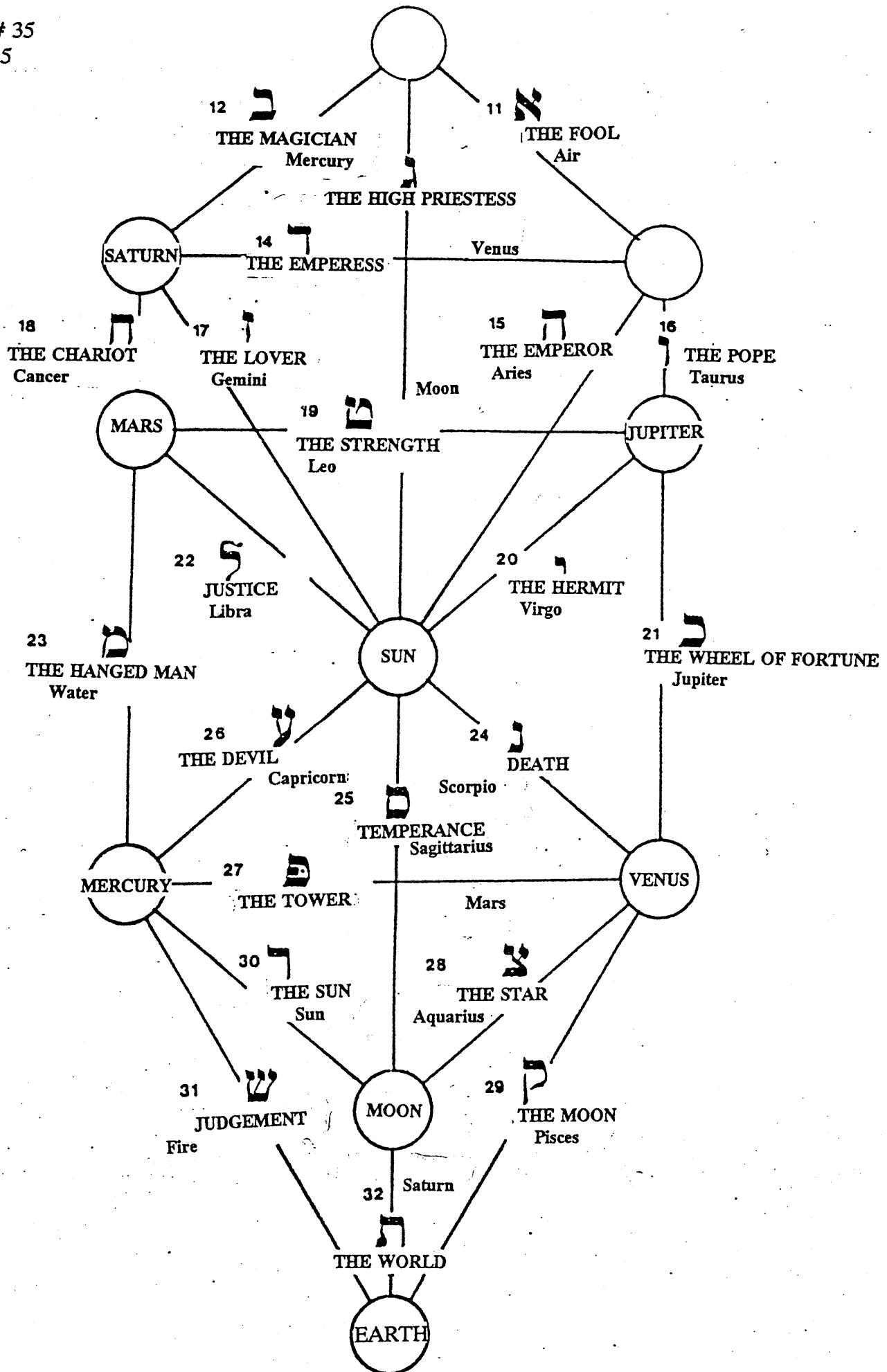
In the next lesson, we will study Path 32.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Figure enclosed

- The Paths of the Tree of Life



THE PATHS IN THE TREE OF LIFE

THE PHILOSOPHERS OF NATURE

Copyright (c) 1989 by LPN-USA

Lesson 36 - QABALA - page 1

F.36.0285

Dear Friend,

Before we study Path 32, let's examine the Figure of Lesson # 35 and comment on some of the issues.

The 7 double letters that correspond to the Paths have been attributed according to the system of the Golden Dawn. This system of attribution is more coherent for the re-ascent than the one proposed in the Sepher Yetzirah.

The Tarot card correspondences, which can be traced back to the dawn of time, reflect here the illustration of the Ancient Tarot of Marseille which, as we mentioned, seems to be the most traditional. The symbolism of these cards as a whole is known under the name of "The Book of Thot". TAROT can be translated as "Royal Path" but also as "ROTA" which can in turn translate as "Wheel" or the "cycles of life".

There are 78 cards to form a Tarot deck, or 4 series of 14 cards and 22 major arcana. The 4 series of four cards are the Wands, the Cups, the Swords, the Pentacles. Each series corresponds to an alchemical element, to a letter of the Tetragram and to a world of the Qabala, namely:

Wands	Fire	Yod	Atziloth
Cups	Water	He	Briah
Swords	Air	Vav	Yetzirah
Pentacles	Earth	He	Assiah (see note page 4)

The first four cards of each series namely: Knight, Queen, Prince, Princess represent the energy levels of the 4 worlds in the 4 elements. The ten following cards, numbered from 1 to 10, correspond to the 10 sephiroth: 1 to Kether, 2 to Chockmah, 3 to Binah and so forth until 10. As for the 22 cards, called major arcana, they are each attributed to a path and they are the principal subject of our study.

These are some important points that you should never loose sight of, during the study of the Paths:

- Man, the microcosm, is the reduction of the macrocosm and each Path in man is

a reduction of the same Path in Adam Kadmon, the universal man; the harmony between the two has to be re-created.

- Each path has two different angles: for the ascending trip and for the descending trip.
- Man is omnipresent on his 22 paths and the work on one of them does not exclude the work on another, or even on several others.

PATH 32

AXIOMS:

- Joins Malkuth to Yesod;
- Letter: Tav, symbol of the cross and of the trials of this path;
- Planet: Saturn;
- Major Arcana: The Universe or the World, card XXI;
- Color: for the work on this path: indigo;
- Alchemical metals: lead; antimony toward Malkuth, silver toward Yesod;
- Plant: the ash tree and the cypress;
- Symbolic animal: the crocodile;
- Magic arm: the sickle;
- Perfume: frankincense.

This path is the last of the descent and the first of the reascent. Due to its position at the lower level of the Tree, joining Malkuth to Yesod, it is like the trunk of the tree which supports the whole and insures the rising of the sap coming from the earth, to the leaves, domain of the air. In the Sepher Yetzirah it is known as the administrative intelligence; it directs the planets and reverberates in our world the result of their operations. We should not forget that even at that level the Tree of Life acts on the levels of life and consciousness.

This path is said to be of the Universe because mastery of this path or the initiation one receives from it opens the perception of the Manifest, visible or invisible, Universe. It is the last point on the Tree where the builders are still blind (lack of psychic perceptions); as a matter of fact, in Malkuth, the four elements are only perceived by the physical senses.

The major arcana, the Universe, is an excellent symbol for this path. We see the four Holy Creations of Kether at work here:

- the lion must give strength and courage
- the ox must give patience
- the eagle must give the ability to rise to the heights
- man must give the spiritual wisdom.

At the center is the symbol of humanity, at once crowned and closed and contained in the forces

of Ain. Humanity stands in the center of the four forces which it must master and balance. The final freedom is only obtained through mastery of the path.

if the lion is weak we must act on Fire
if the ox is weak we must act on Earth
if the eagle is weak we must act on Air
if the man is weak we must act on Water

On this path one makes the decision to conquer matter, and once this is attained, the spirit/mind returns through the 4 worlds to Ain. The behavior that must be chosen at this point is that you must cease to take in order to give. The future of the student depends on the conquering of this path, which is the most difficult of all. Here matter must be broken so that the spirit may rise. However, the best opportunities towards this aim are to be found on this Path.

WORK ON PATH 32

- Meditate on all the axioms and particularly on the major arcana XXI.
- "Imbibe" yourself with the nature of all the energies which descend from Yesod. Harmonizing these energies with our personal emanations is one of the keys to mastering this path.
- Take stock of what mastery of the material world could mean.
- Take stock of what is not satisfactory in the four elements at that level (see the axiom of the Holy Creations).

RITUAL TO PERFORM

If you cannot precisely determine how your elements are unbalanced, perform the Supreme Invocation using the Ritual of the Pentagram (Lesson # 38).

As the path is under the sign of Saturn, practice the ritual of the Greater Hexagram under the sign of Saturn on Saturdays, during an ascending Moon, in the hour following sunrise.

Perform the same ritual, under the sign of the Moon, on Mondays, during an ascending Moon, in the hour following sunrise. If you cannot practise during the first hour then, in both cases, find the favorable time referring to Figure # 1 of Lesson # 32.

A symbol can also be used as object of meditation in the oratory. On the top part of a sheet of paper draw the polygons of number 9; in the lower part, the polygon of number 10 made of two 5-pointed stars, the star with two points up is colored in black; join them by a vertical 12-rung

ladder, Jacob's ladder. The angels ascending and descending the ladder are the symbols for the energies we receive or that we radiate. You may position card XXI on the ladder during your meditation.

Carefully note your night experiences after this exercise; they should inform you of the issues you should be working on.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Figure enclosed

The Planets according to the Sepher Yetzirah

NOTE:

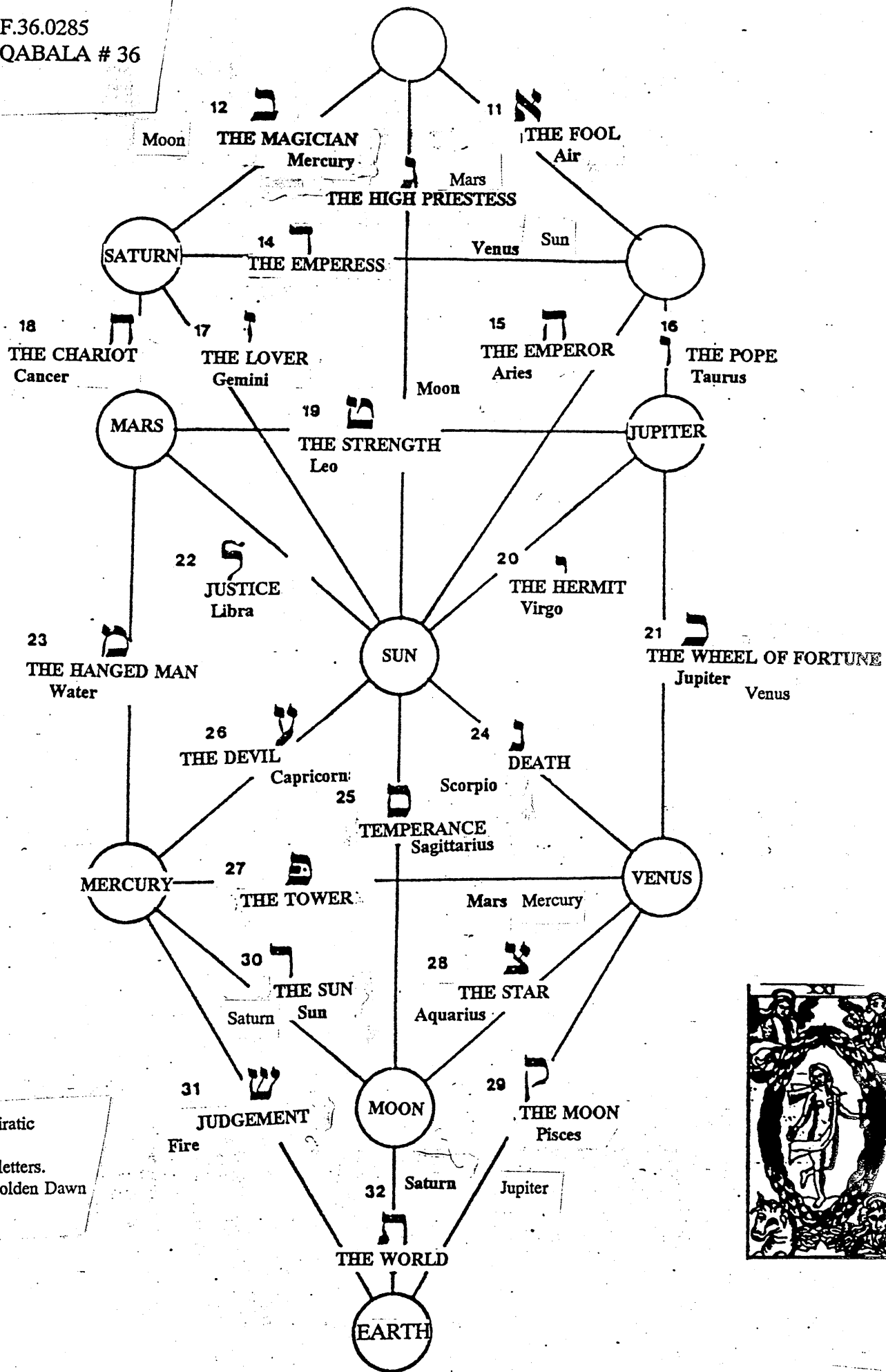
The traditional correspondences of the elements (see page 1, according to the Golden Dawn) to the 4 series of the 14 cards of the Tarot does not agree with the attribution in Alchemy and moreover has not been confirmed by the experience of initiation.

We believe that the origin of this correspondence of the elements and letters of the Tetragram reflects, above all, a Christian point of view. Thus, the cups have been attributed to the level of the solar world, probably because of the analogy with the Grail and the chalice (cup) of the Last Supper.

We maintain that the alchemical point of view agrees with the experience of initiation, namely, with the fact that Fire is in Atziluth and Air in Briah and form, in those two higher worlds, the elements of the Sulfur of the soul, the active spiritual being in the Tetragram, or Yod He.

As for Water in Yetzirah and Earth in Assiah, they form the material body of the two lower worlds, the passive body of the Tetragram, or Vav He.

We do not see any inconvenience of your changing the attributions of the cards, namely attributing the Swords to Briah for the sword is indeed that of the Knight of Tiphereth and the cups to Yetzirah, which are the vessels containing water.



N.B. The Sephiratic attributions are written in fine letters. Those of the Golden Dawn in a bold letter.



THE PHILOSOPHERS OF NATURE

Copyright (c) 1989 by LPN-USA

Lesson # 37 - QABALA - page 1

F.37.0385

Dear Friend

PATH 31

AXIOMS

- Joins Malkuth to Hod;
- Letter: Shin, symbol of the purifying fire and also of the fire of Spirit which acts on all things and vivifies them;
- This path has no corresponding planet; however, it is influenced by Mercury which reflects the solar Δ onto it;
- Major arcana: Judgement, card XX;
- Color: for the work on this Path, red with orange spots;
- Alchemical metal: mercury;
- Plants: hibiscus, nettle;
- Symbolical animal: the lion;
- Magical arms: the wand and the lamp;
- Perfume: olibanum (a kind of frankincense);
- Stone: the opal.

This Path is called the Judgement. When it is referred to as the "Last Judgement" we should understand it to mean a reduction of the meaning of the major arcana XX.

During our work on this Path we should not forget the two principal and contradictory tendencies: on one side, it links the central pillar of the Tree to the negative pillar, on the other, it transmits the vivifying fire of the Sun through the channel of Mercury.

In the Sepher Yetzirah, this arcana is called Perpetual Intelligence and it controls and regulates the influences of the Sun and the Moon. Thus the cycles of these two luminaries are regulated like man's cycles, whether we mean man the individual or man humanity as a whole.

The absence of a zodiacal sign or of a planet on the Path implies that it is only influenced by the

element Δ .

Major arcana XX: called the card of the Last Judgement because the image shows the archangel Michael resuscitating three dead from their graves. Here, the woman represents the negative part of the Path, the man the positive side. And the child symbolises both the balance and the rebirth of a new cycle, if Perpetual Intelligence in its eternal motion has so decided. The fact that these three characters are naked symbolises the fact that man is naked outside the realm of Malkuth; he is no longer clothed with animal's skin, his body is no longer made of flesh.

The symbolism of the card shows the Sun behind the archangel Michael. The solar rays, which surround it, represent the positive side, the comforting and vivifying fire. The trumpet is the symbol of destruction of old mental blocks (the walls of Jericho). The cross above the flag symbolises the four corners of the Universe, that is, the four worlds but also the four rivers of Eden and the four elements.

Along with path 31, there is a series of two-fold awareness: hope and fear, suffering and illumination, and a promise, at this new beginning, to have the opportunity to settle one's past accounts. If, at the level of Malkuth, the spiritual realization advances, the debt is settled. On this Path, the initiate or the student can look at the future and at the past. He can then understand the balance of his past and what his full potential for tomorrow will be. We find, on this path, the last purifying actions of Δ (before the beginning of the next cycle, in Malkuth); and the last judgement of the finishing cycle is uttered. The influences of fire Δ on this path resulted in the Christian belief of Hell. This path is taking place after the end of an incarnation and before the beginning of the next one. Here is determined whether one is authorized to progress higher or is obliged to begin the same terrestrial lesson again.


The laws of divine justice are more powerfully manifested in this Path than in any other one:

- At the level of Atziluth, Path 31 expresses the archetype of the perfect judgement.
- At the level of Briah, it expresses justice within the creation of universal laws.
- At the level of Yetzirah, it expresses the fact that judgements in this world are stained by the emotional level.
- At the level of Assiah, it expresses the fact that judgements prepare man's individual elements for his incarnation.

On Path 31, the judgement can be an authorization to change levels. It is indeed the magic of Thot-Hermes, god of Mercury, top level of the Path, which authorizes the changes of dwellings in the Father's mansion.

WORK ON PATH 31

- The letter Shin attributed to this Path, symbolises the tooth. Therefore you should carefully note when teeth play a part in your night experiences, during your work on this path.
- Have ready in the oratory a little bit of the metal mercury contained in a sealed test tube (even cold, mercury releases toxic vapors); if you can't acquire any, place a mercury thermometer instead. The mercury is the only metal which is permanently under astral influences, whether solar or planetary, and never under the negative energies issuing from Malkuth.

Place in your oratory, the drawing of a lion, and a symbol of fire or the fire symbol: .

It is also good to have the symbol of Mercury drawn in a bright-orange color, for it will be used for work on this path.

We believe that this Path is important but the fire ruling it is powerful, we advise you to study and meditate the preceding information for at least two weeks.

RITUALS TO BE PERFORMED

We leave you free choice, with some reservations.

- Ritual of Fire (Greater Pentagram)
- Ritual of the planet Mercury (Lesson # 33 or # 34 or both); be careful, the Sun-Mercury aspect should be beneficial, or at least it should not be an adverse aspect, for in the Hexagram ritual on Mercury, the Sun supports this planet.

For this work on the Paths, do not forget to clean the psychic environment with the banishing ritual of the Lesser Pentagram and to open yourself to the energies of this Path by the opening ritual of the Lesser Pentagram.

To this lesson, we added information on the Hebrew letters put together by a member of the association who belongs to the research group. The following part of this work will be given in the next lessons.

Ora et Labora!

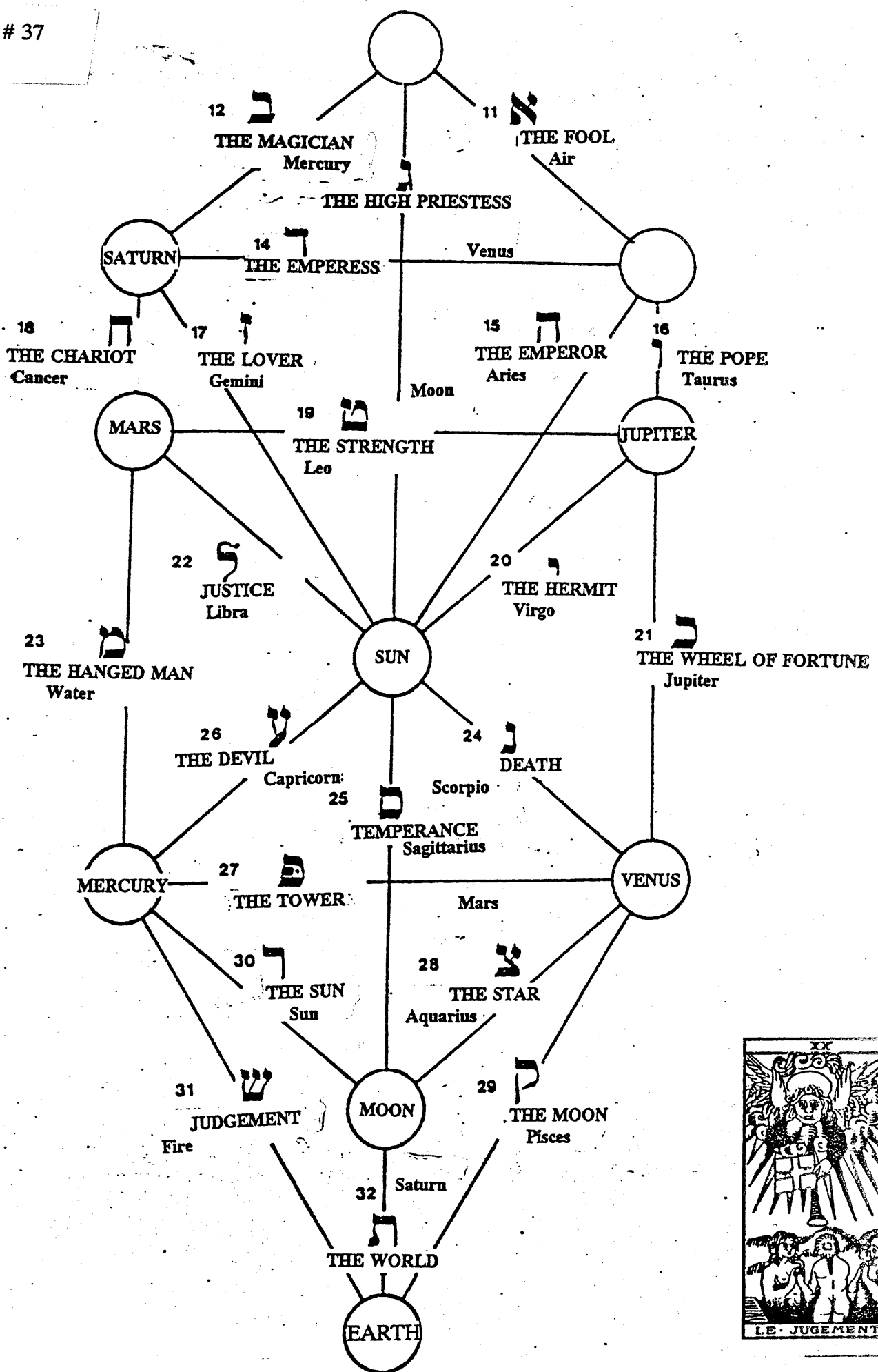
THE PHILOSOPHERS OF NATURE

QABALA - Lesson # 37 - LPN-USA

page 3



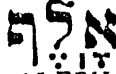

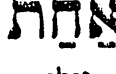
Enclosed figures:

- # 1 - The Paths in the tree of life
- # 2 - Aleph
- # 3 - Bet
- # 4 - Gimel
- # 5 - Dalet
- # 6 - He
- # 7 - Vav




F.37.0385.
Figure # 2

ALEPH

Hebrew letter 	hieroglyph 	latin letter A	number 1	name of the letter  ALEPH
nature of the letter First mother letter zodiacal sign or element	symbol AIR	male number  chad	female number  ahat	

MEANING OF THE LETTER

ALEPH represents the abstract principle of the universe, the essence of the being, an energy balanced among its differentiated elements. It also hints at the force which re-balances. As a balanced element, ALEPH represents the primordial energy symbolically manifested by light, hence the hieroglyphic symbol of the Eagle, the bird of sun's light.

ALEPH and YOD can be permuted in as much as the ALEPH principle is replaced by its manifestation YOD: man. Same for  .

SECONDARY MEANINGS OF THE LETTER

Meaning of the name of the letter ALEPH - LAMED - PE or: primordial air, expansion, individualized life. The expansion of primordial air causes individualized life.


Meaning of the name of the male number ALEPH - CHET - DALET
Man's field of activity expands from the primordial element to the quaternary.

Meaning of the name of the female number ALEPH - CHET - TAV
In the primordial element man's field of activity is perfect.

NUMERICAL VALUE 1 symbol of the whole, of unity. Note the permutation with YOD, value 10, theoretically identical.

SEPHIROTIC SYMBOL the first mother letter represents Primordial air.

BET

Hebrew letter ב	hieroglyph 	latin letter: B	number 2	name of the letter בֵּית BET
nature of the letter First double letter zodiacal sign or element Wisdom	MOON	symbol First day Right eye	male number ^a שְׁתַּיִם shetayim	female number שְׁנַיִם shenayim

MEANING OF THE LETTER

BET: the hieroglyph of the standing leg expresses very well the meaning of this letter: man's action. His inner will triggers his evolutionary or involutory motion.

SECONDARY MEANINGS OF THE LETTER

Meaning of the name of the letter LET - YOD - TAV

YOD, man, TAV the universal soul. The force linking the universal soul to man.

Meaning of the name of the male number SHIN - TAV - YOD - MEM

SHIN activity, universal maleness. MEM, passivity, universal femaleness. The activity of SHIN allows the universal soul to move manifested man into action.





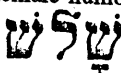
Meaning of the name of the female number SHIN - NUN - YOD - MEM

NUN, the level of passivity, the mother waters, in a way, NUN is the opposite of BET. The female number expresses an opposition to BET's action.

NUMERICAL VALUE 2 abstract meaning, beginning of the action when 1 perceives its own reflexion.

SEPHIROTIC SYMBOL the first day, that is, the appearance of time and the opposition wisdom-madness. The evolutionary action of BET is only possible within the equilibrium of the middle path.

GIMEL

Hebrew letter 	hieroglyph 	latin letter G	number 3	name of the letter  GIMEL
nature of the letter Second double letter zodiacal sign or element.	symbol Second day	male number  shelosh	female number  shalosh	
Wealth	MARS	Left ear		

MEANING OF THE LETTER

GIMEL – the egyptian hieroglyph represents the portal of a temple or a beehive, it symbolizes the material envelope of an abstract or material activity. The Hebrew letter evokes the throat, in the sense that the physical speech is the envelope of thought.

SECONDARY MEANINGS OF THE LETTER

Meaning of the name of the letter GIMEL – MEM – LAMED

MEM universal passivity, GIMEL is realized in the passive constructions owing to the expansion of the original point.

Meaning of the name of the male number SHIN – LAMED – SHIN – HE

SHIN, positive universal energy, LAMED is expansion, HE existence, Being. Expansion of the being through its own energy.





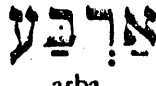
Meaning of the name of the female number SHIN – LAMED – SHIN

Extension of the primordial energy for itself.

NUMERICAL VALUE 3 first completed and balanced manifestation, in which 1 has been divided into positive or negative. Or 1 neutral, 1 positive, 1 negative.

SEPHIROTIC SYMBOL Wealth – poverty. The excess of the plus is wealth, the excess of the minus poverty. The balance is at once equality and harmony.

DALET

Hebrew letter 	hieroglyph 	latin letter D	number 4	name of the letter  DALET
nature of the letter Third double letter zodiacal sign or element Fecundity	symbol Third day Right nostril	male number  arbaa	female number  arba	

MEANING OF THE LETTER

DALET – The universal quaternary, or, for the hieroglyph, the work that can be achieved in this quaternary.

SECONDARY MEANINGS OF THE LETTER

Meaning of the name of the letter DALET – LAMED – TAV

LAMED extension, TAV, perfection, balance, universal soul. In the quaternary, the universal soul acquires its balance.

Meaning of the name of the male number ALEPH – BET – RESH – AYIN – HE

Universal substratum, action, law, the word, nothingness, the Being. Through this universal substratum and through the conforming action of the word, nothingness becomes being.






Meaning of the name of the female number ALEPH – BET – RESH – AYIN

Same thing but passivity does not allow the Being to be.

NUMERICAL VALUE 4 Symbol of the quaternary, of what is solid, of what has been achieved

SEPHIROTIC SYMBOL Third double letter, fecundity – sterility. Fecundity should allow DALET to provide the tools to perfect. It is not an aim and should remain balanced. The Sun is the symbol of DALET.

HE

Hebrew letter 	hieroglyph 	latin letter: H	number 5	name of the letter  HE
nature of the letter First simple letter zodiacal sign or element Aries ♈	symbol Speech Right foot	male number  hamisha	female number  hamesh	

MEANING OF THE LETTER

HE – Symbol of the Being in its purest, most subtle state. The universal life and consequently the breath of man. The hieroglyph expresses a movement of the original point following the spiral of life.

SECONDARY MEANINGS OF THE LETTER

Meaning of the name of the letter HE – ALEPH

The being expanding in the universal substratum.

Meaning of the name of the male letter CHET – MEM – SHIN – HE

CHET, man's field of activities. The being, at once passive and active, is balanced in man's field of activity.

Meaning of the name of the female number CHET – MEM – SHIN




Man's field of action, potentially active and passive, but without any being action.

NUMERICAL VALUE 5 Number of man, number of the pentagram, of the 5-pointed star.

YETZIRATIC SYMBOL first simple letter, beginning of all evolutionary phases. The Being is.

F.37.0385
Figure # 7

VAV

Hebrew letter	hieroglyph	latin letter	number	name of the letter
ו	Ⓢ 	V	6	וּוּ VAV
nature of the letter Second simple letter zodiacal sign or element: Taurus ♉	symbol Thought Right kidney	male number  shisha	female number  shesh	

MEANING OF THE LETTER

VAV – As the hieroglyph demonstrates, the letter VAV represents the forces put into action by the Creator to assure differentiation, manifestation. The spiral hieroglyph turns in the reverse direction of that of HE.

SECONDARY MEANINGS OF THE LETTER

Meaning of the name of the letter VAV – VAV

The forces act first on the essence or primary energy to obtain the proto- matter, then on the latter to obtain matter.

Meaning of the name of the male letter SHIN – SHIN – HE

Meaning of the double application of the law of the triangle, of the law of differentiation at the service of the being. Animated, live matter.

Meaning of the name of the female letter SHIN – SHIN

Same double application of the law but without the presence of HE, creation of inanimate matter.

NUMERICAL VALUE 6 Number of the hexagram, symbol of the inter-reaction of the two worlds and also symbol of the link between the two worlds.

YETZIRATIC SYMBOL Second simple letter. Thought, the first phase is the conscious being, the second one manifestation of thought.

THE PHILOSOPHERS OF NATURE

Copyright (c) 1989 by LPN-USA

Lesson # 38 - QABALA - page 1


F.38.0485.

Dear Friend,

PATH 30

Path 30 is a complement of Path 31 for it leads to the same sephirah, Hod, but in two steps: Malkuth-Yesod, Yesod-Hod. It is less difficult than the two first: 32 and 31. AS a matter of fact, it does not go through a veil, or a border between two worlds of the Qabala.

AXIOMS

- Joins Yesod to Hod;
- Letter Resh: the Sun in man, symbol of authority, order, power. The corresponding Egyptian hieroglyph is the mouth  symbol of the power of the word provided by Hod;
- The planet corresponding to this Path is the Sun;
- Major arcana: the Sun, card XIX;
- Color for the work on this Path: orange;
- Symbolical animal: the sparrow-hawk;
- Alchemical metal: gold.

Path 30 should be studied intellectually and meditated upon but there should not be any ritual as long as Path 32 or 31 has not been mastered.

The four elements are present on this Path: Air through Mercury, Water through the Moon, Fire through the Sun, and Earth through the Adept. But, as for path 31, Fire is the element controlling this Path.

The magical or alchemical powers of Hod are only accessible after purification by the Solar Fire.

The major arcana XIX, the Sun, shows a wall standing behind two naked children: this

symbolizes the fact that the duality of man is still contained in the world of matter and that man should turn himself toward the sun to obtain his liberation. When he turns toward the sun the student then possesses the spiritual intelligence and the solar fire regenerates him physically and spiritually. The drops represent the solar fire coming onto the earth contained in the dew, rain, snow, hail.

The Path 30 is at once that of emotions and that of power, anything that increases emotionality must be very carefully controlled during the course of this path, abstinence from alcohol, for example, is strongly recommended.

The left side of the tree, the side of Righteousness is also that of pride and the fact that the initiation of Hod grants magical powers means that we should carefully watch for problems of personal pride. In this case this can lead to a puritanical rigidity, or in the belief of being charged with a mission from God. But this path also has interesting points: the spirit can, for the first time, have complete freedom, and the Waters of wisdom become available on this path.

The solar Fire of the air and purification by this fire and water are the keys here.

The stone corresponding to this path is the heliotrope (bloodstone).
The corresponding plant is the sunflower.

The magical arms are the bow of promise and the arrow of distinction.
The mastery of this path favors spiritual and physical health owing to solar influences.

The perfume to accompany the rituals is cinnamon.

If you think you have the required initiation (inner experience of orange color or with beings wearing this color) you can practice the ritual of your choice.

- either with the Fire element;
- with the four elements;
- with the Sun;
- or with Mercury.

Do not practice the ritual of water or of the Moon during your work on this path.

Caution: the Mezla energy runs through Path 30, like through Path 32.

GENERAL RULES FOR WORK ON THE PATHS

The work on the Sephiroth is very important and essential to complete this work on the Paths and reciprocally. As a matter of fact, the work on the Sephiroth allows to locate our current "mansion" and therefore to locate the Path which today concerns us most. Therefore: conjunctly with the work on the Paths, perform once again the ritual on the Hexagram and the invocations of planets one by one.

- Start with Saturn on the Saturday following a New Moon.
- Do the same again but start with the Saturday that follows the passage of the Moon on the ascending node (Dragon' Head).

Let's suppose that during this work we have a series of experiences concerning Netzach. This means that our "mansion", our level of sephirothic initiation is that of Netzach. We are therefore in this case on one of the following Paths: 21, 24, or 27; and on the last one, if we are too engaged on the side of mercifulness. In that case, the work on the Paths, of a number higher than 27, should lead us to a sequence of inner experiences which shall reveal to us the parts of our being concerned by the paths in question.

General rules for the choice of Paths in the work.

- Work equally with the Paths of Righteousness and the Paths of Mercifulness, so do as much work on 31-30 than on 29-28.

The paths crossing a veil are more difficult than the other ones thus:

- 32, 31, 29 for the veil of birth and death;
- 26, 25, 24 for Paroketh the veil of the second death;
- 19, 18, 17, 16, 15, the veil of the Abyss.

The Paths leading from Mercifulness to Righteousness are balancing paths:

- 27 for the level of Yetzirah;
- 19 for the level of Briah;
- 14 for the level of Atziloth;

Work on these paths harmonizes the opposites in the Being at the level of the world considered. For this work, start with Path 27 (when this one is studied).

Be careful that the paths already crossed by Mezla are stronger "carriers" than the others: 11 -

14 (then disruption), then: 19 - 22 - 24 - 27 - 30 - 32.

Thus there is dissymmetry in the Tree: in Yetzirah, Path 30, on the side of Righteousness, is more powerful than path 28 on the side of mercifulness. We have the opposite at the level of the veil of Paroketh: 24 is more powerful than 26. In Briah, the same side of righteousness 22 is more powerful than his equivalent on the side of mercifulness 20.

Meditation on the fact that Mezla reinforces more the paths of righteousness than the paths of mercifulness in both worlds, higher than Malkuth, explains numerous issues of life on earth.

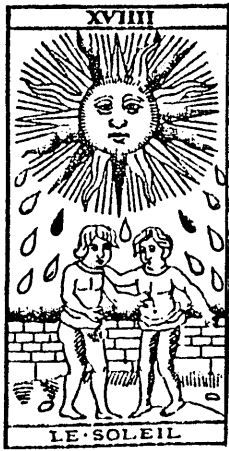
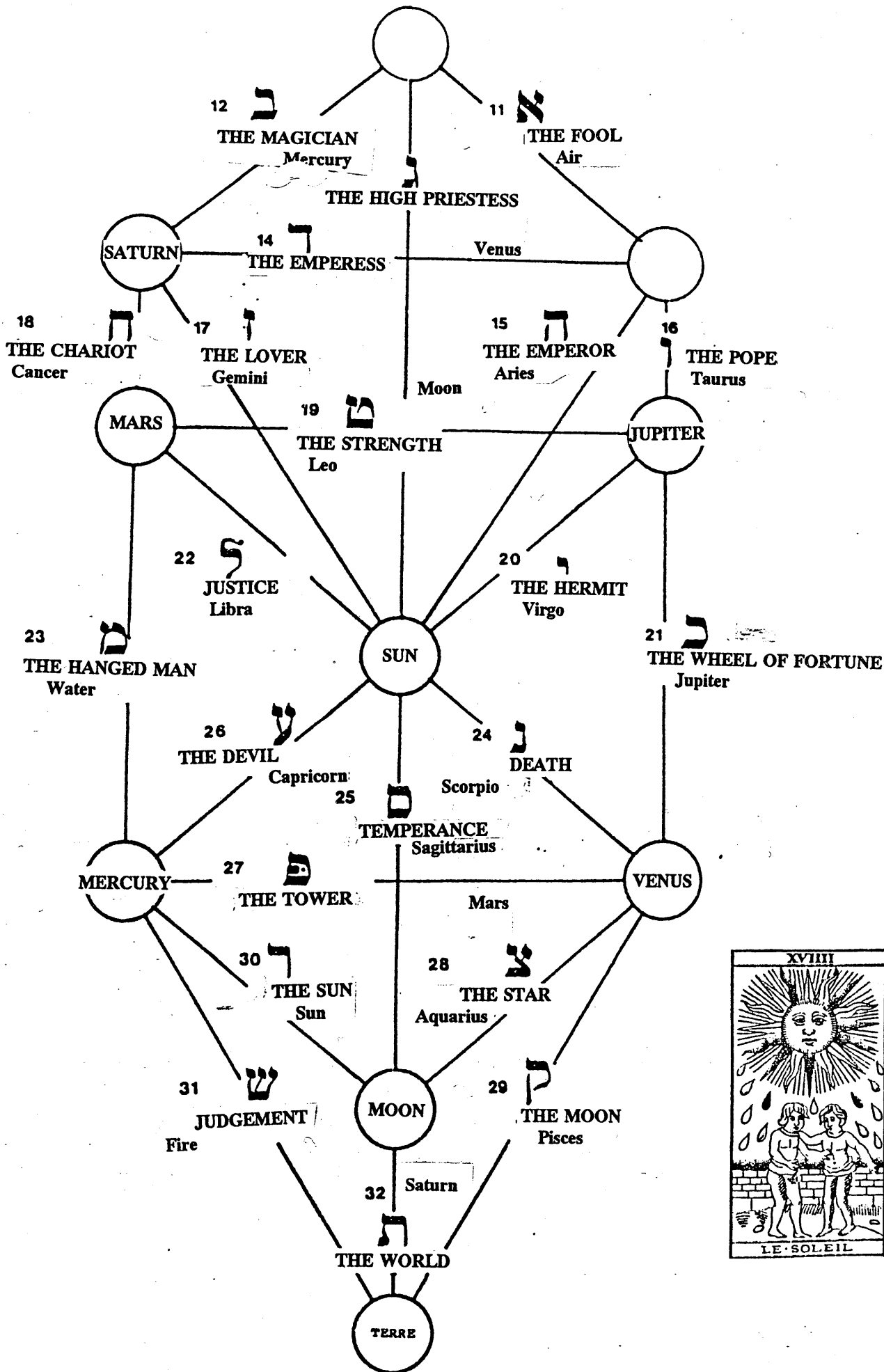
Ora et Labora!

THE PHILOSOPHERS OF NATURE

Enclosed figures:




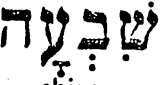
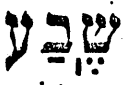
- # 1 - The Paths of the Tree of Life
- # 2 - Zayin
- # 3 - Chet
- # 4 - Tet
- # 5 - Yod
- # 6 - Kaph
- # 7 - Lamed

Note: Heliotrope: a) a plant
b) a greenish gemstone striped with red veins; it is a kind of oriental jade (bloodstone)



THE PATHS IN THE TREE OF LIFE

ZAYIN

Hebrew letter 	hieroglyph 	latin letter Z	number 7	name of the letter  ZAYIN
nature of the letter Third simple letter zodiacal sign or element Gemini II	symbol Step Left foot	male number  shiva	female number  shéva	

MEANING OF THE LETTER

ZAYIN – It is the sign of the union of the forces that combine the elements to manifest life on the three planes. The hieroglyph symbolises a female sex, symbol of union for the creation of physical life, but also a passive symbol.

SECONDARY MEANINGS OF THE LETTER

Meaning of the name of the letter ZAYIN – YOD – NUN

YOD manifested man. NUN passive manifested substratum. The forces which link manifested man to the world of matter.

Meaning of the name of the male number SHIN – BET – AYIN – HE

SHIN links, coordinates the action (BET), so that the void (AYIN) manifests the being (HE).

Meaning of the name of the female number SHIN – BET – AYIN







Same as the previous one. SHIN, links, coordinates the action (BET) without leaving the abstract principle (AYIN), therefore without the presence of the being.

NUMERICAL VALUE 7 Symbol of the seven lesser laws of manifestation.

YETZIRATIC SYMBOL Third simple letter, the step, symbol of the beginning of the effect of the action in the third phase.

F.38.0485
Figure # 3

CHET

Hebrew letter 	hieroglyph 	latin letter Ch	number 8	name of the letter  CHET
nature of the letter Fourth simple letter zodiacal sign or element Cancer 	symbol Sight Right hand	male number  shemona	female number  shemone	

MEANING OF THE LETTER

CHET – The hieroglyph perfectly yields its meaning with the double involutory current in the four worlds, evolutionary field of manifested man.

SECONDARY MEANINGS OF THE LETTER

Meaning of the name of the letter CHET – YOD – TAV

TAV perfection, YOD, man. It is in his domain CHET that man must reach perfection.

Meaning of the name of the number SHIN – MEM – NUN – HE





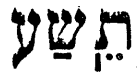
SHIN active principle, MEM passive principle, NUN passive substratum. The passive and active actions make NUN a possible domain for the being.

NUMERICAL VALUE 8 Principle of material stability, of material solidity.

YETZIRATIC SYMBOL Fourth simple letter, the symbolic vision of the awareness in man, in this fourth phase of his involutory–evolutionary domain.

F.38.0485.
Figure # 4

TET

Hebrew letter 	hieroglyph 	latin letter Th	number 9	name of the letter  TET
nature of the letter Fifth simple letter zodiacal sign or element Leo ♌	symbol Hearing Left kidney	male number  tisha	female number  téscha	

MEANING OF THE LETTER

TET - The hieroglyph shows a lasso, symbol of the link between the sephirah Yesod and Malkuth, between psychic man and the physical body.

SECONDARY MEANINGS OF THE LETTER

Meaning of the name of the letter TET YOD TAV

TAV the universal soul, YOD man. Link between manifested man and his soul.

Meaning of the name of the male number TAV - SHIN - AYIN - HE

Universal soul, universal active principle, void, negative existence, being. The void manifests as being, then as universal soul resulting from the action of the active principle.

Meaning of the name of the female number TAV - SHIN - AYIN


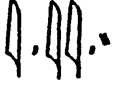



If there is negative passive action, HE is not manifested.

NUMERICAL VALUE 9 symbol of the perfect evolution of the levels 3 x 3 or of the first 9 non physical sephiroth.

YETZIRATIC SYMBOL fifth phase, the hearing, beginning of conscious life on earth, hearing of the word.

F.38.0485.
Figure # 5

YOD

Hebrew letter 	hieroglyph 	latin letter : I	number 10	name of the letter  YOD
nature of the letter Sixth simple letter zodiacal sign or element Virgo ♍	symbol Work Left hand	male number  assara	female number  esser	

MEANING OF THE LETTER

YOD – Manifested man, note that if YOD is present in all the Hebrew letters, with the Egyptian reed you can also trace all the letters.

SECONDARY MEANINGS OF THE LETTER

Meaning of the name of the letter YOD – VAV – DALET

Man linked to the quaternary, man manifested linked to the Kingdom of Malkuth.

Meaning of the masculine number AYIN – SHIN – RESH – HE


Void – positive action – the law, the word – the being. Action according to law, according to the word, manifests the being from nothingness.

NUMERICAL VALUE 10 number of the last emanation, its symbol is unity plus 0. At once 0, the void, and the cell, the universe, the sun as a symbol of the solar universe.

YETZIRATIC SYMBOL The sixth simple letter, symbol of work, at this phase man starts his true work in the manifest, the 5 preceding phases were only preparatory.

F.38.0485.
Figure # 7

KAPH

Hebrew letter כ ך	hieroglyph 	latin letter K	number 20 500	name of the letter כַּף KAPH
nature of the letter Fourth double letter		symbol Fourth day	number of the letter עֶשְׂרִים	
zodiacal sign or element; Life VENUS Left eye		number of the final letter חֲמֵשׁ-מֵאוֹת		

MEANING OF THE LETTER

KAPH – As suggested by the Egyptian hieroglyph it is the mold which gives form, symbol of individualized life of being.

SECONDARY MEANINGS OF THE LETTER

Meaning of the name of the letter KAPH – PE

PE is the cut stone, the meaning of the letter symbolizes the evolution of the being through life, as life leads the being towards the perfect stone.

Meaning of the name of the number of the letter AYIN – SHIN – RESH – YOD – MEM

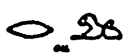

We find as for the preceding letter AYIN SHIN RESH the action of the law on the void, but this time YOD MEM indicates a comprehensive, at once active and passive, action on man.

NUMERICAL VALUE OF THE LETTER 20 OR 500 (final) 20, 2 x 10 may indicate its action on the double side of man.

SEPHIROTIC SYMBOL The fourth double letter, symbol of life, death, and evolution.

F.38.0485.
Figure # 8

LAMED

Hebrew letter ל	hieroglyph 	latin letter L	number 30	name of the letter לָמֶד LAMED
nature of the letter Seventh simple letter zodiacal sign or element: Libra: 		symbol Copulation	number of the letter שלשים	
		Gall-bladder		

MEANING OF THE LETTER

LAMED – Its meaning is that of expansion. We are not certain about the corresponding hieroglyphs. It could be the word which expands, the lion which watches the kingdom, the arm or wing unfolding.

SECONDARY MEANINGS OF THE LETTER

Meaning of the name of the letter LAMED – KEM – DALET
DALET expansion into the quaternary supported by passivity.

Meaning of the name of the number SHIN – LAMED – SHIN – MEM
There are two aspects: primordial action, expanding at the level of the passive world, or the action expands and balances the positive and negative.

NUMERICAL VALUE 30 this can mean the tertiary law which extends to the manifest in the sense 3 0.

YETZIRATIC SYMBOL The seventh simple letter, symbol of copulation, means the extension of the work done in the preceding phase.

THE PHILOSOPHERS OF NATURE

(c) 1989 by LPN-USA

Lesson 39 - QABALA - Page 1

F.39.0585

Dear Friend,


P A T H 29

Path 29 is the first Path we study that is positioned on the side of the column of Mercifulness. And on this column, it is also the only one crossing the first Threshold of the invisible. So now we can work:

- either on Path 32, the Path of balance;
- or on Path 31, the one of Fire;
- or on Path 29, the one of Water.

We repeat that in our work method, we provide a maximum amount of information, of features, of elements for each of the Paths and then, out of this series of information, each of you has to make a synthesis for himself of what suits him best. This synthesis must be written to be fixed, so that you can impregnate yourself with it. Later, in the oratory, you perform the ritual most appropriate for the Path, and carefully note down the date, the hour, and the nature of the following spiritual experiences.

AXIOMS:

- This Paths links Malkuth to Netzach;
- The letter is: Qoph. The corresponding hieroglyph is the struck out square: , symbolizing access to the visible aspect of the Quaternary. The letter also has two meanings: the back of the head (center of the perception of astral images), the ear, center of clairaudience. Qoph also means work that has been completed;
- The planet corresponding to the Path is the Moon;
- The major arcana in the Tarot deck is the Moon;
- The color for the work on this Path: violet-blue;
- The alchemical metal: silver;
- The plant: hibiscus;
- The symbolical animal: the dog or the wolf;

- The magical weapons: the sword and the mirror;
- The perfume: ambergris;
- The stone: rock crystal.

This Path is said to be the path of the Corporeal intelligence, the one ruling the lower worlds. It leads from Malkuth to Netzach, thereby avoiding Yesod, on the way up as well as on the way down. Thus, certain tricky elements of Yesod are eliminated which, when combined with Netzach's influence, could lead to an embarrassing lust. But the fact of avoiding Yesod can also lead to the disappointment of leaving out one level of consciousness. Yesod is a sphere of illusion, the sphere of astral emotion which is also found on Path 29, ruled by the Moon.

The Moon is the planet ruling Cancer, a Water sign.

The major arcana XVIII of the Tarot shows below the waters of the moon, ruled by Cancer, and the solar waters, above, which come from the Sun and are transmitted through the Moon in the form of dew drops. The Waters of wisdom are coming out of Hochmah, the top of the pillar and where this path ends. These influences then end in Malkuth, the basis of the pillar of Balance. This implies that balance can also be achieved through the path of the Moon.

The crayfish is turned upwards and symbolizes the spirit as it leaves the material plane and reaches the Waters of Wisdom.

Above, the two opposite dogs represents the "Gods", the involutory and evolutionary forces found on Path 29. These are the tools of the student, as he travels in the four worlds; they are involutory for the descent and evolutionary for the ascent; active on the way up and passive on the way down.

The Path then goes between two towers, which is again a symbol of the potential balance to be found on this way.

On this Path, the unknown, which was up to now only theoretical, is revealed. But it is a part of the night of the soul, and the two dogs on the Path may take on the shape of two wolves, as symbols of a possible fear of the spirit; since the spirit on this Path is only guided by a reflected light.

The reflected light is symbolized by the moon, and the light of the complete enlightenment is represented by the Sun. Lunar symbolism is always present on this Path. While Netzach is the sephira of imagination, of Victory, it is also the sephira of disappointment if Victory -- the vision of the invisible world of nature -- has not been secured.

The glittering light of the Moon can provide the inspiration needed to achieve Victory by means of the Waters of Wisdom.

With the lesser Water initiation on this Path, the exploration of life's secrets begins.

While astral projection, and all that which goes along with it, is also a part of this Arcana, you should not allow uncontrollable curiosity to rule you, nor allow yourself to be fascinated by some of the elements of this Path. Otherwise illusion and disappointment will be the guides of your psyche's beliefs. On this Path the light that guides us must be followed, we must listen and be silent.

The lesson and the trial of the Path is discernment.

If you are an alchemist, the elixir of hibiscus is recommended for the study of the Path. A simple extract of hibiscus, or a tea can be suitable.

Meditation in the moonshine is recommended.

The rituals for this Path are those of Venus, of the Moon and of the element Water.



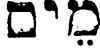

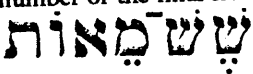
Ora et Labora!

THE PHILOSOPHERS OF NATURE

Enclosed figures:

- # 1 - Mem
- # 2 - Nun
- # 3 - Samekh
- # 4 - Ayin.
- # 5 - Pe
- # 6 - Tzadde
- # 7 - The Paths of the Tree of Life

MEM

Hebrew letter 	hieroglyph 	Latin letter M	number 40 600	name of the letter  MEMI
nature of the letter Second mother letter	symbol WATER	number of the letter 		
zodiacal sign or element		number of the final letter 		

MEANING OF THE LETTER

MEM - Universal femininity, the feminine element of divinity, universal passivity, hence the Egyptian hieroglyph of the barn owl, bird of night, of the absence of light, but also the aspect of the non-finished substratum upon which building will take place. Primordial water.

SECONDARY MEANING OF THE LETTER

Meaning of the name of the letter: MEM - YOD - MEM
Passivity and man.

Meaning of the name of the number of the letter 40


The theosophical reduction of the number 4 + 0 gives the following meaning: the Quaternary in physical manifested matter.

The letters are: ALEPH - RESH - BET - AYIN - YOD - MEM
this can be interpreted as the fact that man's inner will can, according to law, express itself in the domain of AYIN non-manifested, of ALEPH manifested, but always on the passive side of the domain of MEM.

NUMERICAL VALUE 40: as previously explained.

SEPHIROTIC SYMBOL: second mother letter, the femininity of divinity, universal passivity.

NUN

Hebrew letter נן	hieroglyph 	Latin letter N	number 50 700	name of the letter נִּן NUN
nature of the letter Eighth simple letter	symbol Taste	number of the letter חַמְשִׁים		
zodiacal sign or element Scorpio ♏ Small intestines		number of the final letter שְׁבַע־מֵאוֹת		

MEANING OF THE LETTER

NUN - As suggested by the Egyptian hieroglyph: the passivity of the water's surface, which is however marked by events. Man's personality as due to past realizations, final NUN: the expansion to which man is individually susceptible.

SECONDARY MEANING OF THE LETTER

Meaning of the name of the letter

NUN- VAV - NUN

VAV the evolutionary forces; this expresses the current individuality of the being, subjected to the evolutionary forces as put into play by the creator; the being will reach all his potentials expressed by the final NUN.

Meaning of the name of the number of the letter CHET - MEM - SHIN - YOD - MEM

SHIN and MEM are the energies, the primordial and differentiated action which enables evolution in CHET, the domain of the four worlds in man, but with MEM added, that is to say: its higher passive aspect.

NUMERICAL VALUE 500
domain, in manifested nature.


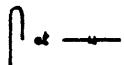


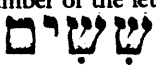
theosophically 5 + 0, man in his evolutionary

YETZIRATIC SYMBOL
phases of his evolution.

eighth simple letter; taste, man appreciates and digests the

F. 39.0585.
Figure # 3

SAMECH

Hebrew letter 	hieroglyph 	Latin letter S	number 60	name of the letter  SAMEKH
nature of the letter Ninth simple letter zodiacal sign or element Sagittarius  Stomach		symbol Sleep	number of the letter 	

MEANING OF THE LETTER

SAMECH - It corresponds to two hieroglyphs, in a way it is the link between the astral and the physical worlds, in another way it is the lock which opens or closes the awareness of the astral world.

SECONDARY MEANING OF THE LETTER





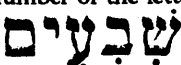
Meaning of the name of the letter SAMECH - MEM - KAPH
KAPH, the mold, suggests that the molds of physical things are formed in the astral.

Meaning of the name of the number SHIN - SHIN - YOD - MEM
Tries to evoke the influences of active energies of the higher astral upon man.

NUMERICAL VALUE 60 theosophically 6 + 0, the intertwining of the two manifested worlds, but one is of the lowest nature.

YETZIRATIC SYMBOL ninth simple letter; sleep. Sleep is the tool, which, in this eighth step, must open the astral world.

AYIN

Hebrew letter 	hieroglyph 	Latin letter O	number 70	name of the letter  AYIN
nature of the letter Tenth simple letter zodiacal sign or element Capricorn  Liver		symbol Anger	number of the letter 	

MEANING OF THE LETTER

AYIN - Nothingness but in the sense of the negative existence of the origin of energy, symbolized by the hieroglyph representing an arm, symbol of the beginning of an action but also, in the material world, symbol of confusion, of the disharmony of the void.

SECONDARY MEANING OF THE LETTER





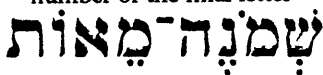
Meaning of the name of the letter AYIN - YOD - NUN
Influence of the Absolute upon man's potential.

Meaning of the name of the number of the letter SHIN - BET - AYIN - YOD - MEM
These letters may express the fact that the action, BET, can only come from the letter AYIN differentiated into the letters MEM and SHIN.

NUMERICAL VALUE 70 theosophically 7 + 0, the seven laws, the second ones in the manifested universe.

YETZIRATIC SYMBOL: tenth simple letter; note that ZAYIN = 7 and AYIN = 70, the third and the tenth simple letters, with a 7-letter difference; symbol of anger, not to be interpreted literally but as the nascent power of the word.

PE

Hebrew letter 	hieroglyph. 	Latin letter P	number 80 800	name of the letter  PE
nature of the letter Fifth double letter	symbol Fifth day	number of the letter 		
zodiacal sign or element Domination MERCURY left ear		number of the final letter 		

MEANING OF THE LETTER

PE - The two hieroglyphs well express the principle of the letter, the beginning of individualized life, the serpents being probably the first animals of earth. The cornerstone on which the building of the temple is made possible.

SECONDARY MEANING OF THE LETTER

Meaning of the name of the letter PE - ALEPH

Expresses the link between individualized life and primordial air.

Meaning of the name of the number SHIN - MEM - NUN - YOD - MEM




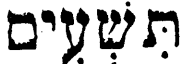

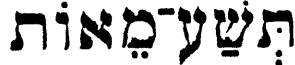
Same idea as for the name of the letter, but here primordial air has been differentiated into SHIN and MEM, and it deals mainly with the passive aspects of man.

NUMERICAL VALUE 80 theosophically 8 + 0, principle of stability, but here in the manifested universe.

SEPHIROTIC SYMBOL fifth double letter, domination - dependency, awakening of man's free will.

F. 39.0585.
Figure # 6

TZADDE

Hebrew letter 	hieroglyph: 	Latin letter Tz	number 90 900	name of the letter  TSADE
nature of the letter Eleventh simple letter	symbol swallowing	number of the letter 		
zodiacal sign or element Aquarius  Oesophagus		number of the final letter 		

MEANING OF THE LETTER

TZADDE - The hieroglyph shows a snake, but the Hebrew letter is even more explicit: a serpent rising and separating itself in two, symbol of the beginning of awakening of man's consciousness and divine energies.

SECONDARY MEANING OF THE LETTER

Meaning of the name of the letter TZADDE - DALETH - YOD
Awakening of man's divine consciousness in the Quaternary.

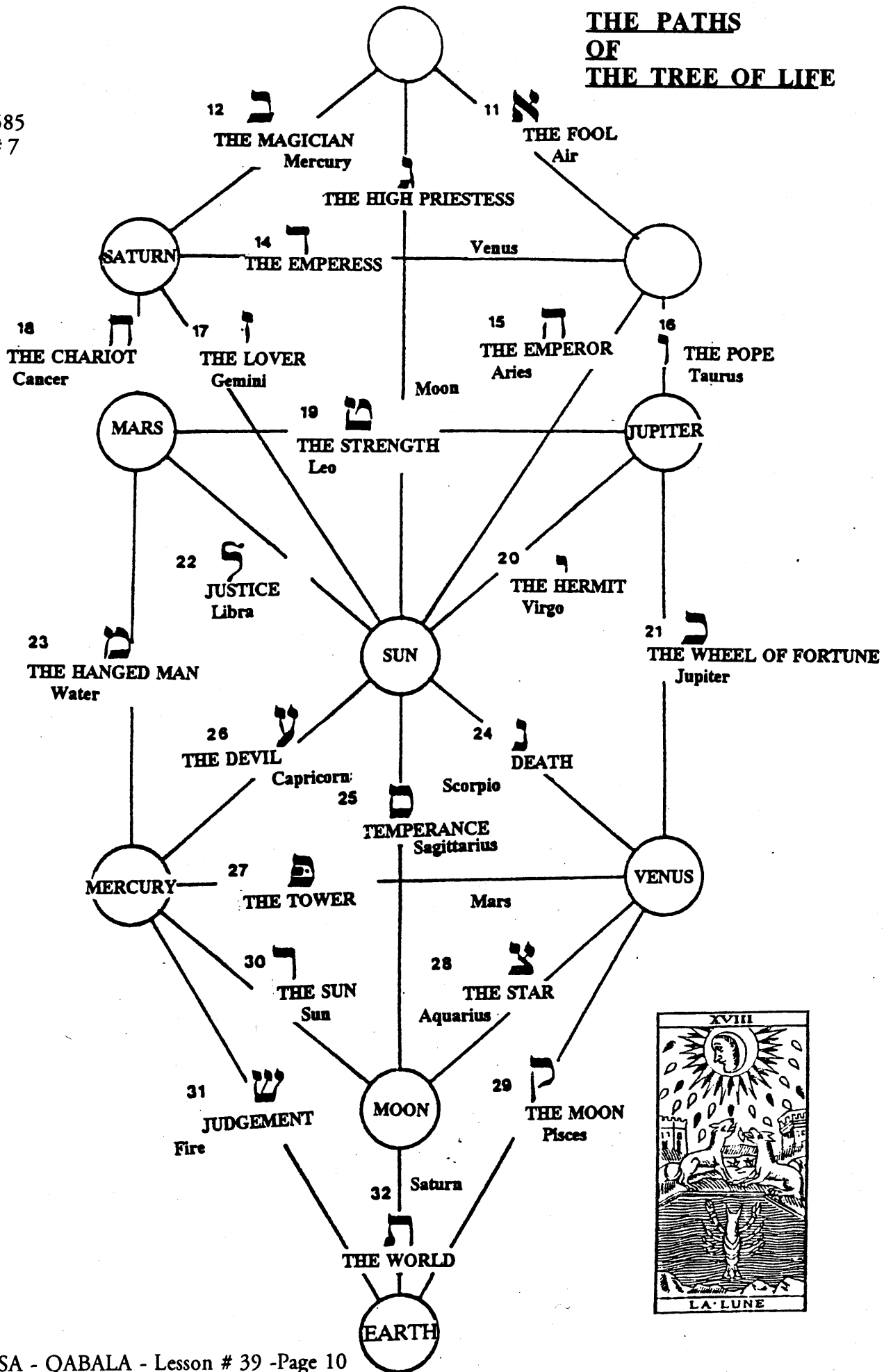
Meaning of the name of the number TAV - SHIN - AYIN - YOD - MEM
This expresses the elements of man's divine awakening, the universal soul, positive action, the energy of nothingness, man, and passive energies.

NUMERICAL VALUE 90 theosophically 9 + 0, 9 the cycle of 3 times 3 is complete, the letter evokes here the goal, man's divine awakening from manifested nature.

YETZIRATIC SYMBOL eleventh simple letter, swallowing, man assimilates the elements of divine consciousness.

**THE PATHS
OF
THE TREE OF LIFE**

F. 39.0585
Figure # 7



THE PHILOSOPHERS OF NATURE

(c) 1989 by LPN-USA

Lesson 40 - QABALA - Page 1

F.40.0685

Dear Friend,

PATH 28

The interpretations pertaining to this Path may vary according to the different schools. The Tarot of Marseilles assigns the major arcana of the Star to this Path, whereas the International Order of Kabbalists assigns the Emperor to it. As far as we are concerned, we have recommended the use of the Tarot of Marseilles for these studies. In our work we are striving to provide, as much as possible, the most universal elements and data, the ones the least involved in any specific egregore, and the Tarot of Marseilles seems to meet these conditions satisfactorily. Furthermore, it seems that the Star, a symbol of astral planetary forces, manifests its influence in Yetzirah, where the Path 28 lies, whereas the Emperor, on Path 15, appears as the solar Servant of the King of the gods, Jupiter.

Note that Path 28, like Path 30, does not pass through a veil, but operates in Yetzirah on the side of Mercifulness.

AXIOMS

- Links Yesod to Netzach;
- Letter: Tzadde, corresponding to the Egyptian hieroglyph of the Snake which represents solar and planetary influences. Tzadde, with the zodiacal sign of Aquarius, also symbolizes the divine awakening of the Spirit;
- Major arcana: the Star;
- The color for the work on this path: bright violet;
- The plant: a branch of the olive tree of peace;
- The magical weapon: the incense burner;
- The perfume: cypress oil;
- The stone: cut crystal, which is in harmony with this Path due to its misty reflections in the light.

This Path is one of the main passages of the energies ruling both the physical and spiritual levels. After he has travelled this path, the student can control the material elements of life. If he does not obey the rules revealed by this Path, the student may be

blocked by the barrier of Path 27, the destruction of the Tower.

Path 28 is not only the guide of kings but also the guide of all individuals, whether from lower or higher social conditions.

The kingdom ruled by the Star is formed of the three levels of the body: physical, mental and spiritual.

The essential principle of Path 28 is the same as that of Netzach (firmness-energy) which, when appropriately used, brings about triumph and Victory. The link to Yesod, a plane where physical emotions are still powerful, makes it difficult to establish the necessary rule of conduct.

On this Path, the first constrictions of the mental body begin for the purpose of spiritual liberation.

In the world of Assiah, this Path governs the physical and material facets of things.

In the world of Yetzirah, it dominates the emotional facets of the levels of Yetzirah and Assiah.

In the world of Briah, it influences the Wheel of Fortune in view of a complete liberation from incarnation cycles.

In the world of Atziloth, it is the archetype of perfection of the laws of the Spirit.

Note for later the parallel between Path 28, the Star, and Path 15, the Emperor.

The astrological sign of the Path 28 is Aquarius, an Air sign. Be cautious, for Air is the symbol of the Spirit and of its freedom, but it is also the sign of indecisiveness and of hesitations.

The major arcana XVII is very revealing of the two sides of this Path. The woman pours the water of Aquarius but with both hands; one water is stronger than the other. One of the trees, the one where there is a bird, is higher and stronger than the other, that of the lower waters. The sky shows the astral influences on this Path: among the 7 planets, two are black but the Path receives a double energy as well: Moon-Sun, in the image of a double Compass card, black and white; symbol of the balance of forces in matter.

The two main goals to be accomplished in this Path are:

- acquiring the experience that gives and crowns mastery;
- an enterprising mind which gives the possibility of rebirth.

The seven planets also mean that this Path can be mastered through the seven elixirs or the seven alchemical minerals.

Astrology constitutes the "magical power" of this Path. Use here the astrology of

the seven geniuses of the Presence.

The rituals for this Paths are those for Venus combined with those for the element Air. The ones for the Moon with the element Air are also suitable. A particularly favorable time is the hours of the Genius of the Presence of Venus, on Friday, as close as possible to the Dragon's head, the ascending lunar node. With, whenever possible, the Moon and Venus in favorable aspect.

ELEMENT ATTRIBUTIONS TO THE FOUR WORLDS OF THE QABALA

There are often conflicting opinions, particularly in Alchemy and Qabala, about element attributions to the four worlds of the Qabala.

In Qabala - Lesson # 36, on the first page, we indicated:

- Wands	Fire	Yod	Atziloth
- Cups	Water	He	Briah
- Swords	Air	Vav	Yetzirah
- Pentacles	Earth	He	Assiah

The main reason behind this attribution is that the passive energies, Water and Earth, both correspond to the letter He, in other words, from this standpoint man is considered in his double facet:

- the man-archetype: Yod is the active Fire who animates him. He, the being, is his spiritual body, passive, which is only animated by the Fire energies of Yod;
- above the veil of Paroketh, man has more density; his passive material body of the earth is animated by the Air energy of Yetzirah;

This is therefore an occult conception of man, but we should not forget that all is in everything and that the four elements are present in each of the worlds. In these concepts, the idea is to consider that in a particular situation one of the elements is predominant.

So, in Alchemy, the elements are considered in the following way, (even according to the alchemical processes):

- Atziloth, Fire, same thing. This Fire is the first energy: Mezla in the Qabala, the Prima Materia in Alchemy.

- Briah, Air, here everything changes because the element Air is the first carrier of the Prima Materia and this element is provided on our earth through the channel of the Sun, the Sefhira Tiphereth. On the other hand, we can consider that the Water of Qabala is the Primordial Water that is, one of the first condensations of the Mezla energy. This interpretation is reinforced by the cup-Water relationship, the cup of the Grail being attributed to the solar Christ, Tiphereth. But for the alchemists, the element that animates matter at the level of Briah is the Air (nothing to do, or so little, with the air of the

atmosphere).

- In Yetzirah, the Qabala considers Air as a motor-element. This is understood in the following sense: that which animates man's body in Malkuth is the astral energy, the breath breathed into man which makes him a living being: Ruach. But for the alchemists, the lunar world, the world of Yetzirah, is a world of Water, a liquid world. This is confirmed by the fact that common mercury, the only liquid metal, is the only carrier, in its native state, of the astral energies. On the other hand, we find the Earth element in Assiah, whether in Qabala or in Alchemy.

There is no disagreement between Qabala and Alchemy, only the words have a different meaning because the subjects are not considered according to the same method but according to a common aim: the return to unity.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Enclosed plates:

- # 1 : Qoph
- # 2 : Resh
- # 3 : Shin.
- # 4 : Tav
- # 5: The Paths of the Tree of Life

F.40.0685.
Figure # 1

QUOPH

Hebrew letter ק	hieroglyph ☐	Latin letter Q	number 100	name of the letter קופ QOPH
nature of the letter Twelfth simple letter zodiacal sign or element Pisces ♋ Spleen		symbol Laughter	number of the letter מאה	

MEANING OF THE LETTER

QOPH - The hieroglyph shows a square stone, the work of evolution is complete for one cycle.

SECONDARY MEANING OF THE LETTER





Meaning of the name of the letter QOPH - VAV - PE
Means that the coarse stone - the pedestal - only becomes a square stone because of VAV, the evolutionary forces.

Meaning of the name of the number MEM - ALEPH - HE
Can be understood: that the reascent is accomplished through rigor and suffering.

NUMERICAL VALUE 100 theosophically 1 + 0 + 0. In other words, unity is found again after a descent and a reascent.

YETZIRATIC SYMBOL twelfth single letter, the 12 steps of evolution are complete, the symbol is laughter, joy of meeting again, the stone became square.

RESH

Hebrew letter 	hieroglyph 	Latin letter R	number 200	name of the letter  RESH
nature of the letter Sixth double letter zodiacal sign or element		symbol Sixth day	number of the letter 	
Peace SATURN left nostril				

MEANING OF THE LETTER

RESH - altogether the Law, Order, the Word, speech, as expressed by the Egyptian hieroglyph.

SECONDARY MEANING OF THE LETTER





Meaning of the name of the letter: RESH - YOD - SHIN
Positive activity must express law and order through man.

Meaning of the name of the number: MEM - ALEPH - TAV - YOD - MEM
The two energies MEM and ALEPH enable the soul TAV to express itself in man if the latter is passive.

NUMERICAL VALUE 200 theosophically 2 + 0 + 0, the Binary reascending, which explains the two MEM in the name of the number.

SEPHIROTIC SYMBOL sixth double letter, peace-war symbol expressing the activity of the principle of RESH.

SHIN

Hebrew letter 	hieroglyph 	Latin letter Sh	number 300	name of the letter  SHIN
nature of the letter Third mother letter zodiacal sign or element	symbol FIRE	number of the letter 		

MEANING OF THE LETTER

SHIN - The positive action, primordial fire, the first positive aspect of the first manifestation of energy.

SECONDARY MEANING OF THE LETTER





Meaning of the name of the letter SHIN - YOD - NUN
Activates man on the support of his evolution.

Meaning of the name of the number of the letter
The word is now written with 3 and 100, previously explained.

NUMERICAL VALUE 300 theosophically 3 + 0 + 0 expresses the Ternary in the
descent and the reascent.

SEPHIROTIC SYMBOL third mother letter, fire, positive action, the active phase of
all energy.

TAV

Hebrew letter 	hieroglyph 	Latin letter T	number 400	name of the letter  TAV
nature of the letter Second double letter zodiacal sign or element Beauty JUPITER Mouth	symbol Seventh day	number of the letter 		

MEANING OF THE LETTER

TAV - The hieroglyph represents an eye, the letter symbolizes the universal soul but also balance; it also represents a cycle where the masculine and the feminine reciprocally balance each other.

SECONDARY MEANING OF THE LETTER

Meaning of the name of the letter

TAV - VAV

The soul in the forces of evolution, also VAV = 6, the soul descending into the animal.

Meaning of the name of the number of the letter

Four and hundred previously explained.

NUMERICAL VALUE 400

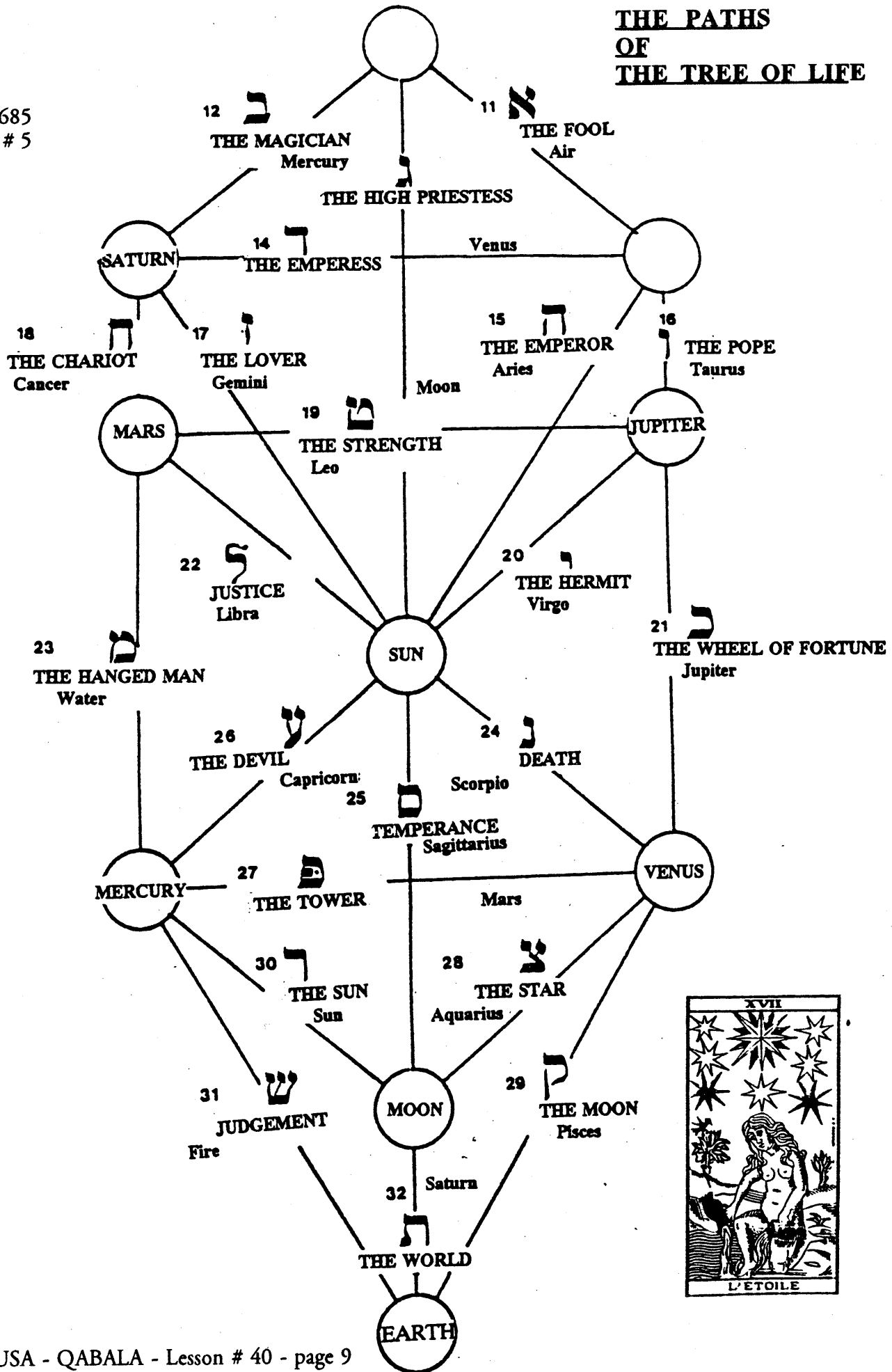
theosophically 4 + 0 + 0 : stability, the solidity of the soul during involution and evolution.

SEPHIROTIC SYMBOL

seventh double letter, beauty, harmony of that which is balanced and realized according to the rule of the 7 laws.

**THE PATHS
OF
THE TREE OF LIFE**

F.40.0685
Figure # 5



THE PHILOSOPHERS OF NATURE

(c) 1989 by LPN-USA

Lesson 41 - QABALA - Page 1

F.41.0785

Dear Friend,

PATH 27

There are three paths in the Tree which are parallel: 27 - 19 - 14. The remarkable thing is that each of them, in its own world, joins the column of rigor with that of Mercifulness. Their essential goal is to allow for a re-centering on the middle column. We should also note that 27 and 19 are at the top of Yetzirah and Briah, but 14 is at the bottom of Atziloth. 19 is the manifested reflection of 14 which is non-manifest.

Generally Qabala students have the tendency to neglect these Paths because they consider that, as they are horizontal, they are not ascending Paths. Important mistake because these Paths, in each world, enable man to rebalance himself and recenter himself on the middle column.

AXIOMS

- Joins Hod to Netzach. It is the first horizontal Path since Malkuth, and also the Veil of the second death, the veil separating Yetzirah from Briah. The crossing of Paths 25 and 27 creates a point which transforms the two lower triads into two quaternaries. In a sense, the Tower is an invisible Sephira, just like Daath, but on a much lower level. It is the lower focal point of Briah and the higher focal point of Yetzirah;

- Letter: Pe (see Lesson # 39, Figure # 5). It is the letter of the Word, the speech of the Magus of Hod;

- Major arcana: the Tower;
- Color for the work on this Path: scarlet red;
- Plant: wormwood and rue;
- Planet: Mars;
- Magical weapon: the two edge sword;
- Perfume: pepper;
- Stone: ruby;

It is said that Splendor and Victory must be balanced on this Path, but it would be better to say Rigor and Mercifulness. As occultists, we must think that balance translates

as the fact that the powers acquired through Hod's mastery must respect and not hinder the work of nature in Netzach. A genuine knowledge of these two Sephiroth is necessary if we want to use this path to our advantage.

The Major Arcana XVI, the Tower, is a warning. The structure, built during involution, could be destroyed if we were to attempt reascending, before having crossed the Nadir. This card has the same symbolical meaning as the allegory of the Tower of Babel. On this card, the crown (Kether) is disrupted but does not fall down; the building itself remains standing but the man and the woman, symbols of duality, fall down from the Tower. There is a double interpretation: on one side, the elements of duality are damaged, if not destroyed, by a premature step toward evolution; on the other hand, the necessary conditions for evolution being met, the elements of duality progressively lose of their interest.

Man must get rid of his illusions on this Path otherwise it will lead him nowhere. Here, the student must see that all men are equal with regards to universal laws.

The destruction of illusions and the building of knowledge are also facets of this Path and a break in the path of our life may result. The rigidity of thoughts and of the mind is broken and thus a new vision of things begins. These changes have been implemented involuntarily during involution but must be reconsidered voluntarily on the way back up if we want to cross this barrier (the veil of Paroketh). During the reascent only negative aspects are destroyed on this Path. At this point in our evolution, we must understand that the symbol of the destroyed tower means that the material world does not provide any knowledge of life or of other worlds.

One of the goals of Path 27 is to destroy the thoughts that are not in agreement with the universal laws, but the degree to which these laws are applied varies with the student's gradation of initiation, thus:

- in the world of Assiah, the tendency of thoughts is turned toward providing help for humanity and toward the conquest of the I;

- in the world of Yetzirah, the thoughts will strive to thrust man beyond the levels of personality and individuality;

- in the world of Briah, the barrier of Path 27 can only be crossed when the thought process unites with the universal Spirit;

- in the world of Atziloth, it is the potential archetype of the universal Spirit.

On this path, the intelligence is stimulated and gives us a perception of the understanding of all created things.

The letter Pe is also taken in the meaning of agreeing, thereby leading to a lesson in harmony, the lesson of the tower broken by the lightning bolt. We must be in harmony with the universal laws, with the laws of life within the individual.

Ritual for Path 27

Look closely at the fact that this Path is linked to Geburah's rigor through Mars.

The element Fire is the purifying element, through calcination. Therefore you should use the rituals for Mercury and for Venus pertaining to the Fire element. If, however, the action seems to be too strong it can be temporarily moderated by a ritual of Air, and if need be by a ritual of the Pentagram for the Air element, and a ritual of the Hexagram for the corresponding level

*

DAATH

In our lessons, we have spoken little of Daath, the hidden Sephira. In fact, this designation of hidden Sephira is not satisfying because if Daath, like the other Sephiroth, were a transmitter of energies, it would not correspond to a particular level of energy in man.

Daath is not a Sephira lying between Hochmach and Binah, as is suggested by the drawing of the Tree of life. Daath focuses the energy, on the one hand, the energies of the higher triad of Atziloth, and on the other, those of the lower triad of Briah. Daath is the fourth point of these triad, it is the point giving access to the quaternary; and in this way, it enables the Higher Triad to manifest in the Lower and, on the other hand, it enables the triad of Briah to realize a quaternary-archetype.

To illustrate this better, let's refer to the name: YOD - HE - VAV - HE

- We have in the higher archetypal quaternary:

YOD - Kether: the one who animates;

HE - Hochmah, the first being;

VAV - Binah, the universal feminine principle, the black virgin;

HE - Daath, the result of the fecundation of the VAV which provides the first Archetype with the possibility to manifest itself in Briah, the first manifested world.

- For the second quaternary we have: first manifested quaternary:

YOD - Daath, the one who animates;

HE - Chesed, the first manifested being, is the reflection of Hockmach in the manifest;

VAV - Geburah is the reflection of Binah in the manifest;

HE - Tiphereth, Manifested Image of Daath concentrating in itself all the energies of Atziloth and Briah.

We have already said that man of earth could not be conscious of one of the higher Sephiroth, Kether, Hockmach, or Binah, without risking the destruction of all his intermediary vehicles. But the good and evil appear through Daath during involution, and, through Daath during evolution the good and evil disappear and Knowledge appears.

Ora et Labora!

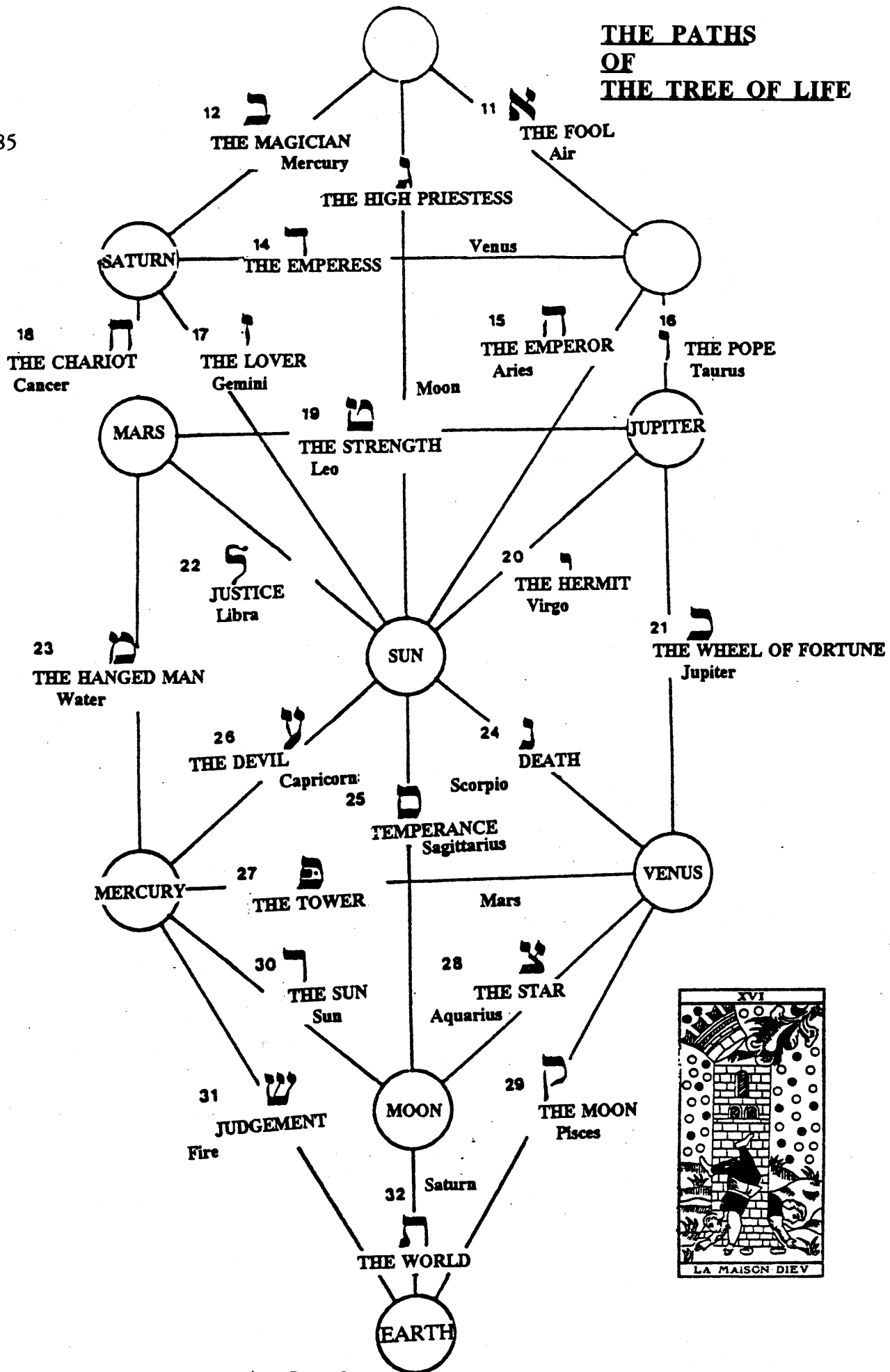
THE PHILOSOPHERS OF NATURE

Enclosed figure:

The Paths of the Tree of Life.

**THE PATHS
OF
THE TREE OF LIFE**

F.41.0785
Figure



THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson 42 - QABALA - Page 1

F.42.0885
Dear Friend,

P A T H 26

This Path is very difficult to understand, and more so to work with. A remark should be made: the Veil of Paroketh, the veil whose crossing makes the student into an Adept, is only crossed by three Paths: 26-25-24:

- Temperance in Path 25, in the way of the middle;
- The Devil in Path 26, for Rigor;
- Death on Path 24, for Mercifulness.

Remember that this veil is the veil of the second death.

AXIOMS

- Links Tiphereth to Hod;
- Letter: Ayin, letter of the original nothingness, but here it represents man's eyes and his nose;
- This Path corresponds to the sign of Capricorn, an Earth sign, and a sign ruled by Saturn;
- Major arcana: The Devil;
- Color for the work on this Path: indigo blue;
- Plants: hemp and thistle;
- Symbolical animals: the goat and the donkey;
- Magical weapon: the lamp and its secret force;
- Perfume: musk;
- Stone: black diamond (graphite).

This Path corresponds to the Devil. As a consequence of the influence of the Catholic egregore, the word devil has generally taken on a negative connotation, a negative resonance. In

fact, in its qabalistic application, this word represents two different things: on the one hand, Satan, or the involutory forces, and on the other, Lucifer, the bearer of light; but these two elements have been voluntarily confused by exoteric religions in one image of the devil. This fact should never be forgotten when working on this Path. Don't forget also that the negative forces can always be put to the service of the Good. It would be better to regard Satan as the force of the descent on this Path, the involutory force which compels the human entity of the solar world to descend into "hell", the basis of the left column of the sephirotic Tree. On the other hand, Lucifer is the one who brings the light and enables us to reascend directly from Hod to Tiphereth, hence the original name of Bearer of Light (from Latin).

Path 26 links the pillar of Balance to the pillar of Rigor, and under the influence of involutory forces, humanity passes from one to the other (symbolism of the "descent into hell"). On the other hand, during evolution, it leads back from the negative to balance. In Tiphereth, where this Path, the Path of the Demon ends, the Path of the Hermit begins which leads to Chesed, the Sephira of mastery.

Some illusions may result from the two possible interpretations of this Path.

The major arcana XV shows the devil holding two humans in captivity. Some decks show in the hands of the demon on one side a whip, a symbol of the forces acting upon man, and on the other a torch, a symbol of the light to be found. A double interpretation of this card is possible. If man follows a path of lust, he becomes Satan's thing and descends into matter or at least, he cannot reascend; symbolism of the whip. If man works for his evolution, he is drawn up along the Path and the torch is the symbol of his enlightenment, of his Initiation. The symbol of Lucifer, bearer of light, means that during descent man receives his first enlightenments about the Knowledge of Good and Evil. Without this Knowledge of Good and Evil, man cannot, upon reascending, find his own Path of balance. The Devil is essential to the student's progress and to the initiation of the entire human race.

Path 26 is also the path of the Renewed Intelligence, because through it the understanding of all things is renewed.

In duality, we find the foundations of all wisdom and this duality is symbolized by the two humans chained together, representing the negative and positive sides of life, along with the fact that there is no division between Good and Evil, life being One.

On this Path, man remains chained to the earth through the physical level and inhabits heaven through the spiritual level.

Ayin, the letter of this Path, also means a cloud but this cloud of uncertainty also contains the true knowledge.

The essential lesson of this Path is the understanding of all things.

Rituals for this Path

Be careful, the rituals are very difficult to use on this Path.

The rituals refer to the Sun and Mercury:

- For the Sun, several solutions are possible with the Greater Pentagram: either the Supreme Ritual, or the invocation of the sign of Capricorn. The ritual is performed with the Sun in the sign of Virgo or in the hour following sunrise on Sunday.

- For Mercury, perform the ritual of the Hexagram of Mercury, when the planet is in the sign of Virgo or on Wednesday morning in the hour following sunrise.

*

GUIDE FOR WORK ON THE PATHS

Preliminary Work of study and meditation

Equipment in the oratory:

1. A small table or altar;
2. Altar tablecloth preferably violet, amethyst color;
3. One pair of candle holders with:
 - a white candle;
 - a black candle;
4. An incense or perfume burner;
5. The major arcana or the symbols of the Path;
6. The magical weapon(s) of the Path if possible.

Set-up of the oratory

1. The black candle on the left, the white candle on the right, when you are facing the altar;
2. The incense burner, far away from the adept: behind the altar if it is in the middle of the room, otherwise against the wall and on the side;
3. The symbols and the major arcana in the center of the altar;
4. The magical weapon between the candles.

Work in the oratory

1. Light up the appropriate incense or perfume corresponding to the Path, at least five minutes before you begin the work;
2. Darken the room except for the light of the candles;
3. Relax and take a comfortable position;
4. If you have one, hold the stone of the Path in one hand;
5. Concentrate your gaze on the space between the two pillars (candles).
6. Close your eyes, slow down your breath, allow yourself to meditate slowly;
7. After the meditation, switch on the light again and note down your ideas right away, thoughts or other reflections perceived during the meditation.

This exercise must be done several times before you start the rituals for this Path.

Ora et Labora!

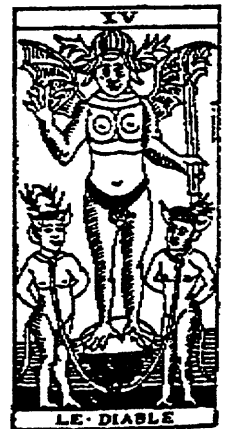
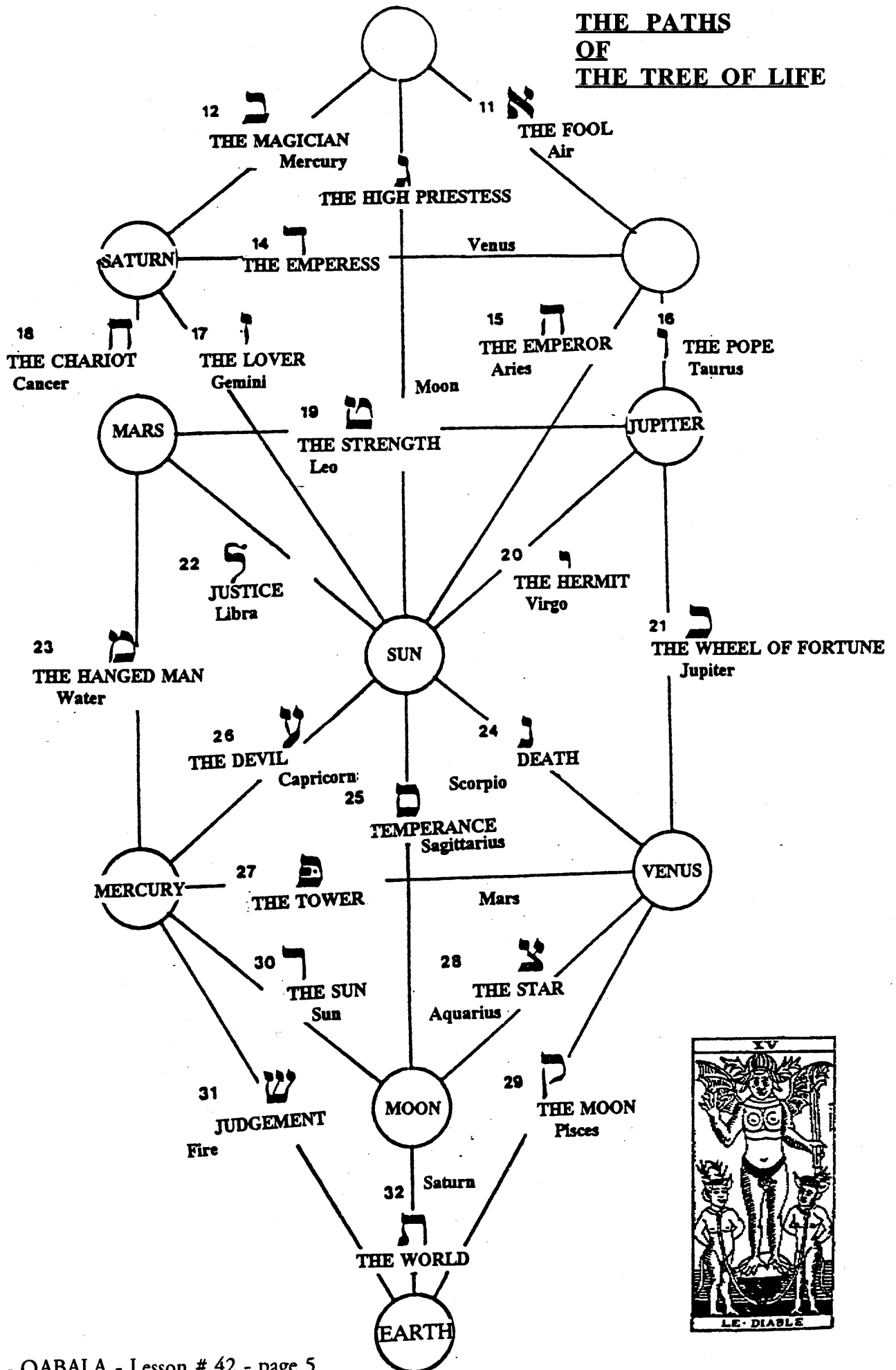
THE PHILOSOPHERS OF NATURE

Figure enclosed

- The Paths of the Tree of Life.

**THE PATHS
OF
THE TREE OF LIFE**

Figure
F.42.0885





THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN- USA

Lesson 43 - QABALA - Page 1

F.43.0985

Dear Friend,

P A T H 25

It is known as the Path of Samekh or Path of the arrow. The arrow is in fact the symbol of Sagittarius, of balance and of a quick reascent on that Path.

AXIOMS

- Joins Tiphereth to Yesod;
- Letter: Samekh, ninth simple letter, number 60;
- This Path corresponds to the sign of Sagittarius, a Fire sign;
- Major arcana: Temperance;
- Colour for the work on this path: blue;
- Plant: rush;
- Symbolical animals: the dog and the horse (for the horse, see the Apocalypse of John);
- Magical weapon: the arrow;
- Perfume: aloes;
- Stone: jacinth (hyacinth).

This Path is that of balance, after we have left behind the spheres of emotion of Yesod. However, the emotional influences of Yesod still persist in the beginning until the harmonious flow issuing from Tiphereth has been reached.

Here is the path of probation, of intelligence; here the initiate's courage and integrity are being put to the test.

With access to this Path, the great night of the soul begins which accompanies Temperance in all things. The initiate becomes aware, here, that the path of Ancient Wisdom is a solitary wandering. The solitude of this path creates, in Tiphereth, a link to

the path of the Hermit.

During involution, the Path 25 is easy because we move from solitude to multitude. But on the way back this same point is difficult because it gives to the one who will become the Fool on Path 11 (the eternal being in each man) the awareness that he just lived in the paradise of fools due to his perceptions of invisible realities. All the experiences of the Fool have shown him that since he has begun the journey on the first Path, it is not easy to travel by oneself.

In the world of Assiah the solitary journey means sacrifice of rank, powers and material pleasures.

After the sacrifices of Assiah, the necessity to control emotions comes in Yetzirah. This leads almost certainly to a separation from our relatives, and our friends who are not on the path of initiation.

When coming into the world of Briah, we reach the culminating point of the Night of the Soul in our solitary path. In Briah, we go through the first steps towards the annihilation of our personality.

In Atziloth, the dissolution of the archetypes of individuality begins.

At these levels, however, the initiate is no longer alone, for he receives assistance from his guardian (angel). The latter is represented on major arcana XIII, Temperance. He is the one who will insure him agreement, who will implement harmony in the initiate with the archangelic forces of Briah.

The symbol of the archangel in two colors, with one foot on the earth and the other in water means that he establishes the link between the physical and spiritual levels. Temperance is the bridge that enables us to pass from one state in life to another. The archangel holds two vases, and the flowing water symbolizes the forces of life descending, the white forces enlightening the black forces. The archangel is sometimes called the Archangel of Time; in that case the flow from one vase to the other represents the passage from the present to the future and the vases are then made either of gold and silver, or of wood and clay.

The Sagittarius, the sign of Path 25, is symbolized by the arrow of reascent, a Fire sign. It transmits the Fire of Tiphereth to Yesod. But in the beginning this Path is under the influences of the Water of Yesod.

On this path, we have the lunar flame and the solar light, Water and Fire that we must harmonize. The balance between the fire of desire and the Waters of wisdom brings about success and probation.

Ritual for this Path

While on Path 25 a ritual for the lower sephira is desirable, because it can provide an inflow of alchemical or magical forces, on the contrary on Path 28 the ritual should only concern the Sun and Sagittarius. As the lunar influences must disappear during the

study of this Path, it is obvious that they should not be reinforced by a lunar ritual. It is however possible, in the beginning of the Path, to perform a Water ritual and then a Fire ritual, as here these two contrary elements must be harmonized.

NOTES ON THE ORDERS AND GRADES USED IN THE GOLDEN DAWN

The Order of the Golden Dawn affirms that each being, during his evolution, goes through three different levels called: First Order, Second Order, Third Order. To understand the reasons and the mechanisms behind this organization, some explanations are needed.

The First Order is comprised of 4 grades, the Second of 3 grades and the Third also of 3 grades. Each grade corresponds neither to a time of teaching or work, nor to fees paid but to the focal point reached by the consciousness, in other words, to the Sephira accessible to the student's consciousness.

The grades go from 1 to 10 and their numerical order is the reverse from that of the Sephiroth.

First Order:

- 1st grade: 1-10; Sephira: Malkuth; name of the grade: Zealator; element: Earth; it deals with obtaining a sufficient zeal to begin on the path of evolution. This grade is possible only after the initiation of the Nadir.

- 2nd grade: 2-9; Sephira: Yesod; name of the grade: Theoricus; element: Air; access to this level gives a theoretical view of the invisible and metaphysical aspect of the universe.

- 3rd grade: 3-8; Sephira; Hod; element: Water; name: Practicus; access to this level, the one of Mercury, Thoth-Hermes, opens the doors to practical alchemy and natural magic.

- 4th grade: 4-7; Sephira: Netzach; element: Fire; name: Philosophus. Previously, the third grade because of its practical side has authorized the student to the Knowledge of the invisible nature, which makes him a philosopher of Nature. The Fourth grade is the highest of the First Order; it leads the student to the limit of the veil of Paroketh and makes him a Lord on the path of the Gateway of the Adepts' Vault.

The concept of the Golden Dawn about the three orders and the ten grades seems, on the one hand, to be coherent and, on the other, to be of interest for the explanation of our progress. The work previously accomplished with the descent of the energies, and now, on the reascent of the Paths, may lead to inner experiences, to an awareness of the levels reached, to genuine initiations. Thus, possessing a drawing, a kind of map, will enable each one to find out where he is located.

The focal point of our consciousness or better the Sephira that has been reached in our life will be the "Castle" where we will sojourn in the time between this incarnation and the next one.

While the First Order is that of the layman in Malkuth and of the student in the three other Sephiroth, the Second Order is that of Adept hood and the three Sephiroth composing it are included between the veil of Paroketh and the Veil of the Abyss.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Enclosed figure:

- The Paths of the Tree of Life.



F.44.1085

Dear Friend,

P A T H 24

Mastery or even meditation on this Path must cause in ourselves the disappearance of any fear concerning the problem of death. This Path must help us to realize that earthly death is only one side of the changes happening in this world. The different types of deaths cease with the return to Eternity, in Atziloth. To be more specific, physical birth is a spiritual death. Physical death is a spiritual birth in one of the higher worlds. This explains the reason for major arcana XIII, Death, being positioned on the positive side of the Tree of Life.

AXIOMS

- Joins Tiphereth to Netzach;
- Letter: Nun; eighth simple letter; symbol: fish or putrefaction in the athanor (see Figure # 1, Qabala Lesson # 39);
- This Path corresponds to Scorpio, a Water element;
- Major Arcana: Death;
- Colour for the work on this path: blue green;
- Plant: cactus;
- Symbolical animals: scorpio, wolf;
- Magical weapon: the wand;
- Perfume: opoponax.
- Stone: serpentine.

Imagination-intelligence is the main feature of Path 24. It operates in all men and in all things. Its function agrees with the world where the student or initiate is. It is always present but at a higher or lesser rate. If this imagination-intelligence is not properly controlled, it is a source of illusions.

On this path, the student continues with the Night of the Soul begun with Temperance.

This Path makes us perceive the similarities, resemblance, and harmonies that exist among all things.

The letter Nun, corresponding to this Path, symbolises on one hand propagation through generation, and on the other, life taking birth in the element water, by means of the fish.

Death, represented on card XIII, does not destroy but propagates life as well, like the seed which rots in the earth and takes birth as a plant. For this reason, some call this card the "maturer".

The number 13 of the card is regarded as an evil number. In fact it is the half of the tetragrammaton Hod He Vav He =26 but 13 is also the number of divine Love. The reduction of 13 gives 4, the quaternary that is the field where man's evolution must take place.

On card XIII, Death is leaning on a scythe which later on will become the staff of the Hermit. Night is not ended because the lantern, the light, is still not present. The scythe only destroys useless elements. The crowned head is spared. With one foot, death dominates mental illusions, but the other foot has not been disengaged from earth.

The whole meaning of the arcana of this Path is that life, symbolized as death, is transmitted through it but always to change states. This victory of life over death, acquired on this Path, is symbolized in Netzach, Victory.

From Tiphereth, the Sephira of the "sacrificed gods", the student is pushed onto the Path of Death at the foot of the Wheel of Fortune, Path which began in Netzach. And the wheel will turn in relation to the sacrifice made.

On Path 24 and from Netzach on lies the sphere of Victory on the principles of the energies. These principles of energies carry the student from the end of one phase to the beginning of another.

In the world of Assiah, death is a path of life. Death of atheism leads to religion, death of religion leads to philosophy, death of material philosophy leads to metaphysics and to access of occult spheres. Death of material riches leads to spiritual riches and vice-versa.

In the world of Yetzirah death of emotions gives birth to logic, death of blind doctrines gives birth to reason and knowledge. The kind of transformation that is operated by death depends on whether the individual is involving or evolving.

In the world of Briah the forces compelling the return becomes important.

In the world of the Archetypes of Atziloth, death ceases to be recurrent, with the onset of indestructible life.

When the Fool reaches death on the Path of return, then wisdom begins for him. Death enables the Fool to journey down and up in the world of form and of nature.

Death destroys and rebuilds. Through death the change of world happens in light.

Rituals

They are solar or concern the sign of Scorpio.

The axioms of Path 24 show that it may not be prudent to invoke Venus (the sacrificed gods) but if we consider the following: Sun, Fire element; Scorpio, Water element; Venus, Earth with Taurus, Air with Libra, the ritual of balance of the four elements might be useful at the beginning of the work on this Path.

*

NOTES ON THE ORDERS AND THE GRADES USED IN THE GOLDEN DAWN (continued)

Second Order

- 1st grade: 5-6; Sephira: Tiphereth; name of the grade: Adeptus Minor; it is here the genuine beginning of Adepthood, the number 6 of the solar Sephira is the number of the union of the two temporal worlds.

- 2nd grade: 6-5; Sephira: Geburah; name of the grade: Adeptus Major; the martian Sephira is the one of the force acquired during Adepthood.

- 3rd grade: 7-4; Sephira: Chesed; name of the grade: Adeptus exemptus. This Sephira lies on the limit of the temporal worlds; in it, the complete mastery of Adepthood must be accomplished, the totality of occult knowledge. This Sephira is the one preceding the crossing of the Veil of the Abyss, the higher limit of the world of Briah, the world of the second Order.

Third Order

The world of the Third Order is the world of Atziloth, the non-temporal world.

- 1st grade: 8-3; Sephira: Binah; name of the grade: Magister Templi.

- 2nd grade: 9-2; Sephira: Hochmah; name of the grade: Magus.

- 3rd grade: 10-1; Sephira: Kether; name of the grade: Ipsissimus. As the crossing of the Abyss is irreversible, the beings of that level cannot be reincarnated and therefore cannot continue to serve as members of the Invisible Order.

Notes on the use of grades

1) For the First Order, the elements are in the astrological order, that is: Earth, Air, Water, Fire;

2) Within each Sephira, or grade, the elements are in the ascending order: Earth, Air, Water, Fire;

3) During night experiences, the astrological symbol of the planet combined with the symbol of one of the elements enables the student to find out where he is.

Note: we believe it is interesting to pass on some informations about the Golden Dawn, however in no way are we linked to this Order.

Ora et Labora!

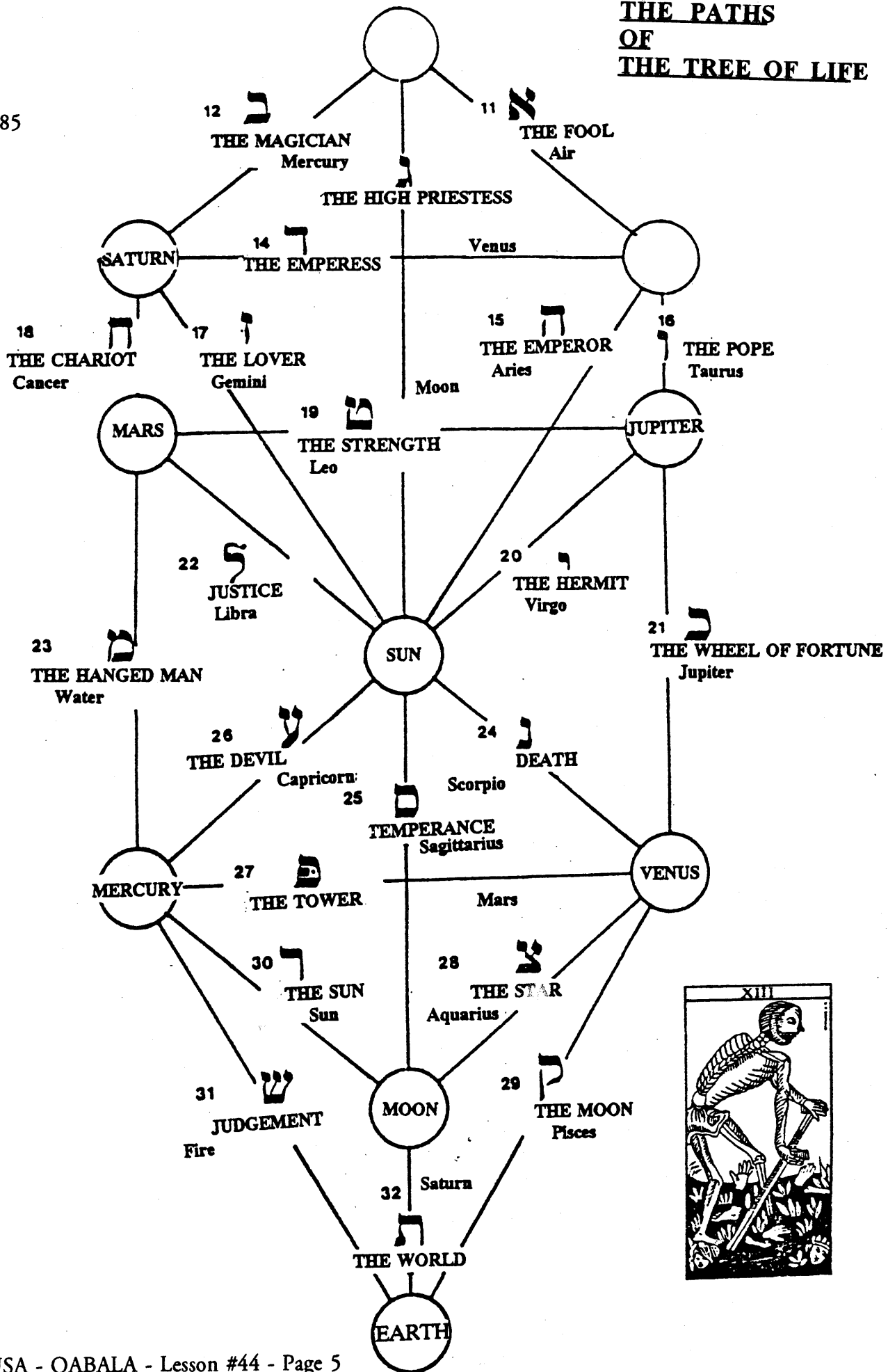
THE PHILOSOPHERS OF NATURE

Enclosed figure:

- The Path of the Tree of Life.

THE PATHS OF THE TREE OF LIFE

F.44.1085
Figure





THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson 45 - QABALA - Page 1

F. 45.1185

Dear friend,

P A T H 23

At first this Path may inspire some fear since it is on the column of rigor and has its top on the Sefhira of Rigor and of war: Geburah. In addition, the symbol of the 12th Major arcana of the Tarot, the Hanged Man, corresponding to this path, is not very comforting at first.

AXIOMS

- Joins Geburah to Hod;
- Letter: Mem, second mother letter; letter of the waters of creation; value 40;
- This Path corresponds to the element Water;
- Major Arcana: the Hanged Man;
- Color for the work on this path: deep blue;
- In general aquatic water plants: lotus in particular;
- Symbolical animals: the eagle and the scorpio;
- Magical weapons: cups and crosses;
- Perfume: Myrrh;
- Stone: iron sulphide.

If the number 12 of the Major Arcana of this Path symbolizes the 12 evolutionary steps, the number 23 on the other hand, the number of the Path, symbolizes the number of man, because $23 \rightarrow 2 + 3 = 5$. It is therefore the Path of man in Rigor.

The Yetziratic texts say that this path is that of stable intelligence, which gives thus a kind of virtue, of substance to Knowledge. The stable intelligence is in fact symbolized by the stability of the Hanged Man.

The parallel between this Path and the one of the High Priestess, ruled by the Moon (element Water), indicates that these two paths are paths of initiation but on different levels. Water symbolizes beginning of a new life cycle (the waters of birth). Through it

Mars transmits its influence to Mercury. The waters of this Path are the waters of wisdom and the waters of life out of which every thing issues. In Hebrew, Mem means water but also sea and at the top of this Path lies Binah the great sea of all things.

The Major Arcana XII shows a man hanging by the feet and indicates a double symbol: that of sacrifice: the cross formed by the legs; and that of renouncement, coins falling from the pocket of the Hanged Man (in some Tarot decks). Wisdom is attained through renouncement and the sacrifice of service.

On this Path of sacrifice:

- the ultimate sacrifice of individuality gives the world;
- the sacrifice of life gives life.

Here, the preservation of life is only obtained by gazing at higher things. The gaze of the Hanged Man is turned upward. The two supports of the suspension bars are the two columns of the temple, one positive, the other negative, but it also symbolizes the possibility of choice between two ways on this Path.

In Atziloth, this Path is that of the perfect sacrifice at this phase of the development.

In Briah, it is the final renouncement of the baseness of this world.

In Yetzirah, it acts through the mental and emotional planes and prompts acceptance of martyrdom.

In Assiah, it compels to the sacrifice of the choice between material and spiritual.

The phoenix emerging from his ashes is also a perfect image of this arcana.

Justice, Geburah, and Glory, Hod, are the two qualities of this Path.

On this Path, the rituals are performed on Mars or Mercury. Whatever feelings you have of your own energies, carefully avoid any specific invocation of Fire during this phase of the work.

The 7 double letters in Man

To each letter of the Hebrew alphabet corresponds an organ of the body.

The seven double letters symbolize the laws ruling the universe and correspond to the organs of the head.

The twelve simple letters, symbols of the rules of evolution correspond to organs in man's body.

On the drawing of the head, subject of this study, Hebrew letters have been indicated, each accompanied with its name, its law, and the day of creation, that is, the density level of its energy.

NOTE

The sum of the letters of the head gives 709 ---> 7 + 0 + 9 = 16, or by reduction, 1 + 6, the number 7. The various attributes of the number 7 are indicated on the drawing and each one can complete them by referring to the Apocalypse of John.

PRACTICAL WORK

- 1st step: make a kind of synthesis of the elements of each letter, as concentrated as possible; try to reduce it, using personal resonance, to one or two words that you will write on a piece of cardboard with the symbol of the corresponding planet.

- 2nd step: on each of the 7 pieces of cardboard, draw the 3 alchemical symbols.

- 3rd step: concentrate on the planetary symbol, vibrate its name in Hebrew and then concentrate on the alchemical symbols in the following order:



call the energy at the level of the Solar Fire
(Fire, Prana, Prima Materia).



Meditation on Mercury (messenger of the Gods) prepares
the transfer of the spiritual energy (Solar Fire) into the material.



The meditation on the Salt is passive, it is the reception, the acceptance of
the energy transfer to the bodily organ concerned.

To conduct this exercise, you must follow the order of the days of creation; 1st day, 2nd day, 3rd day, etc. in order to obtain a progressive density of the energy. We must also respect the planetary days, or Beth on Monday, Gimel on Wednesday, Daleth on Sunday and so forth.

WARNING

For this exercise: do not attempt to transform the path by using another system than the one of the Sepher Yetzirah.

The next lesson will give another exercise for the 12 simple letters.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

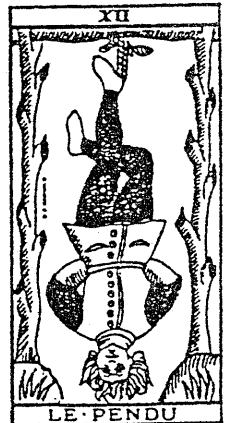
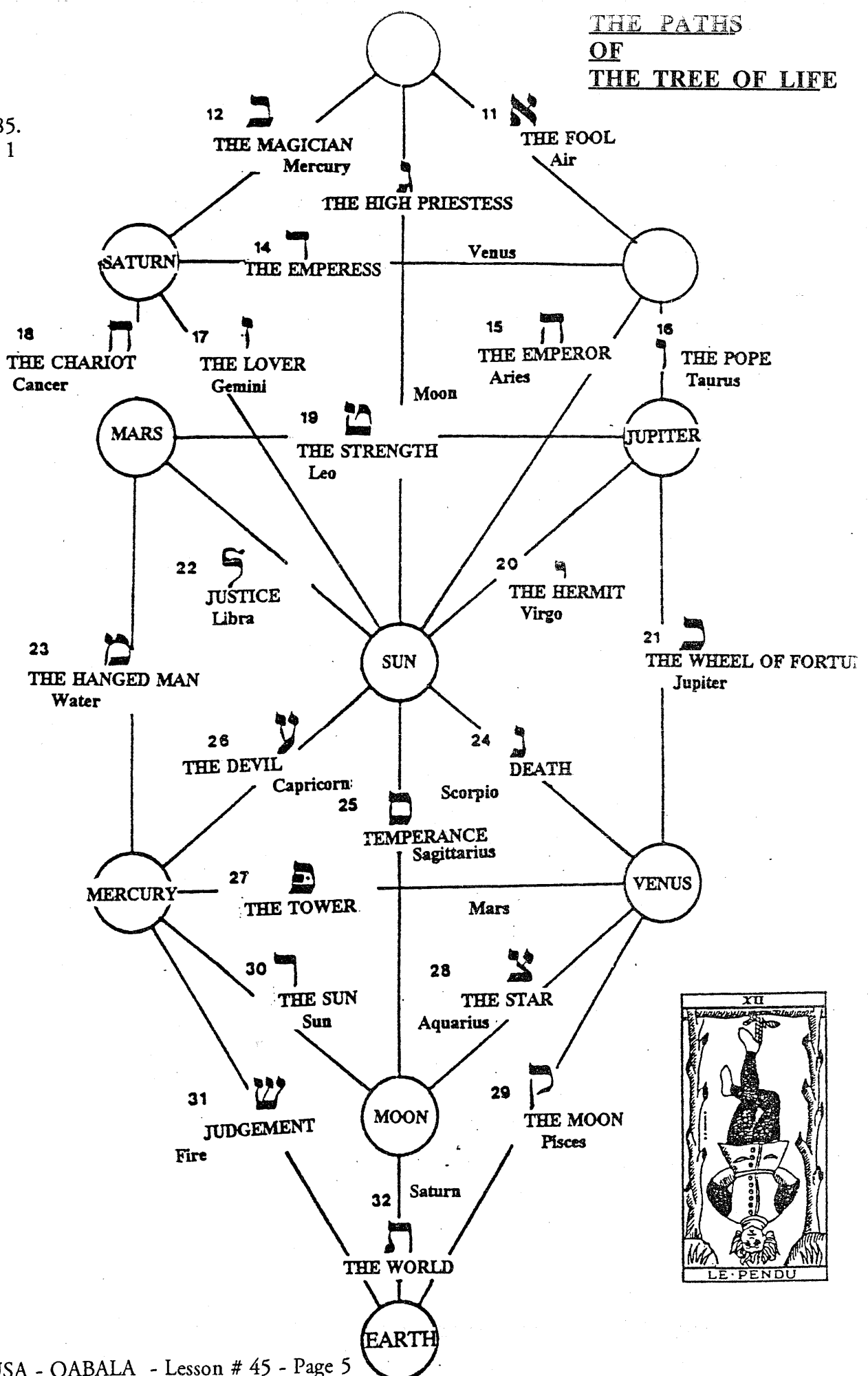
Figures enclosed:

1 - The Paths of the Tree of Life

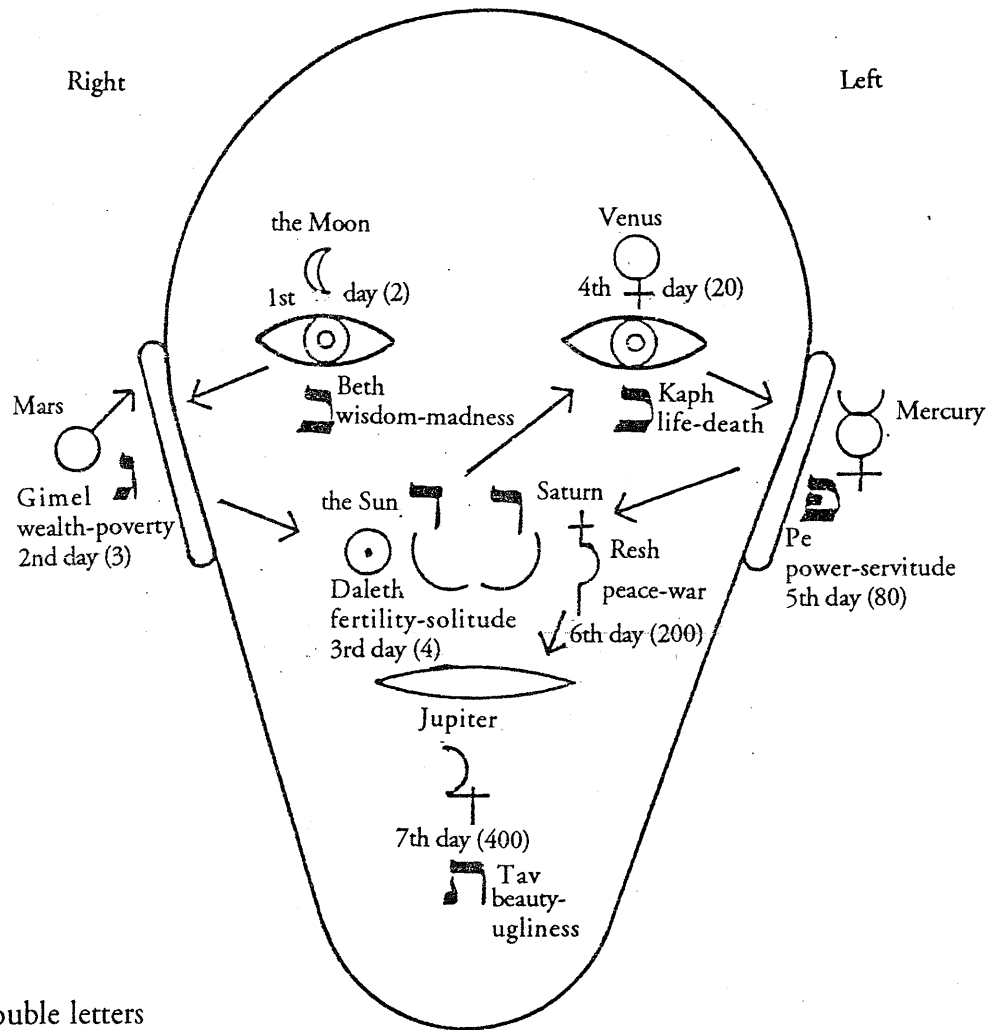
2 - The Seven Double Letters in Man.

THE PATHS
OF
THE TREE OF LIFE

F.45.1185.
Figure # 1



THE SEVEN DOUBLE LETTERS IN MAN



The 7 double letters

The 7 apertures in the face

The 7 worlds

The 7 heavens

The 7 countries

The 7 deserts

The 7 days of the week

The 7 years - the 7th year is that of rest and

after 7 rests (49 years) there is the Jubilee: the 50th year

THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson 46 - QABALA - Page 1

F.46.1285

Dear Friend,

PATH 22

In some schools, it is called the Path of the Lords of Karma. In our lessons, we have explained more than once that Karma is not the Law of the Talion, but more like a force which, in involution as well as in evolution, compels each one to realize his growth. As soon as the necessary process has been accomplished in order to follow a path conforming to this growth and as soon as the direction is the right one, Karma ceases to have important effects: only a small residual force remains, just what is necessary not to fall asleep on the Path.

AXIOMS

- Joins Tiphereth to Geburah;
- Letter: Lamed, 7th simple letter; it has a double symbol: the goad of the ox and expansion in general;
- This Path corresponds to Libra, an Air sign, and symbol of justice and balance;
- Major Arcana: Justice;
- Colour for the work on this Path: emerald green;
- Plant: aloe;
- Symbolical animal: the elephant;
- Magical weapon: the cross with equal branches;
- Perfume: galbanum (gabalium);
- Drug: tobacco;
- Stone: the emerald (symbolism of the emerald on the forehead of Lucifer).

On this Path the student meets with Justice for his positive or negative actions but the arcana which is the most manifest is Intelligence of Faithfulness or Faithful Intelligence.

This Path, starting from Tiphereth, harmony-beauty, ends in Geburah, negative pillar, sphere of severity, symbol of death. The balance of Tiphereth and the force of Mars are the keys for the mastery of this Path. There is a similarity with Path 31, that of Judgement, the levels being however very different.

It is on this Path that the obligation of the balance of justice is established, and there is no mercifulness at this step.

The martian influences of Geburah send red rays of will and of power; this, as a whole, is sometimes called the "Destructive Ray".

In the path of involution from top to bottom, the Path leads to sacrifice because of its meeting with Tiphereth. On the return path, since the sacrifice has been made in Tiphereth, the student receives a minor or major initiation in Geburah.

Note: Here the sacrifice is accepting to lose, through the Fool, one's spiritual attributes to experience the world of matter.

Second note: This Path like all Paths starting from Tiphereth toward the upper part of the Tree are very often the Paths of statesmen or heads of religion, except for Path 13 which is more likely the Path of the head of a theocracy.

The symbol of the letter, the goad of the ox, is the expression of the push which forces each one to advance in the direction of his growth. The ox can walk, even slowly, but if he strays from its path or if it stops, the goad calls it back to reality. The number of the letter of the Path 30, 3+ 0, symbolizes 3 the trinity in Atziloth, and 0 descending one world.

On this Path, in Briah, the archangelical forces of the sphere of the universal power control and lead the Fool.

In Yetzirah, the emotional feature of the Path makes this world the most difficult.

In Assiah, this Path gives the strength for material power and wealth.

The Major arcana corresponding to this Path is Justice. Combined with the sign Libra it shows well the role of balance in the being. The sword held by Justice reminds us of rigor.

The rituals for this Path are solar. Only invoke Mars in the event of real difficulty because Mars brings force but also rigor.

*

The 12 simple letters in man's body

Section V in the Sepher Yetzirah

While the 7 double letters correspond to an organ of the head, the 12 simple letters correspond to organs of the body.

The sum of the numbers of the 12 letters is 445, or 4, number of the quaternary. The body is thus the altar of involution and evolution in the domain of the quaternary.

These 12 simple letters represent also the evolutionary path of energy in the body. Let's take note of the fact that the energy enters through the right foot and leaves through the spleen, (cf. to get out of bed on the left foot).

EXERCICE: only perform the banishing Ritual of the lesser Pentagram, then concentrate on the different organs of the body: the right foot, the right kidney, etc... and sense the energy as it follows the paths of the drawing, always in the same order 1 - 2 - 3 - etc. We must strive to perceive the evolution of the energy, to perceive its passage when it purifies each organ. Finally, when the energy leaves the spleen sense it entering into the earth so that it may be purified by the "Salt of the Earth".

Ora et Labora!

THE PHILOSOPHERS OF NATURE

12 SIMPLE LETTERS

ה	5	HE	ARIES	RIGHT FOOT
ו	6	VAV	TAURUS	RIGHT KIDNEY
ז	7	ZAYIN	GEMINI	LEFT FOOT
ח	8	CHET	CANCER	RIGHT HAND
ט	9	TET	LEO	LEFT KIDNEY
י	10	YOD	VIRGO	LEFT HAND
ל	30	LAMED	LIBRA	THE BILE
נ	50	NUN	SCORPIO	THE INTESTINES
ס	60	SAMEKH	SAGITTARIUS	THE STOMACH
ע	70	AYIN	CAPRICORN	THE LIVER
צ	90	TZADDE	AQUARIUS	THE OESOPHAGUS
ק	100	QOPH	PISCES	THE SPLEEN

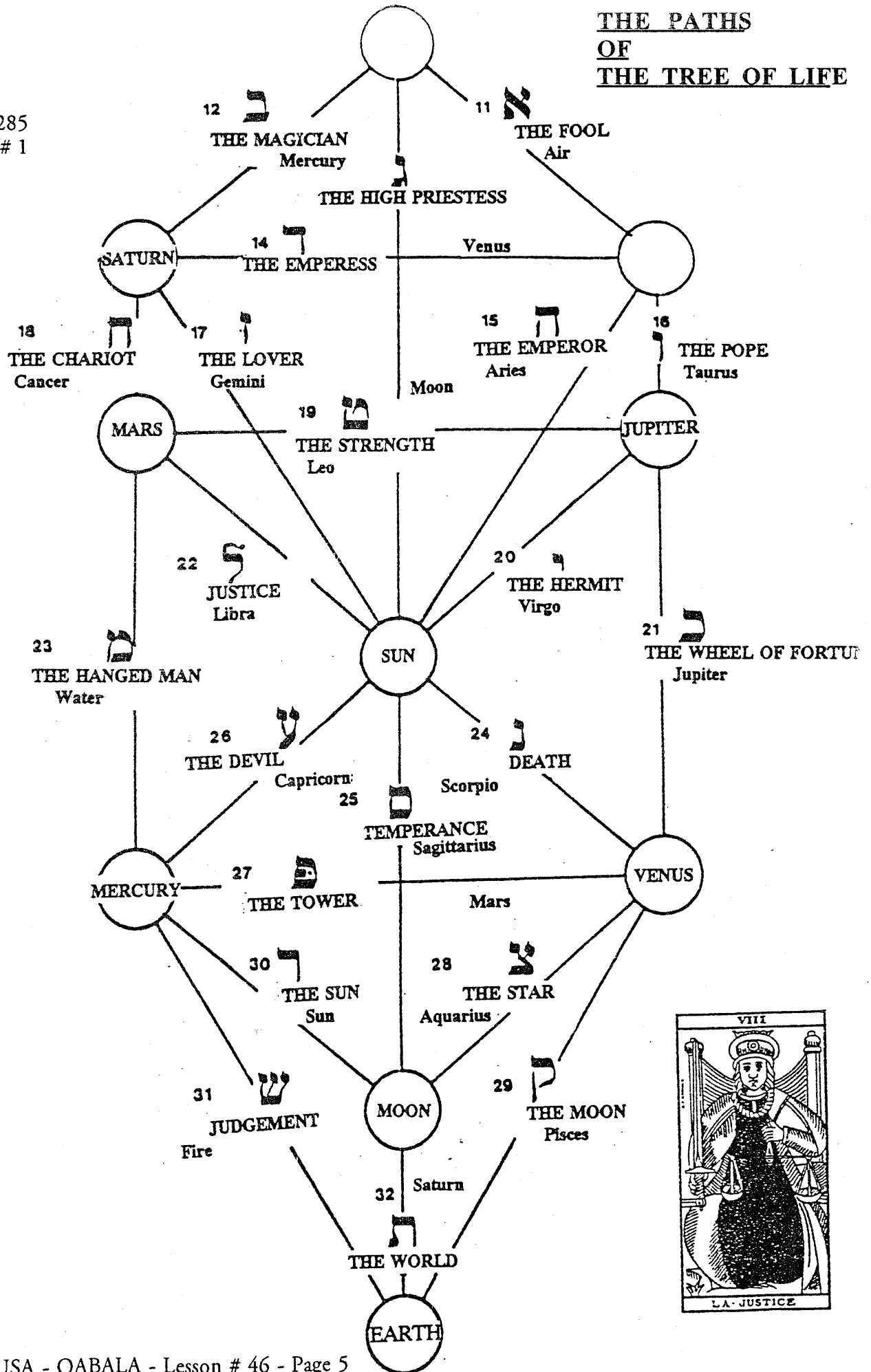
Enclosed Figures:

#1 - The Paths of the Tree of Life

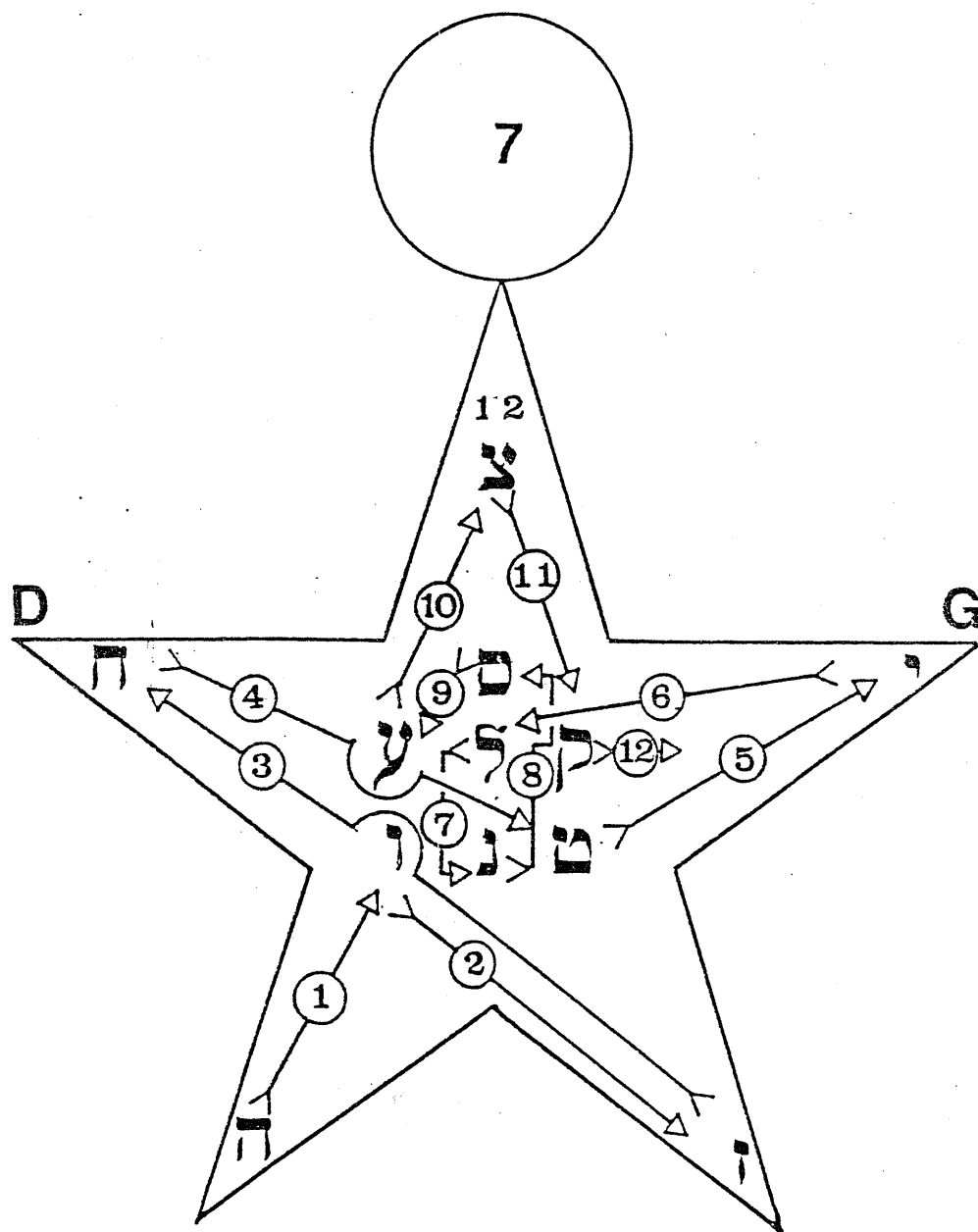
#2 - Evolutionary Path of the Energy in Man's Body

THE PATHS
OF
THE TREE OF LIFE

F.46.1285
Figure # 1



EVOLUTIONARY PATH OF THE ENERGY IN MAN'S BODY



THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson 47 - QABALA - Page 1

F.47.0186

Dear Friend,

P A T H 21

This Path is the first to be entirely placed on the column of Mercifulness. Crowned by Jupiter, it is usually considered as being beneficial. In fact, it is the first Path of the reward but the nature of the reward results from past work and it can be positive or negative. Thus, access to this Path generally gives a materialization of the previous efforts and can stop the wheel of the experiences of compensation. Being on the positive side of the Tree its influence is always positive.

AXIOMS

- Arcana: the tenth;
- Joins Netzach to Chesed;
- Letter: Kaph, one of the symbol is the palm of the hand and the other is the combined rotation of the three elements: Fire, Air and Water;
- This Path corresponds to Jupiter: The King of the Gods;
- Major Arcana: the Wheel of Fortune;
- Color for the work on this Path: violet;
- Plant: hyssop or the poplar;
- Symbolical animal; the eagle, here a symbol of Spirit;
- Magical weapon: the scepter;
- Perfume: saffron;
- Stone: lapis lazuli; the emerald and the amethyst can be suitable.

This Path is certainly the PATH best characterized by the word TARO; as a matter of fact we have:

- TARO, meaning the Royal Path which gives access to truth through knowledge;
- ATOR, the Egyptian god of gods, the Jupiter of Egyptians, he who activates the

wheel of the law;

- ROTA, the wheel which implies cyclic effects in the four worlds: the round of the Paths and consequently the numerous incarnations;

- TORA, the manuscript scroll of the universal laws and of the laws of wisdom of all times; it is the scroll held in the hands of the Great Priestess and which, in the form of the open book, symbolizes the end of the journey.

We can reproach the Tarot of Marseilles, and others by the way, for the absence of the four Holy Living Creatures in the four corners of the card, the symbols of the four elements, and also the four fixed astrological signs. The six radiuses in the center of the wheel symbolize the sal ammoniac or the solar quintessence of the four elements.

On the left side of the wheel, the symbolical animal is the serpent which, when descending, brings Wisdom, Knowledge and power; although the tenth major arcana of the Tarot of Marseilles represents an ape, the Tradition tends to see a serpent in this position. On the right side, there is the jackal symbolizing the judgement or the sentence passed.

The rotation of the wheel implies that the serpent-god and the jackal-god change positions and the qualities they symbolize, go up or down in the course of the journey.

The sphinx, at the top of the wheel is a composition of the four Holy Living Creatures. As long as the integration of the four elements is balanced and perfect, the sphinx always remains at the top of the wheel. This is the consciousness level to be reached in order for the being to be beyond the necessity of physical rebirth.

Through the action of Jupiter upon Venus, this Path is the path of inner reconciliation and reward. Through it the harmonization of the four elements is accomplished which then form the quintessence or the balanced spirit.

Path 21 is the path where esoteric and exoteric knowledge must be reconciled; where the reward is realized, as decided by the balance of justice of the previous Path, 22. With the boost of the inexorable law of Path 22, the Wheel of Fortune decides of the nature of the rebirth.

On the other hand, on Path 21, the initiate or the student can prepare for the remainder of his journey and partly choose his route.

All the satisfactions and the difficulties of daily life are fixed in this path. We find there the ecstasies of the mountain tops and all the miseries and suffering of the earthly hell; the two sides are necessary to man's experience. As long as the student has not crawled in the abyss of suffering and as long as he has not been intoxicated by the purified air of the mountain tops, he has not lived.

Jupiter rules this Path and as he is the god of the lightning bolt, as a result this Path gives expansion to material things: both to knowledge and wealth, at the level of Malkuth.

At the level of Yetzirah, this Path develops emotions and has the elements of the

love of Chesed descend into them.

At the level of Briah, it gives wisdom and understanding.

In Atziloth, it expresses the perfect archetype of consciousness expansion in all its forms.

21 or 3 times 7, symbolizes the 7 double laws of the 3 worlds governed by these laws.

21 --> 2 + 1 = 3, concerns in this case the higher triad.

The rituals for this Path can be performed in the following sequence:

* ritual of Venus;

* then ritual of Jupiter.

Experience on Saturday for the positive side of the Tree:

- On Saturday, before sunrise, vibrate the four names of Kether then the four names of Hochmah and visualize the energy as it descends;

- Then, for each true solar hour, invoke the planets with the ritual of the Higher Hexagram:

- 1st hour: Saturn;

- 2nd hour: Jupiter;

- 3rd hour: Mars;

- 4th hour: the Sun;

- 5th hour: Venus;

- 6th hour: Mercury;

- 7th hour: the Moon;

- during the 8th hour:

- vibrate the four names of Malkuth;

- then the four names of Netzach;

- then the four names of Chesed;

- each time, visualize the point in the brain where the consciousness is focused, as it ascends to that level.

**

Complementary note

In several qabalistic works, particularly in the Cosmic Doctrine by Dion Fortune, we find the expression: "the ring that we do not pass", expression which often leads to an erroneous understanding of things. If there are several rings that we do not pass, we can however cross them.

The first ring of this kind is that which we have called the veil of birth and death. This veil, man's body and mind consciousness never pass it; in fact, only the subtle bodies of the three higher worlds cross it, whether through death or through astral projection.

In the same way, the veil of Paroketh, just above Tiphereth is not crossed by any temporal elements of man or by any element of duality. The ultimate veil is only crossed by the Eternal Unity of Man.

Ora et Labora!

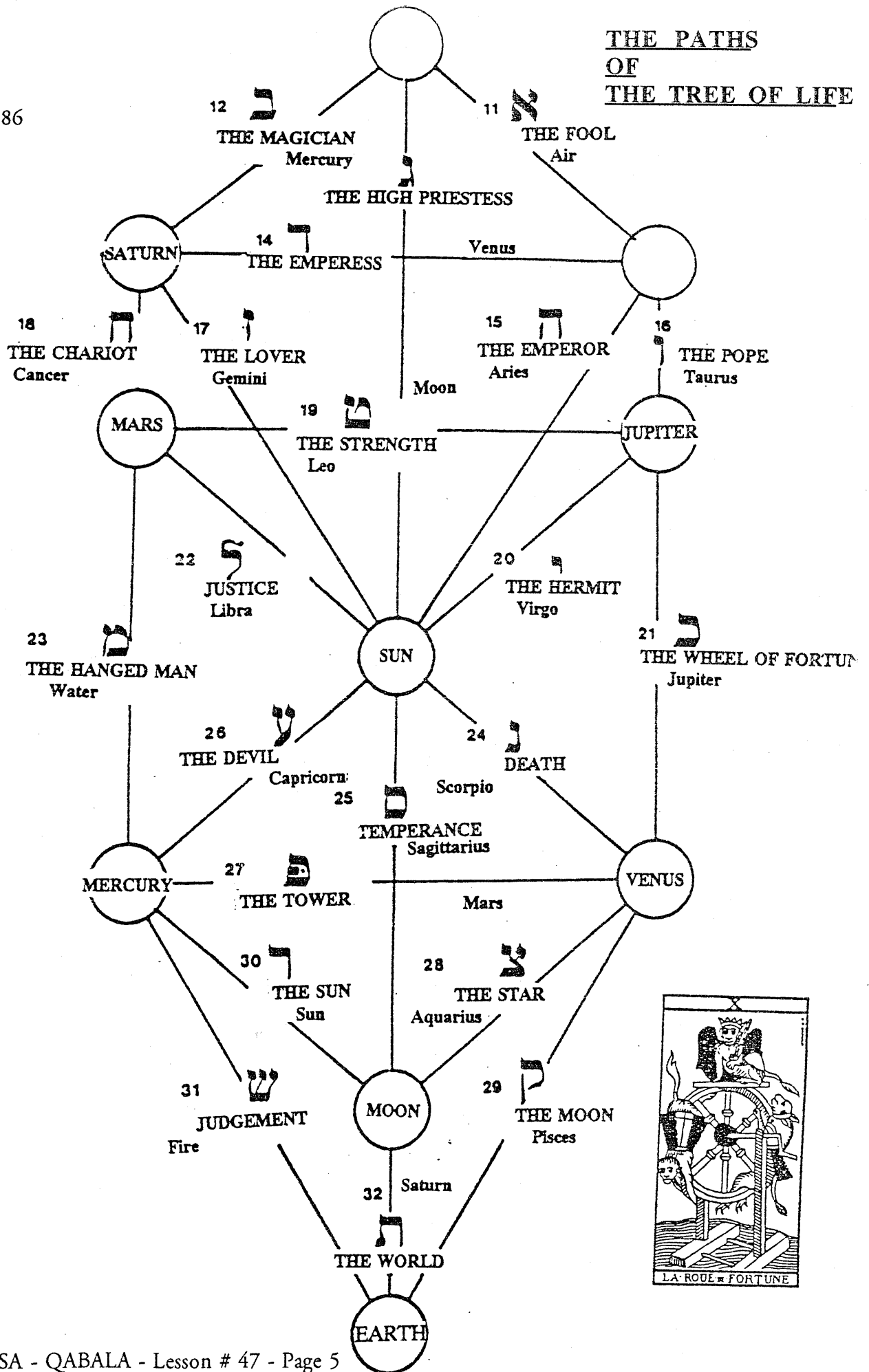
THE PHILOSOPHERS OF NATURE

Enclosed figure:

- The Paths of the Tree of Life.

THE PATHS
OF
THE TREE OF LIFE

F.47.0186
Figure



THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson 48 - QABALA - Page 1

F.48.0286

Dear friend,

P A T H 20

It is the typical Path of solitude, that of the Hermit. Here, progress is made only through spiritual and inner light which are symbolized by the lamp. However, at this level, the cloak and the staff already protect the adept.

AXIOMS

- Arcana: the ninth;
- Joins Tiphereth to Chesed;
- Letter: Yod, symbol of the animating active energy and the first letter of the Tetragrammaton; number: 10 (see Sepher Yetzirah);
- This Path corresponds to the sign Virgo, an Earth sign but also a passive sign balancing Yod;
- Major Arcana: The Hermit, symbol of solitude at the end of the Path;
- Color for the work on this path: green tinged with yellow;
- Plant : snowdrop;
- Symbolical animal: any solitary animal is the companion of the Hermit;
- Magical Powers: invisibility and initiation;
- Magical weapons: the force and the light of the inner lamp;
- Perfume: narcissus;
- Stone: olivine.

During involution, Path 20 joins the right pillar of the Tree to the central pillar; the reverse occurs during evolution. This Path touches Tiphereth, the "heart of the Tree of Life". It is both the path of the crucifixion of Tiphereth and the final mastery of Chesed.

The Hermit means that the student must walk this path alone. It is a solitary path of peace despite the uproar and the noise of the crowd in madness. However, Path 20 is not one of reclusion but a step toward a way out of the world.

The Hermit moves ahead with a hooded cloak, armed with his staff and his lantern, which symbolizes his physical, mental and spiritual solitude. His cloak of wisdom protects his mental body from the ideas of the world. His staff is the tool to protect the ones who suffer through injustice. His lantern is the spiritual light with which he can move on, but the Hermit also brings his light to others.

The trial of this Path is to live with one's own self, and the greatest amount of care is requested to approach it because it leads to the limit of the Abyss.

Mercifulness and love are the qualities that are formed on this Path under Chesed's influence but they could also be reversed here.

In the world of Assiah, mercifulness can become an egoistical love or credulity with regards to this world's negative forces.

At the level of Yetzirah, mercifulness can become love, reason and logic.

At the level of Briah, mercifulness must be balanced by justice; it must become compassion and be of a spiritual nature.

In Atziloth, this Path is the path of Enoch who speaks with God and acts with Him.

This Path is also that of the "Intelligence of Will" which all created beings ought to prepare. Through this Intelligence, Wisdom and Knowledge become one. He who follows this Path can already bring light to others and assist them in their search in the lower paths.

We should also note the complementarity between the Hermit and the sign of Virgo. This sign, apart from the element Earth, gives a purifying side by resistance to earth's temptations.

Let's also take note of the number 20 of the Path, manifest duality, but also the number 10 of its letter, Yod, the return to unity.

The meditation on the following study must absolutely precede any attempt to perform any ritual concerning Path 20. These rituals have to do with the Sun, Jupiter and the sign Virgo.

Additional Note

In the specific work and meditation concerning Path 20 you must consider three triangles in the Tree of Life, one side of each being formed by this Path.

The first triangle, Chesed-Geburah-Tiphereth, touches the three pillars, and is therefore the triangle of the consciousness of individuality and balance (karmic justice).

The second triangle, Chesed-Tiphereth-Netzach, concerns birth and rebirth into matter as well as death and growth.

The third triangle, Chesed-Hochmah-Tiphereth, corresponds to the "Intelligence of Will" preparing the individuality for the knowledge of the primordial wisdom.

The Fool of the beginning cannot become the Hermit of the return unless he has mastered, in the four worlds, all the problems inherent to the first two triangles and at least in part the problems inherent to the implications of the third one. Therefore he needs the staff, and the force of the magus, to guide him; the cloak to protect him from outer influences linked to the universal justice and the lamp because his inner sun, Tiphereth, is temporarily eclipsed. The Sun was active when the Fool was above Tiphereth, but with the descent, it was eclipsed by the Moon. Therefore it is necessary to reascend to Chesed for the light of the spirit to again light up the Sun of Tiphereth.

The initiate who reaches Chesed, the highest point of individuality, the point which most closely reflects spiritual man, establishes in himself a close and direct link between Malkuth and Chesed via Tiphereth. Thus the individuality and the personality are joined together; and the influences coming from Chesed and harmonized by Tiphereth can expand, through the channel of the Hermit, into each Sephira.

In Malkuth -- the world of material activities-- the result is happiness, balance, well-being, for the human community altogether on the material, psychological and mental levels.

In Hod, the rationalization of generous and charitable motives is taking place. The inspiration comes from Netzach but it is idealized by Tiphereth. The Hermit seems to be a symbol difficult to integrate in only one Sephira, its actions always concern a triangle of Sephiroth, here Tiphereth-Netzach-Hod.

In Yesod, the entire creation is brought to perfection in what concerns its material manifestation. Here, each object of manifestation has its nucleus. Here, we greet the Unknown with cheers and we establish an emotional state of harmony and bliss.

In Tiphereth, all is harmony and balance; therefore, a great effort is necessary to leave this Sephira. Here it is Chesed which, through Path 20, provides us with the necessary thrust forward to begin the new path. The beauty of the Universe revealed in Tiphereth enables the Hermit to keep his calm and his balance in the ascent.

In the Sephiroth of the Geburah-Chesed-Tiphereth triangular structure, Path 20 always represents a state of balance within each Sephira. In Chesed, we have mercifulness but also humor considered from the viewpoint of man of earth; but if this humor takes on the influence of the highest levels man can move from a state of well-being to a state of exuberance.

In Geburah, the influences of Path 20, will help us to resume our balance within universal laws, with a generous injection of self-criticisms that can also be terrestrial.

In the world of Briah, the 20th Path is the connection, the relationship between the

two archangels Raphael and Zadkiel, or Michael and Zadkiel, "the harmonizer" and the healer with the Lord of Rigor.

In Hochmah these archangels appear as the managers of the forces of Will and of Intelligence and, in Binah, as the managers of the forces creating archetypes.

At the beginning of Path 20, it is difficult to know exactly that which is best and how to accomplish it. If we contact Michael and Zadkiel we obtain the answer.

In Atziloth, Eloah - Va - Daath-, omniscient center of the Being where all lives are created, where the consciousness of the self is created; El, the Mercifulness of the Being, generously gives the similarity with Yehovah-Elohim, because of this 20th Path. Here at the end of his pilgrimage, the Fool sacrifices his Neshama to Eloah-Va-Daath- and then El prepares him to his ultimate union with the One.

Ora et Labora!

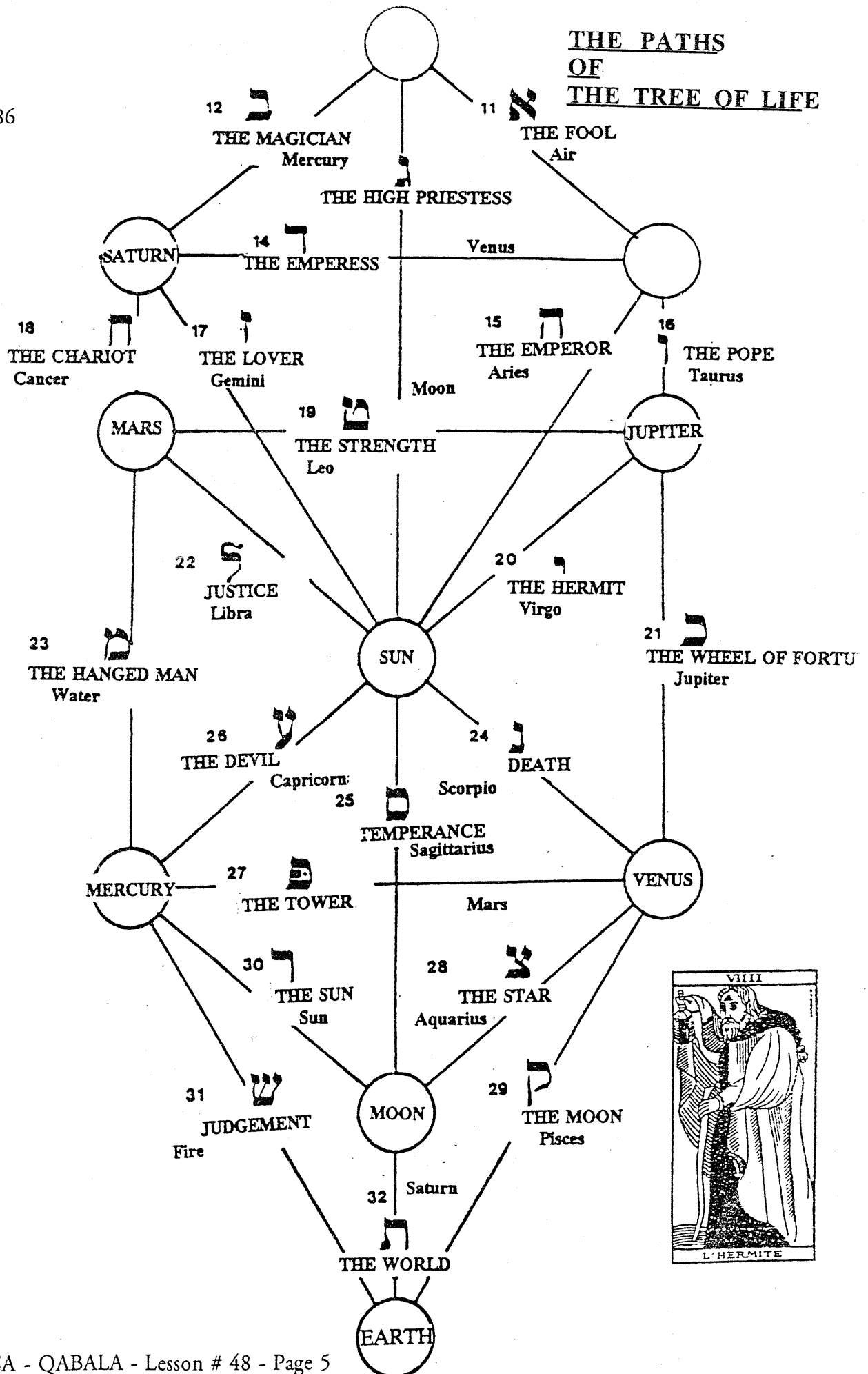
THE PHILOSOPHERS OF NATURE

Enclosed Figure:

- The Paths of the Tree of Life.

F.48.0286
Figure

THE PATHS
OF
THE TREE OF LIFE



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."

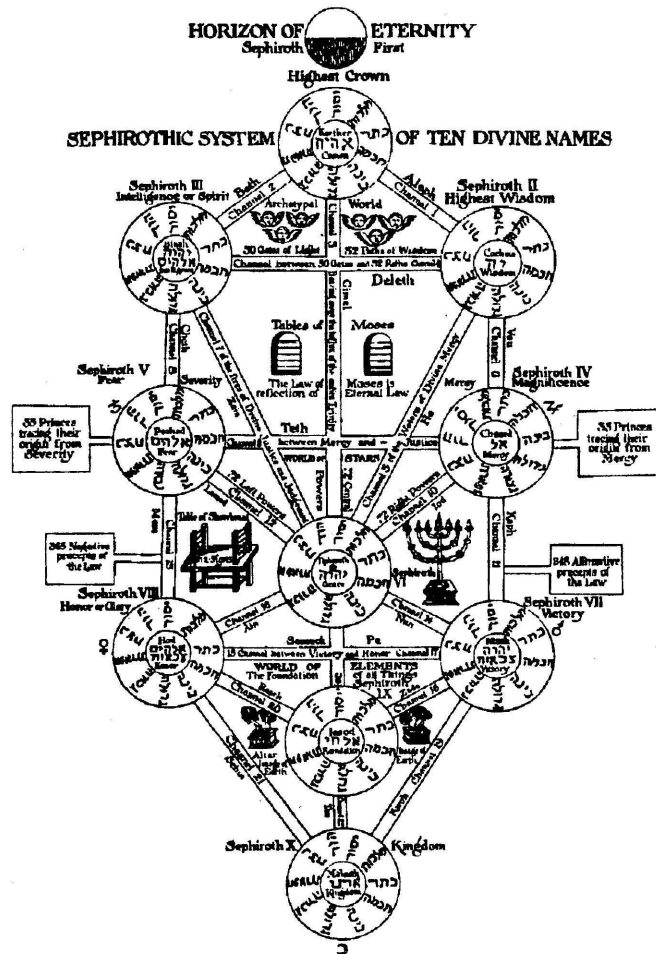
Triad Publishing

P.O. Box 116
Winfield, IL 60190

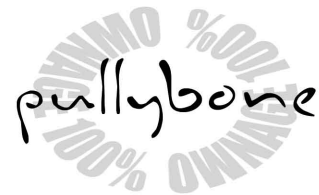
Email: triad_publishing@yahoo.com
Web: www.mcs.com/~alchemy

QABALA

VOLUME 3 OF 3
LESSONS 49 - 72



WRITTEN BY
JEAN DUBUIS



TRANSLATED FROM THE FRENCH BY
BRIGITTE DONVEZ

Copyright © 1987, 1997, 2000, Jean Dubuis. All rights reserved.

Triad Publishing

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 led 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

Copyright © 1989 by LPN-USA

Lesson 49 - QABALA - page 1

F.49.0386

Dear Friend,

PATH 19

Three paths horizontally link the two columns of the Tree of Life: 27, 19 and 14 which will be studied later. Path 27 is just below the veil of Paroketh, the veil of the second death, the level where man leaves his dense astral body. Similarly, Path 19 is just below the veil of the Abyss, i.e. the level where man will abandon his subtle astral body. By crossing this veil, he leaves duality behind, time and space forever, for the journey without return. Therefore the strength of the lion is needed on this Path.

Note: all Paths after Path 19 cross the Abyss or are beyond it.

AXIOMS

- Major Arcana: the 11th;
- Links Geburah to Chesed;
- Letter: Tet, whose symbol is a serpent, to be compared with the eternal feminine, Eve, and the serpent in Genesis, or the Fire-serpent of Kundalini;
- The sign of Leo is attributed to this path;
- Major Arcana: Strength associated with the lion, a symbol of strength;
- Color for work on this path: slightly greenish yellow;
- Plant: sunflower; carminative plants are also recommended;
- Symbolical animal: the lion;
- Magical weapon: discipline to conquer this path;
- Perfume: olibanum, which can be replaced by regular frankincense;
- Stone: chalcedony.

The Path 19 is very important. It is the highest Path of the manifestation of time. It has great affinity for the Path 4 of the Empress, the lowest path of the world of time. One being, as it were, a reflection of the other in the mirror of the Abyss.

Path 19 in the Tree expresses best the kinship between alchemy and qabala. As a matter of fact, we find in Mars the key to the Philosophical Stone and to the transmutation of gold. In addition, the lion symbolizes the alchemical gold, and the color greenish yellow symbolizes the color of physical gold when in very thin layers.

Positioned at the center of the Tree, the Path 19 is the second barrier of the descent where man enters the world of time: it is also the second barrier during ascent where man finds again his primary essence.

The activities and intelligences of spiritual beings are concentrated on this Path; it is the place of the highest inner encounters. Here the symbol of strength and vitality materializes as a profound peace and a great inner calm.

The observation of arcana XI is very revealing. At the top, the woman's hat forms a horizontal eight, both a symbol for eternity and vitality.

The posture of the woman, who calmly closes the lion's jaws indicates first that the action must be performed not by strength but persuasion, and secondly the fact that animal instincts must be controlled.

The qualities symbolized by the lion, strength and courage, are needed to suppress residual animal passions at this level. Thus, only with a quiet love of nature and with spiritual strength, can the student or the initiate progressively control his own animal world.

The woman symbolizes also the passive side of nature through which moral and spiritual forces must be developed.

In short, the lesson proposed by the arcana XI on this Path is that we must obtain control of the inner struggle, i.e., all the animal instincts that physical life has carved in the subtle bodies: the inner animal must be overcome before the outer animal can be mastered.

The link between Geburah and Chesed expresses that here the opposite forces must be harmonized, particularly justice and mercifulness, the key for the mastery of spirit over matter.

The letter Tet, symbol of the serpent, reveals another element of the Path 19. In occult teachings the serpent is the symbol of power. It is one of the oldest symbols known, and as for Mercury's caduceus, it has a double side: both negative and positive. While the negative is temptation, the positive is wisdom.

If man does not reach the knowledge of Good and Evil, of the Positive and the Negative, he remains innocent like the angels but he is only an automaton. Freedom results only from the knowledge of good and evil.

Let's specify that when it is said that the serpent is hidden in the grass, this means that only the illusion is perceived. But whoever escapes physical illusion through inner contact, reaches Eternal Wisdom.

Fire, which has affinity for the lion, is the dominant element. The element Fire is the moving energy of the spiritual or material creation. If it animates passion, it also at the same time enables us to purify them.

In the world of Atziloth, the Path 19 is that of perfect justice and mercifulness.

In the world of Briah, it is that of balance between justice and mercifulness, but a less accurate balance.

In the world of Yetzirah, this balance is only emotional.

In the world of Assiah, this balance only exists as a function of the beliefs in good or evil.

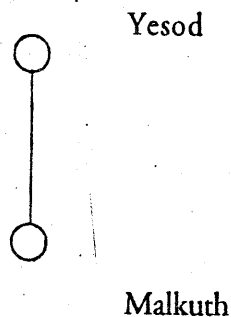
The ritual of this Path concerns the element Fire. Do not attempt any ritual of Mars or of Jupiter but seek harmony through the rituals of Venus.

* * *
* *
*

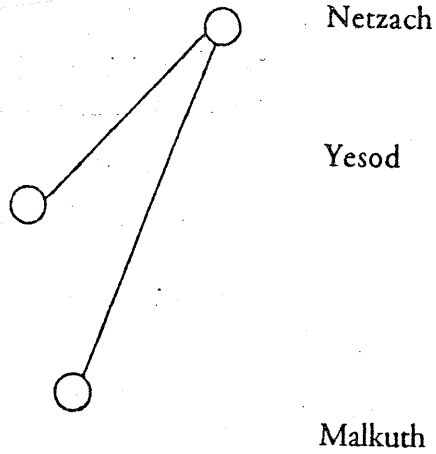
REMARKS ABOUT THE LEVELS OF CONSCIOUSNESS

The minimal level of consciousness, close to zero, is found in the atoms of the mineral, it is at this level and in Malkuth that the energy-consciousness prepares itself for a kind of individualization which will be materialized in the cycles of later manifestations.

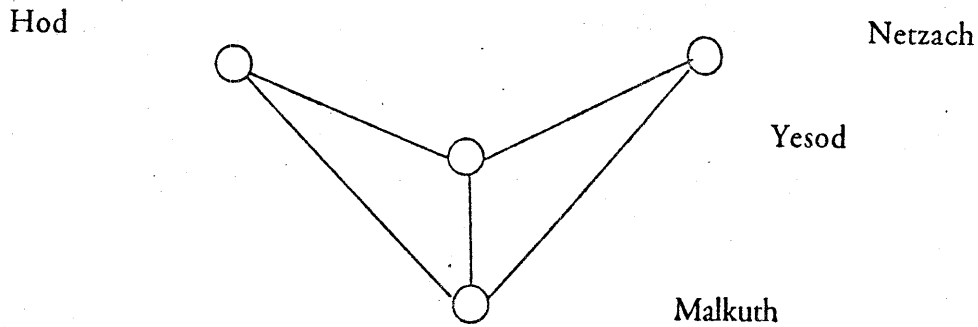
The first level of consciousness is in plants and lower animals. It is positioned at the Malkuth-Yesod junction.



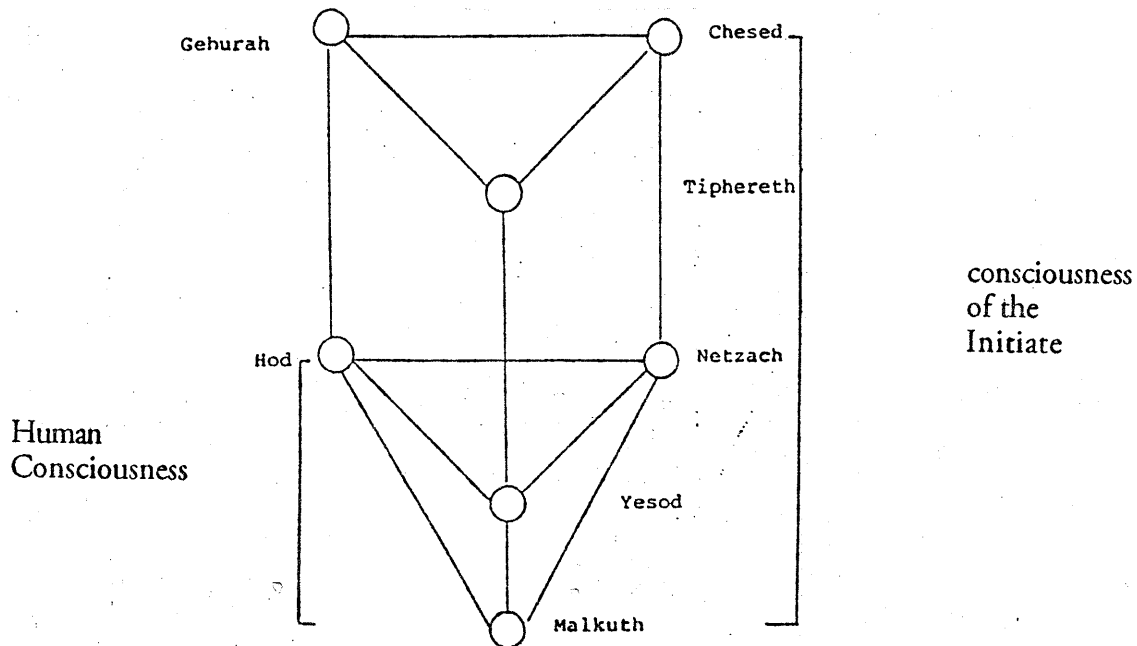
The second level of consciousness is in higher animals. It expands on to Netzach.



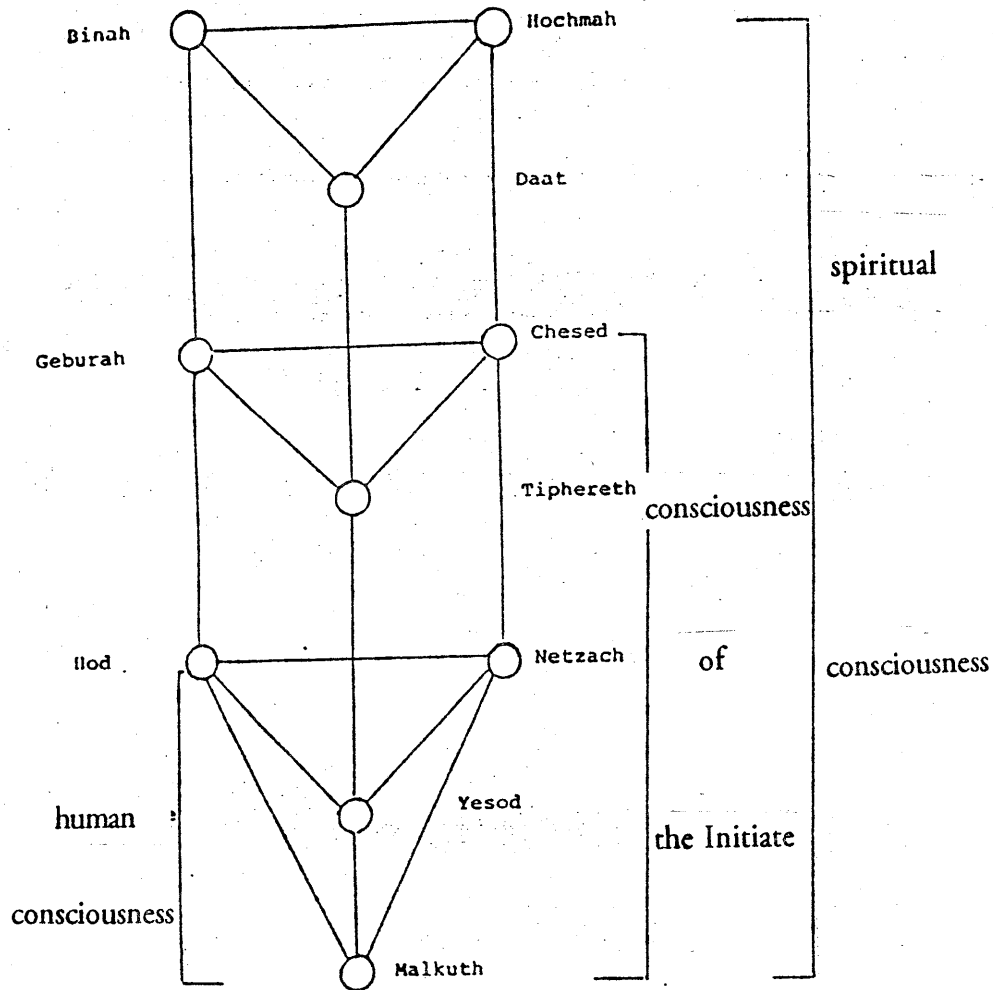
The third level of consciousness reaches man's personality. It expands on to Hod.



The fourth level of consciousness concerns the consciousness of initiated man. It expands to the world of Briah: Tiphereth - Chesed - Geburah.



The fifth level of consciousness concerns spiritual consciousness. It expands to Daat - Hochmah - Binah.



In Malkuth the mineral acquires plant and later animal consciousness.

In Yesod the animal acquires the human consciousness.

In Tiphereth man acquires the consciousness of the Initiate.

In Daat the Initiate acquires spiritual consciousness.

In Kether occurs the union with the Absolute.

These different levels are the steps in the Growth of the Being.

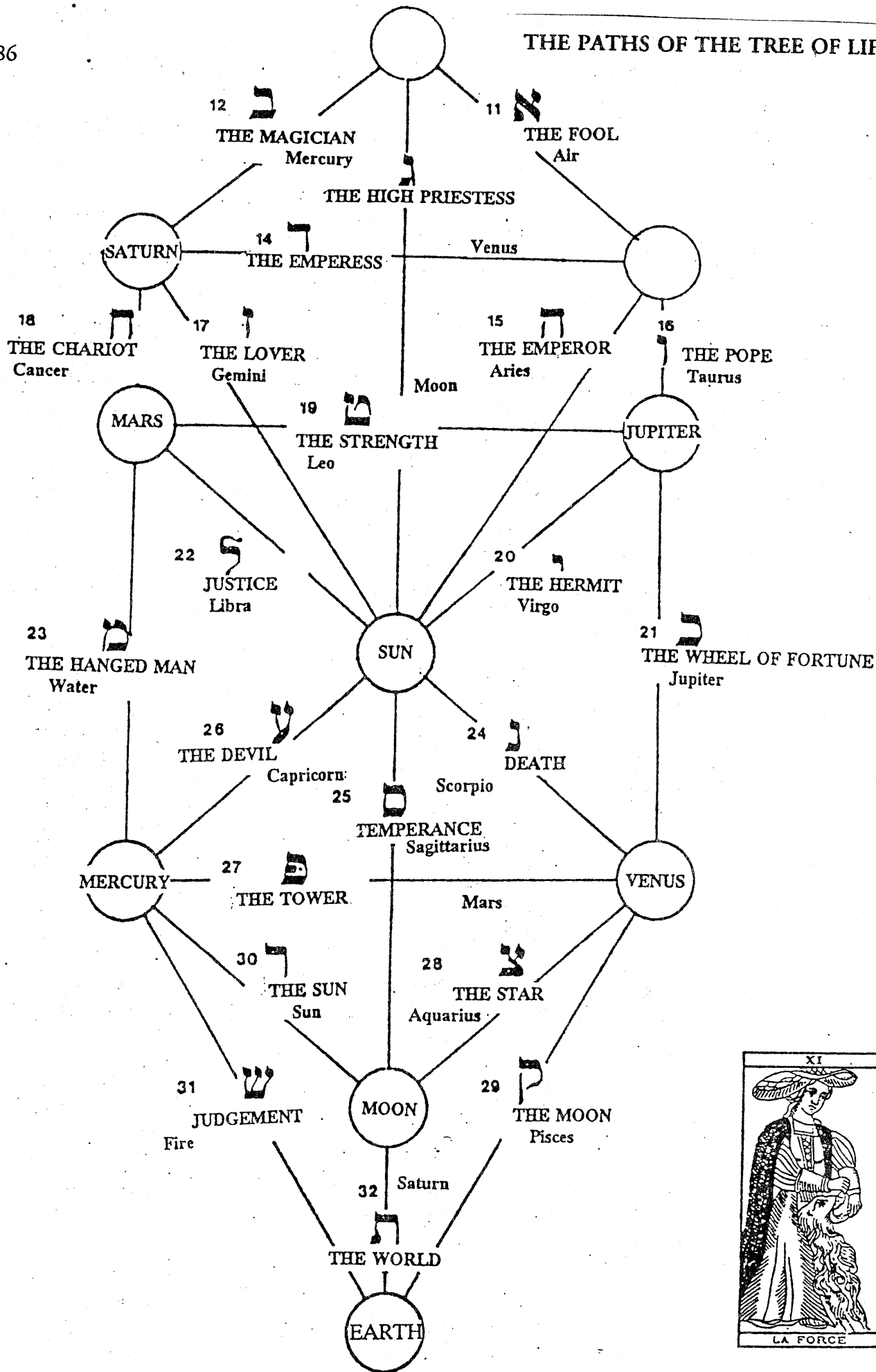
Ora et Labora!

THE PHILOSOPHERS OF NATURE

Figure enclosed:

- The Paths of the Tree of Life.

THE PATHS OF THE TREE OF LIFE



THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson 50 - QABALA - page 1

F.50.0486

Dear Friend,

PATH 18

Important note: the work to be done starting with Path 18 requires a great attention and care because of the crossing of the veil of the Abyss.

Even though we said that the Paths could be studied one after the other, let us add that, since man is a complex being, his development occurs simultaneously on all Paths. However, the awareness or Initiation of a Path only occurs on one Path at a time. That is to say, the study of the Paths follows the sequence of the reascent, the inner development is encompassing and conscious realization occurs only in stages, each of which not necessarily following the order in which we study them.

In the beginning of the class, we recommended the use of the Tarot of Marseilles, however, in this lesson, we will exceptionally use a major arcana of Aleister Crowley's Tarot deck. While this deck has certain awesome elements for the beginner, some of the cards are much more complete than in any other deck.

AXIOMS

- Major Arcana: the 7th;
- Links Binah to Geburah;
- Letter: Chet which symbolizes the field and also the fence enclosing it. It also represents the differentiated energy. In modern schools it is associated with the Holy Grail.
- The sign Cancer is attributed to this Path, a water sign ruled by the Moon;
- Major Arcana: the Chariot, symbol of the mastery of spirit over matter;
- Color for work on this path: amber;
- Plant: lotus;
- Symbolical animal: the crab or the tortoise;

- Magical powers: spells;
- Magical weapon: the oven;
- Perfume: frankincense;
- Stone: Amber.

We recommend to eat watercress while working on this path.

This Path is the top of the negative pillar, the column of Rigor. On this path the Saturn influences of Binah are transmitted onto Mars, therefore unwavering severity and rigor. Here is the Intelligence of the Influences, i.e., the secret is hidden in the midst of this Path, which when it is revealed, shows the causes of all causes, the reason for being of all that which is manifested. That is why the arcana shows the conqueror crowned and victorious, man become King of Nature.

In the Marseilles Tarot deck, the double cubic shape of the Chariot with its four columns symbolizes the quaternary in all its elements. The lower cube which is closed carries the wheel of destiny, the double wheel of fortune, as opposed to Path 21, and symbolizes also the cubic stone which must be polished. The higher cube, on the other hand, is only limited by the 4 columns which symbolize the 4 corners of the universe, that is, the four elements, Fire, Air, Water and Earth, ruling the cube of matter. On this higher cube is found a crowned, free man, devoid of illusions and holding the commanding staff of Nature. This driver who stands in the center of the quaternary symbolizes the initiated man who masters and guides the forces of nature and the four elements.

The letters of the shield represent Shin, Fire, active element of the invisible and Mem, Water, the active element of the visible world.

In Crowley's Tarot deck, the crab lying on the head of the Initiate represents the guide on Path 18.

The Initiate is protected by an armor and a solar pentacle serves as a shield, given the energies of rigor on this Path.

The four animals that animate the Chariot are the allegories of the four beasts of the Apocalypse of the four elements.

Here the cubic shape is less obvious because the higher cube of the invisible has been enlarged to the detriment of the lower cube of the visible world.

In Atziloth this Path is rigor.

In Briah, it symbolizes the mastery of spirit over matter: expansion of the powers of the Magus Toth Hermes, the Mercury of the bottom left column.

In Yetzirah it has logic rule over emotions.

In Assiah, the love of power is its attribute.

The great lesson to be learned on this Path is the correct use of power and powers. There are two sides to this use: one positive, the other negative, which is not necessarily bad, as the passive side has a reason to be. This double side appears in the color of the horses which animate the chariot but also in the two Moon crescents on the shoulder of the driver which link him to the two columns of the Temple. Remember here that the sign of Cancer of this Path is ruled by the Moon and consequently it is ruled by the element Water, the higher mother waters issued forth from Binah. This double lunar link corresponds to the two faces of the moon, both darkness and substance. Here matter begins to darken the consciousness during descent and to bring back the light during the path of return. If the initiate understands these two sides well, he will obtain an understanding of the laws of nature at the level of this high Path.

While the number of the Path 18 gives through reduction 9, the number of the manifested world (without Kether), it also gives the number of the Moon in the Tree of Life. The number 7 of the arcana is the sacred number associated with the ancient mysteries and the occult influences. This number 7 recalls here that man must have conquered his seven bodies.

The help on this Path comes from the magus of Mercury, Toth Hermes, and of Apollo from Tiphereth.

At this point in our work, it is necessary to change our method of work for this Path and the next ones to be studied. That is why we must not perform any ritual. Only study and meditation on one particular symbol or on the card of this Path are useful.

It is only possible to perform a ritual if we have the express permission of our Inner Master and of him only.

Meditation:

We recommend that you draw the enclosed star for your meditation, the result of a qabalist's meditation on this path of the Chariot.

- the outer band of the star is yellow;
- the inner band is sky blue;
- the drawing of the cross is olive green;
- the lotus is pale pink;
- all the outer rays are black.

The star represents man and even more so the forces of Aïn Soph Aur projected onto him and polarized by Binah and Hockmah. It is formed by two triangles one of which points downward and represents the material side of the human species; the other pointing upward represents the spiritual sides of man. The star is perfect if there is balance between the two triangles. It is the structure of the forces and energies of the universe, which confine the soul in matter during its incarnation.

The green cross is the anchor which maintains the soul in Malkuth, the cross of matter which links man to earth. Thus, in the drawing it is necessary for the structure of the cross to be denser and heavier than that of the star.

The lotus is the symbol of the divine spark which animates man and which is enclosed in the cross. An excess of materialism reinforces the structures of the cross and thus the spark is more and more isolated.

The star represents the chariot which encloses the soul during its journey and the cross, the matter and the lessons that will make the progress of the soul possible. While egoism and the flow of material possessions thicken and reinforce the cross, the energy of light and Kether will permit its dissolution and open the spheres of light where no anchor is needed.

The yellow of the star is the color of the creative energies. Blue is the color of love and of wisdom. They must be appropriately mixed and balanced.

The cross is enclosed in the green, the central color of the rainbow, the color of balance and the color of plants in nature.

The lotus is pale pink, color of Tiphereth in Yetzirah. When the lotus is sufficiently opened by the energy of Kether, it moves outside the cross toward Tiphereth.

The lotus, the kingdom of heaven, is in each of us and we must ceaselessly develop it through repetition of the exercises of the descent of the energies of Kether.

In each open angle of the star, the three lines symbolize the three principles Sulfur, Soul, Mercury, or Spirit, Salt, and Body.

The three series of four lines around the lotus are the symbols of the four rivers of the Garden of Eden in the three higher worlds. These rivers are the four energies or elements Fire, Air, Water and Earth.

For this meditation, refer to the names of the four rivers in a previous lesson.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Enclosed figures:

- The Paths of the Tree of Life
- The 7th Arcana according to Crowley and the star for meditation

THE PATHS OF THE TREE OF LIFE

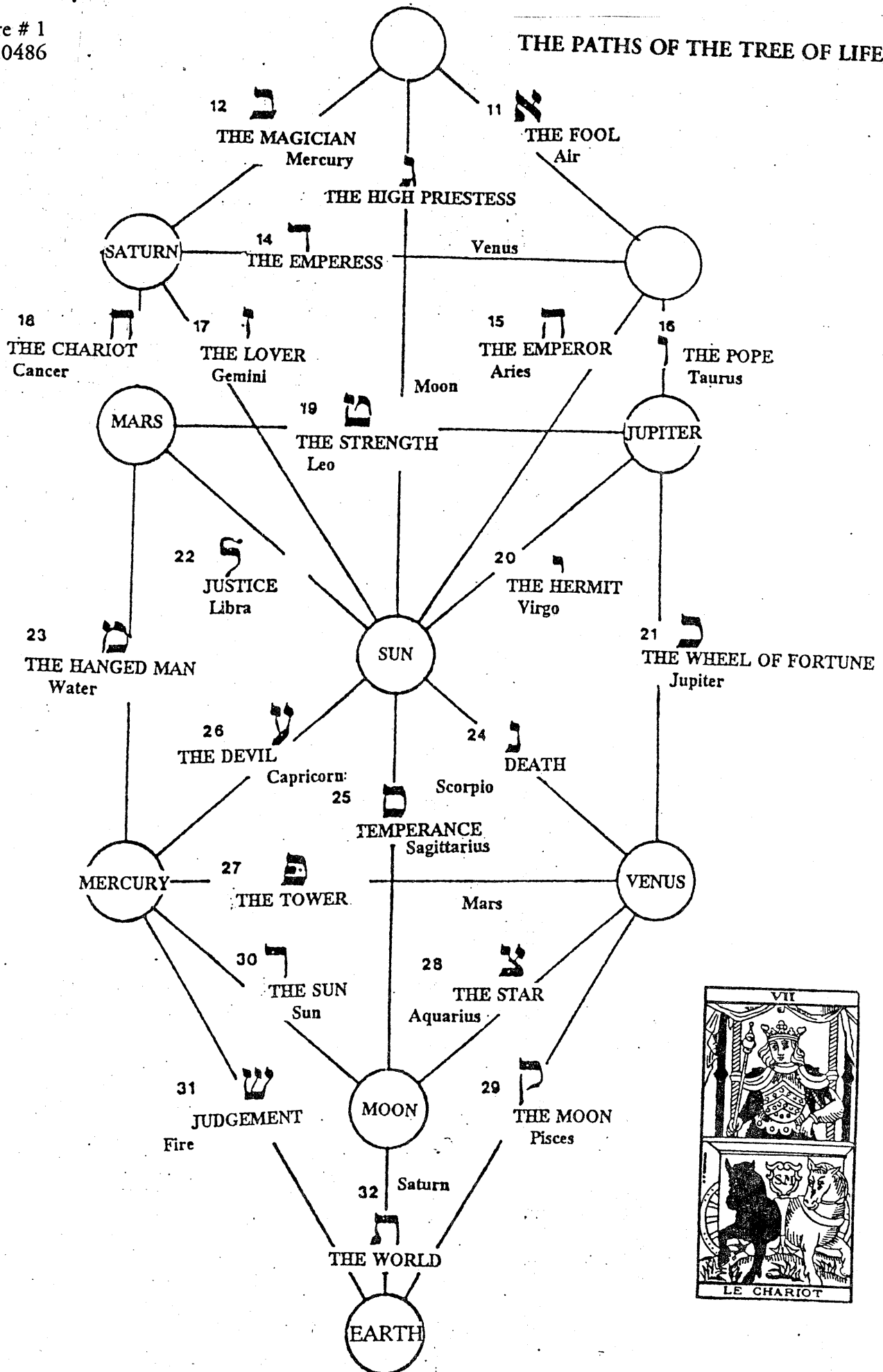
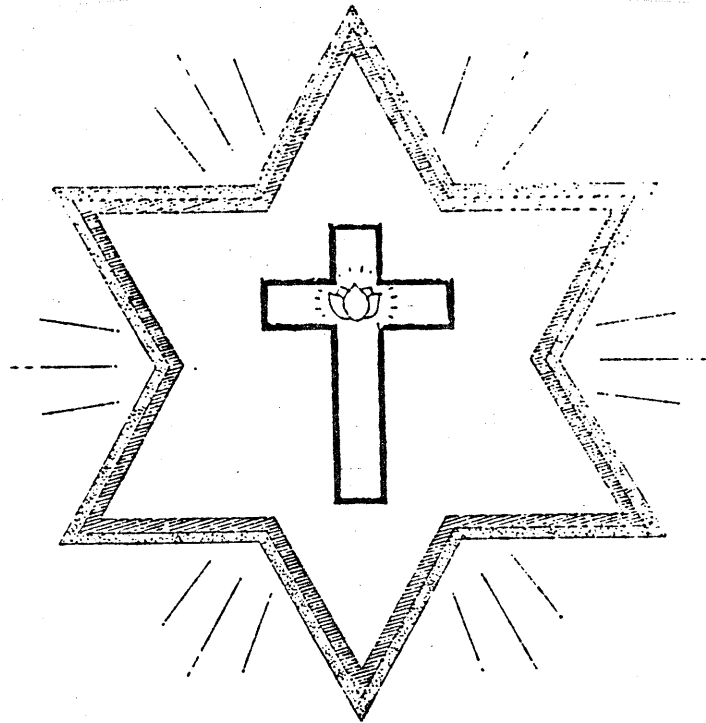


Figure # 2
F.50.0486

THE STAR FOR THE MEDITATION



THE SEVENTH ARCANA ACCORDING TO CROWLEY



The Chariot

THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson 51 - QABALA - page 1

F.51.0586

Dear Friend,

PATH 17

The diagonal paths of the Tree of Life are almost always paths of choices and decisions. To leave the column of balance for that of rigor or that of mercifulness supposes an important, well thought-out and meditated decision. In addition, for the Path 17, as for all the paths after the crossing of the Abyss, the choice of one of them is an irreversible decision because when it is activated it introduces an eternal element in consciousness. Particularly from Path 17 onward, the last stages begin, which are not the easiest, the consciousness of time being somewhat crushed by the first contacts with Eternity.

AXIOMS

- Major arcana: the 6th;
- Links Tiphereth to Binah, the pillar of balance, to the negative pillar of rigor;
- Letter: Zain, the sword; the sword of Damocles hanging above the Gemini;
- The sign of Gemini is attributed to this path, an Air sign;
 Air = Ruach = the Spirit;
- Major Arcana: the Lover who must chose between the two women;
- Color for the work on this Path: orange rays of the dense spirit which are moving on toward the highest spheres of the Spirit;
- Plant: the orchid;
- Symbolical animal: the magpie;
- Magical powers: prophecy and bilocation;
- Magical weapon: the tripod of the Pythia;
- Perfume: bitter wormwood;

- Stone: tourmaline.

The Path 17 is the one where the Intelligence accesses just doctrine. For this reason, it is also called the Foundation of Excellence in the highest things. It is a Path of choice where the paths of life cross. The student can no longer wait for his decision, Binah, the Sephira of the restriction of form (in the return path) requires that we choose between the spiritual and material worlds.

While the Paths are large at the level of Assiah, at the level of Briah they are always narrow. Tiphereth, at the bottom of Path 17, creates there an atmosphere of sacrifice. Thus, whatever the decision of the young man of the card, there will be a sacrifice. The choice of the sacrifice of the material treasures to the benefit of those of the spirit will lead him to the consciousness level of Binah.

The choice of material treasures and the renouncing of spiritual riches will lead him to a longer probation time in Tiphereth. No compromise is possible here.

The sign Gemini rules this Path. It is an Air sign. The Spirit Ruach Ruach Elohim of Binah will generate the necessary help on this Path. But do not mix up the two Gemini-twins with the two paths material and spiritual. These two Gemini represent rivalry, oppositions which must be balanced out, harmonized with the favorable influence of Tiphereth.

The sword, with its two edges, symbolizes the two sides of this Path. This double side can be also protection and destruction. The sword symbolizes also the will and the power of the force of Aïn. It can also be the sword of Arthur or that of Siegfried. Its use is the great symbolical lesson of Path 17.

On the Tarot card, the arrow drawn by the angel is a symbol of Air, of Spirit. Its direction shows that here the higher spirit descends down on the student.

The bow is a symbol of the promise of eternal truth.

The sun, whose rays represent the sphere of the universe, is hindered by the angel. It is the symbol of the Being who rises, regenerated by Tiphereth. The angel symbolizes the Inner Being who, through his rays, can help the student.

While the two women who surround the Lover may symbolize the two elements, the two temptations on this Path, we can also say that they form with the Lover a lesser Trinity of the world of Atziloth: the Lover is the image of Kether, the white woman, that of Hockmah and the black one that of Binah.

The number 6 of the arcana is the number of the letter He, the letter of the Being but also the number of the Sephira Tiphereth.

At the level of Briah, this Path brings the ultimate initiation of Air, which permits a selection in the use of the forces of the Universe, because of the powers that are developed throughout this stage.

At the level of Yetzirah, this Air initiation gives a kind of choice between religious emotions and a logical knowledge of the forces of the Universe.

At the level of Assiah, this Air initiation allows for a material life overcome by the spiritual. Here failure leads to materialism.

On this path in particular, if the student is ready the Master appears.

The content of the meditation concerns the following study.

*

THREE NUMBERS IN THE QABALA

3 - 7 - 10

To make progress in numerology, we must remember that a number may be cardinal or ordinal. It can sometimes have both these qualities as is the case in Qabala with regard to the Sephiroth.

The ten sephiroth can be classified in two categories, one of a non-temporal nature, the other of temporal nature. Therefore we have three non-temporal sephiroth and 7 temporal sephiroth. We can then consider the manifested universe in the form of two parts, or 3 and 7.

The world of the Threes

Three represents the higher world, or Atziloth in Qabala and the trinity in the Christian religion. But what interests us as qabalists is the fact that this ternary must help us to understand the passage from the Infinite to the finite or how the zero of the Origin can move on to duality, as Aleister Crowley puts it, how $0=2$.

The highest part of the duality can be called the being and non-being and this is the circle 0 at the top of the number 3 (Figure # 2).

At a second level, let's consider here Hockmah and Binah. We have two infinities one of which is positive (+) and the other negative (-). The lower drawing of Figure # 2 is a symbol that strives to make us perceive that in the Zero of the origin there is the + and the - which can be exteriorized without being cut off from their origin. Thus the finite emerges out of the infinite without the contact to be entirely broken. What was just said is only a suggestion for meditation on the subject. This meditation is important at this point in our study because we are at the level where the Infinite and the finite join.

The world of Sevens

The cardinal number 7 is that of the Sephiroth of the domain of time. The ordinal number 7 is that of Netzach-Venus which is linked to Path 17 by the Lover. Here 7 also has a cardinal value in deep harmony with the 7 laws of the manifested world. That is why Netzach is also called Victory, the mastery of the 7 laws.

From a numerological standpoint, 7 is a very interesting number. It is the first number which does not divide the trigonometrical circle of 360° exactly, indeed:

$$360 : 7 = 51, \text{ remainder } 3 \text{ degrees.}$$

But the most curious is the study of the sequence of the following fractions:

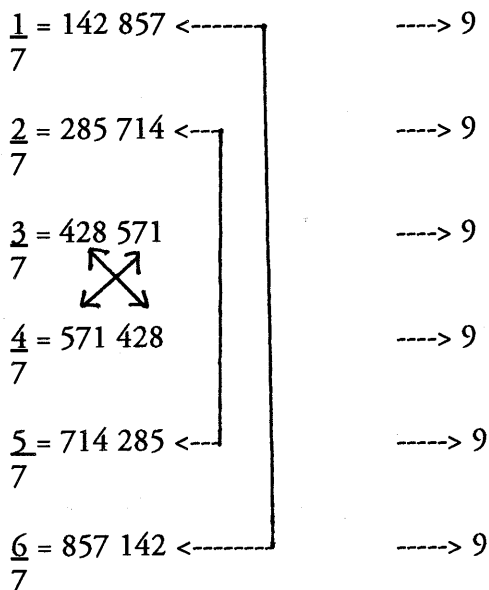
$$\frac{1}{7} \quad \frac{2}{7} \quad \frac{3}{7} \quad \frac{4}{7} \quad \frac{5}{7} \quad \frac{6}{7}$$

First remark: there are as many fractions as planets around the circle 10 of Malkuth (see Figure # 3). All these fractions form a recursion series as opposed to the number π . It is possible to calculate the number π by mathematical methods so-called of sequential development. In this case, at least for the calculations done today (several thousands of decimals) we have never encountered any repetition of a sequence of numbers. On the other hand for the fraction 1/7 we have:

$$\frac{1}{7} = \quad 142857 \quad 142857 \quad 142857$$

In the same way that we had 6 fractions, we have here a recurrence of 6 numbers .

If we examine the other fractions we have a sequence:



The theosophical value of the sum of the 6 numbers of the recursion series of the fraction is 9, which is to say that this value is fixed since the prolongation of the number of decimals by 6 would give:

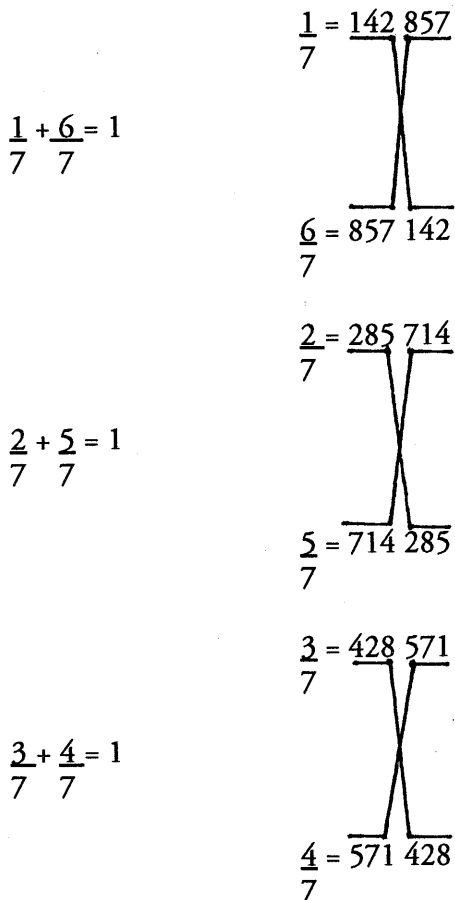
$$9 + 9 = 18 \text{ ----> } 9$$

or:

$$9 + 9 + 9 = 27 \text{ ----> } 2 + 7 = 9$$

These fractions represents the laws or energies emanating from the six points of the two intertwined triangles of the lower drawing on Figure # 3. To meditate upon its effects, replace each number with its sephirotic meaning.

There is both a similarity and an inversion of these fractions when taken two by twos.



Note that the sum of each group of two fractions results in the unity.

This can be used as an interesting basis for work, and the conclusion could be as follows:

- 3 is the number of the inner world;

- 7 is both the number of the laws and their system of application for the outer world.

Do not forget that the emerald of Venus is that of Lucifer, the bearer of light in the lower world.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Enclosed figures:

- # 1 - The Paths of the Tree of Life
- # 2 - 3 - The Inner World
- # 3 - 7 - The Outer World

Figure # 1
F. 51.0586

THE PATHS OF THE TREE OF LIFE

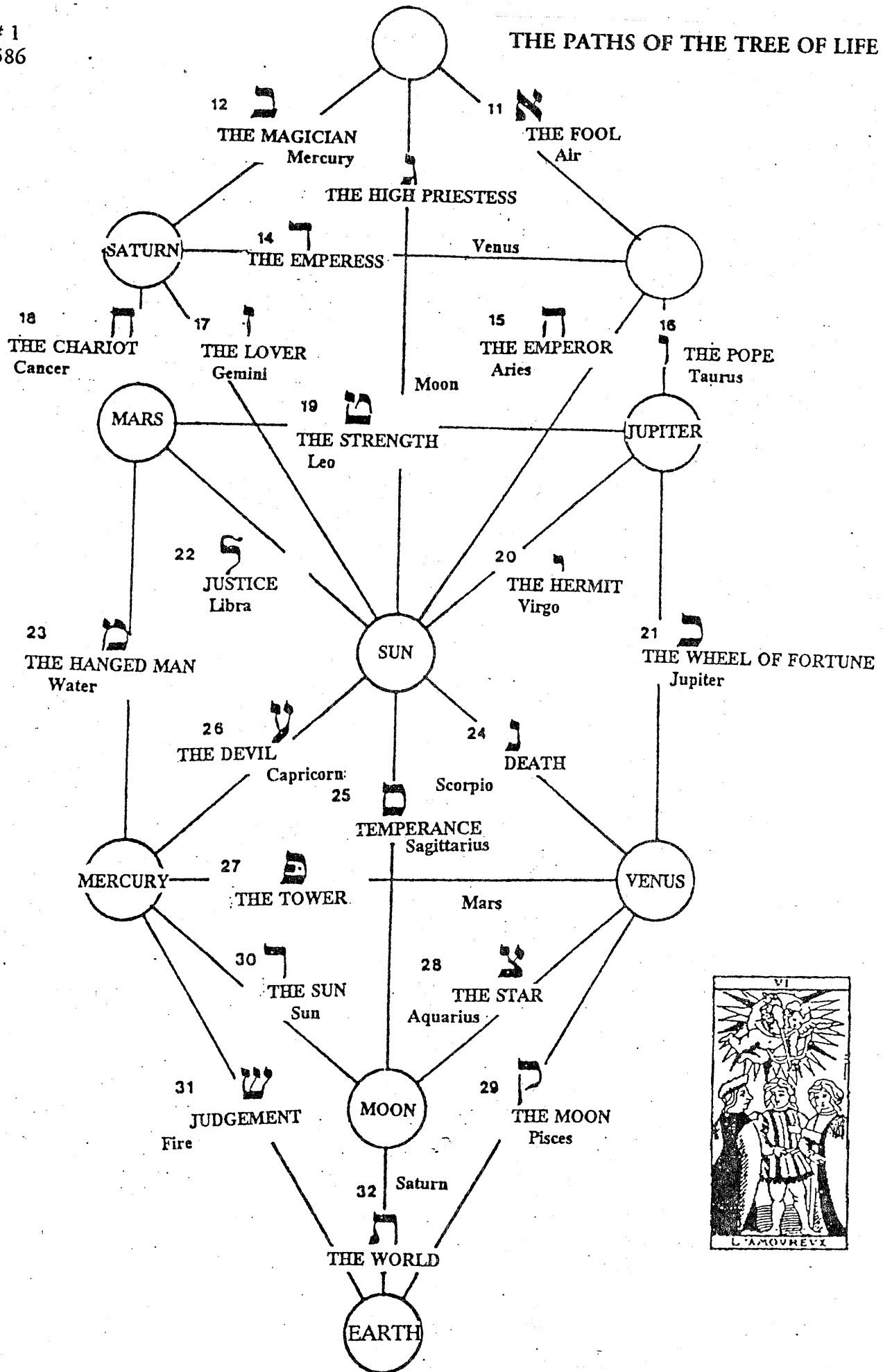


Figure # 2
F.51.0586

3 - THE INNER WORLD

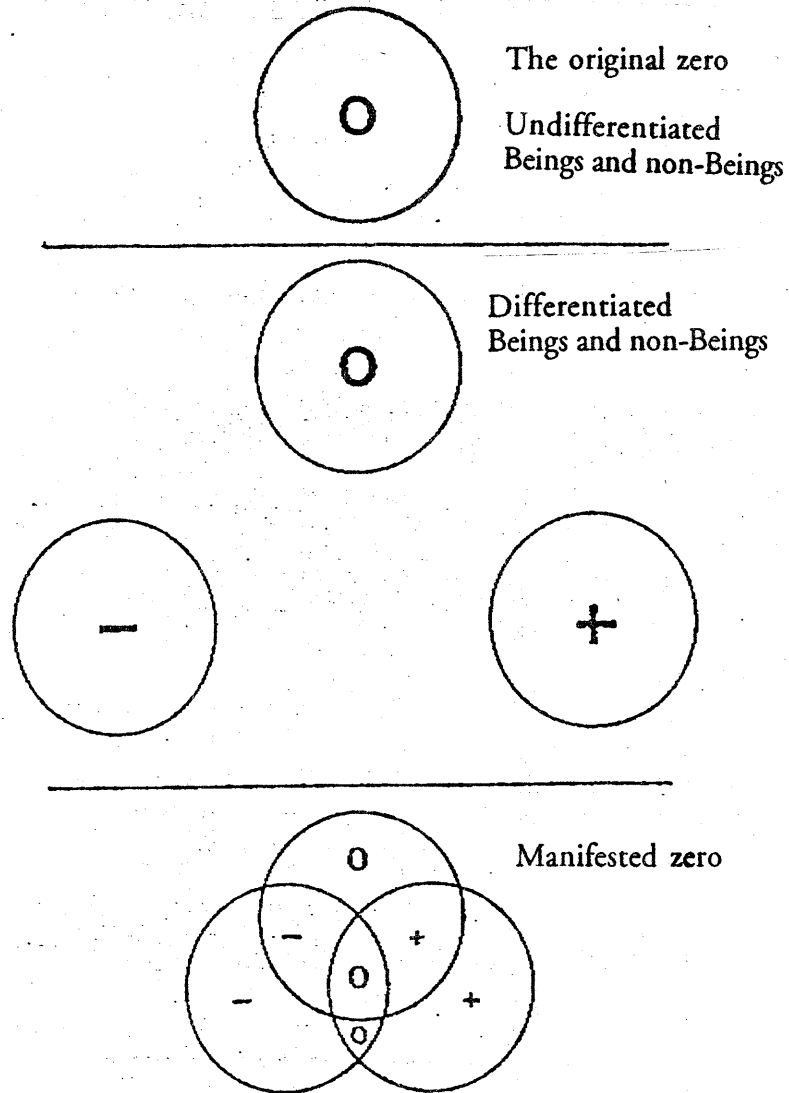
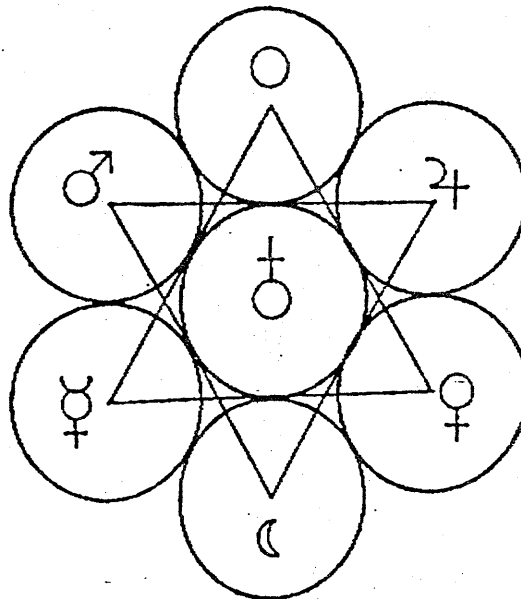
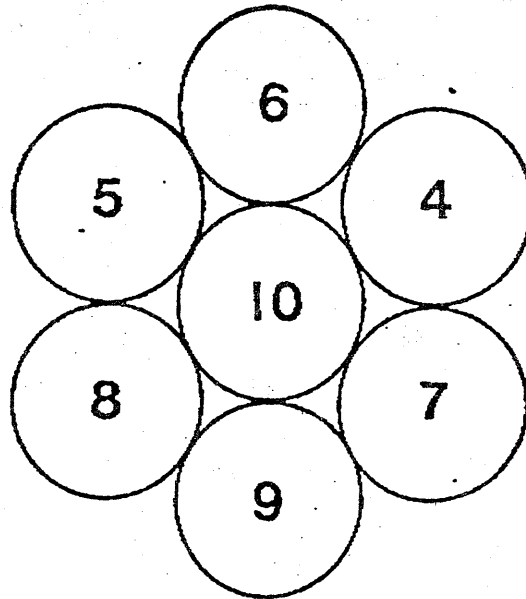


Figure # 3
F.51.0586

7 - THE OUTER WORLD



THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson 52 - QABALA - page 1

F.52.0686

Dear Friend,

PATH 16

There is not much to be said about this Path. It is the only one to cross the Abyss while being entirely on the column of mercifulness and at the top of it. There is not much to say because this Path is at the top of the manifested world and, given what it brings, we prefer to present a very useful text for all those who will realize this path.

AXIOMS

- Major Arcana: the fifth;
- Links Chesed to Hochmah;
- Letter: Vav, the nail, but also the Son of the Sun;
- The sign Taurus is attributed to this path, an Earth sign, and it is linked to Venus;
- Major Arcana: the Pope, or rather the Hierophant, initiate and magus;
- Color for the work on this path: orange red;
- Plants: the mallow, and sugar cane;
- Symbolical animal: the bull;
- Magical power: physical strength;
- Magical weapon: preparatory work;
- Perfume: storax;
- Stone: topaz.

Path 16 is on the path of wisdom, Hochmah, and of love, Chesed, ruling Netzach. It is the Path of triumph of the Eternal Intelligence. It is also called the paradise of the just.

On the Tarot card, the Hierophant is seated before the two pillars of the Temple, the positive and negative pillars of the sanctuary which represent access to higher initiation. Whoever is initiated by the Hierophant becomes himself a Hierophant.

The triple cross of the crozier symbolizes the fact that the Hierophant has mastered the physical, emotional and mental worlds. However, the presence of the two pillars shows that the spiritual quest is not quite complete and that some works remains to be done on the negative. The crowns of the pillars symbolize the royalty to be reached, that of the world of Atziloth.

At that level, the initiation of the adept makes him a Hierophant but not yet a god. He is only a god in process.

The three characters at the feet of the Hierophant symbolize the lesser trinity, a symbol of those who are about to receive this initiation.

In Assiah, the Path 16 is that of the advanced occultists who have attained self-mastery on their physical bodies. In this world, the major arcana of the Pope symbolizes the fact that the Hierophant may be a high religious dignitary.

In Yetzirah, the Hierophant has a high initiation and the mastery of the emotional body.

In Briah, he is the master of the universal forces and he possesses the mastery of the higher astral body.

In Atziluth, the Path 16 is the archetype of spiritual mastery.

The Taurus/bull indicates the firm foundation of Path 16 where temptations, however subtle, are present which makes this path a dangerous one.

The enclosed text constitutes a precious piece information for all that deals with universal energies. It should be carefully meditated upon.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Enclosed Figure:

- The Paths of the Tree of Life.

ONE HUNDRED APHORISMS
CONTAINING THE ENTIRE
MAGICAL CORPUS

1. The entirety of the World is secured by the primary and supreme intellectual Soul which possesses within it the seminal reasons for all things, which reasons, issuing from the brightness of Ideas of the first Intellect, are, as it were, the Links in the golden chain of Providence.
2. While the Operations of the Soul are finite and limited, the body is generated or produced by the power of the Soul and is formed in diverse ways according to the imagination of the Soul, consequently the Soul possesses the power of denomination upon the Body, which could not be if the Body did not completely and fully depend upon the Soul.
3. While in the course of this production the Soul makes a Body for its use, a certain third thing intervenes which is the middle term between these two, owing to which the Soul is then innerly linked to the Body, and through which the Operations of all natural things are bestowed, and this is called the VITAL SPIRIT.
4. The Operations of the natural things are bestowed from this Spirit by the organs, according to the disposition of the Organ.
5. The disposition of the Organ depends first and foremost on the Intellect, which positions all things. Secondly, on the Soul of the World from which a Body is formed according to the seminal laws of things. Thirdly, it depends on the Spirit of the Universe which contains the things in such a disposition.
6. No corporeal thing possesses in itself any energy or operation if not inasmuch as it is used as an instrument or so-called Spirit, or that it receives its form from it, because what is simply corporeal is simply passive.
7. Whosoever must realize great things must (as much as possible) take away the corporeality of things, or further he must add the Spirit to the Body, or awaken the sleeping Spirit, and unless he does any one of these things, or unless he knows how to link his imagination to the Soul of the world, working at the same moment and making an exchange, he will never achieve anything.
8. It is impossible to take away the totality of that Spirit out of anything because it is through this link that something is prevented to fall back in its first matter or void.
9. This Spirit is somewhere, or rather it is found everywhere, somehow free from the Body and whosoever knows how to link it to a Body which suits it, possesses then a Treasure more beautiful than all the riches of this World.
10. The Spirit is separated from the Body inasmuch as it is possible either by means of fermentation or drawn by its Brother which is free.

11. The Organs through which this Spirit works are the qualities of things and, considering them purely and simply, they are not any more capable of acting than lifeless eyes are capable of seeing, being nothing more than a modification of the matter of the Body.

12. All things which operate do so bent on this unique purpose which is to render things on which they work similar to themselves.

13. The Subject of the Vital Spirit in the Body is received in it and functions through it, but is never as pure as when it is joined to its mercurial humidity.

14. This Humor does not provide any specification to the Spirit because it is the matter common to all things and liable to take all forms; we cannot see it with our sight because it is pure, until it is previously determined in a more solid body.

15. Neither the Souls, nor the pure Spirits, nor the Intelligences can act on these Bodies unless through the agency of this Spirit, because two extremes cannot be joined without a medium, that is why the Demons appear, but never before Sacrifices.

16. If the Spirit or its Intelligence are specified in one being, or dissipated by the opposite or changed into something else, they cease to work on it, because they are attracted by the Vital Spirits of the Living Creatures and thus they flee, or rather cease to work, on the Bodies when we use acid or venomous things.

17. The Stars is strongly link the Vital Spirit to the Body which is placed in them through Light and Heat, and by the same means infuse it in the Body.

18. During the Generation, the Spirit is blended to the Body and directs the intention of Nature toward its purpose.

19. The seeds of things are said to contain more of this Spirit than any other thing.

20. The Seeds do not contain as much of this Spirit as is necessary to the perfect production of a thing, but the Inner Spirit attracts the Outer one which descends from Heaven and unites with it, and being thus strengthened by it, it eventually engenders its image.

21. Before the seeds germinate or start to bloom, they must undergo fermentation, and through fermentation they become disposed to this attraction.

22. If germination were to be hindered during the stages of the attraction and assimilation, things could be eventually brought from the state of Seed to the Spirit in a short time.

23. That which is the most universal has a deeper attraction and its seeds are more disposed for attraction, so the Saltpeter of vegetable Bodies.

24. Each family of things issues from its universal mixtures, through which the seeds are disposed for attraction and fructification.

25. Whosoever knows how to artificially join the Universal to the Seed of the animal family can produce eternal weights, notwithstanding the finite and determined matrix, at least in the form, and for similar reasons it is the same with other things.

26. Whosoever can conjunct the Light to Darkness can multiply things according to their species and change their nature.

27. The Universal Vital Spirit which descends from the Heavens, pure, clear and without any contamination is the Father of the particular Vital Spirit which is in everything, because it increases it and multiplies it in the Body; it results therefrom that the Bodies borrow the power to multiply.

28. Thus the first Vital Spirit resides within the Mercurial Humor which is free and common, and the Vital Spirit of particular things dwells in this Mercurial Humor impregnated with the Virtue of this Body which it constitutes in fact, and which is called Radical Humidity.

29. He who can conjunct a Spirit impregnated with the Virtue of a Body with another, which is at the time disposed to change, can then produce numerous miracles and numerous Monsters.

30. The first variety of the Disposition of Bodies issues from the various concoctions of the Water.

31. The Second one proceeds from the various blendings of the three principles, Salt, Sulfur and Mercury.

32. These dispositions come from the different positions of the Stars, particularly of the Sun.

33. All things possess the quantity of Vitality necessary to produce the natural actions of the species.

34. Nothing can receive a beginning of creation if it does not receive a certain Vitality from Heaven through which it can more or less function.

35. Whosoever knows how to infuse the propitious Heaven or the Sun within the things, or mixed things, can realize wonders, and all Magical Operations depend on this operation.

36. The higher the disposition, the more formal the Subjects, the more they will receive from this Life, and the more powerful they will be.

37. In the same way about the eye, the operations are more noble in the eye than in the foot, although both proceed from the same Soul, because of the Variety of this organ which is suitable to receive a stronger portion of life, thus the starred beings, because of their form receive a greater part of the Spirit of Heaven and realize nobler deeds.

38. This Spirit continually flows from the Heavens and returns to the Heavens, and in this flow it is found pure and without mixture, so that a skilled worker can, because of marvellous

means, join it to other things, which will increase the Virtues of this thing according to the disposition of the Subject.

39. The Heart of Heaven is the Sun, which distributes all things through Light, as much toward the Stars as toward the Earth.

40. Opacity is nothing but a Body, which either lacks Light, or possesses it but in a sleeping state.

41. Whosoever can draw Light from things through the Light, or can multiply Light through Light, knows how to join the Universal Spirit of Life to the particular Spirit of Life, and through this addition can realize miracles.

42. The more we add Light, the more Life there will be, and the more we lose from one, the more of the other will be lost.

43. This Spirit after the last maturation process starts to make it directly and progressively faint.

44. Maturation is nothing but the Operation of the proper radiated Spirit acting for the perfection of the Individual, to the limit of perfection, proceeding from the seminal reasons exposed or proposed by Nature or by the Soul, or it is also an activation of the Inner Spirit, as much as it can be, or still it is the highest Enlightenment of Matter at the highest degree which can be ever realized by such a Light.

45. The Spirit dissipates when it fights to act on a too rebellious matter, or when the Dirt of Nature or the mixture of a thing is modified by the Stars and sometimes when it is too excited, it flees, or still when it is called by its Brother Spirit it goes and joins it.

46. Matter is said to be rebellious when, because of the Starry Dirt, or because of temperature, it cannot be overcome or attracted by the Spirit, or when this matter finds itself in natural times that it cannot overcome, or when the Spirit cannot make it evolve further, because more Spirit is never given than what is necessary to the due perfection of a thing.

47. The temperature of a thing is modified by the Stars; the Horoscope indicates its degree, or the positions of contrary planets at the beginning of life.

48. The Spirit is too excited by the fermentation or immoderate agitation because in fact the moderate agitation is necessary to vital operations.

49. The Spirit is called by its Brother Spirit when it is exposed to it in excess.

50. There are cases where some things cannot be called by the Brother-Spirit because of a narrow link with the Body, but this one attracts its Brother and is thereby greatly strengthened.

51. Fermentation is the action of heat upon humidity, whereby humidity is treated and subjected to the Spirit, or it is the influence of the Spirit which circulates in the Body and which cannot remain in that state because of the state of permanent flow of the Body.

52. Whosoever can through and by the means of the Universal Spirit excite the particular Spirit of anything in order to produce natural fermentation then to appease and calm the natural upheavals by repeating the operation, he then can as if by miracle increase things in virtue and in power, which constitutes the highest Secret of the Philosophers.

53. Every man knows that owing to the fermentation he can draw the Spirit as pure as it is possible, but almost everyone realizes it without taking advantage of the fruit of multiplication because they do not know how to join the Brother with the Brother.

54. Things remain in the same state of nature as long as they possess enough of the Spirit which assures a good realization of that state.

55. All that which is fermented works even more strongly because in fermented things the Spirits are freer.

56. It results therefrom that the cause of natural Death or the destruction of things is manifested, as all things tend toward the maturation and perfection of these, and when its (missing words in the manuscript) the Spirit begins to show its strength, and through this action tends to dissipate and vanish, which eventually is the cause of destruction.

57. Whosoever can take possession of this Spirit while it is vanishing and can apply it to the Body from which it has escaped or apply the same Spirit to another Body, then he can do wonders.

58. All the natural Philters flow forth from this source; because the Spirit can easily be impregnated with the qualities of another Body, thus determining among the Bodies of a same species a true similarity which is no other than the violent cause of Love.

59. These things are liable to intercept this particular Spirit, which has a great affinity for the most natural conjunction of the parts, or still if it is a vegetable Body, these things are made to flourish by such a contact. These things must be understood as the Bodies of Beings and particularly of man where the Philters are at their peak of power.

60. Wherever this Spirit can find any Matter in a disposition similar to itself, it fashions and seals the mixtures thus produced.

61. When the Spirit of a body, married to the qualities of this body, is communicated to another body, a certain compassion is generated by reason of the mutual flow and reflux of Spirits toward their own Bodies and whose compassion or sympathy cannot be easily dissolved, like certain things that can be realized through imagination.

62. Neither Love nor compassion can be generated without the blending of the Spirits.

63. This intimate blending is sometimes realized by material application, sometimes by the imagination, and it is not seldom that it is done because of the position of the stars.

64. It is done by natural application when the Spirit of a Body is implanted in another one, by means of these things which are apt to intercept the Spirit and to communicate it to

something else, and these things are known by the signature, and by that which the ancients called Amatoria or things that love each other.

65. Love is produced by the imagination when it is exalted by one and dominates the imagination of the other, and thus fashions and seals it, and this can be easily realized because of the volubility of imagination. All the incantations draw their efficiency therefrom because even if by chance they were to possess certain virtues in themselves, these could not be distributed because of their Universality.

66. Love draws its origin from the Stars when either the disposition of the heaven is similar to that of the time of birth, as the astrologers teach and this is very constant and very desirable, or when the beneficial rays of the Stars suitable for the projected aim are received at the right time in a matter disposed in a good way according to the Art, as natural Magic teaches us even more.

67. Whosoever adds the Universal Spirit to these ways of proceeding can do wonders.

68. You can call the Universal Spirit for your help if you use instruments impregnated with this Spirit, and in this resides the greatest Secret of the Magicians.

69. Whosoever knows how to make a particular Vital Spirit can heal a particular Body whose Spirit is afar, and this by ceaselessly imploring the Universal Spirit.

70. Whosoever can strengthen a particular Spirit by means of the Universal Spirit can prolong his life to a great extent; unless the Stars are opposed to it; nonetheless by this means he can prolong his Life and his Health, and some argue about the good mischievousness of the Stars because he should confess that he knows the dwelling of this Spirit.

71. Nothing can putrefy without first undergoing fermentation, because nothing comes naturally by inclination but by state.

72. Putrefaction is the symptom of a declining nature or of a fleeing Spirit.

73. No putrefied thing possesses a great stock of Volatile Spirit.

74. All heat proceeds from the Vital Spirit, and that which is true of the movement is also true of heat without which the Spirit cannot subsist, or at least without it being mixed to the bodies.

75. All that which is putrefied possesses less heat than was needed before the putrefaction, that is why it is wrong to say that things that putrefy remain intact.

76. Like Spirit, like heat, the more we lose from one the more we lose from the other.

77. Heat cannot be agitated either by nature or by the art, but rather by means of the light, either internal or external.

78. Whosoever calls the Universal "Light", will perhaps not be very far from the truth, for it is either Light, or it dwells in it or inhabits it.

79. Whosoever can destroy the bodies without using putrefaction and who in that destruction can join the Spirit to the Spirit by means of the heat, will then be in possession of the most important Secret of natural magic.

80. The outer Light heats by bringing a new heat and by activating its own heat, whether it (the Light) is determined or not determined.

81. The determined Light possesses a destructive heat, such that it burns all things, thus it is found densely activated in fire.

82. The indeterminate Light produces Light and never causes damages other than by accident.

83. Whosoever knows how to render the Light indeterminate, without changing the Spirit or receiving it in any other way than in the usual medium, knows perfectly how to purge minerals and all the hard bodies without losing any radical humidity.

84. The light that we call determined, which possesses within it the Life of things and which is the vehicle of the Universal Soul, remains hidden in the darkness, no one can see it except the philosophers because to their eyes the heart of things is openly disclosed.

85. The inner heat is excited because of the inner Spirit which is its dwelling.

86. The Spirit is agitated by the fermentation or movement, sometimes they occur simultaneously and concur to the agitation.

87. There is a third secret means of Agitation known by the Philosophers, which they perceive in the generation and regeneration.

88. When we distinguish fermentation from movement, we must understand a progressive localized movement which comes from the imagination which directs the Vital Spirits toward motion.

89. Any fermentation completed before the required time is a sign of a putrefaction of a moderate strength.

90. Whosoever knows how to hasten fermentation and hinder putrefaction by rendering the Spirit of the Universe propitious to himself, understands the penance of the Philosophers and can because of that produce ores.

91. Putrefaction does not originate in the Spirit but in the Body and that is why it is contrary to the Spirit.

92. Whosoever knows the Spirits of the Universe and their use can hinder any corruption and confer to any particular spirit domination over the Body; physicians should consider the importance of this fact for the healing of diseases.

93. It is public knowledge that a universal medicine can be administered, because if the particular Spirit regains some strength, it can by itself heal all diseases, which is commonly known, because there are no illnesses which have been healed without the help of physicians.

94. Universal Medicine is no other than the vital Spirit multiplied on the right Subject.

95. Whosoever seeks this medicine anywhere else but at the top of the highest mountains will earn from it only grief and losses.

96. The philosophers claiming that it must be sought in the caves of the earth are speaking of the Earth of the Living.

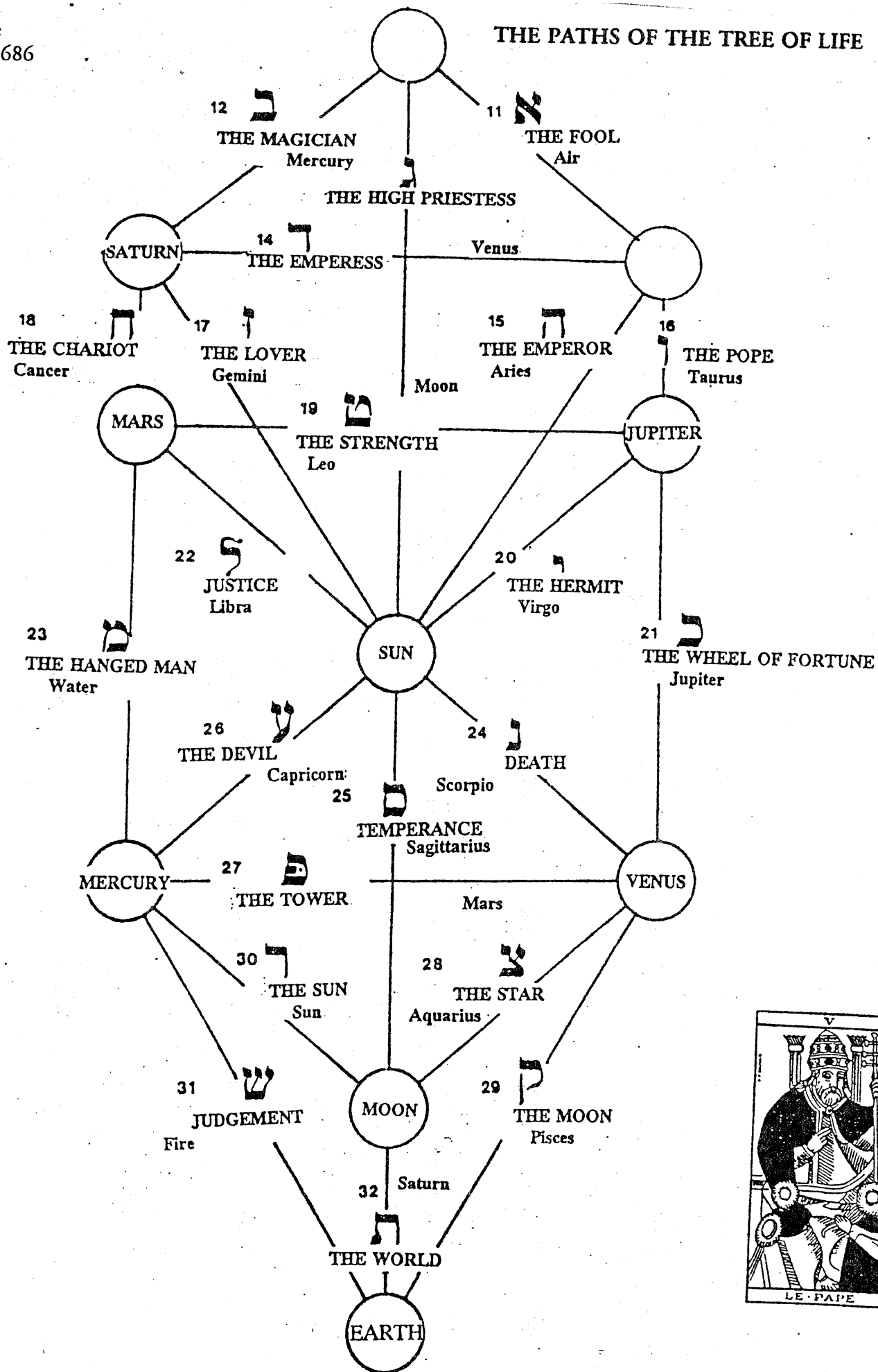
97. Those who hope to find it in the furnace of the Sophists will be irremediably disappointed, because they do not have knowledge of fire.

98. According to the first intention of nature, nothing possesses more Spirit than is necessary to preserve its own Spirit, however the philosopher can produce from everything - Nature playing for him the role of a midwife - a nobler Son than his Father.

99. The primary and ultimate color of things is yellow, because the Stars and the Sun are yellow, and the things which like planets are of a lesser strength appearing green after they have touched the Air, which is naturally of the highest cerulean shade or blue and which working on them renders yellow things green, but when these things harden, they regain their natural and primary color. From all these things which have been said you can gather Mysteries.

100. Air is blue, and the horizon appears blue to the eye on a clear day, and the Air because of its subtlety is not capable of limiting the strong and structured Vital Rays, until they start to languish and weaken due to the distance, but then the limited Rays show the native color of Air. And here much will have been said by way of Aphorisms, but if you do not take it fully into account, then too much will have been said.

THE PATHS OF THE TREE OF LIFE



THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson 53 - QABALA - page 1

F.53.0786

Dear Friend,

PATH 15

This Path is tricky and has been interpreted in different ways. While we have chosen the Emperor as the card of this Path, some schools choose the Star. The symbolism of the Emperor is well suited, according to us, to the situation of the adept on Path 15.

AXIOMS

- Major arcana: the fourth;
- Links Tiphereth to Hochmah. This Path is said to be the path of the Constitution of Intelligence;
- Letter: He, the double letter of the Tetragrammaton, the letter of the Being;
- The sign Aries is attributed to this Path, element Fire, ruled by the planet Mars;
- Major arcana: The Emperor;
- Color for work on this path: scarlet;
- Plant: geranium;
- Symbolical animal: ram or owl;
- Magical power: that of the consecration of things;
- Magical weapons: horn, chisel, Energy;
- Perfume: an incense resin called the blood of the dragon;
- Stone: the ruby.

For contacts on this Path, mental stimulants are recommended.

The Path 15 links two tricky points on the Tree. At its top is Hochmah, a stage where during the descent duality appears in man, and where, on the path of reascent this duality disappears. At the bottom is Tiphereth, harmony but also the place of those who accept sacrifice.

On this path there is again the purifying Fire acting directly upon He, the conscious root of the Being. He is also interpreted as meaning the window; at the beginning in Tiphereth, the window panes of the window are dark but in Hochmah, it becomes a clear face to face.

If, during the descent, this Path starts from the positive pillar it is to join the central pillar. At this junction comes Wisdom and the pure forces of Hochmah which must help whoever reascend to regain balance. While, on this Path, the adept is not guided by Wisdom, he must remember that Wisdom is at the top, the wisdom of Hochmah, the image, the reflection of Kether's perfection.

The card III shows the Emperor setting a foot on a height, and the other on earth. It is the symbol that here the Abyss, the firmament, divide the waters: those above the firmament and the waters below. Path 15 links the waters of the firmament with the waters of the earth.

The shield with the eagle symbolizes an elevated domain high up in the Air.

The Emperor holds in his hand the staff of command of the material world symbolized at its top by the cross dominating the earth. The cross on the sphere also symbolizes the regulus of antimony, the little king of metals.

The Emperor is not seated on the throne but stands, a symbol of active force. The sign of Aries, under the rule of Mars, means that the Emperor can use strength, the war of Mars, to conquer the last material resistances.

The number of the Path is 15, or 1, unity and 5, man. The theosophical sum: $1 + 5 = 6$, gives the number of the arcana of the Hierophant. Symbolically, unity added to man turns him into an adept.

The number of the card is 4, that of the letter Daleth, the door, symbol of a change of worlds. 4 is also the number of the manifested quaternary whose mastery is accessible on this Path.

An interesting fact for the student is that on this Path different cosmic forces flow that haven't gone through Binah; they haven't been marked by the rigor of the negative.

The spirit on this Path is free from matter. It is one of the Paths of the major initiations in the four worlds:

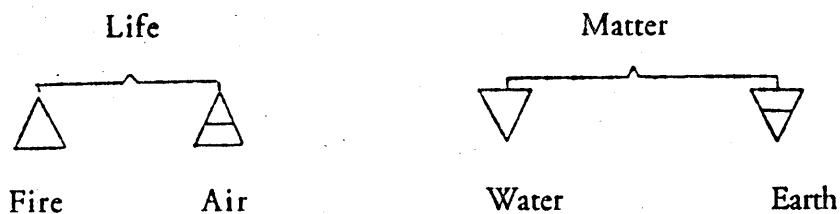
- In Assiah, material wisdom raises us to the Yetziratic world;
- In Yetzirah, the spiritual wisdom raises us to the world of Briah;
- In Briah, the last initiation takes place before the Magician/Joker enters into complete union in Atziloth;

- In Atziloth, the initiatory fire burns the last impurities before the return into Aïn, the One.

The following text will be very useful for those who have not studied Alchemy and its link to Qabala.

ALCHEMY AND QABALA

The Qabala and Alchemy propose initiatory techniques but also techniques for physical healing. These two sides are reached by a simple modification of the ratio of elements in the forces used. For the alchemist the elements are distributed according to the following figure:



Two elements concern consciousness and life: Fire and Air, these are important elements in Initiation.

Two elements concern matter: Water and Earth, which more specifically concern the body, the solid part of beings. Water and Earth are more elements of healing than of initiation.

In each of these two groups, there is an active element:

- Fire in Life;
- Water in matter.

There is also a passive element:

- Air in Life;
- Earth in matter.

The active elements are, each in their own domain, elements of animation but also of purification:

- The Fire purifies the soul, it gives initiation;
- Water purifies the body, it provides it with health or, at least, the strength to sustain initiation;

- Air helps the restructuring of the mental, of the psychic elements. Air is the cement in the construction of the psychic bodies.

- Earth is the element which strengthens the material structures of the body.

If you refer to Qabala Lessons # 45 and 46 you can review what must be evoked during a ritual for a certain part of the body. According to what you believe is useful, you can with what has been said choose the element which for you needs to be emphasized. However, do not forget that while it may be necessary to compensate for a deficient element, it is harmful to exaggerate it because the state of the so-called Quintessence is the equilibrium of the elements. Do not forget that Jupiter or Hochmah are the source of ease in knowledge and matter.

Also compare that which has just be said with the notes added in the previous Qabala lesson and you should be able to determine, by yourself, what qabalistic operations are useful and necessary for you.

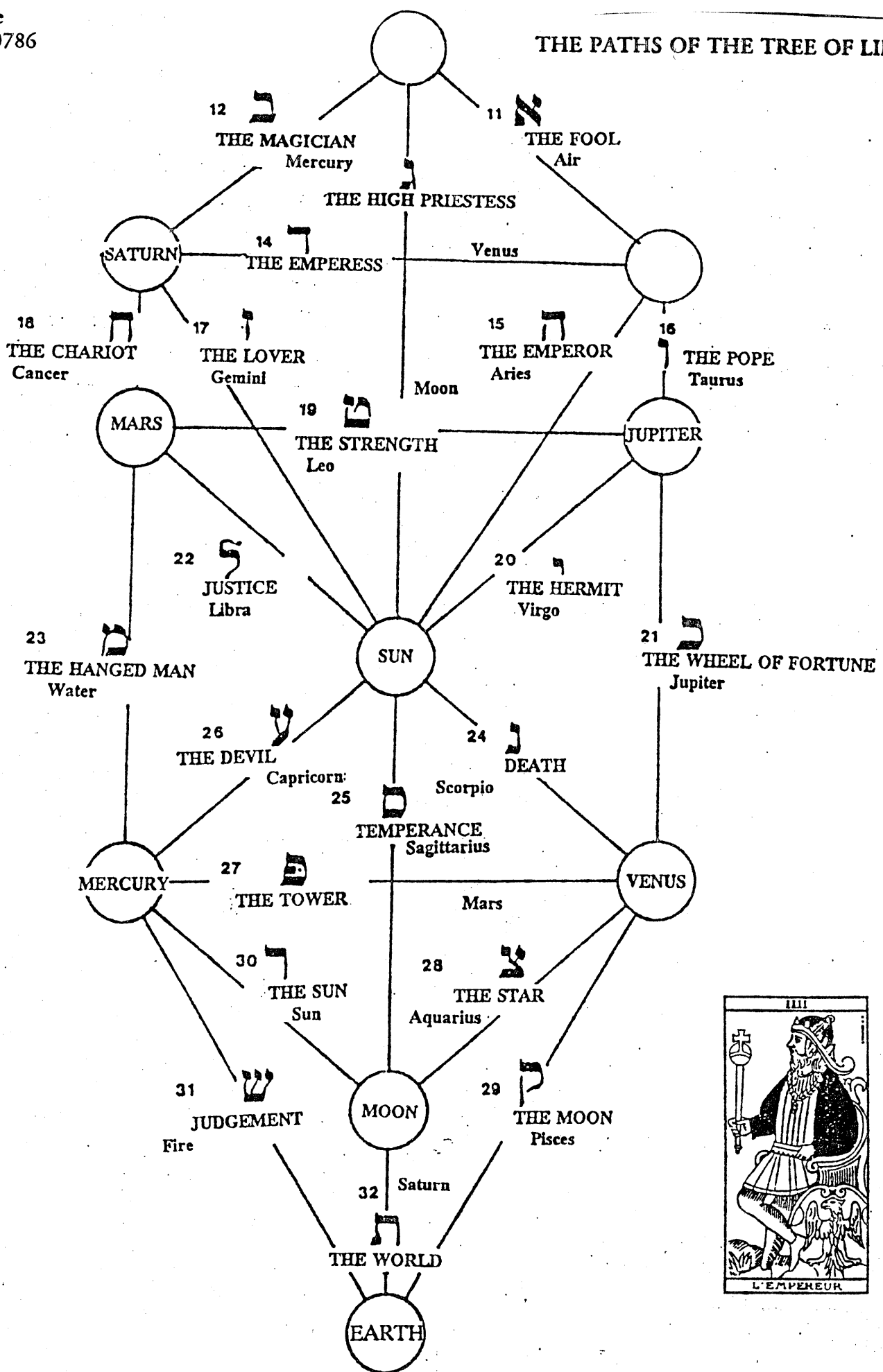
Ora et Labora !

THE PHILOSOPHERS OF NATURE

Enclosed plate:

- The Paths of the Tree of Life

THE PATHS OF THE TREE OF LIFE



THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson 54 - QABALA - page 1

F.54.0886

Dear Friend,

PATH 14

It is the third and last horizontal Path of the Tree. It is the first entirely placed in Atziloth, and therefore entirely beyond the Abyss. If you obtain an experience on this Path, as well as on the 11th or 12th Paths, it is quite possible that this will bring you the experience knowledge of the nature of the One and of Eternity. If this happens to you, it would be careful to lead a passive life in the 8 to 15 days following the experience. Don't worry, if through your merit this experience is granted to you, all the material conditions will be gathered so that nothing regrettable results.

AXIOMS

- Arcana: the third;
- Links Binah to Hochmah;
- Letter: Daleth, whose meanings are the door, the quaternary, the balance and the alchemical salt;
- Venus is attributed to this Path, element earth;
- Major arcana: the Empress;
- Color for work on this path: emerald green, color of harmony during conflicts;
- Plant: the rose, clover or myrtle;
- Symbolical animal: the dove or the swan;
- Magical power: ability to fashion love potions;
- Magical weapon: belt;
- Perfume: sandalwood;
- Stone: emerald or turquoise.

This Path which is the first not to cross the Abyss - it is just above - is the first barrier to the descent and the last to the reascent.

At the level of Yetzirah, this Path is called Illuminated Intelligence; result of the complementarity of Binah, Understanding and Hochmah, Wisdom. Here it is possible to benefit from the combined action of these two Sephiroth.

The door, symbol of Daleth, represents the eye of the needle through which the camel must pass (cf. the Bible). Here, the Empress must go through this door located at the junction of Paths 13 and 14.

Within Path 14, the mother is Binah, the father is Hochmah. So we have the union of the forces of life and matter. Thus, the work to be done is important.

While the previous Path through Hochmah gives access to the Higher Waters, Path 14 is the true border between the waters from above and the waters from below. Above Path 14 lies Eternity, and below lies the Abyss and the world of time.

Here, at the beginning of the trip, duality appears in man, then the two principles descend as separated entities: during the return duality becomes One. Then the Anima and the Animus recognize each other. The appearance of the male and female principles as separated occurs on this path. The Adam-Kadmon, the universal Adam, becomes the Adam of Genesis. At the return he is the Hermaphrodite of the origin who is reconstituted. However, there is on this Path only a small area of perfection which is in its middle, where the Path meets the pillar of balance.

While Venus is the planet of love, it is also that of health, particularly here. Through this planet, and its element earth, the Empress rules nature. Thus the vegetable realm is particularly concerned here.

While on arcana VIII, the Emperor holds the scepter in his right hand, a symbol of authority guided by the Wisdom of Hochmah, on arcana III the Empress holds it in her left hand, symbol of authority under the guidance of Binah's Understanding and a symbol of the rule over nature and its matrix, a symbol that we find at the basis of the scepter as it is situated at the level of the matrix of the Empress.

The two arcanas, the Emperor and the Empress, show a blazon whose heraldic sign is the eagle. The eagle of the Emperor which looks toward the right concerns the element Air issued from the column of mercifulness to help the student in the lower worlds. The eagle of the Empress, which looks toward the left and whose wings are raised, is however retained by the arm of the Empress. It is the Air element of Atziluth, useful during the return, toward the end of the journey.

The numbers of this Path are 3 and 14. Three, number of the card, is the number of the creating trinity $1 + 2$, Unity + duality. At that level the first differentiation occurs, i.e. in all things appear here in Unity the active and passive elements: the androgynous individual becomes male and female, Eternity becomes space and time, the first energy becomes matter and life.

14 is the number of the laws ruling the universe, or 7 fundamental double laws, the seven secondary causes of Trithemius, but out of these seven laws duality generates 14 principles of action.

14 is also $1 + 4$, i.e. Unity and 4 the quaternary which is also the domain where Unity, temporarily a duality, can involve and evolve.

14 is also $1 + 4 = 5$, the number of man, of the star pentagram. On Path 14 the original spark becomes man who will involve and evolve and on the return on this Path man reintegrates the Garden of Eden, the Infinite of manifestation.

ESOTERIC ETHICS

In the previous lesson we mentioned that the energies of nature could be used for healing, Initiation and for help on the path of Return. Intentionally we do not specify these matters further at this time in the class. We are in fact attached to two things, first that each one should make a personal effort and with the material given in this class (there is enough of it for this purpose), becomes capable of building his own Temple, because each one is but the Son of his deeds. The other issue we insist upon is that while all materials are given, putting them together is only roughly indicated because each one must freely choose his way. Too much precision reduces the choice and imposes a system close to that of the instructor, which is not to be desired. There is a way for each being and each must strive to discover the path which suits him.

In order to make your practical work easier, you'll find enclosed a chart which is a kind of synthesis of the elements of the 22 Paths.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Enclosed figures:

1. The Tree of Life
2. Synthesis of the Elements of the 22 Paths.
3. Synthesis of the Elements of the 22 Paths (continued).

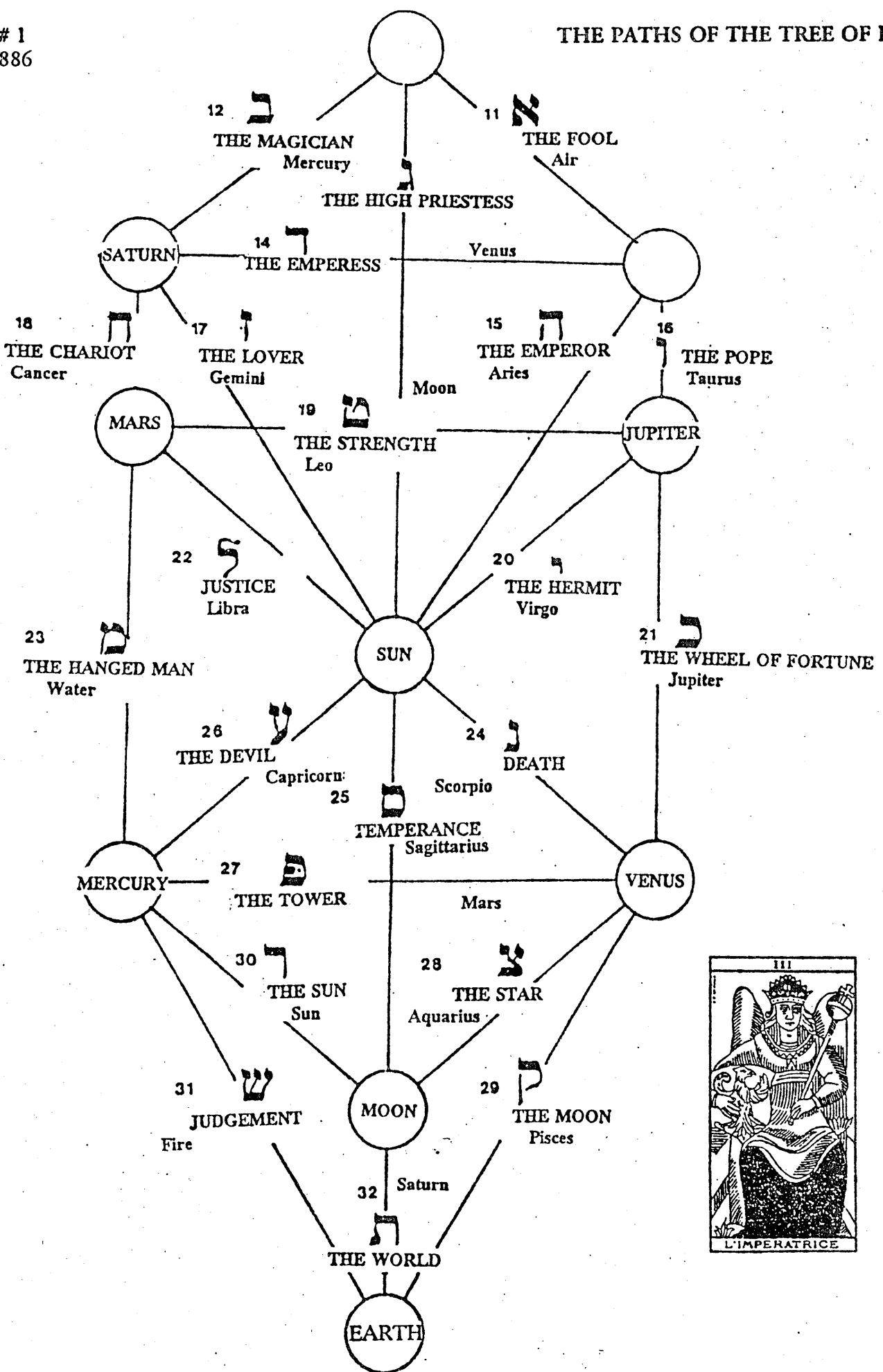


Figure #3
E.54.0886

SYNTHESIS OF THE ELEMENTS OF THE 22 PATHS

Hebrew letters	Numbers and Path connections	Corresponding letters	Numerical Value	Symbolical Meaning	Astrological sign or planet	Alchemical equivalent	Tarot Card	Other attributes
ALEPH	11 KETHER CHOKMAH	A	1	Ox	Uranus	Air	Fire	Abstract concept of all that is and all that is not. Superconsciousness. The first motive acting through air and the zodiac. Principle of life and death.
BETH	12 KETHER BINAH	B	2	House	Mercury	Mercury	Magus	Archetypal principle of forms containing the consciousness of the self. First motive acting through Mercury on Saturn.
GIMEL	13 KETHER TIPHERETH	G	3	Camel	Moon	Silver	High Priestess	Movement, the subconscious, memory. The first motive acting on the Sun through the Moon.
DALETH	14 CHOKMAH BINAH	D	4	Door	Venus	Copper	Empress	Life's response, imagination provoking the growth of the subconscious. The sphere of the zodiac acting on Saturn through Venus.
HEH	15 CHOKMAH TIPHERETH	H	5	Window	Aries	Fire	Emperor	Manifestation of Universal life through the sight, through logic and order. The sphere of the zodiac acts on the Sun through Aries (beginning of the Spring).
VAV	16 CHOKMAH CHESED	V	6	Nail	Taurus	Earth	Hierophant	Male fertility, hearing, intuition, the link between the macrocosm and the microcosm. The sphere of the zodiac acting on Jupiter through Taurus.
ZAIN	17 BINAH TIPHERETH	Z	7	Sword	Gemini	Air	Lovers	Achievement of what is possible, smell, discernment, reciprocity, dividing to grow. Saturn acts on the Sun through Gemini.
CHETH	18 BINAH GEBURAH	CH	8	Field	Cancer	Water	Chariot	Undifferentiated energy, speech, receptivity, balance. Saturn acting on Mars through Cancer.
TETH	19 CHESED GEBURAH	T	9	Snake	Leo	Fire	Strength	Female archetype, strength, air, energy, suggestion. Mercifulness balances rigor. Jupiter acting on Mars through Leo.
YOD	20 CHESED TIPHERETH	Y	10	Hand	Virgo	Earth	Hermit	Temporal manifestation of life, touch, spiritual energy present in all forms. Jupiter acting on the Sun through Virgo.
KAPH	21 CHESED NETZACH	M	20	Palm of the hand	Jupiter	Tin	Wheel of Fortune	Ready to receive, expansion, rotation. Jupiter acting through itself on Venus.

Figure #3
E.54.0886

SYNTHESIS OF THE ELEMENTS OF THE 22 PATHS
(continued)

Hebrew letters	Numbers and Path connections	Corresponding letters	Numerical Value	Symbolical Meaning	Astrological sign or planet	Achemical equivalent	Tarot Card	Other attributes
LAMED	22 GEBURAH TIPHERETH	L	30	The goad of the ox	Libra	Air	Justice	Control and balance agent. Mars acting on the Sun through Libra.
MEM	23 GEBURAH HOD	M	40	Water	Neptune	Water	Hanged Man	Life's origin, matrix of all beings, improvement of thought, postponement of mind. Mars acting on Mercury through water.
NUN	24 TIPHERETH NETZACH	N	50	Fish	Scorpio	Water	Death	Individualization of the life force, transformation, generation, movement. The Sun acting on Venus through Scorpio.
SAMECH	25 TIPHERETH YESOD	S	60	Pillar	Sagittarius	Fire	Temperance	Female agent of fertility, complementing Vav - 16. The Sun acting on the Moon through Sagittarius.
AYIN	26 TIPHERETH HOD	O	70	Eye	Capricorn	Earth	Devil	Vision of servitude or of joy. The Sun acting on Mercury through Scorpio.
PE	27 NETZACH HOD	P	80	Mouth	Mars	Iron	Tower	Reserve of undifferentiated energy (link with 18), awakening of grace or sin, Venus acting on Mercury through Mars.
TZADDE	28 NETZACH YESOD	T	90	Hook	Aquarius	Air	Star	Manifests the social and mythical symbol of humanity (see 19), meditation, revelation. Venus acting on Earth through Pisces.
QOPH	29 NETZACH MALKUTH	Q	100	Back of the head	Pisces	Water	Moon	Transformation of natural agents into receivers of the highest energies, organization, sleep. Venus acting on Earth through Pisces.
RESH	30 HOD YESOD	H	200	Forehead	Sun	Gold	Sun	Cosmic container of all that has been created, regeneration. Mercury acting on the Moon through the Sun.
SHIN	31 HOD MALKUTH	S	300	Tooth	Pluto Vulcan	Fire	Judgement	Spirit, God's breath, realization. Mercury acting on Earth through the fire of the spirit.
TAU	32 YESOD MALKUTH	T	400	Cross	Saturn	Lead	World	The highest manifestation of cosmic existence, perfection, cosmic consciousness. The Moon acting on Earth through Saturn.

THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson 55 - QABALA - page 1

F.55.0986

Dear Friend,

PATH 13

In our study, it is the first Path directly linked to Kether. A direct following of the Path of Temperance which, like it, belongs to the Path of the arrow (Malkuth-Kether). The beginning study of this Path may result in a contact with Kether; in this case the experience is that of a point a light so intense that it will seem black. Generally, this experience comes before the experience of "contact with Eternity".

AXIOMS:

- Arcana: the second;
- Links Tiphereth to Kether;
- Letter: Gimel whose meanings are the inner development and the camel, the animal we need in order to cross the desert of the Abyss.
- The planet Moon is attributed to this path, a Water element;
- Major Arcana: the Woman Pope but a more satisfying name is the High Priestess.
- Colour for the work on this Path: blue;
- Plant: buttercup, or honesty or almond or hazelnut;
- Symbolical animal: the dog (cf the Dog constellation);
- Magical powers: clairvoyance, divination, teachings through dreams;
- Magical weapons: bow and arrow;
- Perfume: camphor;
- Stone: Moonstone, pearl or crystal.

The number of this thirteenth Path is that of Love, purifying Love. But 13 is also 1 and three, both the 1 of Kether and the 3 of the supernatural trinity. The sum $1 + 3 = 4$ that of the quaternary which is dominated here by the trinity of Atziloth.

This Path is that of Unitary Intelligence. Here is the maximum of individual intelligence of spiritual things. From another standpoint, here the awareness of the unity of Knowledge is realized.

The High Priestess, located on the central pillar of the Tree of Life, assures the link between Kether and Tiphereth, and authorizes the passage into the invisible sephira Daat. On this Path a perfect harmony and a perfect equilibrium rule, two elements of the middle pillar.

The major arcana shows the High Priestess seated before the two columns Jakin and Boaz, the two columns of the Temple of Solomon, but also the two pillars of the Tree of Life. This is the symbol of positive and negative things which balance out in the middle pillar of the High Priestess. In fact, on the card, we merely guess the existence of these two pillars because the veil of the Abyss has hidden them; as a matter of fact on this Path Rigor and Mercifulness blend into a unitary aspect.

The High Priestess holds an open book, symbolizing access to the ultimate Knowledge. Here the highest faculties of man awaken, those that are only reestablished toward the end of the return journey. These faculties will allow him to decode all the mysteries and all the wisdom of the Universe. Thus, he will be led to the conscious understanding of that which the Fool was unconsciously looking for in the beginning. This is obtained by an Initiation of Water (the Moon) but here, the initiatory Waters are the Waters of Wisdom. This Initiation leads to the top of the Path, where Binah and Hochmah are formed.

The cross on the High Priestess must have four equal parts, a symbol of the balance of the four worlds. The Unitary Intelligence or quintessence of intelligence, can only arise from that equilibrium.

On this Path, the student is at the basis and the Initiate which presents himself at the central point is at the top, the gate of the Sanctuary, called by some schools: "the Space of the Middle".

For the qabalist, this Path is the key to all mysteries; here is the infinite, understanding and wisdom.

The Moon gives to this Path a great affinity to Path 29. That is to say, the Love of Venus of Path 29 is a smaller image of the Love of Path 13, corrected, it is true, by the positive side of Venus which can furthermore lead to a confusion between terrestrial love and spiritual love.

During the descent, on Path 13 the reasoning soul is formed, and on the reascent the end is the Crown of Victory.

The Moon is very important on this Path because contemplative meditation under the moonlight can lead to rich inspirations. We must also take its two sides into account: Diane the shy one and Hecate the queen of enchantments. At that level, on the return path, these two sides must be rebalanced, while during the descent they alternatively dominated.

There is also another strange alternating aspect on this path, that of day and night; in the morning the light and at night, darkness. But these two aspects (2 the number of the major arcana) only represent the period of one day. However, here, the day can be a day of the earth, a day of the

galaxy, a cosmic day. On this Path, the experience of time compression can be one of the major revelations.

*

MEDITATION ON DAAT

We have said that the symbolical animal of Path 13 is the dog. It is also the name of two constellations: canis major (the greater dog) and canis minor (the lesser dog). In the first one, which is the one which interests us here, is the most brilliant star: Sirius. Most qabalistic schools say that Sirius is the star of Daat. In astronomy several details on this subject are of interest. In the year 1844, we discovered that Sirius is a double star whose fellow star is not visible to the eye. It was regarded as a dark heavy star. This fellow star elliptically orbits around Sirius in 50 years. The center of gravity of the whole is about 9 light-years from our earth.

To understand what follows, we must never lose sight of the fact that Daat is trinitary. According to the level of consciousness, the perception of Daat will change but it will remain threefold.

At the level of Yetzirah, Daat reveals the aspects of the three sephiroth: Yesod, Hod and Netzach. It is the easiest experience because we have "affinities", particularly that of Path 29 with Yesod.

At the level of Briah, Daat will give the knowledge of Tiphereth, Geburah, Chesed. The experience at that level is more tricky.

In Atziluth, Daat is the reflection of the Supernatural Trinity of the totality of our Universe.

For all the paths crossing the Abyss or beyond, we have recommended not to practice any ritual but we can do several exercises.

Exercise for Daat in Yetzirah

- Chose a moment when Sirius is high in the sky and the Moon is shining;
- Seated facing Sirius, try to reach mental emptiness. This can be done late in the night from the end of the summer until roughly the end of January. The better times are those when Sirius is at the zenith and the Moon as close as possible to the earth.

Exercise for Daat in Briah

From the beginning of June and for about 2 months we can attempt contact with Sirius-Daat. In this case we must operate at solar noon, facing the sun; Sirius is of course invisible during the day, but it is close to the sun.

We are enclosing a map of the constellation to help you locate Sirius.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

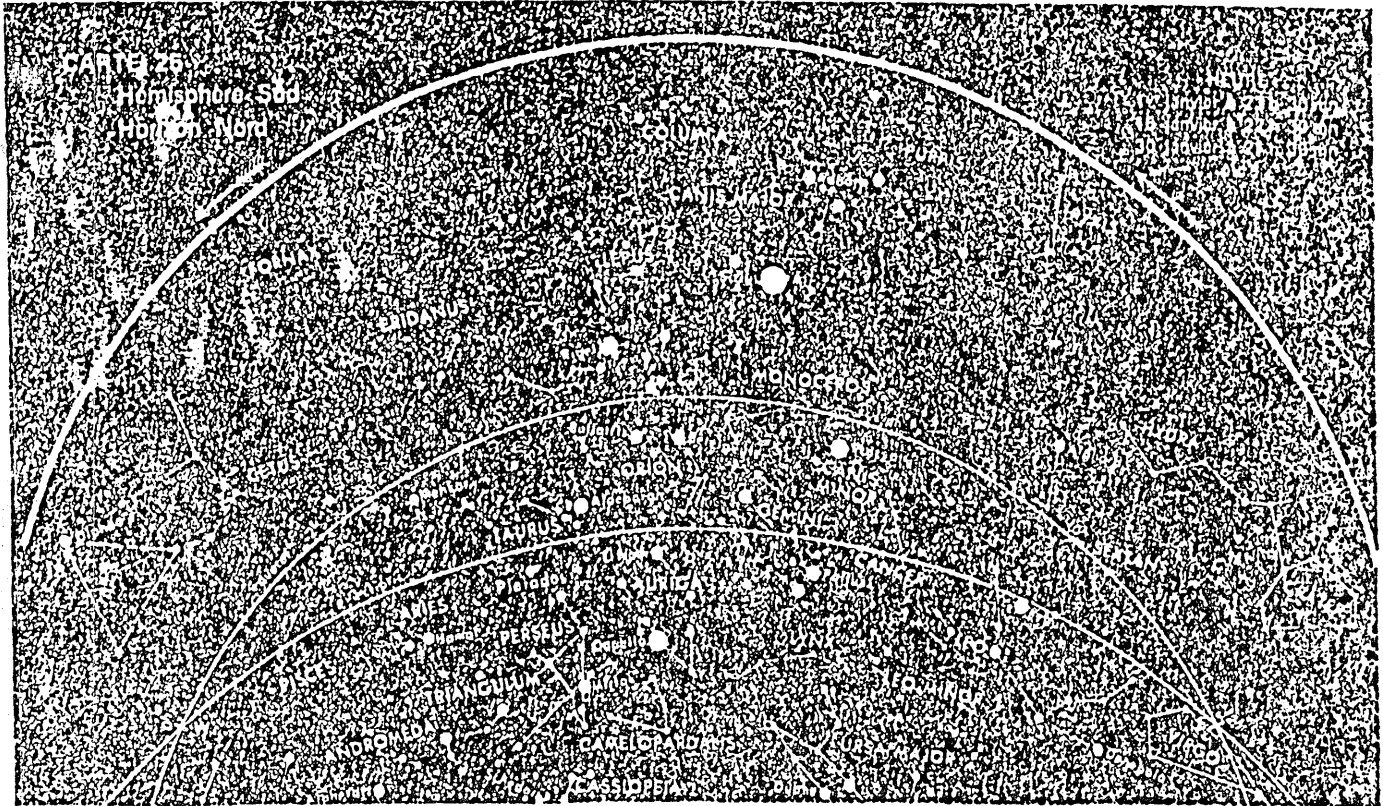
Enclosed plate:

- The Sirius Constellation.



Figure
F.55.0986

THE SIRIUS CONSTELLATION



THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson 56 - QABALA - page 1

F.56.1086

Dear Friend,

PATH 12

With Paths 11 and 12, we are now entering the Paths which are truly above the Spirit; but the weak intellectual understanding that we can draw therefrom, requires both intuition and freedom of mind because the problems of that level escape duality. In fact, there no longer is good or evil and consequently the aspects can be disconcerting for all those who cannot detach themselves from the limited concepts of man of earth.

There is here another factor which has lead astray all those who have been conscious of these levels, it is the experience of Eternity. It unfolds here without any counterpart in our world, of any duration however slight. The transfer of such an experience through the different time densities up to ours produces a strange phenomenon whose worse possible explanation is that there is no longer any coincidence between the times and the spaces.

AXIOMS

- Major Arcana: the first;
- Links Binah to Kether;
- Letter Bet, the house with its side windows: number 2, duality;
- Mercury is attributed to this Path, element Air, symbol of the Spirit;
- Major Arcana: the Magician; the illusionist;
- Color for work on this path: yellow, color of creativity, the ray of Mercury;
- Plant: verbena or mercury;
- Symbolical animal: the swallow or the ape;
- Magical powers: the power to heal, gifts of languages, knowledge of science;
- Magical weapons: the staff or the caduceus;

- Perfume: styrax balm or nutmeg;
- Stone: opal or agate.

Here we have the first arcana, even though it is the second card of the Tarot deck. On this Path duality appears in Unity. The two issuing from the 1 through the own reflection of the latter. These two numbers are composing the number 12, the number of the Path. 12 is the number of stages necessary for each evolutionary cycle. On the 12th Path we find the roots of these twelve paths, symbolized by the signs of the zodiac. While Hochmah represents Knowledge of the zodiac, Binah receives from Path 12 the archetypal forms of the 12 zodiacal signs and what they imply. This Binah-Kether link transfers the zodiacal energies which will become, below the Abyss, those of form.

The Intelligence of Path 12 is that of the transparency of all things. Here the ceaseless flow of life flows, expression issued from Eternity and here also the four forces of life (the 4 rivers of the Garden of Eden) are prepared so as to become that from which all matter will be formed.

On card 1, the left hand of the magician symbolizes the descent of the energies of Kether, pure forces which will be used to bring light into Malkuth. These forces descending from Kether are sleeping energies but they can also proceed from darkness because the magician puts them into action and controls them in Binah and because this magician can be white as well as black. In fact these forces are simple neutral forces but the Fool side of the magician can very much use them negatively.

On the table the symbols of the four elements are gathered: the wand, the cup, the sword and the pentacle. They are at the hand of the magician who because of them can control Nature which will obey him. These symbols represent the four letters of the Tetragrammaton:

- | | | |
|------------|---------|-------|
| - Wand | - Air | - Yod |
| - Cup | - Water | - He |
| - Sword | - Fire | - Vav |
| - Pentacle | - Earth | - He |

This means that the magician is an Heloim, that he can transform the universe and that his spirit is limitless.

The two hands of the magician symbolize the two columns of the temple and therefore, the positive and negative duality. The white magus can attain Aïn and the black magus can attain the Qliphoth. In a way, the card is the symbol of the union between "God and the devil".

The hat of the magician, whose form is an horizontal eight is the sign for eternity. The magician masters his destiny which he can regulate. At this very high level, motivation in man is of divine origin.

In Atziluth this Path is the archetype of the white magus or of the black one.

In Briah and during the reascent it is the archetype of the perfect magus.

In Yetzirah the magician is tempted to use his powers according to his emotions. During the reascent the magus is motivated by the will of the Spirit in the way he uses his forces.

In Assiah, the powers of the magician are used to satisfy the commands of the personality.

On this path, the adage "to want, to know, to do and to be quiet" becomes valid but only about one's personal and private results. Another adage that can be applied is: "knock and it shall be open".

Do not forget that Mercury on this Path is the symbol of the mental capacity that has been developed to its highest degree in the magus and that duality in him will be either truth or disappointment/illusion.

VITAL TRIADS

There are systems to shift the ordinal classification of the letters in the Hebrew alphabet (Tables of Ziruph, Vigenere, Trithemius). Here we propose the shift of one unit. These symbolical combinations are destined to facilitate the intuitive perception or inner revelations.

Shift of one unity in the Hebrew alphabet

	Aleph	0	The Holy Spirit
The three gods	Beth	1	The messenger
	Yod	9	The secret seed
	Gimel	2	The Virgin
The three goddesses	Dalet	3	The Woman
	He	4	The Mother
	Kaph	10	The three fathers in One
The three demiurges	Tzadde	17	The stage manager
	Vav	5	The son
	Zayin	6	The twins
The children	Resh	19	The Sun
	Pe	16	The crowned child emerging from the matrix
	Chet	7	The Great Chariot of Life
The woman justified	Samekh	14	The female matrix protecting Life
	Lamed	11	The woman justified by the Yod

	Tet	8	666 or 156, the number of the beast, the viper, the name of the king of Edom
The destructive gods	Mem	12	The Redeemer through Water
	Nun	13	The Redeemer who kills 15
	Ayin	15	Standing and proud
The ceremonies	Qof	18	The witch (Circé the magician)
	Shin	20	Union of God and man
The pentacle of the whole	Tav	21	The system

Ora et Labora!

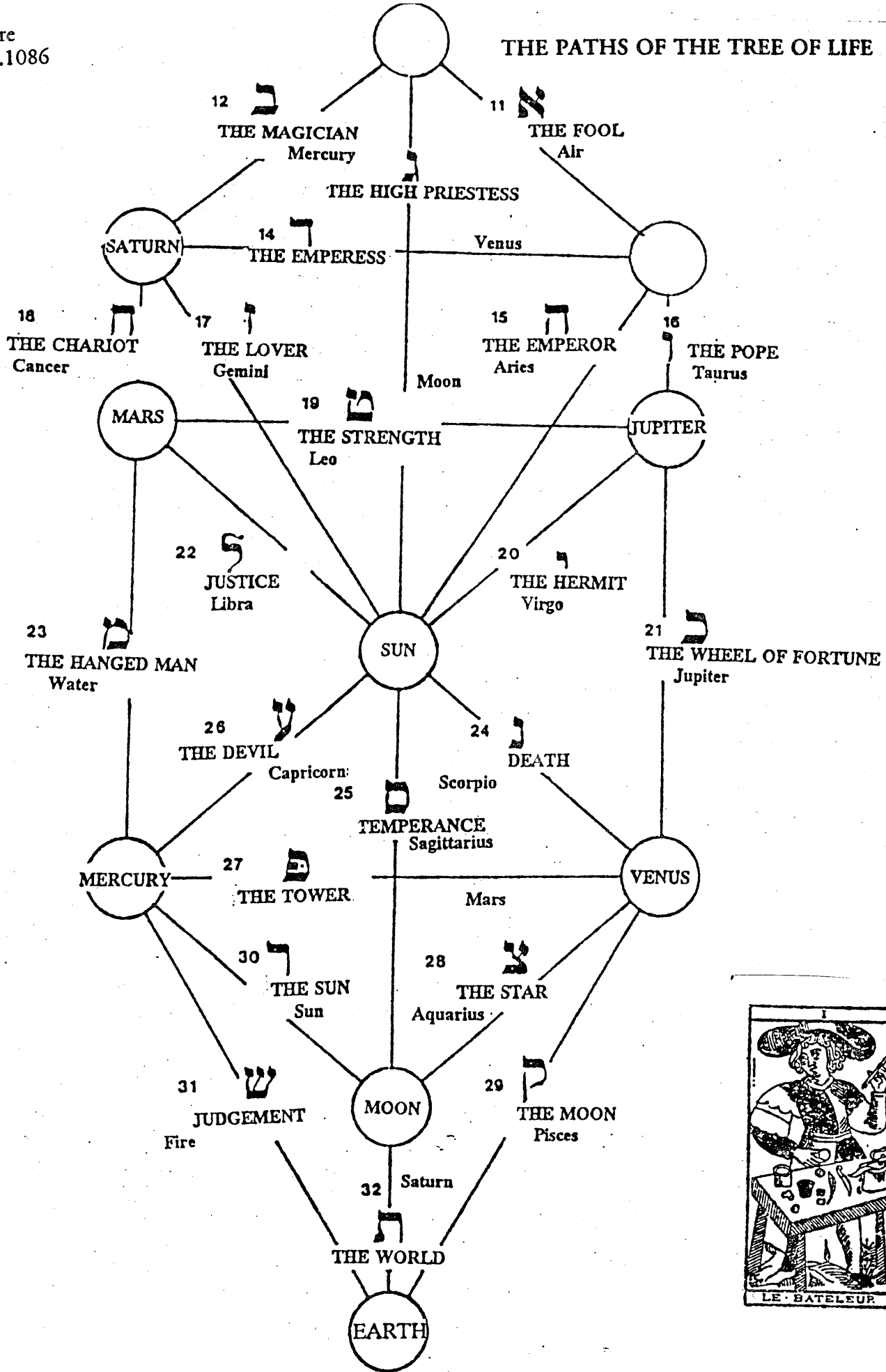
THE PHILOSOPHERS OF NATURE

Enclosed plate

- The Paths of the Tree of Life

Figure F.56.1086

THE PATHS OF THE TREE OF LIFE



THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson 57 - QABALA - page 1

F.57.1186

Dear Friend

PATH 11

Here, for everyone, birth into time takes place here during the descent and during the reascent, the return into Eternity. Death reaches everything that proceeds from duality, from time and from matter. Here, the Fool of the descent becomes the magus, the Wise man of the return. The Zero being of the origin is getting ready to pass the last barrier of the Infinite to become himself the Infinite of a galaxy or perhaps of the cosmos.

AXIOMS

- Arcana: 0, the Infinite or the Void;
- Links Kether to Hochmah;
- Letter: Aleph, the ox;
- This Path, positioned above the zodiac has no astrological sign assigned to it but is under the influence of the element Air: some say of the planet Uranus;
- Major arcana: The Fool or Joker;
- Color for work on this Path: no color (black or white);
- Plant: the aspen;
- Symbolical animals: the 4 beasts of the Throne of the Apocalypse;
- Magical power: divination;
- Magical weapon: the dagger;
- Perfume: galbanum;
- Stone: topaz or chalcedony.

This Path is the most important of all. Its letter is Aleph and the number of the major arcana 0, i.e. the Alpha and the Omega. It is under the influence of the element Air, here the primordial Air of Aleph, the pure energy of Kether.

Even though the eleventh Path is located above the Abyss and above the Days of Creation, here the first glimmers of time and space begin to imprint the Fool, but do not yet bring him out of Eternity. It is therefore the place where the Fool is unconscious, innocent, naive, during the descent, however he will be the completed Being during the reascent.

On the way out, the bag of the Fool is filled with that which will be necessary for him in Malkuth, i.e. knowledge of material objects and mental subjects. On the way back the bag of the Fool is emptied of material goods and filled with spiritual ones. If the bag has not been emptied of the material content of this world in Malkuth, then the fool will remain a materialist.

On the card, the Fool, looking up, walks unconsciously towards the chasm of the Abyss. The Fool is blind. He is pushed by the dog (cf. the Canis Major constellation). Sirius-Daat - knowledge - draws him because that is what he must acquire. The result is the Intelligence of this Path called the "Blazing Intelligence."

The letter Aleph is Aïn but its symbolical meaning is the ox. Thus by the strength of this ox (of Aleph), the coupling of the Higher Self and of the physical self will be easy and the burden lighter.

The number 11 of the Path is the typical number of duality: 1 reflected on itself. However, at that level, duality is only potential. Thus the arcana is the symbol of the successes - Kether - but also that of all falls - the Qliphoth.

The philosophy and doctrine by which everything is spirit are illustrated here. Thus everything issues from Kether and everything is potential in the Fool. All this latent potential will be put to use and given value by the journey into time and space. The major arcana strives to make us perceive all the obstacles which may show up on this Path.

The Abyss must be crossed during the descent and the reascent; but before, the essence of Kether, in the Fool, must be reflected in Hockmah in order for its mental activity and his attention to ceased to be led astray.

The arcana is 0, but zero is not written on the card because this arcana is beyond numbers. The Path is 11 because it is the start of the journey of the 0 spark toward the potential duality in Hockmah. This is the beginning of the transmutation of the unconscious spark towards perfect consciousness.

In another Tarot deck, the Fool puts his foot on the first rung of Jacob's ladder which he must ascend and descend through the four worlds. In this trip, he must overcome madness, extravagance, negligence, apathy and vanity. In the beginning the Fool is both sensible and insane, but anyway only the Fool can help the fool: one is the head in Kether, the other the feet in Malkuth.

On Path 11, the concept of death must be understood as the end of all material contingencies. At least it is the aim to be met by the Fool during the reascent. Then, he shall seek to reach Aïn, the Non-Being, the non-manifest for his ultimate Becoming.

The Fool represents the spark-seed in man, a future solar system, a future galaxy.

*

QUALITIES OF THE ALCHEMICAL PRINCIPLES

	Neptune	spirituality
Alchemical Mercury Ego	Sun	intellectuality
	Moon	sensuality
	Uranus	spirituality
Alchemical sulfur Will of the self	Saturn	intellectuality
	Mars	sensuality
	Jupiter	spirituality
Alchemical Salt relationship with the non-ego	Mercury	intellectuality
	Venus	sensuality

QUALITIES OF THE PLANETARY PRINCIPLES

Genetic values of the planets

Neptune	the true Self
Uranus	the true Will the spiritual energy
Saturn	the ego the skeleton

Jupiter	the higher love
Mars	the will of the body the muscles
Sun	the human Will the vital force the spiritual consciousness of the Self
Venus	lower love
Mercury	the spirit the cerebral and nervous tissues
the Moon	the senses the consciousness of the body

*

With this Path the most important part of our cycle of study ends. If the number of this lesson is 57 perhaps it is not by chance: 5 is the number of man and 7 is the number of the double laws that he must learn during his evolution. $5 + 7 = 12$, the number of steps of each evolutionary cycle.

With the next lesson a sequence of technical information and practical work will begin and last about a year. After which our Qabala lessons will be complete.

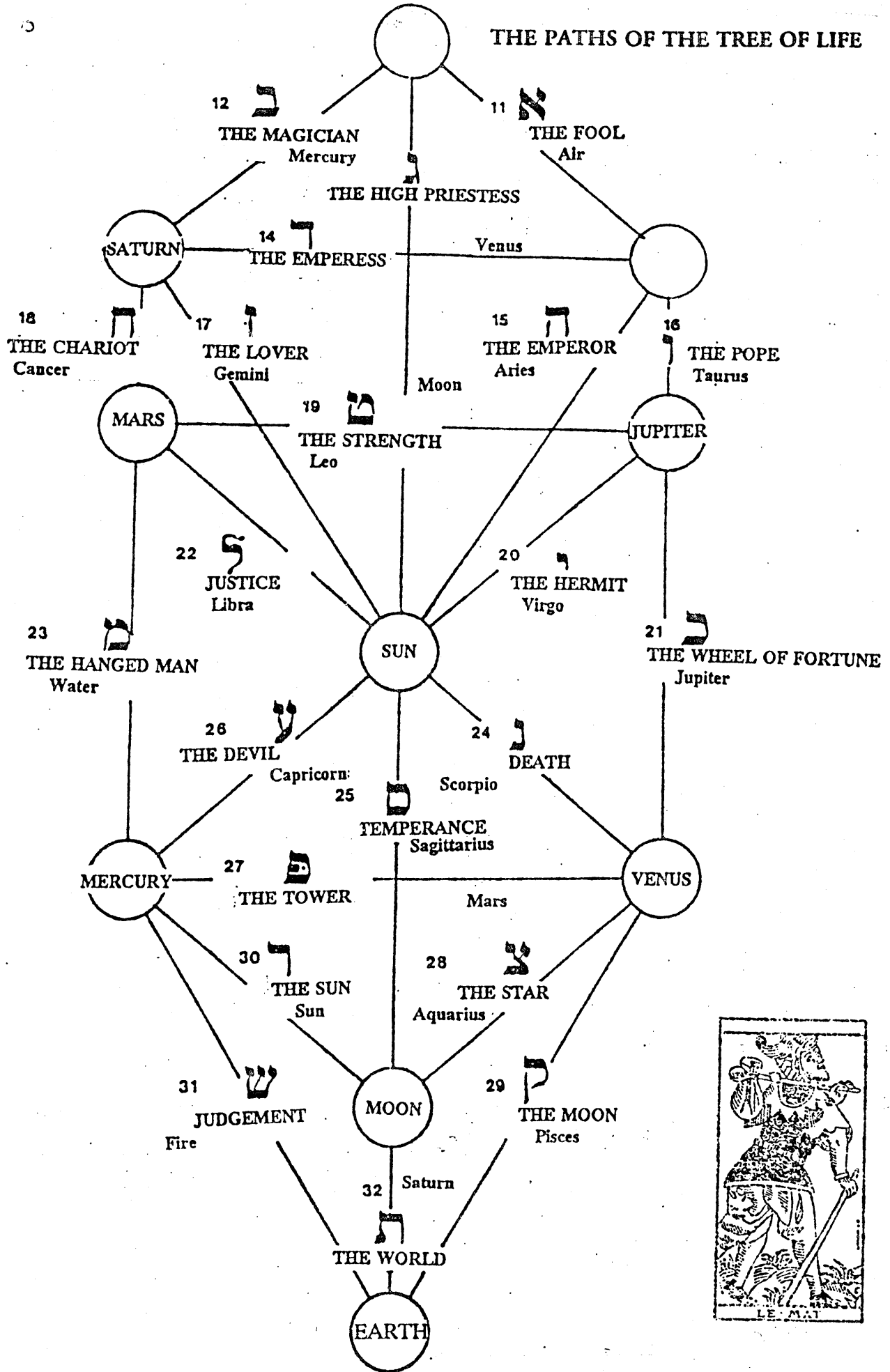
Ora et Labora!

THE PHILOSOPHERS OF NATURE

Figure enclosed:

- The Paths of the Tree of Life

THE PATHS OF THE TREE OF LIFE



THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson 58 - QABALA - page 1

F.58.0490

Dear Friend,

As the study of the Paths is complete, we are now at the final part of the Qabala class and we will study a sequence of elements which should enable us to consciously enter the world of Yetzirah. The methods indicated are certainly more powerful than those we have studied and practised until now. To this effect, we shall go back to the study of the Sepher Yetzirah (Qabala Lessons # 10 and 11) which already gave us some notions about the laws and the nature of the inner worlds but which we will now consider from a different standpoint.

This book, in fact, presents the world of Yetzirah at its own level, i.e., the level of the element Water, i.e. the world as seen from Yetzirah. Therefore, it eliminates the element Earth which is that of the world of Assiah. In fact this element is only mentioned in the Hebrew text (Chapter 1, section 1) under the form Yod He Vav He, and still, there the He symbolizing the element Earth does not concern the Sepher Yetzirah but the Aïn Soph. In Section 8 of Chapter 1 we see that the permutations of the Divine Name are reduced to 6 because it is written Yod He Vav, the second He, the element of earth being eliminated.

Let's go back to the study of the Sepher Yetzirah at chapter 2. The section 3 belonging to chapter 2 will be dealt with when we will study the magic way and the vocalization later on.

Let's begin this work by a new study of the letters, a study which should lead us to a more inner understanding of these letters. We should already have written in a notebook about these letters but it is useful to make the following modifications:

We will put aside three pages per letter, the first will be devoted to what we find about it in the Sepher Yetzirah, and in these lessons, particularly the elements found in Qabala Lessons # 37 to 40. After which, for each letter, make a synthesis; meditate on the content of your synthesis on the favorable day.

On the second page note for each letter the dreams, intuitions and inner contacts regarding it; in fact, all that comes to us about the letter other than in the writings.

On the third page, draw the letter big enough, for example 1/4 of the page and note what the symbolism of the lines reveals to you.

Finally, little by little we will try to make a synthesis of all the elements of the letter, hoping to deepen our inner sense of it.

DAYS AND HOURS OF WORK

For the three mother-letters

There is in principle no special day or time favorable for their study, as these letters are not assigned to any planet or zodiacal sign. Preferably study them in the oratory and in the evening before going to bed. It is good that this work is the latest we do before going to sleep.

In the oratory, have a drawing of the same size (21 x 29, 7) of the letter and the corresponding element:

- Air for Aleph;
- Water for Mem;
- Fire for Shin.

For the seven double-letters:

Refer to the Figure on page 12 of Qabala Lesson # 11. We find there for each of the seven letters several corresponding elements.

a) Correspondences according to the Sepher Yetzirah:

- | | | |
|---------|----------|-------------|
| - Bet | the Moon | (Monday) |
| - Gimel | Mars | (Tuesday) |
| - Dalet | the Sun | (Sunday) |
| - Kaph | Venus | (Friday) |
| - Pe | Mercury | (Wednesday) |
| - Resh | Saturn | (Saturday) |
| - Tau | Jupiter | (Thursday) |

Remember that this sequence gives the correspondences as seen from the world of Yetzirah. As this world is lunar, it is therefore the custom to begin with Monday as the first day. On the second day, the order of the planets becomes the usual one even though we begin with Mars, the planet of strength.

To obtain a maximum efficiency in the study of each double letter, it is important to operate during the hour following sunrise, the day on which the planet is the ruler of the day. The other favorable moments, but of a lesser value, will be of course the daily hours of the planetary genius of any day.

With the references given by the Sepher Yetzirah, perform the ritual of the Hexagram.

b) Correspondences according to Kircher:

- | | | |
|---------|----------|-------------|
| - Bet | the Sun | (Sunday) |
| - Gimel | Venus | (Friday) |
| - Dalet | Mercury | (Wednesday) |
| - Kaph | the Moon | (Monday) |

- Pe Saturn (Saturday)
- Resh Jupiter (Thursday)
- Tau Mars (Tuesday)

These correspondences give the direction of the letters at the level of Briah, the solar world, that is why this sequence begins with the Sun.

c) Correspondences according to the Planetary Geniuses

- Bet Saturn (Saturday)
- Gimel Jupiter (Thursday)
- Dalet Mars (Tuesday)
- Kaph the Sun (Sunday)
- Pe Venus (Friday)
- Resh Mercury (Wednesday)
- Tau the Moon (Monday)

In these correspondences, we find again the planetary order according to the speed of the planets. They give the direction of the letters in the two extreme worlds, Atziloth and Assiah; it is probably more at the level of Assiah in the beginning.

In the oratory, have the drawing of the double letter (21x29, 7) and the same size symbol of the corresponding planet.

Let's once more look at the figure of the correspondences and note that at the first hour following sunrise:

- Bet will take on Monday its meaning in Yetzirah
- Bet takes on Sunday its meaning in Briah
- Bet takes on Saturday its meaning in Atziluth or Assiah.

For the twelve simple letters:

For these letters the attributions are given in Qabala Lesson # 11 Figure # 2.

To obtain the yetziratic values, we must consider them from a lunar standpoint and therefore consider the position of the Moon in the zodiacal signs.

According to its moon cycle the Moon moves through the point called the "Head of the Dragon" by astrologers and called ascending nodes by astronomers. Then, the Moon moves through the "Tail of the Dragon" and the point called descending node by astronomers. You can find these positions in the ephemerides.

The point "Head of the Dragon" is analogous to the vernal point of the Sun. When the Moon passes through the head of the dragon, it enters its Aries sign and the letter to study is then the letter He.

Taking the duration of the sidereal revolution of the Moon which is 27 days 7 hours into account, each sign will last approximately 2 days 15 hours. For this work, it is recommended to chose preferably the moment when the Moon is in the middle of the sign.

At the time of work in the oratory we should have the three following symbols:

- Drawing of the Hebrew letter;
- Drawing of the sign;
- Drawing of the Moon.

Perform the ritual of the Greater Pentagram for the invocation of the zodiacal sign.

If you wish to obtain the meaning of the letter in Briah, consider the position of the Sun in the signs. After the Spring equinox, the letter He will be in resonance during the sign of Aries and so on.

If the letters in Yetzirah can be studied in one month, the study for Briah requires one year, but this second cycle can be chosen only after you have acquired a certain mastery for Yetzirah.

What is the use of this work?

A deep knowledge of the letter is favorable to establishing a bridge which will allow the transfer of the necessary knowledge acquired on earth into the inner world. The second advantage is that this work combined with a later work on the magical voice will progressively increase the power of our vocalizations.

Meditation on the graphic letters during favorable periods must facilitate various visualizations and make us step one rung of the ladder in the interpretation of the symbols presented by our Inner Master.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson # 59 - QABALA - page 1

F.59.0590

Dear Friend,

This lesson is one of the most important of the whole QABALA class. Some passages might appear almost familiar, yet, the synthesis presented at this stage seems essential and must lead, more than ever, through the work proposed, to the awakening of your inner worlds and, sooner or later, to establishing the contact between the servant of the earth and the Inner Master.

In order to properly understand the nature of the work that we shall undertake, a preliminary detailed study of the path already accomplished, i.e. the Involution, is necessary.

At our Origin, we are a "seed" of the Universal Spirit, an undifferentiated "seed", of unitary structure. We are then carrier of that which later will become the four elements in us (Fire, Air, Water, Earth). But these four elements are neither manifested, nor animated. In a sense, we are a non-animated quintessence.

When we pass from Unity to duality, the elements manifest but are still not animated. As a matter of fact, their animation is the work of self-creation that we must perform on ourselves. This work must occur in the sequence Earth, Water, Air, Fire. At that moment, at that passage, we bear the name Yod He Vav He - Elohim (See Qabala Lesson # 14 Figure # 2). This name in Binah is that of the limit between unity and duality, it is our name of the crossing of the Abyss.

The qabalistic meaning of this double name is important because Yod He Vav He is our structure, the four elements in us. Elohim is the only function then accessible to us, our creating power. The manifested world is created by man for the need of his realization, a creation made from the Energy emanating from the Absolute and by the means of our Elohim function.

Each element will be awakened by two successive phases: one negative, of involution, and one positive, of evolution.

Descent and Initiation of Duality:

The energy of the Absolute is at once the constructive essence of the world and an enormous force of universal attraction which can be considered as the Love of the Absolute. But several veils are necessary, for two reasons:

1) to prevent this powerful universal attraction to provoke a premature return into the Absolute;

2) to prevent the possibility of an encounter between the finite and infinite worlds. This encounter would cause the instantaneous destruction of the finite worlds.

There is a veil called the "veil of the Abyss" between the unitary world and the world of duality, a veil that we will cross four times during the descent and four times during the reascent. Even though it is very much diminished by the veil and by the Abyss, the universal attraction is still powerful enough in the manifested world to oppose our descent to the denser worlds; therefore a preliminary operation is necessary.

To be in agreement with the world of duality, the unitary seed must become "dualistic".

If we consider that the four elements are separated into two groups in these worlds: Fire and Air for the spiritual aspect and Water and Earth for the material aspect, it may seem at first that duality is established by a Fire-Air and Water-Earth break or a break between the material and the spiritual. But such a break would prevent any transfer between the two constituent elements of the Being. In alchemy (see enclosed figure) we would say that Mercury (Air and Water) has been destroyed and that the messenger of the gods is dead. In order for the spiritual-material communication to be possible there should be no break between Air and Water. In fact the break will happen but between Fire on one side and Air Water and Earth on the other.

If we go back to the qabalistic standpoint, the break occurs between Yod and He Vav He. This operation is described in the Bible as the extraction of Adam's rib (Adam the original androgynous seed). Yod at the origin is the active universal principle and He Vav He the universal passive principle. In the manifested world, the usual rule is that the active commands and acts on the passive. But in order for the descent to be possible, the Initiation of Duality makes Yod negative and He Vav He positive. Thus, the effects of the universal attraction will be reversed and the attraction force will now become a force of repulsion which progressively drives the seed away toward the denser worlds. In order for this to be the Initiation of Duality, "put Yod" under the command of "He Vav He, and descent becomes possible".

Let us recall that He Vav He, duality of the being who must acquire knowledge, has been called EVE and that the descent into the denser worlds, a necessary and mandatory descent, has been called the fall from Grace. The repulsive aspect of universal Love having been assimilated to a being, the Chatam of the Qabala became Satan.

Starting with the Initiation of Duality the Elohim function of the seed will begin to forge the gigantic machine to create Gods: the Universe.

At the level of Saturn-Binah everything is unitary and at the level of Jupiter-Chesed everything is "dualistic". Saturn-Chronos is the creator of time but in him lies Eternity, and space-time is not manifested. In Jupiter appears the first day of creation, the first and the more subtle of the space-times. Consciousness cannot bear to pass from Eternity to our denser space-time in one step; thus seven days have been created called the Seven Days of Creation which are in truth successive densifications which, through stages bearable to our consciousness, lead from Eternity to our dense space-time.

Note that the "dualization" of eternity into spaces-times creates two elements. As in the totality of duality one is active the other passive: here time is active and space is passive. In this descent in fact we go through the densities of energy which constitute our inner worlds.

As the events unfold, we must realize or understand that each condensation level of energy corresponds to one of our inner worlds, but that each world in its level remains logical, coherent and authorizes a conscious life.

In these worlds of duality, invisible to the eye of earth, it is useful to know that density and energy are reversed in quantity. The first worlds, the more subtle ones, are powerful in energy but the matter in its first coagulation phase is not very dense. We find here, but at the level of the Invisible, the equivalent of the famous Einstein equation on the equivalence of energy and matter. It is possible that the speed of energy, that of light in our world, increases with the ascent into more subtle worlds, as the creation of duality is probably resulting from the fact that the speed of energy or light is no longer infinite.

First trip into Duality: awakening the element Earth

The seed enters duality and creates a mineral realm in each of the 7 levels of density of duality (sephirotic levels) and up to the levels of Malkuth inclusively. As for the next trips, the seed has been put into agreement with the passive elements of the various levels of duality. Arrived at the maximum density in Malkuth the Initiation of the Nadir occurs, an initiation which puts back the seed in agreement with its original aspect. The Universal Love becomes attraction again. Now He Vav He is under the command of Yod. The reascent towards unity is mandatory. This reascent will occur in the form of several mineral initiations. Each initiation raises the Earth energy to a next sephirotic level. The seed returns to unity, its element Earth is now animated.

Second trip into Duality: awakening the element Water

The second trip takes place due to a second initiation of duality but now under the sign of the element Water. As the mineral realm has been created, the creation of the vegetable realm becomes possible during this second trip. Therefore at each level a vegetable realm will be created. As for the first trip, the return will occur by means of a sequence of initiations after the crossing of the Nadir. Upon return into Unity, the seed will have awakened in itself the elements Water and Earth, the two elements of matter.

Third trip into Duality: awakening of the element Air

This third trip will occur under the sign of the element Air, first spiritual element but a passive element. This trip will create the animal realm at each level. This trip has two aims: to prepare the forms of man's body, and secondly to establish the Air-Earth junction consecrating the awakening of He Vav He or the revivifying of Mercury. The spirit can now animate matter.

Fourth trip into Duality: awakening the element Fire - True birth of man

This trip will be very different from the first three. Man's work tool necessary for his realization is ready. This trip occurs under the action of the element Fire. But, as the texts

mention, man used to be clothed in animal skins. Which means that right from the start, man is incarnated in a body of the level of Malkuth.

While Fire gives the possibility of the self-consciousness, at the start it is void or almost void because only the experience of incarnations develops it.

In the beginning the situation is the following: man is incarnated in Malkuth, but he perceives all levels of duality. He is then little conscious of the level where he finds himself because he is blinded by the powerful light of the higher worlds. Because of this, he does not pay attention to the denser world where he is. But a primitive type life is possible. Having the awareness of higher planes, he has in himself the corresponding powers. The elements obey him, he feeds himself and heals himself without trouble because he possesses the Signatures of Nature. These same powers provide him with an automatic physical protection. He has all the powers of nature, he uses them unconsciously but does not know how to use them consciously. His protection by the elements is automatic and independent from him.

Progressively, incarnation after incarnation, the energy of the elements diminishes in him and thus, progressively he loses the perception of the higher planes until only Malkuth's density is perceptible to him.

The descent of consciousness occurs only because man, being in opposition with the energy of the Origin, cannot maintain the level of the energies of his elements. But when descent is complete, the Initiation of the Nadir puts man back in agreement with the Original Energy Mezla, consequently the energies increase anew in each of his 4 elements. Thus reascent is unavoidable, very slow if nothing is done but quick through initiatory work.

The reascent through initiation requires several operations:

- 1) Cleansing the "negativity" resulting from the passive aspect of the descent. This is done through the repetition of the descent of the energy into the ten Sephiroth;
- 2) Acquiring here on earth, that for which we have been forced to descend;
- 3) Transferring this acquired material to our inner self;
- 4) Reinforcing the elements in us, either through the rituals of Qabala or through the alchemical elixirs.

What did we come here to find?

To develop our consciousness through the sequence of the experiences of life. That which develops our free-will, our freedom that we should not limit by enclosing ourselves within artificial walls. But among the things we came here to find, the most tricky to explain is the following. Our Inner Self, constituted of the 6 levels of duality above Malkuth and of the 3 levels of unity, has access to all the knowledge of nature but it is unable to use it because it does not possess the necessary "mental and intellectual" functions. We, the beings of the earth, must acquire these functions here and give them to ourselves. Some examples will help us understand the nature of this work. If we dream or if, during an astral projection, we catch a glimpse of a written

document, for a long time we are unable to read it; it is the same for numbers as addition is impossible. The things acquired by the brain of the earth must be transmitted, as a function, to our Inner Self as well and thus the faculty of reading or adding in the astral world appears. The brain of the earth is the school teacher of the Inner Master but there is from the part of the Inner Master a concern to help the self of the earth in this work. However, languages being different, communication can only happen through one symbol or a series of symbol. So progressively the transfer of the work of the brain of the earth to the Inner self allows direct conversation to become possible and this is an important phase of the Initiation which authorizes us to draw from Universal Knowledge what is necessary to our Growth.

Increasing the energies of the elements:

For this purpose, we must use the path of the descent in the reverse order, in other words, we must reascend the sephiroth:

- 1) We invoke the lunar level by a ritual of the Hexagram;
- 2) We invoke the energy of the element Earth by the ritual of the Greater Pentagram.

It is best, to start with, to repeat this every Monday. This practice provokes the beginning of the trip of reascent which operates in the following manner.

As our 4 elements are only animated at the level of Malkuth we will reanimate them successively in each of the worlds of duality, following the sequence of the creation of involution that is Earth, Water, Air and Fire.

With the combined action of the two rituals, the element Earth will awaken in our first inner world and consequently we will have two conscious lives, one here and one in the world of Yesod.

The awakening of the element earth will give an underground appearance, a troglodyte type to this world of Yesod and the difficulties will be similar to that of speleology of our world. This new world, that of Yesod, will become as familiar to us as the world of the earth and we will have our friends there, our home, etc. As soon as we have mastered this second world and as our sources of light begin to appear in the heights, in the ceilings..., we must make the following change:

- 1) Ritual of the lunar Hexagram;
- 2) Ritual of the Pentagram of Water.

Our inner world will then change appearance. The element Water being the one that rules the creation of the vegetable realm, the vegetation of the inner world will be luxuriant and similar to that of the Pacific Isles. Progress during this stage translates as the sky color turning to a magnificent sky blue color. At that moment we will have reanimated the two elements of our subtle body in Yesod.

The third phase is that of the element Air. Then we will perform:

- 1) Ritual of the lunar Hexagram;
- 2) Ritual of the Air Pentagram.

The awakening of the element Air will lead us to similar results as those of the element air in this world, we will fly, but without the help and the risks of heavy aircrafts. Evidently, many people fly in their dreams or in the astral plane but the initiation through the element Air gives the mastery of the flight. The element indicating progress in this phase is the color of the sky, a black-grey in the first flights, turning later into a luminous blue.

We go then to the Fire phase:

- 1) Ritual of the lunar Hexagram;
- 2) Ritual of the Fire Pentagram.

The inner world won't burn with the invocation of the element fire, but it will provoke enormous output of Fire energy, i.e. of Universal Love in agreement with the level at which we operate. Here, Yesod.

At that moment, do not think that we can continue the process for the world of Mercury-Hod. We have now access to the level of Yesod and we are in the same situation as the operator who goes back home, we must take with us the fruit of our adventure. A part of this work will occur automatically and unconsciously. But it can be accelerated by the following methods:

- 1) Practice the Hexagram of lunar invocation;
- 2) Meditate and concentrate on the fact that what we have acquired here can be transferred to Yesod. Sometimes take a particular point: reading, calculus, logic, etc;
- 3) Practice the same Hexagram in a banishing ritual.

When the four elements are balanced in Yesod, the symbol of the quintessence will probably appear. A sign indicating that the transfer of the acquired material is sufficient is that the first experiences of the element earth will appear at the level of Hod. In fact, this is only an example because the inner self has an entire palette of symbols which are proper to each one and which will let him know whether the time has come to change levels. If such is the case, take the whole process of awakening the four elements again, but now at the level of Hod. And so on.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson 60 - QABALA - page 1

F.60.0690

Dear Friend,

When the initiation of the Nadir has occurred, the being attempts the reascent. At that point of the being's evolution, magical work may begin. It can begin because the thick barrier standing in the psyche, at the border of the conscious and unconscious worlds (a barrier built mainly of prejudices, wrong moral concepts, and infantile notions of pride and egoism) starts to melt.

We are at the stage of the inner evolution described by the major arcana XVI of the Tarot, the "Tower", which shows the falling apart of illusory human constructions under the impact of the Mezla energy. This falling apart should not be considered a loss but another step forward toward freedom.

Faithful to the ethics of our association, this class will give the tools in order for the members to discover by themselves a certain number of things (because as Shakespeare would put it: "There are more things on the Earth and in Heaven, Horatio, than your whole philosophy dreamt of") without going through the thoughts of another. In one word, move from the state of "reciting" to that of "creating".

We will deal with some aspects of the Western magic-qabalistic tradition. The precise point meant by the word magic is to discover and to use forces existing in nature and until now unused and unknown. Let's say that magic is the art and science of being able to cause modifications which will occur in agreement with the will. Let's add finally that magic is the science of the understanding of the self and of our environment. It is the art of putting this understanding into action.

The foundation of the Western occult philosophy is that man, who partakes of the divine meditation, is the co-ruler of a world which is also mental. If the world such as it is does not satisfy us, let's change our vision of it and it will change. Man is capable of being and of using everything he perceives because everything he perceives is in some manner a part of his own being. He can therefore subjugate the entirety of the universe of which he is conscious in the realization of his inner will.

Eliphas Lévi who was a good presentator of the occult tradition (although he was a poor operator) says the following: "any intention that does not manifest through actions is a vain intention and the word expressing it is an empty word. Action is what proves life and bears witness to the will. Thus is it said in symbolical and sacred books that men won't be judged for their thoughts and ideas, but according to their deeds. We must act in order to be".

Let's specify that any man possesses the imprescriptible right to be who he is. To want at all costs another person to be in agreement with you is an insult, not only to him but to you, because one as well as the other are born from necessity.

Eliphas Lévi continues: "In order to be able, we must believe that we can, and this faith must translate into deeds. When a child says "I cannot", his mother answers: "try". Faith does not even try: it begins with the certainty of completing its aim and works with calm because it has all power at its command, and eternity before it. Dare to formulate your desire, whatever it be, and then immediately go to work and never stop acting in the same direction for the same goal: what you want will happen; realization has already begun, for you and through you".

Eliphas Lévi goes on: "there is in Nature a much stronger force than steam, by means of which a single man who could get hold of it and direct it could upset and change the face of the world". The ancient used to know this force. It consists in a universal agent, whose supreme law is balance and whose command directly answers to the Great Arcana of Transcendental Magic. This force is spread throughout the infinite: it is the substance of heaven and earth. When it radiates it is called light. It is both motion and substance. The will of intelligent beings acts directly on this light, and through it on all Nature which then undergoes the modifications of the intelligence. Through the direction of this agent, we can even change the sequence of the seasons, produce phenomena of the day during the night, instantly correspond from one point to the opposite end of the earth, heal or hit at a distance, provide speech with universal results and consequences. To know how to master this agent, so as to take advantage of its force and direct its currents, is to accomplish the Great Work, to be the master of the world and the depository of God's power."

We will add that whoever realizes his Authentic Will possesses all the energy of the universe to assist him. But he whose conscious will is in opposition with his Authentic Will loses his strength. He cannot hope to influence his environment in an efficient manner.

Eliphas Lévi continues: "Being the instrument of life, this force is naturally gathered in living centers; it clings to the seeds of plants and to the heat of men and identifies with the individual life whose existence it animates. In fact, we are saturated with this light, and we continually project it to make place for a new flow of it. When it installs itself, the fixation and polarization of this light around the center produces a living being: it attracts all matter which is necessary for it to realize itself and to survive".

It is interesting to compare this excerpt of Eliphas Lévi from the years 1860 with the following lines by a contemporary Anglo-saxon individual with a scientific education: "There is no "special" category of matter "endowed with life". Life appears or manifests each time and everywhere when certain combination of chemical elements are disposed according to certain modalities.

The substance of each atom of the universe is identical to that of any other atom. The difference between an atom of O and an atom of S is nothing more than a difference in the number and the ratio of the unities evolving throughout the structure of these atoms.

The real substance of each atom of the universe is identical to the substance sometimes called "radiating energy", sometimes "light" and sometimes "electro-magnetism". These are different names designing a single and same thing.

Thus the substance of the cells of our body is in fact the light-power. In addition, the energy which manifests through the activity of all these cells is the same light-power; and the functioning of each cell results from it circulating about the cell.

This light-power is also the real substance of all other elements of the universe. Everything that exists is one of its modes. It is the force acting in all chemical reactions of inorganic substances. The same force is expressed in the activities of plants. When this force acts through the human body, and particularly through the brain, it produces the characteristic phenomena of the human personality. It is the conclusion of modern scientific thought. This is what the occultists have ceaselessly proclaimed for a long time. However the occultists go further: it is obvious that the radiating energy which determines the structure of inorganic forms, also elaborates the bodies and accomplishes the functions of plants, animals and men. We can therefore affirm that the light-power is also the Life-power as the physical and mental activities of living beings are among its forms of manifestation.

The Life-power is at once the substance and the force acting in each cell of the body. This power moreover is not limited by these cells, nor is it by the various structures forming our environment. The Life-power generates on its own accord and through emanation all the physical structures including the cells of our body. The physical universe is not the result of the action of this Life-power on a second element called "matter". The only real element in the universe is the unique consciousness energy of Life-power", the prima materia of alchemists.

That is why man can attract to himself any force of the universe by transforming himself in a receptacle suitable to this force, establishing thus a link between him and this force and taking the dispositions necessary for the created conditions to let this force flow towards him. But if he has the feeling of being separated and opposed to the universe this constitutes a barrier to the faculty he possesses, that of directing its flow. This state of mind acts on him as an insulating force.

There are a great number of "schools" of magic in the Western world, but in the final analysis, these schools, even though they show some doctrinal differences share the four great and traditional axioms of Western hermetism:

- 1) The universe of the scientist is only a part - and a part only - of the whole reality;
- 2) The human will is a real and tangible force likely to be developed, trained and focussed. This will can be disciplined and be then able to induce modifications in the environment and produce supranormal effects/results.
- 3) This will can be directed by the imagination. The creation is the result of an active and a passive force;
- 4) The universe is the result of random factors and influences but an orderly and coherent system of correspondences.

Arrived at the intimate and deep understanding of these designs of correspondings, the occultist can use them as he pleases for all aims he will deem useful.

WORK IN THE ORATORY

Let's recall that in order to be efficient, the work in the oratory must be kept to a same imperious necessity of regularity. An hour of work everyday at the same time is better than five hours in a row from time to time. Common sense proves it.

Make sure to take all the precautions to provide a perfect quiet and isolation once the work has begun.

Except for indications to the contrary the work will be given for one month. It must imperatively be done even though the results may appear to be negative. We say "appear to" because some acts are always and automatically realized on more subtle planes of existence, therefore of consciousness even if the cerebral translations at the conscious and pre-conscious levels cannot be objectified.

There is the need for a good cleansing of some of the scoria related to the "good-evil" and "black-white magic" duality which only propagate a dependency upon the guru who very often has nothing to say. Act and judge only by yourself. Never judge on the sayings or writings of others in this domain. In this sense well understood magic is a school of freedom.

Practical work of the month:

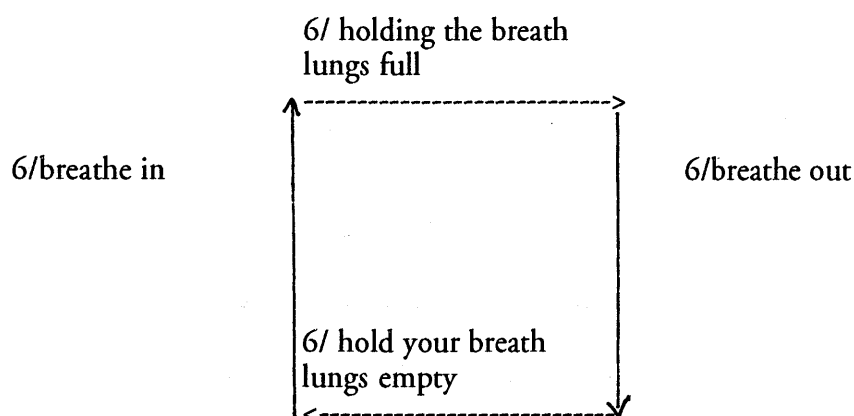
- Light a candle in the oratory;
- Declare aloud and in your own words that work will be started and that your oratory from that moment on becomes a place dedicated to eternal truths. We leave it up to you to formulate the words in a simple manner that suits you. In fact, we believe that symbolism is a good servant but a bad master when it becomes fixed;
- Light up some incense in an incense holder (for now it does not matter which incense you use as long as it suits you and that it is of good quality);
- Then have a thought of gratitude toward the Creator and then toward all the great elders who have cleared the Path before you often in the midst of a thousand perils;

Then take the posture of a scribe also called the posture of the God or the Egyptian posture which traditionally is that of Western occultists.

Sit in a chair or an arm-chair, feet together and the inner palm of the hands on the thighs. The spine must be very straight. But avoid stiffness and sloppiness.

When a certain relaxation has set in practice the so-called four-breath in the following way:

- * breathe in deeply 3 or 4 times, then
- * breathe in counting 6 pulsations of the heart;
- * hold your breath, lungs full for 6 heart beats;
- * breathe out for 6 beats;
- * hold the lungs empty for 6 beats;
- * breathe in again for 6 beats and so on.



You can adapt the time of in-breaths and out-breaths and holdings according to your possibilities and your comfort. The important point is that they must be of the same duration.

* This exercise which in itself does not offer any mystical characteristic but creates conditions of blood pH favorable to meditation should not be pursued for more than three minutes in the beginning. It is up to you to increase it after that, progressively up to about 10 minutes. But here, as elsewhere, use your judgement, create plateaus and "speed up slowly" because we are not preparing for any competitive sport.

* When this form of breathing has been maintained for three minutes, vocalize "vibrating them" - more precise instructions for vocalizations will be given later on - the angelic name (and nothing else) in the sephirothic order and ten times in a row (ten times and specifically not eleven or more; you'll understand why a bit later when we'll deal with the reverse Sephiroth). You will vocalize:

Ten first vocalizations:

	<u>CHAÏOTH HA QADESH</u>	<u>CHAYOTT' HA' QADOSH'</u> (ch guttural or jota)
	AUPHANIM	<u>OFF' - HA ' NIMM'</u>
	ARALIM	<u>ARALIMM'</u>
	CHASCHMALIM	<u>CHASS'MALLIMM'</u>
	SERAPHIM	<u>SERAFFIMM'</u>
	MALACHIM	<u>MALAEKIMM'</u>
	ELOHIM	<u>ELL' HO' HIMM'</u>
	BENI ELOHIM	<u>BEN' I ELL' HO' HIMM'</u>
	KERUBIM	<u>KERUB' HIMM'</u>
	ISHRIM	<u>AESH' HIMM'</u>
	◇	

When this sequence has been vocalized ten times in a row, vocalize an eleventh sequence slightly different after having said aloud: " May the world of Yetzirah open itself up to me!". Then vibrate the following:
Eleventh vocalization:

	CHAÏOTH HA QADESH	CHAYOTT' HA QADOSH
	AUPHANIM	OFF' HA NIMM
	CASSIEL	KASSIELL'
	SACHIEL	SAKIELL'
	SAMAEL	SAMAELL'
	MICHAEL	<u>MICHAELL'</u>
	ANAEL	ANAELL'
	RAPHAEL	RAPHAELL'
	GABRIEL	GABURIELL'
	ISHIM	AESH' HIMM'
	◇	

Once the eleventh vocalization is complete, meditate on the theme of the place of man in the universe.

- Once your meditation is complete, clap your hands or beat your feet on the ground to conclude your work. This is very important because the very special time-space you have created in your oratory should not irrupt into your profane environment. We will come back to this idea.

It will be important to write the results clearly and as objectively as possible. If the result is negative put negative on your notebook but do not leave any blank space. Practical magic is a continuous work which is woven progressively in the life of each.

APPENDIX

We are presenting three texts which, according to us, illustrate well this primacy of the human will that occultists always proclaimed.

The first of these texts is due to the writing of Joseph Glanville, a demonologist and theologian of the 17th century:

" And here dwells the will which never dies. Who then knows the mysteries of the will in all its vigor? For God is but an enormous Will which pervades all things by the very essence of its intention. Man never surrenders by himself to the Angels or to death but only because of the weakness of his weak will".

This belief into the primacy of the human will is very well expressed by Dr. Berridge, a strange character, both egyptologist and homeopath, who was one of the greatest occultist of his time.

"To practice magic, both the will and the imagination must be put into action because they are of a same importance in the work. Much more: imagination must precede will in order to produce the most significant effect.

Will without help can in fact send a current of force and this current cannot be completely inoperative; yet, its effect is vague and undetermined because the will is not supported and cannot send anything else but a current of force.

Imagination that is not backed up by will can in fact create an image and this image will have an existence of variable duration; yet, it won't realize anything of importance unless it is vitalized and directed by the will.

But when the two are conjunct, when imagination creates an image and the will takes hold of it and uses it, then marvellous magical results can be obtained".

The four great traditional axioms of Western hermetism of which we have spoken above as well as their interrelations are very well summarized by Paracelsus in his Magical Archidoxies:

"The astral currents created by the imagination of the macrocosm act on the microcosm and produce certain states in the latter, and in the same manner the astral currents produced by man's imagination and will produce certain states in outer Nature; and these currents can reach out very far because the power of imagination can reach as far as thought. The inner mechanisms which take place in the bodies of living beings are caused by their astral currents and the changes occurring in the great organism of Nature are caused by the astral currents of the germinating Nature as a whole. The astral currents of the one acting on the astral currents of the others, either consciously, or outside of consciousness; and if this fact is properly grasped it won't then be unbelievable to think that the human spirit can produce changes within the Universal Mental... It does not appear unbelievable to think that that which is evil can be turned into that which is good by the power of faith (Note: the word faith must be understood here as the word unwavering will). The sky is a field where man's imagination sows its seeds."

It is interesting to note that right from the beginning of the text, Paracelsus talks about the astral currents produced by the imagination and about the will of the macrocosm which produce certain states in the microcosm and that conversely astral currents produced by man's imagination and will produce certain effect in the outer nature. Paracelsus expresses this universally admitted notion of the occultists that man is a "mirror of the universe", i.e., that he possesses in himself the universe in reduction. But at the same time he unveils a key on which few authors have shed light, of astral currents moving from the periphery to the center, i.e. toward this divine spark which is man and those who move from man toward the "germinating Nature" are the justification of the double modality of the magical work; i.e. respectively invocational magic (centripetal current if man is taken as the center) and evocational magic (centrifugal). We are mentioning it in passing because in our future work we must not confuse these two sides.

"It is relatively unimportant - as J.W. Brodie-Innes writes - to know whether the gods, the qliphotic forces or even the Higher Unknown (i.e. the highly psychically evolved beings who are supposed to preside over the destinies of Humanity as a whole by the bias of certain occult fraternities) really exist. The important point is that the universe behaves as if they existed".

This will be the conclusion of this lesson: dare to practice magic. You'll see that it works and totally independently from the philosophy that can be made around it. The only true magic philosophy will be yours, the one you will have made through experience.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson 61 - QABALA - page 1

F.61.0790

Dear Friend,

In this lesson, we are dealing with the way of Magic and the rules of vocalization; we will also deal with the sound, energized by man, and its analogy with the Creating Word.

It is interesting to note that in all languages, the words designing Speech, the Word have a comprehensive meaning. Not only do they express the articulating voice but also inner conversation, the operations of the mind and of thinking, of the will, reason, reflection and action. The Word in the Writings means the Divine Power.

Et Verbum caro factum est... (And the Word was made flesh ...)

God created the world through Speech. The first chapter of Genesis shows God creating the Light, the separation of the waters from the earth, the luminaries, and the animals, through Speech.

"A thing only exists when it has a name" says the magical philosophy. We know, in Qabala, the significance of divine names.

If we agree that the Astral world is made of vibrations of a rather more subtle nature than those of the world of Assiah, we need to find the vibrations enabling us to reach it and the magician won't do anything else but precisely seek them. In fact, each one needs to find his own resonance and the symbolism that "speaks" to him.

The Word is the vehicle of the will and of thought. That is why magicians can utter words that may seem devoid of meaning. However we can say that these words are energized by them because they know what to expect from their vocalizations. In addition, these words, through repetition, acquire a charge which still increases their power of action. Consequently, knowing this, the magician should not consider these "gibberish formulas" ridiculous, when he encounters them during his studies.

Apart from the pronunciation in the strict meaning of the term, the names must be vibrated. This is extremely important for the invocational as well as the evocational work. When he vibrates a name, the operator must imagine that the sound of the name is coming out of his physical body and moving outward to the limits of the Universe. The name is pronounced verbally and projected mentally and outwardly. After the verbal pronunciation the magician must be capable of physically "hearing" the name and of "seeing", with his mind's eye, the name taking an energetic outward expansion. A deep in-breath must always precede any use of the voice. Always remember that æsthetics is not the most important feature of a magical voice. It is often the opposite. When we start to "place our voice" and the first success appears, we might feel a

certain embarrassment. Some might remark that it is really awful, but very quickly this embarrassment will vanish and be replaced by a very special kind of exhilaration.

There are no specific rules: the magical voice can be placed either higher or lower than a profane and "normal" voice.

A traditional method to place one's voice is to choose a neutral syllable that does not evoke anything in particular for the operator. It could be GHAAA for instance. Pronounce this syllable with force lengthening it like a song, starting with the lowest tone you can produce. Nothing special should happen in principle. Continue by using a semi-tone higher and another until you feel at a certain point a tingling sensation in your entire body. With practice the voice will be spontaneously placed at the best level.

We propose the following exercise which should help you vibrate names and words.

Exercise # 1

1. Get outside (rain or shine!)
2. During your walk find the loudest source of noise possible.
3. Pay attention to the effect of this noise on yourself. Feel how your entire body vibrates under the impact of the noise. Some good examples: the noise of a pneumatic drill, of an engine being tuned up in a garage, a highway or road with heavy traffic of trucks, an automobile circuit, a passing train...
4. Stay close to the source of the noise and feel your body vibrating in resonance from head to toe.
5. Go back home. In the calm of the oratory scream or talk in such a way that your body (and even the room where you are) vibrates even stronger than when you were outside in resonance with the loudest source of noise you could find. Try all kinds of possibilities until you are satisfied with the results. You will find out that the result does not depend on the volume of the sound of your voice. It is possible to "scream" in a low voice. The result perceived should have a real effect on you and your environment. The effect should last in you and increase in intensity as you train yourself. The first success signs will be a strange and indefinable inner exhilaration.
6. Make sure to retain what you have acquired, this faculty to create at will this kind of inner exhilaration, in order to perform your future work in the field of vocalization of power words and particularly divine names.

We would like now to talk further about the magical theory generally admitted both in the East and the West.

The creating and forming power of sound has always been acknowledged by humanity as a whole. Hindu mantras and their results on the brain and the nervous system have always been a subject for surprise and experimentation. One of the allegories explaining the functioning of a mantra is to compare its action to a wheel which would turn quickly in the brain and whose radius

would not leave any passage for any object into the field of consciousness. We consider that when the mantra is strongly maintained and that the brain has been pervaded with its fluidic accents, all thoughts, including those of the mantra itself are expelled and subsequently the mystical experience can unfold in the now empty mind. Another theory, supported by other occult schools, affirms that the vibration started by the mantra has a purifying effect on the whole of the being's constitution; that through its vibratory action the coarsest elements of the body are gradually expelled and a refining process takes place and affects not only the flesh, blood and brain bodies but also the aura and the entire mental structure of the being.

In Western magic, we consider that the vibration of certain divine names leads to the production of the psychological and spiritual phenomenon corresponding to other planes of consciousness and more subtle existences. The mantrayana schools are not saying anything different and they consider that to each object and element in Nature corresponds a frequency.

In addition, the magical theory considers that the vibration triggered by human voice has the power not only to fashion the plastic substance of the Astral Light into various forms according to frequency, amplitude, intensity and the resonance of the emission of the sound but also to attract to our world the attention of various metaphysical entities.

We can very easily prove the power of sound with some common experiments. The emission of the phoneme AUM in a high pitch vocalization will be felt very strongly at the level of the throat and the chest. Training enables us to quickly and considerably strengthen its effects. Very soon we can start to feel a inner detonation located in these two areas. With a regular practice we can rather quickly feel at will an intense tremor in the entire body under the impact of the vocalization of a single word. In addition practice will allow the student to contain at will the vibratory effects to a specific part of his physical body.

Needless to say that in this domain discernment is mandatory because these practices do not particularly aim at a total blast - and very real one in the form of aneurysmal rupture - of the physical body. To illustrate what we have just said, we suggest that those of you who have already a good background in personal evocational magic (and those only) attempt the following exercise.

Exercise # 2 (optional)

At the true midnight, during the time the Tail of the Dragon (Cauda Dragonis) in a clearing and your back against an old tree, vocalize on a rhythmic mode:

ש א ט ו נ מ י ר ו נ

accompanied by a tam-tam style percussion instrument tuned very low. The experimenter, if he is not used to the art of evocation, will find it difficult (physically at first) to pursue the experiment for more than a few minutes.

We all know some examples of the destructive power of sounds: thunder, explosion, etc. We also know about the anecdote of this Italian-American opera singer of the Belle Epoque who used to provoke the vibration of a crystal glass by rubbing his moistened finger on its edge, then he

would sing the exact note produced by the glass by placing his mouth directly above it. He would sing with the glass for a few seconds and then abruptly sing at an octave higher. The glass would immediately break to pieces. Needless to say such an exercise requires a very just and trained voice. When performing this experiment, he plays with the law of vibration because all visible and invisible things are ruled by it.

Any mass, whether organic or inorganic, is made of a multitude of infinitely small energy centers that must vibrate together in order to assure the cohesion of the mass. Any modification of this vibration will destroy the form or will lead to mutations and transformations of its external appearance. From this standpoint, we can say that a common chemical reaction - and what could we say about an "alchemical" one! - can be regarded as a Song of Love.

If we consider that there is a destructive side to a sound, it follows necessarily that a creative and fashioning side also exists; a creative side that the occultist, through a rigorous and patient experimentation, must discover on his own.

If we sprinkle on the sounding board of a violin either fine sand or lycopodium powder, and if we use the bow on one of the cord of the instrument we can see that the vibration possesses a formative influence (a reflection in Assiah of what happens in higher spheres or elsewhere) because the sand will form strange geometrical patterns. Sometimes the lines of form materialized by the sand or the lycopodium powder will take the form of a square, sometimes of an ellipse, or of a triangle. It can happen that forms similar to the structure of a snow flakes are obtained.

We can realize the same experiment with a thin pane of glass on the edge of which we can rub a bow. Here again the greater or lesser speed with which the bow is rubbed will determine the various forms.

These examples illustrate the creative importance of the magical voice, the voice with which the magician will enter in contact with the energies of Nature. Consequently the vibration of a divine name is of paramount importance in the practice of magic because the knowledge (or co-birth) of the name of an animated or not animated being - and here knowledge implies both the aptitude to vibrate and to properly vocalize this name and also to understand the implied qabalistic resonance - means to have some control over this being.

The knowledge of the name can be acquired by applying the principles of practical qabala.

Eliphas Lévi could rightfully say: "Magic is contained in the word and a word well pronounced is more powerful than the combined powers of the Heavens, Earth and Hell. Nature is commanded by a Name; in the same way we can conquer power over the different kingdoms of Nature. The occult forces which compose the invisible Universe are submissive to whoever can pronounce, in full knowledge of the CAUSE, non-communicable names".

At the risk of repeating ourselves, we strongly emphasize that the vocalization of divine names is one of the most important elements of ritual Magic. Incense, colors, seals and lights around the circle of operations will help to evoke the archetypal idea drawn from the deepest part of the operator's unconscious. But we can still say, without going over the limit of this lesson, that not only the thought and the intention should be present, but also the concrete expression of thought through an action (a gesture, even a choreography) or a word.

To illustrate the way to do it, let suppose that the operator wants to invoke the powers of the sphere of Geburah. As you know, the planet is Mars. The essential quality of this sphere is the Strength of Rigor and the creative Energy which, in the name of and according to Justice and Strength, ceaselessly destroy ancient forms to create new ones. This cosmic function is summarized in the God Horus, the Archangel of the red sphere is Kamael, its Spirit Bartzabel, its Intelligence Graphiel and the divine name of the sphere is Elohim Gibor. When, during the ceremony, the operator must pronounce the divine name, he must inhale deeply, slowly and with strength. When the outer air will hit his nostrils (in principle always the two nostrils in Western magic, alternate breathing is not very much used) he must be firmly convinced at the level of his self-consciousness that the name of god, Elohim Gibor, penetrates his body with the air he breathes in. He must imagine and see with his mind's eye the name, written in large Hebrew letters blazing and shining with a blinding magnesium white, slowly filling in his lungs; the operator must then visualize the name impregnating his entire body and "vibrating throughout", gradually descending from the thorax toward the abdomen, then to the thighs, the legs and finally the feet. When the Force seems to have reached the area of the feet, the magician must take one of the god Horus' typical postures (see enclosed figure). These typical postures can be seen on the illustrations of the Egyptian Book of the Dead. It is here the position called "of the one who passes the threshold" and which consists in throwing the left foot forward until it hits the ground with force while bending the upper part of the body forward also, the two arms being thrown out from their folded position at the height of the eyes, forward, spreading them in front of us, palms forward. The entire movement is accomplished with strength.

By doing this gesture, the lungs, filled with the air charged with the name, will be emptied. The name, at the same time will be imagined as if coming forth out of the feet, moving upward along the thighs and the body. It should be vocalized with strength, like a kind of victory cry.

If the entire body of the magician blazes with force and energy, with thunder filling his ears and that all the points of the space resonate with the powerful name of Elohim Gibor, then the vocalization is successful.

The result of the vibratory vocalization of the divine name is to activate in the higher levels of Astral Light, to the limits of the world of Briah, a harmonic response of the first invoked then secondly evoked intelligence. For here the invocational magic of the beginning of the operation melts into the evocational magic of the end of the operation.

Other signs and other gestures exist of course for other Egyptian gods and even other pantheons. A deep study of the pantheon's iconography that the operator has chosen because of his affinities will be a preliminary to any practical work.

We have outlined at the beginning of this lesson an issue we would like to develop.

You may have encountered in the course of your research, when going through some rituals, a number of words written in ancient, foreign or unknown languages designed by the technical term of "barbaric evocational names". The "chaldean oracles" (a compilation of gnostic texts from the period of Alexandria) recommend not to modify these "barbaric names" because "they are divine names possessing an ineffable power in sacred rites".

Jamplique, for one, by answering Porphyres' questions kind of clarifies the matter: "those who first learned the names of the gods mixed these names with their own language and have transmitted them to us so that we could forever and immutably preserve the sacred law of tradition in a particular and appropriate language.. In the same way barbaric names possess in themselves some great strength, a great concision and partake of a lesser ambiguity, variety and multitude".

Experience has confirmed that the most powerful invocations are those uttered in an ancient language, even a forgotten language: these invocations are sometimes even corrupted by mistaken transcriptions or typos.

The most extraordinarily striking feature of these strings of words is that the language used is always extremely vibrant and loud.

We discovered that declaiming these names induces a powerful exaltation of consciousness and exerts a subtle fascination upon the magician's psyche. We emphasize: it has nothing to do with self-hypnosis.

Exercise # 3:

We are passing on here a certain number of vocalizations taken out of their ritualistic context (therefore without any magical implications of any kind for the experimenter). These vocalizations are excerpted from a great traditional ritual known of students as: "The Infinite Ritual" quoted from a collection of Greek-Egyptian texts. These texts were collected by Charles Wycliffe Goodwin for an association of antiquities' connoisseurs in Cambridge during the last century.

Position yourself in front of a mirror before which you have placed two candles. Take the so-called Egyptian seating position and vocalize the following words not forgetting to write the results down. In the beginning the work session should last no less than 5 to 10 minutes and should in no event last longer than half an hour. You must vocalize the list in the sequence presented and start again at the beginning when it is complete.

You should determine for yourself the rhythm and the pitch of your vocalizations. In a way you are practising scales...

- OSORRONOPHRIS - IABAS - IAPOS-
- PAPHRO - OSORRONOPHRIS -
- AR - THIAO - RHEIBET - ATHELEBERSETH -
- A - BLATHA - EBEUE - PHI -
- ROUBRIO - MARIODAM - BALBNABAOTH -
- ASSALONAI - APHNAIO - I - THOTETH -
- ABRASAR - AEOOU - ISCHURE -
- MA - BARRAIO - IOEL - KOTHA -
- ATHOREBALO - ABRAOTH -
- AOTH - ABAOTH - BASUM
- ISAK - SABAOTH - ISA -
- IEOU - PUR - IOU - PUR - IAEO -

- IOOU - ABRASAR - SABRIUM - DO -
- UU - ADONAI - EDE - EDU -
- ANGELOS - TON - THEON -
- ANGALALAI - GAIA - APE -
- DIATHANA - THORUN -
- IAO - SABAO -

Needless to say that you must complete this work with a strong and thorough banishing.

APPENDIX

Vibratory mode of the pronunciation of divine names

We are presenting here a text by MacGregor Mathers:

When vibrating divine names, the operator must first reach the highest possible notion of the idea of the white Divine Radiance in Kether, while keeping his mind at the level of the highest aspirations. If this is not achieved it is dangerous to only vibrate with the forces of the Astral world, because the vibration draws to the operator a certain force and the nature of this force depends very strongly on his state-of-mind.

The usual way to proceed is as follows: breathe in deeply and profusely and focus your attention on your heart, which corresponds to Tiphereth. (Having first meditated on your Kether, you will attempt to lower the white radiance to the innermost part of your heart before fixing your attention there).

Then formulate the letters of the selected name in white letters in your heart, feel them as if they were carved. Make sure to formulate these letters in a white luminous radiance and not silver white. Then, while breathing out, pronounce the letters softly so that the sound vibrates inside you and imagine that the breath while leaving your body swells to fill the entire space. Pronounce the name as if you were emitting it throughout the entire Universe and that the sound could not stop before it has reached its ultimate limits.

Any practical successful occult work exhausts the operator or takes away some of his magnetism that is why if you want to realize work of some magnitude you must possess a perfect magnetic and nervous balance. Otherwise, you would do more harm than good.

Ora et Labora!

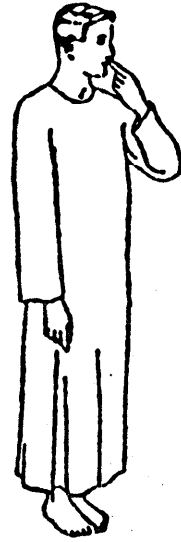
THE PHILOSOPHERS OF NATURE

Enclosed Figure:

- The Salutation Signs

Figure
F.61.0790

Sign of Harpocrates

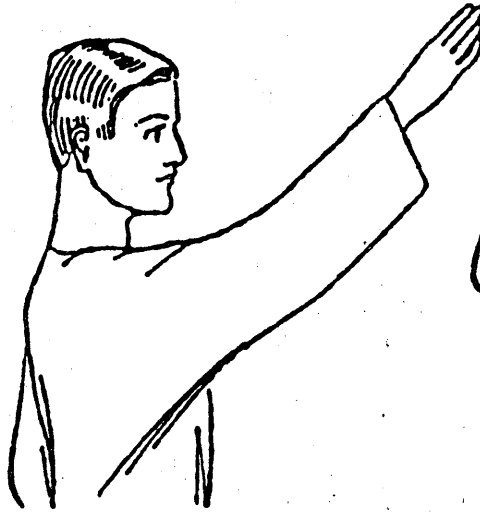


THE SALUTATION SIGNS

Sign of Horus



Sign of Zealator



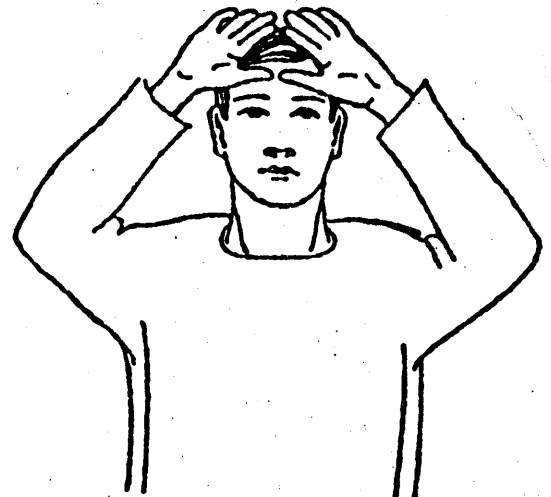
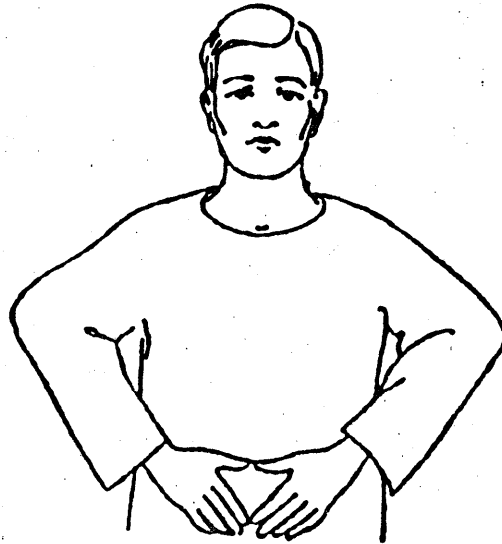
Sign of Theoricus



Sign of Practicus

18

Sign of Philosophus



THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson 62 - QABALA - page 1

F.62.0890

Dear Friend,

We are presenting in this lesson a rather peculiar technique of ascending the Paths. It is theoretically reserved for those who have fully accomplished the reascent of the energies such as it has been formulated in the first part of this class.

However, those of you who did not accomplish the passage - virtual we should add - through the Paths of the world of Atziloth can attempt the experiment. The reward will be less, that's all. We must add that in this case the experimenter will feel, upon returning to the objective world of Assiah, a rather unpleasant shock at the level of his solar plexus, the place where the individual's Ruach most often exudes. This shock actually announces a non-controlled psychic projection. If that should happen, accompanied with a sensation of intense cold and respiratory problems, you should then only visualize the checker about which we will speak shortly and everything should be back in order.

Anyhow the occultist is tied to an imperative: to kill the fear. We might as well begin with small fears, all the more because the possible shock at the level of the solar plexus does not exceed in intensity the one that we might feel in a light plane descending at a speed higher than 4m/s or in a ride at a fair.

About fear, it is good that the student go through the Path of Ayin once or twice (See Lesson # 42).

Let's now move on to the exercise itself. It is a quick ascent of the 32nd and 25th Paths of the Tree of Life. The archetypes used are extremely efficient and "charged".

This exercise also offers the advantage of cleansing the microcosmic Central Pillar (i.e., the operator) enabling us in this way to obtain more out of the technique which will be proposed in a later lesson and which is called technique of the "Middle Pillar" or of the "fountain of light". Another advantage of this exercise is to clear the passage for contact with the Inner Master.

The exercise presented today is performed with keys-symbols (see enclosed figure) which are:

1) A black and white checker representing the perfect balance of the forces of Light and of Darkness. It is an archetypal form for Malkuth;


2) A black, heavy and large Greek letter tau; at the point of junction of the letter tau there is a drop of vermilion blood. 32nd Path;

3) An equilateral silver-blue triangle, pointing upward, containing a silver crescent whose horns are always facing up. Yesod;

4) A fast-traveling arrow. It is brilliant blue with brilliant and shining white details on the tip and feathering. 25th Path;

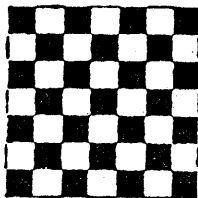
5) An hexagram whose upper triangle is red, and the lower blue; the whole is placed on a background resembling black velvet. Tiphereth.

Reminder of the preliminary preparation:

- Light a candle in the oratory;
- Perform the banishing ritual of the Lesser Pentagram; 
- Once this is done, take on the posture of the scribe or the so-called Egyptian posture, i.e. seated comfortably and not upright, the back of the neck and the spine very straight, legs together and the two hands flat on the thighs;
- After several minutes of relaxation, as thorough as possible, breathe using the four-step breathing.

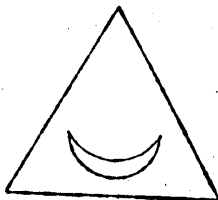
Exercise:

a) Visualize the symbols in sequence from bottom to top (see enclosed figure) without worrying about their meanings. For the first, third and fifth symbols, the divine names should be vibrated when the form is visualized.



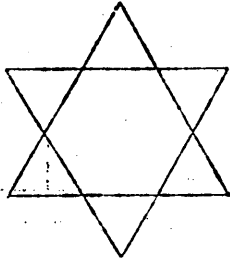
אדני הארץ

(ADONAI HA - ARETZ)



שדי אלהי

(SHADDAI EL CHAI)



יהוה אלוה ודעת
(YEHOVAH ALOAH VE-DAAT)

b) Once the preliminary preparations are complete, the exercise itself may begin.

The symbols, as we indicated, are visualized in sequence without taking their meanings into consideration.

For the first, third and fifth symbols, vibrate the divine name given above. We repeat: **only the divine name and nothing else.**

We will begin by establishing a strong visualization of the black and white checker. The operator formulates then his intention to go through the "gates" of the Central Pillar toward Tiphereth.

Then, in the course of the work, this intention is no longer repeated in the operator's field of consciousness, it will be enough to simply maintain his will to "ascend".

Visualize then the second symbol, and the ascent toward more subtle planes of consciousness will begin.

When we are about to enter a sephira, a slight feeling of tension will become apparent. A feeling of tension followed by a spontaneous change of the symbol, without the will of the operator being involved in this change. And this is some interesting magical point.

The vision of the second and fourth symbol must be voluntarily requested by the will of the operator while the third and the fifth will appear spontaneously.

When entering the sphere of Tiphereth a very peculiar sensation, that cannot be confused with anything else, will appear. Do not worry about it.

The introspective mood of this exercise does not mean that the operator remains passive. On the contrary, it is good for him to try to move around in the new "locations" he is going through (it would be a very good preparation for other coming exercises which tend to allow a transfer of the center of consciousness).

The return on the physical plane will be triggered by an act of will: it is enough to simply visualize the checker to find yourself back in the world of Assiah.

It will be good then, once you have returned - and possibly felt a slight shock at the level of the solar plexus - to hit your foot on the ground and to clap your hands in order to properly mark the return to the "normal" awakened state.

This "awakened state" is perhaps after all a state of sleep and forgetfulness.

In fact this exercise is more difficult to describe than to perform.

Do not get discouraged if the first two or three attempts are negative. With some perseverance the results come fast with this kind of work.

And do not forget to write down the results on your notebook.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

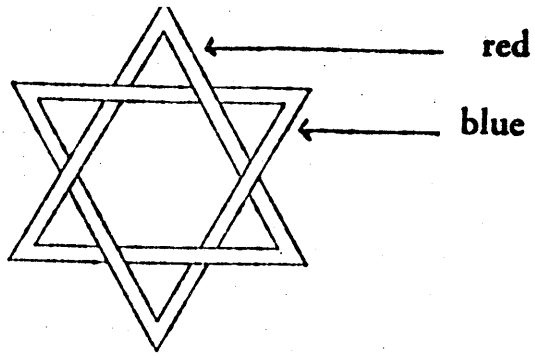
Enclosed Figure:

- The Keys-symbols

Figure F.62.0890

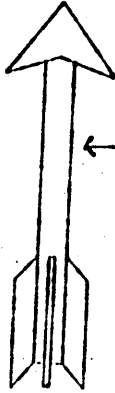
THE KEYS-SYMBOLS

Sephira



V

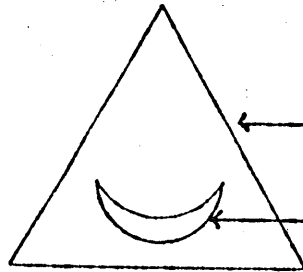
Path



brilliant blue
+ brilliant and shining
white details

IV

Sephira

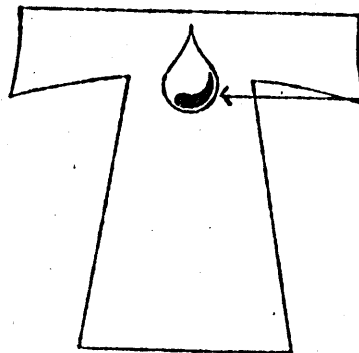


silver blue

silver

III

Path

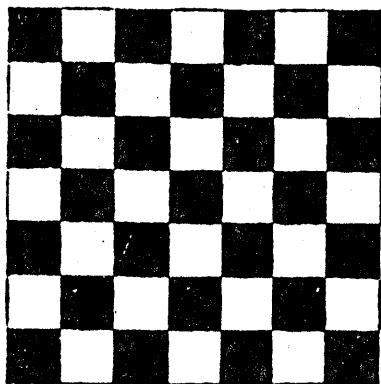


black

vermilion red

II

Sephira



black and white

I

THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson 63 - QABALA - page 1

F.63.0990

Dear Friend,

In this lesson we are presenting the Ritual of the Rose and the Cross also called of the Rose-Cross.

1. Use of the Ritual of the Rose and the Cross

This ritual encloses the aura within a shield against outer influences. It acts as a veil. The pentagrams indeed protect us but they also illuminate the astral and make entities aware of your presence. They are more specifically a part of the magical work itself. If you happen to become very troubled, use the pentagrams for banishing and the ritual of the Rose and the Cross to maintain peace in and around you.

This ritual abstracts you from the physical world, it is calling up another mode of consciousness. It is a good preparation for meditation and, combined with the key-word, it is an invocation of High Science, which can come in handy or be a precious help to resolve problems or to face a difficult inner struggle; or in order to be strong and calm to help others.

When you are perfectly familiarized with this ritual - but in any case never before - you can perform it in your imagination while lying down or at rest. A part of yourself will then come out, and you'll have the total sensation of walking around your body while it is resting. If we combine the use of this ritual with the rhythmic breathing, it will enable you to drive away physical pain (if it is not too great however) and will prepare you for sleep. You can perform the analysis of the key-word while staying behind your own physical head and you can call upon the Divine White Radiance and observe it while it circulates throughout your entire body and unties your ethereal double, bringing peace and rest.

You can perform this ritual with the intention of helping those who are afflicted or living through difficult times. To this end, construct an astral image of the person in the center of the room and let the Light come down on her/him after having surrounded the person with 6 crosses. When the ceremony is complete, command the astral form you have constructed to return to the person, bringing with it the peace of Yeheshuah.

This ritual is a protection against the psychic invasion of thoughts of others or against dark psychic conditions such as for example the ones we may encounter in places charged with fear and where terrible things have happened.

2. Commentary about this month's work and how to organize it

This ritual is one of the best possible preparations for what is called "astral projection" and what we prefer to call: transfer of consciousness to other spaces and other times. Now we will attempt to replace the visualization of another person in the center of the room with one's own effigy as precise and as alive as possible. In the beginning it is indeed difficult but we can succeed quite rapidly.

You need to rehearse the ritual while firmly maintaining the mental convention that it is a rehearsal and that errors are not important.

When you know it by rote and have done it several times in a row without errors (let say two or three times), you may decide with a symmetrical mental convention that this time you have in your hand a ritual with a rare magical efficiency. We say that because often a part of Ruach rebels and does not want to work. This is often translated at the conscious objective level of the individual as a fear not to be "good" enough in the performance of the ritual, a fear to do something wrong in the movements and gestures, etc. But you should know that when you dive into action as soon as you have been able to rehearse this ritual once or twice you'll do an excellent work of "housebreaking" your Ruach and particularly at the level of your sephira Hod and also - because of the particular features of the ritual that will be presented to you later and that should not go unnoticed - at the level of your microcosmic Tiphereth.

Working conditions

- a) Light up a candle in the oratory;
- b) Burn some good quality incense;
- c) Declare aloud and in your own words that the work has begun and that from that moment on your oratory becomes a Temple dedicated to eternal truths;
- d) Have a thought of gratitude toward the Creator and then toward all the great initiates who have cleared the way before and for us;

Do not use the rhythmic breathing (or four-step breathing) for this ritual in the beginning. Introduce it progressively when you begin to practice the constructing of the astral form. And then again go slow.

Do not forget to write down the results in your "archives".

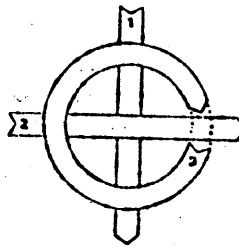
The figure given with the ritual itself represents your oratory and the moves you will make. Remark that this figure is oriented. If for practical space reasons your symbolical East does not match the geographical East it is not important. Note however that some works and magical rituals require that the orientation is very seriously followed but in the case of the ritual proposed here it does not matter. Only your will counts.

Remember that your imagination is used as a receptacle and your will as a calling vortex for the astral light which is in fact quite ready to mold itself, as it were, in the designs that man offers to his self-realization in the world of Assiah. This ritual is of a purely yetziratic nature but allows extremely complete realizations through the resonance it triggers in the higher world of Briah. We emphasize: this ritual is not strictly a psychodrama.

It is obvious that this ritual can be integrated in everyday life when need comes. The Qabalist can also - and must often - work outside his oratory.

3. Ritual of the Rose and the Cross (Figure # 1)

1) Light up an incense stick.
Go to the South-East corner of the room. Draw a big circled cross like this:



While pointing the tip of the incense stick to the center of the cross, vibrate the NAME: "YEHESHUAH".

2) Arms extended at the level of the center of the cross and holding the incense stick, go to the South-West and draw a similar cross and repeat the NAME.

3) Go to the North-West corner, do the cross again and vibrate the NAME.

4) Go to the North-East corner, do the cross again and vibrate the NAME.

5) Complete the circle by returning to the South-East corner and put the tip of the incense stick in the center the cross (the first you drew) that you should imagine astrally present there.

6) Holding the incense stick in the air, go to the centre of the room, draw the circled cross above your head and vibrate the NAME.

7) Holding the incense stick in the air, go to the North-West and point the tip of the stick to the center of the astral cross that is there.

8) Face South-East and return there but this time holding the incense stick pointing downward. When in the center of the room, draw the cross and the circle pointing toward the ground, in a way like under your feet and vibrate the NAME.

9) Complete this circle by returning to the South-East and by placing the tip of the incense stick again at the center of the cross then arms extended, go to the South-West corner.

10) From the center of this South-Western cross and having put the incense stick in the air arms extended, diagonally cross the room toward the North-East corner. When in the center of the room, point again to the center of the cross previously drawn in 6 while vibrating the NAME. It is not necessary to draw the cross again.

11) Put the tip of the incense stick at the center of the North-East and go back to the South-West, stick toward the ground, stopping in the center of the room in order to insure the link with the cross which is under your feet. Vibrate the NAME.

12) Back to the South-West, rest the tip of the incense stick for a moment at the center of the cross there. Take the stick away, finish the circle direction the North-West corner, insure the link with the North-Western cross, continue toward the North-Eastern cross and complete the circle by going back to the South-East and point to the center of the first cross.

13) Draw the cross again, but this time bigger, and doing a large circle vibrate YEHESHUAH for the lower half and YEHOVASHAH for the upper half.

14) Place yourself in the center of the room and visualize the six crosses forming a network around you. The ceremony can be concluded by the analysis of the key-words and the signs (See Figure # 2):

a) Stand, arms extended and opened as a cross, facing East.

b) Vibrate these words:

"INRI
Yod Nun Resh Yod
The sign of Osiris' murder"

c) Right arm up vertically, left arm laterally extended, head leaning toward the left arm, vibrate these words:

" L. The sign of Isis' mourning"

d) The two arms extended, forming a V above your head:

"V. The sign of Typhon and Apophis"

e) Forearms crossed on the chest, head leaning forward:

"X. The sign of Osiris risen from the dead"

f) Do the signs again repeating the corresponding letters:

" L.V.X."

then forearms crossed on the chest say:

"Lux"

"The Light of the Cross"

g) Then arms extended in the sign of Osiris' murder say:

" VIRGO	ISIS	Powerful Mother
SCORPIO	APOPHIS	The destroyer
SOL	OSIRIS	Killed and raised from the dead"

h) Lift the arms slowly:

" ISIS - APOPHIS - OSIRIS"

i) Arms above the head, facing up:

"IAO"
"IAO"
"IAO"

j) Now vibrate the four NAMES to balance the light:

"EXARP - HCOMA - NANTA - BITOM"

k) Right arm raised toward the zenith, aspire with all your will toward light visualizing an intense white light and draw it downward, from head to toe, stressing it by gesture with force, i.e. powerfully throw your right arm toward the nadir (toward the ground of the oratory). Then utter:

"May the Divine Light come down"

Let's specify that:

- The point - i - is an allusion to the ancient Mysteries cries: I.A.O., a Western mantra carrying an extraordinary power. It is pronounced: iii-Yhaaa-Hooo. While pronouncing it one sound must melt into the following one. At the time we vocalize it we must feel a slight vibration at the level of the heart, then of the solar plexus, and at the perineum.

- The words should be vocalized in this way:

EXARP: HE → HEX → HARR → PEH →

HCOMA: HE → KOH → EMM - HAA ↘

NANTA: ENN → HA → ENN - TAAAH ↘

BITOM: BI → TOEMM ↘

Note: the Ritual of the Rose and the Cross can be performed morning and evening without any inconvenience whatsoever.

Ora et Labora!

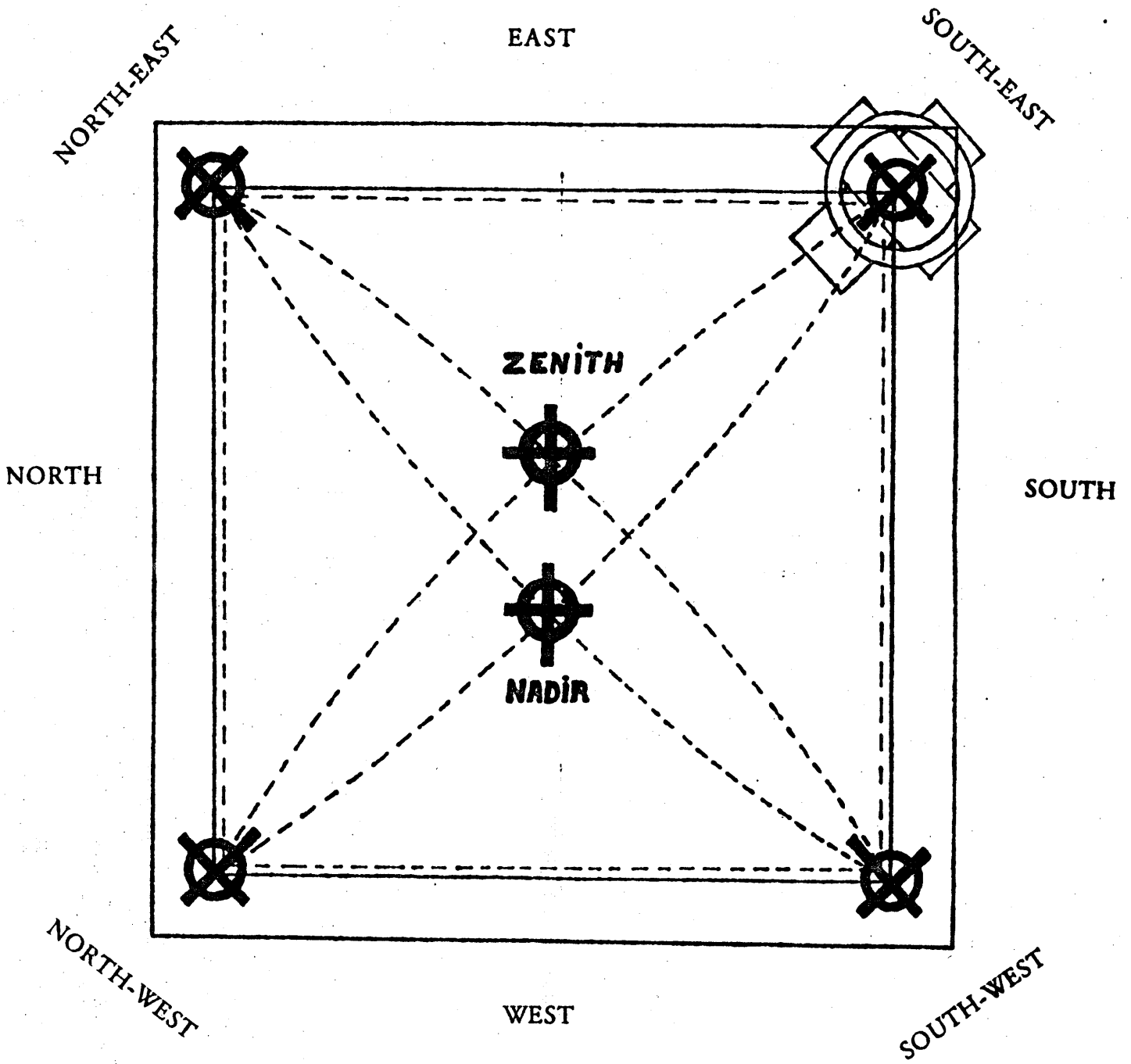
THE PHILOSOPHERS OF NATURE

Enclosed figures:

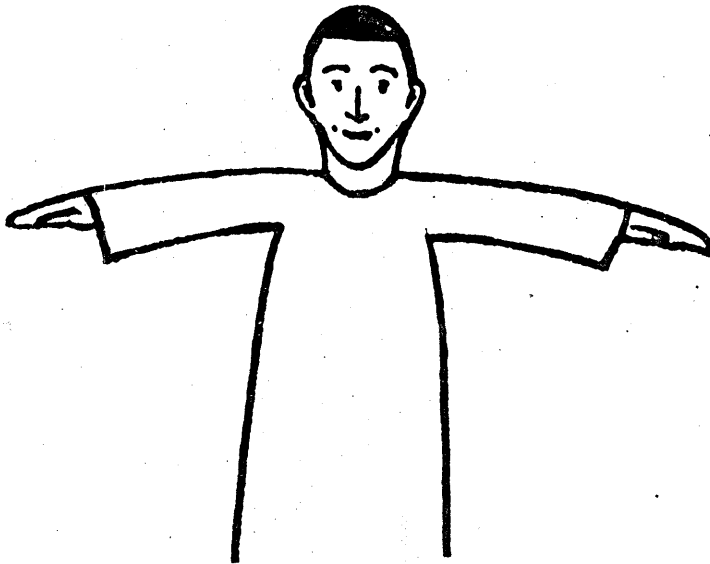
- # 1 - The Ritual of the Rose and the Cross
- # 2 - The L.V.X. Signs

Figure # 1
F.63.0990

THE RITUAL OF THE ROSE AND THE CROSS



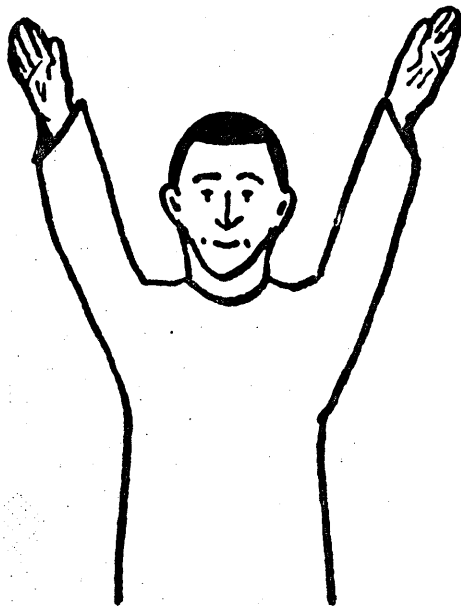
THE L.V.X. SIGNS



The Sign of OSIRIS' Murder



L, The sign of ISIS' Mourning



V, The sign of TYPHON and APOPHIS



X, The sign of OSIRIS Raised from the dead

THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson # 64 - QABALA - page 1

F.64.1090

Dear Friend,

We will present the directions for a certain number of practises which aim at triggering the passage from one state of consciousness to other types of states of consciousness, rarely reached by the student, and this at will, once the technique has been mastered.

We believe that at this stage of your qabalistic studies, it is mandatory and obligatory that you should have at your disposal other sources of information than those drawn from books or conferences. This is what the old medieval terminology used to call "the vision from the wings of the Spirit" and a certain number of Anglo-saxon associations "Skrying" and "Spirit-Vision".

The lesser or deeper state you reach will determine the nature of the work that the being will accomplish on a given plane and the nature of the results that he will bring back in the world of Malkuth.

We do not wish to give the description of these "unusual states" of the being nor the quality and nature of the teachings that are received during these "trips" through the inner planes. The best means is personal exploration, without any other's intellectual interference.

Before moving on to the practical work let us make two important remarks:

1) When we use the expression "vision from the wings of the Spirit" or its English equivalent of "Spirit-Vision", we are alluding to a certain reality of the energy which circulates in the world of manifestation under the form of matter-consciousness-energy and on other planes as Astral Light.

2) The technique of transferring and projecting consciousness when intelligently practised is a powerful factor of psychological integration (the pieces of the puzzle begin to assemble) and of physical health (the energies circulate harmoniously and in a more balanced manner).

Three exercises are proposed this month.

PROPOSED WORK

Organization

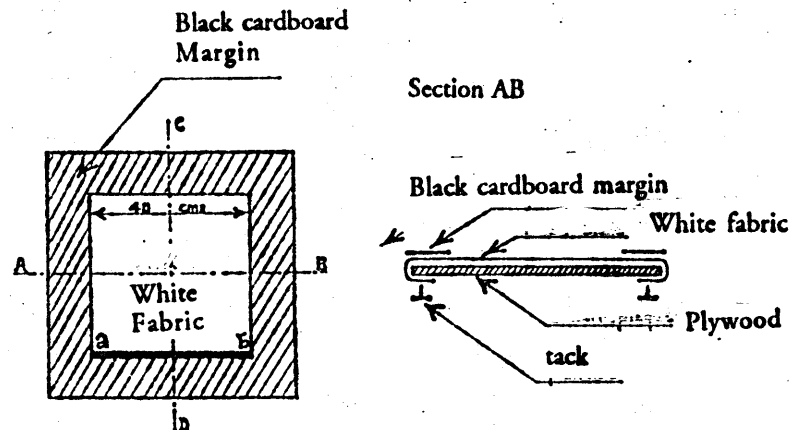
As usual:

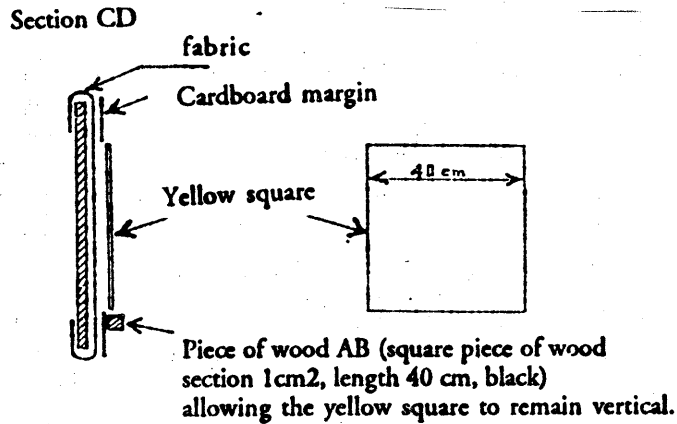
- Light up a candle in the oratory;
- Declare aloud and in your own words that work has begun and that from then on your oratory becomes a place dedicated to eternal truths;
- Light up the incense;
- Have thoughts of gratitude toward the Creator and then toward all the great Elders who have passed Western Hermetism on to us;
- Perform the banishing ritual of the Lesser Pentagram;
- Then you can perform the work itself;
- Once the experiment is completed do not forget to conclude the work.

Exercise # 1:

1) Make a bright yellow square the size of a television screen (for instance sides of 40 cm) out of cardboard;

At the same time, prepare a square out of plywood (sides= 60 cm) on which you nail or staple a white fabric. If this fabric reflects the light, so much the better. Around it, have a 10 cm margin made with strong black paper that you glue on the white fabric;





2) Place the yellow square on the fabric square vertically, about 1 meter in front of you and slightly lower than eye level. Perform the exercise while seated;

3) Apart from the light of the candle that you have already lit, you might need to add a rather bright directional light to light up the yellow square on its frame. This lighting should come from the sides;

4) Gaze at the yellow square directly facing you as if it were a television screen not yet turned on.

Strongly gaze at the yellow square for about one minute;

5) Now turn on the screen. To do that, bend forward and put the yellow square aside. Then project on the white fabric framed with a black margin the image of a square of the complementary color of yellow, that is purple-violet.

This square will become increasingly clear.

The sounds of the earth begin to emanate. Imagine underground murmurs, echoes of deep caverns, the sound of the wind in trees and groves, and the noise of creeks and torrents.

6) Firmly maintain the vision of the violet square and, as if it were the title of a television show, project in front of you the Divine Name of Malkuth in brilliant strong white Hebrew letters as if they were in magnesium light:

אדני מלך

Then vocalize seven times in a row the Name ADONAI MELEK while maintaining the vision of the seven Hebrew letters.

7) Now we arrive at the crucial point of the exercise. Try to project your vision as if its focus were several centimeters behind the violet square. Everything happens as if your inner gaze were to "pulverize" the violet screen!

At the same time feel the fertile earth ascend in and around you. Smell the odor of the soil.

At this stage "country sceneries" should start to appear. Later, once you have mastered this part, other elements of the set-up will come to you. Usually they are symbolical characters symbolizing your brain's transcription of archetypal symbols.

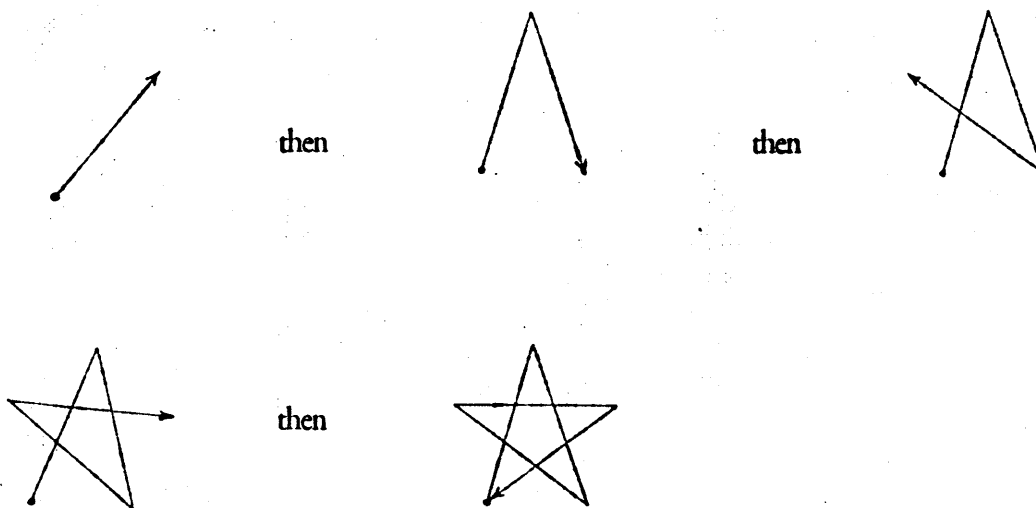
You can ask them questions about what surrounds you. If you doubt the validity of the images (bad occultists often say that the "astral is a liar") project again the divine Name ADONAI MELEK in brilliant Hebrew Letters. If the vision is wrong (and based on a memorial construct instead of drawing its validity from the deep unconscious sources of your being or possibly from elsewhere) it will disappear immediately. If the vision remains intact, we can be sure that we are indeed in the sphere of the Malkuth of Yetzirah.

8) To complete the operation, we will go back to the idea of the TV we should turn off. Visualize again the Name of ADONAI MELEK on the violet screen which, progressively, should lose its vividness (through an act of will because the screen and the letters will not present themselves spontaneously to your consciousness). Progressively the violet screen will be replaced by the white fabric square.

Resume your objective consciousness by clapping your hands for example.

Note: It would be a good thing (in order to already ingrain a few good habits for later and more difficult exercises) to mentally thank the symbolical character that has appeared to you and will have guided you toward the element of the Earth and command him to take leave.

On the other hand, if things develop badly (very rare should we say but we do not hide the fact that it may happen) you will have the possibility to dissolve the scenery of your exploration by visualizing an electrical violet banishing pentagram of Earth (i.e., you visualize it being constructed in the following way:



between you and what is unpleasant to you: this is absolutely radical in this type of work.

Exercise # 2:

It could be called the method of the "car accident". Those of you who have heart conditions should abstain from this exercise because it is rather violent. Let's add that it is extremely efficient once mastered.

1) For this exercise you'll be seated in your oratory. Light up two additional candles and place them on the ground at about 1.5 m in front of your seating position. Imagine that you are at the wheel of a car driving at high speed on a road.

2) Before you appears, similar to the back of a moving truck, a large bright yellow square. You are getting closer and closer to it.

3) Suddenly as if the truck were suddenly braking, the yellow square brightens up and becomes huge.

You brake with all your strength. You must at the moment of the impact feel your mouth tighten, feel a curious sensation in the nose and a violent shock at the level of the solar plexus. The yellow square instantaneously changes into a violet square and your momentum makes you literally pass head first through this violet square.

4) If everything has gone right you have at that moment projected your astral double into the "domain" of the element Earth. At the moment of passage scream the Name of ADONAI MELEK.

5) To reverse the process, it is enough to look at the violet square again and see it move away slowly turning into yellow.

We emphasize that this exercise can be violent in its effects.

But inasmuch as we have left behind the fearful and shy ones and that this exercise once properly mastered is extremely efficient and quick we think it is worth performing. With all the necessary care of course!

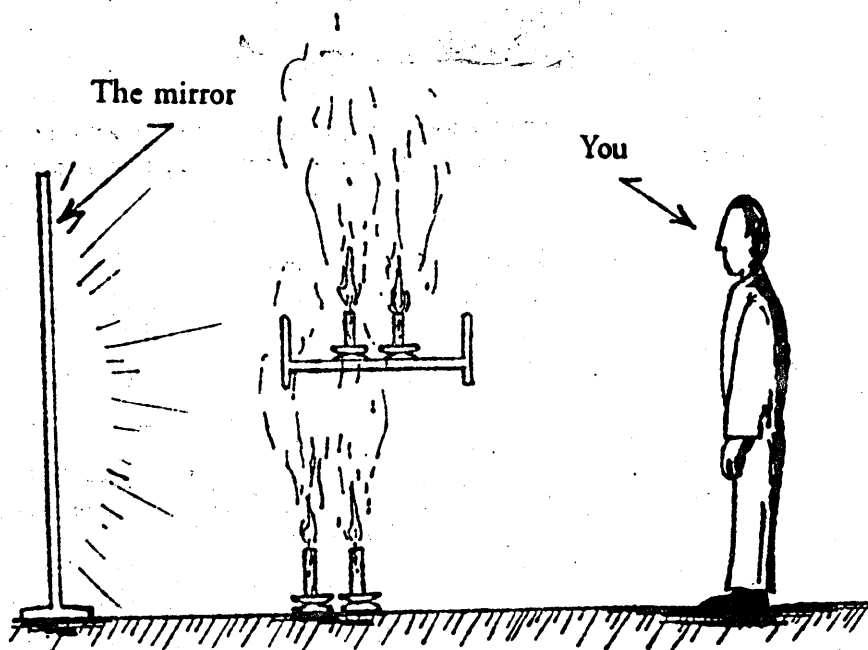
Exercise # 3:

It is a powerful help in the development of your faculties of visualization. Here is the detail:

1) Obtain a large mirror similar to those used by tailors so that their customers can see themselves from head to foot.

2) Place this mirror against a wall of your oratory. Face it so you can see your entire shape.

Place on the ground, slightly on the side so you won't see their reflection, two candles between you and the mirror. Close to where these candles are, add two more at the level of your chest. The aim is to obtain a homogenous lighting of the body.



Apart from these 5 sources of light (4 candles + the one who lit up before beginning the exercise) the oratory is dark.

3) Wear ample and comfortable clothes. Light up the candles and contemplate the image in front of you.

Relax and begin the rhythmic four-step breathing. Imagine that the candlelight expands slightly when you breathe in and diminishes slightly when you breathe out. Everything is quiet around you.

4) Imagine and feel a rather small but intensely shining sphere above your head. See at the same time this sphere being reflected in the mirror. This applies also to the other instructions: feel the change which occurs in your physical body and see the effects in the reflected mirror image.

5) Breathe in while seeing in the mirror and feeling in yourself a brilliant radiation starting from the spheric brilliance that is above your head beginning to penetrate your head. When you breathe out, see and feel the ray expand in your cranium and start filling it with a brilliant white radiance.

6) Breathe in again and look at the ray as it descends from your head to your left shoulder. Breathe out and feel this part of your body starting to vibrate with life and strongly shining in the mirror which thus reflects the descent of the light; continue in this way - which is the descent of the Mezla energy through the microcosmic Tree of Life, i.e., yourself - until you reach Malkuth at the level of the feet. Visualize under your feet the fertile earth with all the sounds, smells and the scenery that you associate with it. Have present in your mind the idea that the vivifying rays descending along your body fertilize your Malkuth.

7) At that moment, strongly feel from this center a powerful thrust similar to the bursting of a lava plug at the bottom of the crater of a volcano which thrusts you violently upward, where a gigantic tree growing at a vertiginous speed takes you along in its branches. Feel this force springing quickly forth and ascend very straight in your cranium.

8) Having again focussed your attention on your cranium: at that moment the small luminous sphere where the whole thing started from must completely enclose your head.

9) Around your face you must now distinguish a brilliant white light halo. Your features will have changed. (We leave you the pleasure of the discovery).

In an allegorical way we can say that your head is the Sun, and your feet the Earth. The sun makes the earth fructify and your head directs your feet.

We suggest the following rhythm:

We wish for now that you consider Saturday as the first day of your work week of practical qabala:

Therefore, exercise # 1 on Saturday, exercise # 2 on Sunday and exercise # 3 on Monday. This is not rigid of course.

It would be good during this month to insert three or four times the exercise proposed in Qabala Lesson # 62. These four exercises complete each other and support each other in the results they have one on the other.

Do not forget to take notes!

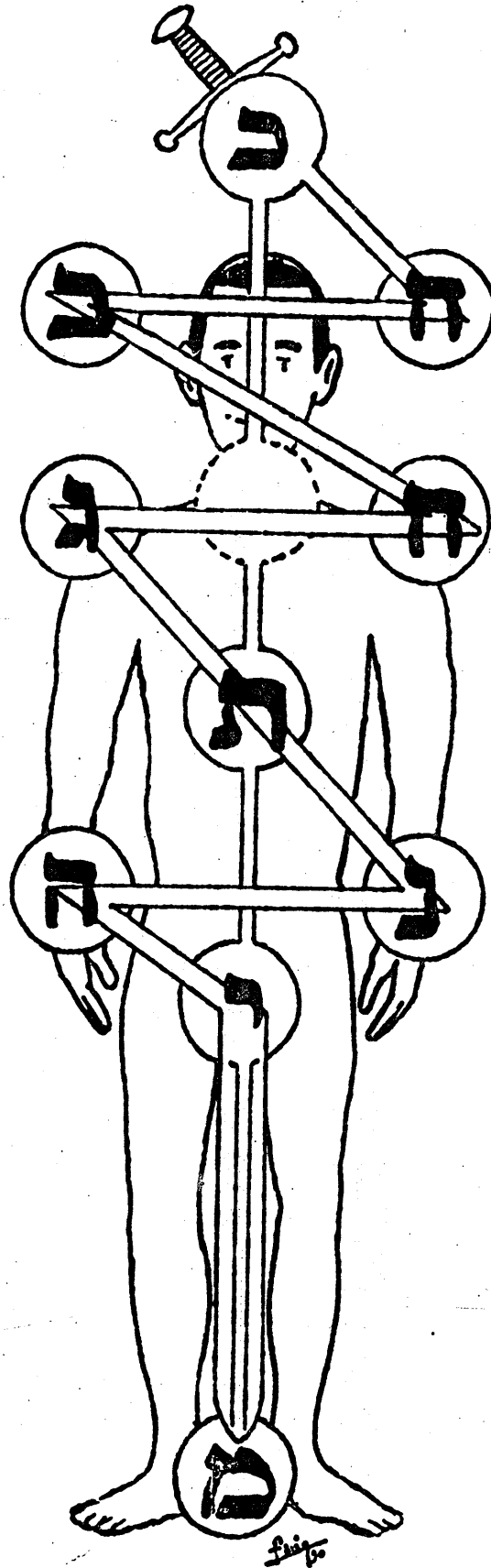
Ora et Labora!

THE PHILOSOPHERS OF NATURE

Enclosed figure:

- Figure Illustrating Exercise # 3

Figure
F.64.1090



3

THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson # 65 - QABALA - page 1

F.65.1190

Dear Friend,

Hopefully you could put the exercises proposed in the last lesson into practise. Among other advantages, you might have noticed - whatever the "depth" of the results obtained - that they were not as difficult as you thought.

You should know first that the practises aiming at achieving transfer of the usual center of consciousness are not reserved to Higher Adepts, and secondly that you can verify by yourself the statements of those who claim loud and clear their being Adepts and Great Masters at the frequency with which you meet them behind the thick drapes of the World of Assiah (not that thick by the way as some of you may have already noticed after having worked with the instructions of the previous lesson).

In the present lesson we are proposing techniques which are much more sophisticated than the previous ones. It does not mean that they are more difficult to perform. You have already noticed that the harmony of the lower levels of your being, the famous "integration" of modern psychology, allows you to work with more serenity. A certain beginning "know how" allows you to escape from this wanting to be entirely perfect in your work which is only Ruach's response when it feels attacked. You no longer feel this sterile agitation when everything does not seem to go perfectly and which results in failure. Magical freedom is double-sided: freedom from the opinion of others (combined of course with respect!) and freedom from the necessary but sometimes tyrannical faculties of Ruach.

Organization of the work:

Refer to the previous lesson, but do not perform the ritual of the Lesser Pentagram. It will be performed a bit later as you will see in the explanations given below.

The work itself:

The three exercises proposed cover the three usual forms of the transfer of the center of consciousness. The exercises seem very related to each other but in fact they are not. We suggest that you interrupt now the work given in the previous lesson but keep the same work rhythm i.e., exercise # 1 on Saturday, exercise # 2 on Sunday, and exercise # 3 on Monday, and again exercise # 1 on Tuesday etc.

There are primarily three forms of projections of consciousness. To approximately fix the ideas we can say the following:

- **Mental projection:** primarily a kind of exploratory wandering performed with the help of "symbolical gateways" which are there to help, to support and guide the investigation and the understanding of a precise point of the Yetziratic world. That is what the Anglo-saxons call the symbolic projection (ex: Tattwas, Tarot decks etc.)

- **Astral projection** - properly speaking - during which the astral body can move away at a certain distance from the physical body and bring back, clearly and precisely, what it could see on the physical level. Elements which could not have been brought back otherwise, the body being in an apparent state of sleep. No limitation of distance applies to the astral body in its movements.

- **Ethereal projection** during which the physical body is in a cataleptic state. Breathing becomes very slow and can in some cases cease entirely for a rather long time. During that time a certain quantity of ethereal substance leaves the body and is used as a vehicle for the consciousness but at a limited distance of the physical body.

You should, for a day or two, before Saturday, familiarize yourself with your physical appearance while looking attentively in a mirror large enough to see your entire body. Look at yourself, then close your eyes. Try to visualize yourself with as much precision as possible. Open your eyes again, look at yourself again. Close your eyes, "inject" new details into your visualization etc. If you can do this exercise naked, so much the better. When it will have become easy and particularly when your face features will have become clear and detailed in your visualization (Yes, it is not easy! Did you know that you were not very receptive to your features?) you must transfer the vision of your eyes of flesh to the eyes of the enactment of yourself that you are visualizing. In other words, strive to see what is behind your physical body in your oratory. In the beginning the results will come from a memorial construct. But after two days you might have some good surprises!

Exercise # 1

1- Take the so-called Egyptian seating posture. Knees together and the palms of your hands flat on the thighs. The legs or arms should not be crossed. The spine is very straight.

2. After having practised for several minutes the four-step breathing, visualize yourself either naked or clothed, a dagger in hand, standing, as it were, in front of yourself. Your physical body remains seated. Project your consciousness into this form and make it open its eyes and try to see through the eyes of this image of yourself which is standing in front of you. In this image move toward the East of your oratory. Put all your efforts into feeling that you are really there. Look around you, touch the furniture that may be there, rub your feet on the ground, etc.

Start the ritual of the Lesser Pentagram. Everything should occur as if you were performing it physically. Move as usual, vibrate the words, feel their vibrations. Your image should react as your physical body does. Look around you. Go toward this physical body and staying behind yourself let yourself be reabsorbed into it (it is in fact easier to realize than to describe). So we have started from a mental projection.

3 - Perform the Ritual of the Central Pillar (see instructions below), then:

4 - Visualize the Vayu Tattwa (see enclosed figure) in the form of a lavender blue sphere radiating 10 cm from the place of the Adam's apple.

5 - Once the visualization is established, vibrate the Divine Name attributed to Daat: YHVH Elohim

Pronounce: YE - HOH - VHAAO' ELL' HO' HIMM'

6 - Focus your attention on the back of your neck while maintaining the visualization of the Vayu tattwa at the level of your Adam's apple. At that moment you can observe the first symptoms of "projection" which may be:

- The sensation of losing your balance as if you were leaning to one side. It is in fact the astral body which starts to "dis-align itself" from your physical body;

- A wave of vibrations moving from head to toe and vice-versa along the body and increasing in intensity and amplitude;

- A dull pain in the region of the neck. This possibility is more rare than the first two.

Do not linger on these signs when they show up because it is a set-back to associate your physical body with your astral body: the "exit" may not work. Note that at this stage the surprise (and/or curiosity) would have the tendency to make you reintegrate your physical body sooner.

Continue to concentrate on the area of your cervical vertebrae while trying to regularize/balance the tremulations of your physical body. The separation, through this process, occurs in the area of the neck.

7 - When the projection has occurred, remain close to your physical body (at least during the first two or three attempts).

8 - Returning to the body is very simple: through an act of will just think of the physical body. This is perfectly natural. There are no fears to be had. With some practice, reintegrating the physical body is a softer process. Position the double close and parallel to the physical body, and fight the rather violent natural attraction and everything will happen softly.

9- Complete the exercise by again mentally performing the banishing Ritual of the Lesser Pentagram.

This exercise may seem structurally complex, but it is not: its structure is based on the plasticity of symbolic correspondences which permits the combined use of the sephirotic and tattwic symbolism relevant to the tattwas in the elementary Western adaptation (in the sense of Spirit, Fire, Water, Air, Earth). So that we can draw the enclosed figure.

We emphasize that work on the CAKRAM (chakras) has nothing whatsoever to do with what we are dealing with. The symbol is indeed plastic, but this plasticity does not authorize abusive amalgams. The practical work on CAKRAM is known in the West by the name of "awakening of the sephirotic centers" or "work on the seven inner stars".

To resume our exercise we want to indicate that although the astral body can leave the physical body "as a mass", we ease things by letting it exude by the area of the thyroid gland. From a qabalistic point of view let's recall that Daat is considered a bridge toward other dimensions. We will also say that in the tradition the throat is the center of Hermes-Thoth, master of magicians.

At point # 3 of this exercise we mentioned the Ritual of the Central Pillar (Pillar of the Middle). It is performed in this way:

a) Lightly visualize above the head a sphere of about 30 cm of a brilliant white similar to a magnesium flame and which irradiates in all directions. When this visualization is well established visualize an axis whose color is the same as the white radiance which crosses the cranium and at the same time vibrate the Divine Name of Kether:

אהיה

(EH - HE - YHE)

b) The luminous axis descends along the medullary canal and stops at the level of the throat where a second sphere of same dimensions as the first is formed but this time of a lavender blue color, brilliant and close to violet. This sphere must take some expansion and enclose the neck and the lower part of the face. Vibrate at that moment the Divine Name of substitution attributed to Daat:

יהוה אלהים

(YE - HOH - VHAAO' - ELL' - HO' - HIMM')

c) The axis of white light descends to the level of the heart where a sphere of brilliant gold will form. We insist: the center corresponding to Tiphereth must be visualized in brilliant gold.
At that moment vibrate the Divine Name of Tiphereth:

יהוה אלוה ודעת

(YE' - HOH' - VHAAO' // ELL' - HO' - HA' // YEH' - DAASSS')

d) The axis of white light continues its path to the center of the column and gives birth to a sphere of a purple violet at the level of the sexual organs. Vibrate the Divine Name of Yesod:

שְׂדֵי אֵלֶיךָ

(SHAA - DAĪ' - AEL' - CHAI')

CH like the Spanish j.

e) The axis of light reaches the bottom of the feet which then rest on a black or dark greenish-brown sphere. The Divine Name of Malkuth is vocalized:

אֲדֹנָי הָאָרֶץ

(ADONAI' // HAH' - HARETSS')

Take again the visualization as a whole (the axis and the 5 spheres) then visualize a stream in the form of a flat and brilliant tape descending from the top of the head along the left side of the body to the bottom of the left foot. This colored tape of light then goes on to the bottom of the right foot and reascends on the right side and comes to lose itself where it was born above the head. Regulate the flow of this current with breathing: the current descends on the left side when you breathe out and it reascends on the right side when you breathe in. This flow is maintained two or three minutes.

Let's specify that the Ritual of the Central Pillar which is indicated at # 3 of our first exercise can be omitted but it helps a lot in making this exercise successful.

Exercise # 2

This exercise uses mental projection as a basis for astral projection itself in the same way that the previous exercise used mental projection by the mental realization of the ritual of the Lesser Pentagram. This technique is less rigid than the previous one and depends above all on our visualization skills.

- 1 - Perform the banishing Ritual of the Lesser Pentagram as usual, that is physically.
- 2- Sit down comfortably in the Egyptian posture.
- 3 - Regularize your breathing which should be slow. Concentrate on your heart and make the heart beat slow down.
- 4 - In your imagination set-up a countryside scenery that should be as clear and precise as possible. It should be a park in the moonlight. The light is pale. The park can be a slightly abandoned park with statues of Diane, balustrades in ruins, and in the distance two columns. A path leads there. Walk on it slowly. You are facing the two columns: the one on your left is black, the one on your right is white. Between them a transparent veil is stretched.
- 5 - Visualize your double seated on the other side of the veil.

6 - Transfer your attention and your consciousness to the other side of the veil and become your double. Do you see through its eyes through the veil? (Be careful, now the black column is on your right!)

At that moment the mental projection became an astral projection. The passage occurs when you transferred your attention from one character to the other through the veil, obviating thus the difficulty of directly passing from the physical to the astral world.

7 - To return, sit back against the veil and visualize your other body waiting for you on the other side of the veil.

8 - Walk the path backwards that you have already walked through the imaginary park.

9. Approach your physical body and let yourself be reabsorbed.

10 - Perform the banishing ritual of the Lesser Pentagram.

Once you have succeeded in projecting yourself do not "fidget". Move with precaution in your oratory in order to get used to your new body. You will discover that you do not need to act on your legs to move. Will is enough. Little by little visit the other rooms, which you can do without opening the doors. Try to remember one or two things that you could not normally know and that you can verify later, which will be the objective proof of a transfer of consciousness.

Another verifying process is as follows: if you want to be sure you are on the astral level, imagine the contrary of what you see and if the vision is modified to accommodate you then you are undoubtedly looking at your own yetziratic creations.

There are other verifying methods based on the visualization of Hebrew letters, on the dominant colors in your vision, on the appearance of perspective and the escape lines of your sceneries, but the indications we gave should be enough for now.

Exercise # 3

This exercise concerns the ethereal projection. This is an extension of the astral projection and implies the transmission of a certain quantity of ethereal matter to the astral form which can thus in some measure have a more thorough contact with the physical environment. The consequence is that the physical body falls into a deep cataleptic state that in certain cases cannot be distinguished from death. By performing this third exercise - which should be performed by following very seriously and cautiously the given indications, so that it does not present set-backs - you will destroy a number of erroneous ideas:

- Death is not exactly a more or less brutal passage through the threshold but rather a soft and harmonious transformation;

- Death does not imply "the ceasing of the vital functions" but the bending of the energies of life toward other uses.

Let's repeat that this third exercise demands caution. Most importantly the physical body must be protected during the experiment. The oratory should be protected from all noises (phone, bell rings etc.) The operator should under no circumstances be disturbed. You must also protect yourself from the cold. It may perhaps be useful to make a list of the safety measures to be taken. Somebody to whom you might not have to explain everything might possibly be used as a watch outside the oratory. Any unforeseen perturbation may have serious consequences because it would invariably provoke a violent return of the ethereal substance into the physical body. In case of cardiovascular deficiency the simple act for another person to brush against the physical body during the exercise may cause physical death.

When the ethereal matter is exuded, a link remains between it and the physical body, which some may have described as a silver cord. This link seems to have the function of preventing the ethereal body to get too far away from the physical body. It is however certain that perseverance in this work allows to increase that distance; in other words, the power of stretching this silver cord increases with practice. Some techniques of prana-yoga (rather different from the pranayana by the way) allow a work of direct stretching.

Exercise # 3 that we propose is of an indirect nature as opposed to what we just evoked and is based on a preliminary astral projection then on a transfer of ethereal matter to the astral body. This may seem complex, but the best is to experiment with it:

- 1- Use exercise # 1 or # 2 to realize an astral projection. Once it is achieved:
- 2 - Contemplate your physical body. Do not try to have it open its eyes because this would only activate the physical eyes with the immediate result of having you reintegrate the physical body. Be content to wanting to see the physical body. Observe attentively the breathing but do not attempt to try to feel it from your astral body.
- 3 - Visualize a link between the solar plexus of your physical body and that of your astral body. At this stage you should be able to see the transfer of the ethereal matter which circulates from your physical body to your ethereal body. At the same time the breathing of the physical body begins to be irregular. Do not concern yourself with it. Be content to maintaining the visualization while pursuing your observation of the breathing of the physical body. As soon as the breathing of the physical body becomes irregular try to breathe through the astral body, not with a motion of the lungs but through an act of will. If you succeed, the astral breathing will be established by itself. Then you'll feel a kind of pressure and the breathing of the physical body will cease. Do not worry at all about this because after a rather short time (duration increases with practise) you'll be attracted to your physical body.
- 4 - Try to prevent involuntary return. When you feel tired you can simply reverse point 3 of this exercise by visualizing the return of the ethereal matter to your physical body while reestablishing the respiratory function of your body through an act of will. As soon as your physical body shows signs of breathing, astral breathing will cease immediately.
5. When your physical body will begin to breathe normally and the ethereal matter has reintegrated the body, visualize the silver cord (which in fact is the umbilical cord made of ethereal matter) as if being reabsorbed by the physical body.
- 6 - Reintegrate the astral body into the physical body.

Hit your foot on the ground and say aloud: "I have reintegrated the objective world" or an equivalent formula.

7 - Perform the banishing ritual of the Lesser Pentagram. Blow the candle out. Leave the oratory and prepare yourself some warm beverage.

Ora et Labora!









THE PHILOSOPHERS OF NATURE

Enclosed Figure:

- Symbolical Correspondences

Figure
F.65.1190

SYMBOLICAL CORRESPONDENCES

Element	Sephira	Tattwa	Man's body
Spirit or ether 	Kether	Akasha  Indigo egg	Top of the head
Air 	Daat	Vayu  blue disk	throat
Fire 	Tiphereth	Tejas or Agni  red equilateral triangle pointing up	heart
Water	Yesod	Apas  silver crescent horns pointing up	sexual organs
Earth	Malkuth	Prithivi  lemon yellow square	feet



THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson 66 - QABALA - page 1

F.66.1290

Dear Friend,

When you read this lesson, it will seem somewhat different from the previous ones. In fact the work proposed here is easier. Easier because it is a matter of deepening a certain number of things that we have already worked with. We think that at the stage where you are now your banishing techniques should imperatively become more powerful because, as we have explained it elsewhere, your operative "power" (potestas) increases and it is good to have a higher protection available. In other words, the possibility of creating "impressions" (here "impressions" is used in the sense of carving a creation on a support, in the same way a record is engraved) within the Astral Light must be now much higher to what it was a few months ago.

We deem that, as we are talking to responsible adults, we are clear when we mean a higher protection. Evidently, it is not a matter of working with a profusion of pentacles, a behaviour that relates to a fear fundamentally incompatible with the practice of Magic whose aim is precisely to free us after having killed the fear.

The practionner must know, want, DARE and remain silent.

This lesson will deal in a certain way with your faculty of creative imagination. As for the work on the will, performing again this month the exercises of the two last lessons should be enough. You will progressively integrate into them the new points presented in this lesson.

RITUAL OF THE LESSER PENTAGRAM

Do not be surprised of the possible differences with what you have learned in previous lessons. We would like to put you in touch with these practises first, and then secondly to have you explore some possibilities of research, shall we say.

Now you need to have at your disposal a tool that is more "performing" and easier to use in everyday life.

a) The Qabalistic Cross:

Visualize around you an egg of an indigo color expanding about 80 cm out of your body. Raise the hand holding the dagger, that is your usual sword, and when vocalize:

אתה

- tip of the dagger on your forehead - visualize a white shining light which reaches the feet when you vibrate:

מלכות

Maintain the visualization of this line of light. Imagine that this line expands infinitely toward the Zenith and toward the Nadir. Do the same for the line which starts from the right shoulder of the operator

גבורה

toward his left shoulder

גדולה

Maintain the visualization of the physical body enveloped in its luminous aura and the visualization of a huge luminous cross whose intersection is slightly above the tip of your sternum.

b) Drawing the pentagrams

Draw them large enough (your size) firmly, quickly, and especially close the drawing properly because we should not forget those who are outside coming from "a certain elsewhere" and who are waiting for any "broken symbol, any line not properly closed when it should be, any open door, any hurdle taken down". The twilight zones provide sometimes unpleasant surprises and it is good to form good habits from the start. Some automatisms should be learned, just like the beginning alchemist who, protecting his lungs when he grinds the lemon-balm, won't have any unpleasantness when later grinding the antimony.

Visualize the Eastern pentagram formed with a brilliant yellow line.

Vibrate

יהוה

Then MIZRACH (East)

מזרח

then RUAR'CH (Air)

רוח

השן

then CHASSAN

(the notation CH indicates a guttural sound like jota in Spanish)

To summarize, vibrate in sequence the divine name, the Hebrew name of the cardinal point, the name of the element and finally the name of the angel of the element. **Only visualize the pentagram during the vocalization and nothing else.**

Proceed in the same way for the South: the pentagram is formed with a brilliant cherry red line.

Vibrate

אלהים

then DAROM' (South)

דרום

then EEEAASSHH' (Fire)

אש

then ARALL'

אראל

For the West: the pentagram is formed with a brilliant electric blue line.

Vibrate

אל

then MAAARAB' (West)

מערב

then MAYIIIMMMM' (Water)

מים

then TALIAHAAD'

טל'יהד

For the North: the pentagram is formed with a strong brilliant green line or a brilliant rusty red.

Vibrate

אדני

then TZAFFONN' (North)

צפון

then AREZZZZ' (Earth)

ארץ

then FORLACKK'

פורלאך

This done, mark a pause while you visualize the pentagrams in their respective colors. Each time you move from one pentagram to the next, do not forget the brilliant white electric line linking the center of each pentagram to the center of the next one. Do not forget to conclude the circle in the East for the reasons given previously.

c) Archangels:

East: Raphael is visualized as a kind of yellow fabric with violet spots. This sheet will undulate as if the wind were playing with it. Strive to feel a light breeze.

South: the angelic form of Michael is visualized as a column of bright red flames and here and there small spots of emerald green. At the bottom of the column lies a sword of stainless steel with a red guard.

West: a column of light blue mists with touches of orange will be visualized. Strive to feel the cold and humidity. A cup as if carved in a deep blue crystal is placed at the bottom of the column of mists and clouds.

North: Auriel is represented by a vertical swirl large at the bottom and then narrower made of dry dust. This should remind you of a kind of maelstrom made of ground bricks or dry powdered clay swirling. At the basis a sheaf of wheat.

In all the visualizations of the Archangels, maintain an inner brilliance, an inner light. At all cost avoid anything dull.

d) Again perform the Qabalistic Cross as in the beginning


There is a qabalistic method known as "telesmatic images" which allows you to visualize Angels, Archangels, Intelligences, Spirits in fact everything we need except the divine form which should in no circumstances be ever visualized.

In the next lesson, we will give the rules of formation of telesmatic images.

RITUAL OF THE LESSER HEXAGRAM

a) The Qabalistic Cross (see above)

b) Drawing the Hexagrams:

In the East, South, West and North draw the same form of hexagram: 

In all cases draw them starting with the highest point (☺) then with the lowest point (☵) in the solar sense to invoke and in the opposite sense to banish.

Visualize the hexagrams in the color of the planetary ruler of the day during which you work without worrying about planetary hours. So if you work on Saturday the hexagram visualized will be in the indigo color of Saturn. On Tuesday the red is visualized, Friday green etc.

Do not vibrate the letters ARITATTA during the drawings but once the four Hexagrams have been well visualized in the color corresponding to the day on which you work, then vibrate:

AHCHADD' REESSHITOOH

אחד ראשיתו

AHCHAADD' REESH YEKIDAH'TOOH

אחד ריקדת

TEMURATOH' AHCHADD'

שמור אתן אחד

Which means: "A Sound is a Beginning"
"One is Its Indivisibility"
"Its Permutation is One"

As with the pentagrams, do not forget the brilliant white line joining the 4 centers of the 4 hexagrams.

c) The Qabalistic Cross

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson 67 - QABALA - page 1

F.67.0191

Dear Friend,

This lesson will seem at once light and quick-paced, but intense and at times heavy... very heavy. We might be somewhat technical in the section dealing with the "telematic images". And you will have to look at the enclosed chart which might seem familiar to some of you. This chart is read horizontally and the columns bear the following titles: Hebrew letter; phonetic value; numerical value; Tarot card; yetziratic meaning of the letter; element, planet or zodiacal sign corresponding to the Tarot card (therefore to the Paths); color of the Path in the world of Atziloth (therefore dominant color of the Tarot card corresponding to the Path); and finally number of the Path. You will notice that they have been numbered from 11 to 32, and therefore the first ten Paths (which are the Sephiroth) do not appear in this chart. In fact, this chart is simplified so as to be easier for you to use at the work stage you are right now.

Let's make a pause ... and let's read again the text written in the Qabala Lesson mentioning "the four axioms of Western magic".

- a) The universe of the scientist is but one part, and not necessarily the most important, of the whole reality;
- b) Human will is a force that can be trained and focused; and this will thus disciplined can modify its environment and produce supernatural results;
- c) This will must be directed by imagination;
- d) The universe does not result from the blending of random factors and influences but is rather a system of ordered correspondings. The understanding of this scheme of correspondings allows the occultist to use it according to aims he deems worthwhile.

We would like to dwell on this last issue: in order to work, the qabalist practises a form of "bulimia" of correspondings among the various elements surrounding him. Because of this necessity, an important number of treatises appeared in the West containing charts of this type. All have been established according to the concept that the worlds have been created according to the 32 modalities of the Tree of Life. Some modalities of being or of consciousness belong to the Sephiroth, others are linked to the Paths. An example of this kind of chart is the "777" presented in the form of columns, numbered from I to CLXXXIX, in the same way that the chart you have in front of your eyes contains columns, but numbered from I to X.

You might be surprised at this point in our development that we speak of the Tarot. Yet this is what we will do because in the first part of this lesson we will deal with the formation of

telematic images and for this the Tarot is a great help. Each major arcana of a Tarot deck is the total sum, in graphic form, of the Path that corresponds to it. We will not enter the debate intending to determine whether the Tree of Life is senior to the Tarot or vice-versa. The important thing is that the Tarot functions on its level: it speaks at the level of the deepest layers of the human psyche while expressing, at the level of the self-consciousness of the being, the eternal archetypes who presided over the creation of the Worlds. The most interesting Tarot decks for the work which is ours are those which, since the end of the last century, were especially created as qabalistic reminders. We will leave aside the fortune-telling part of the Tarot, which can at the most somehow refine the intuition of whoever "draws the oracle" but which cannot be considered as an esoteric discipline or as an aim unto itself.

THE TELEMATIC IMAGES

It is a method enabling us to visualize "correctly" and according to the archetypal value of the Hebrew letters which compose a divine, archangelical, or angelic name, a spirit, an intelligence, a planet or an element.

As Mac Gregor Mathers puts it:

"In fact a method exists according to which, by combining the letters, colors and yetziratic attributions, we can construct the telematic image of a force. We need to know that it should not be undertaken lightly, for fun, or by curiosity because the natural forces have not been created to be used as hobbies or toys. Unless you practice the works of magic with solemnity, ceremoniously, and with reverence, you could be compared to the child who plays with fire and you will only bring destruction on yourself."

Know then that when you will try to form in your imagination the "astral image" of a name, the first letter will represent the head of the silhouette or of the form, and the final letter its feet. The other letters represent in sequence and from top to bottom, its body and its limbs. **The Tarot cards can help in the formation of the figure** when you meditate on each of the letters of the entity's name and of its correspondings.

Make sure also to form the images as beautiful and as pure as you can, because the more impure and unrefined, the more dangerous for you. Inscribe its seal on its chest, its name on its belt and imagine clouds under its feet. And when this will have been visualized in all solemnity and in strict observance of symbolism, avoiding like the plague any suggestion of coarseness and rudeness in any angelic symbol, then listen to what the form may entrust you with.

Seraphim will give an angelic figure similar to a woman warrior with flames about her, a glorious face like the sun, feet over a swelling sea and clouds filled with lightning and thunder, and all around her glimmers of lightning and flames. She bears a triangular helmet or head-dress of flames similar to the Fire symbol!

The ending EL always provide the angelic forms with wings and the symbols of justice. The ending YAH gives figures similar to kings or queens on a throne with a flaming halo at their feet.

As we have already taught, all the names of angels and angelic forces are ending, with few exceptions, with either AL or YAH. The divine name AL belongs to the sphere of Chesed and represents a good and powerful force but of a somewhat softer nature in its operations than the name YAH. As we know that not only angels, but also demons draw their strength and power directly from the profuse source of divine energies, the result is that the ending AL is often added to the names of certain evil spirits. The ending YAH is only found in the case of angels or spirits who only exercise an office of constructive goodness. Anyway, do not be attached to these two endings when you construct a telematic image. To construct such an image, you can imagine it "astrally" in front of you or actually paint it on paper.

The divine names belong to the world of Atziloth; the archangelic names to Briah and so on.

It is good to note that the four Worlds formulate the law at play in that construction or in the expression of all material things. The World of Atziloth is purely archetypal and primordial and is the domain of "deific" names. Briah is creative, and certain powerful gods called archangels are attributed to it. Yetzirah is formative and the angelic orders are attributed to it. Assiah is the material world.

In these few remarks, we can understand that the telematic images are difficult to apply to the World of Atziloth, that it may apply, but with a lot of difficulties and in a restrictive way, to the world of Briah. Thus a telematic image belonging to Briah would be represented by a veiled face and head, would have a cloudy form barely drawn. In fact, telematic images belong to the world of Yetzirah. That is why it is impossible to use the telematic image of a divine name in Atziloth because it would not represent the corresponding image in Atziloth but rather its correlation in Briah.

Telematic attribution of the letters of the Hebrew alphabet

- ALEPH: Spiritual. Usually wings. Androgynous but more male than female. Thin type.
- BETH: Thin and active. Male.
- GIMEL: Blue-grey. Beautiful and changing. Female. Full body and face.
- DALETH: Very beautiful and attractive. Female. Rather full body and face.
- HEH: Ferocious, strong, fiery, female.
- VAU: Stable and strong. Rather heavy and awkward, male.
- ZAIN: Thin, intelligent, male.
- CHETH: Full face, not much expression, female.
- TETH: Rather strong and fiery, female.

- YOD: Very white and delicate, female.
- KAPH: Tall and strong, male.
- LAMED: Good proportions, female.
- MEM: Reflects like a mirror, dream-like; androgynous but more female than male.
- NUN: Square and willful face, somber, male.
- SAMECH: Fine and expressive face, male.
- AYIN: Rather mechanical, male.
- PEH: Fierce, strong, resolute, female.
- TZADDE: Thoughtful, meditative, intellectual, female.
- QOPH: Full face, male.
- RESH: Proud and domineering, male.
- SHIN: Fierce, active, androgynous but more male than female.
- TAU: Somber, grey, androgynous but more male than female.

THE OPERATOR'S IDENTIFICATION TO THE DEIFIC FORMS

As you now possess the key to obtain an efficient magical voice and a method to visualize "correctly" without any anthropomorphic mistakes, you can now launch yourself into one of the basic techniques of Western magic. The identification (or assumption) to the deific forms (or angelic or others, the method applies for all) allows you to attract toward the operator a certain type of force, previously chosen, and to awaken by reaction or synchronicity, the equivalent and/or similar force in himself.

Identification to the deific form is one of the main key to a successful invocation. This practise moreover is not exclusive of the western tradition but has spread throughout all the continents since very remote times.

In principle this identification of the operator to a deific form is realized through the visualization of the traditional representation of the god standing in front of you. First, you must have carefully studied this god's iconography as thoroughly as possible before beginning this work because his image, his symbolical attributes and his features must be very familiar to you.

When the details and specifications of the form of the god have been firmly established in your imagination, you must feel your own stature grow until it coincide with the colossal form of

the god that you have represented in front of you. Some operators imagine the form **behind** them: it is a matter of personal taste or preference. As soon as you have coincided with the form, you will begin to feel the irruption of the chosen force into you: automatically you will realize that your physical position has been slightly changed if your identification is successful.

WORK OF THE MONTH

You need to coordinate and juxtapose in a functional unit what you have practically acquired in the last few months: the techniques that you might have acquired (mastery of a sufficient breath for this work, experimentation of the transfer of the center of consciousness, sure, quick and efficient techniques for improving the rituals of the pentagram and the hexagram, well trained magical voice, faculty of working on telematic images) will converge toward what will very certainly be your first magical experiment of real significance.

In addition, you are already in possession of the keys which will allow you to work ritually. We will go back in a later lesson to ritual and its mechanics, but once again, the three fundamental techniques linked to western magical-qabalistic ritual have been passed on to you:

- 1) Rituals of invocation and evocation;
- 2) Vibration and vocalization of divine names;
- 3) Identification of the operator with a chosen deific form.

The mastery of these three points leads ipso facto to the mastery of ritual, either in personal practise (solo, as it were) or in a group (an orchestra, as it were).

To go back to this month's work we suggest that you perform this experiment of identification to a deific form by following the extraordinarily precise and clear instructions given by Aleister Crowley in his "LIBER O".

We consider that we can say everything to individuals we believe to be free. Everything in this class aims at acquiring this inner freedom - a guarantee of the evolution of the being. "Magic does not really agree well with a "Burn-at-the-stake mentality" says an old Central European proverb...

At this stage of your work, you should progressively acquire more inner freedom; the inner freedom that, by definition, only the practice of western magic provides to western man - try going against a collective unconscious!

This freedom enables you to take a more advised look on the occult world.

Exercise:

Perform in your oratory the exercise described in "LIBER O". The work conditions are the usual ones. Before the ritual of identification to the deific form, perform a banishing ~~☆~~ then a calling ~~☆~~ (according to the formulas given in Qabala Lesson # 66). Proceed then to the exercise which we quote here:

1. "This first part is done in the world of Assiah in order to exhaust all possibilities that it offers us with regard to the good realization of the exercise. The magic images of the gods of Egypt must have become totally familiar to you. To this end, study them in a museum or in books which you can obtain. You must picture these figures very carefully both from the model and from memory.

2. This second part, as well as the next one, is performed in the oratory. Seated in the "god position" (i.e. the so-called Egyptian posture) or in the specific posture of the chosen god, the student will imagine that the image of the god coincides with his own body, enveloping it, as it were. Practise this exercise until you master the image and until you have achieved a complete identity with the image and the god.

Very unfortunately there is no simple and reliable way to test whether this exercise has been successful or not.

3. For the vibration of the divine names as an additional tool used for the identification of human consciousness - this pure part of himself that man calls with the name of some god - the student must proceed as follows:

- a) Stand, arms extended to the sides.
- b) Breathe in deeply through the nostrils imagining that the name of the god penetrates the breath.
- c) Let the name slowly descend into your lungs, your heart, your solar plexus, your abdomen, your genitals and finally your feet.
- d) When the name seems to have touched the feet, quickly place your left foot forward approximately 1 ft., thrust your body forward and push your hands forward (which until now were at eye level palms forward) and you'll find in this way the characteristic posture of the god Horus (see Qabala Lesson # 61), at the same time, imagine the name impetuously reascending through your body while your breath, retained in the lungs up to now, is expelled through your nostrils. This must be done with the utmost force you're capable of.
- e) Put the left foot beside the right one and place the left index finger on your lips so that you find yourself in the position of the god Harpocrates.

When a single "vocalization" will have exhausted the physical force of the student, it will be a sign that he has worked correctly. This exercise must cause an intense sensation of heat throughout the entire body or a violent onset of sweat and should weaken the student to the extent that he will have trouble remaining standing.

Another sign of success is when the student will be able to hear the name of the god, vehemently roared as if carried off by a thousand thunders; this sound will seem to come from an enormous voice coming from the whole universe and not from him.

In the last two parts of the exercise the awareness of anything foreign to the chosen deific form must be absolutely erased; the more time you need to return to ordinary awareness, better it will be."

Note down the results.

THE SIGNIFICANCE OF GESTURES IN PRACTICAL QABALA

We'll never say it enough: love your body. Look at yourself in the mirror every morning and smile at yourself! Your body, your face, your hands can and must express ideas, images, will.

Use your imagination to create gestures (which will be meaningful only to you) that you must choose because they carry some symbolism, and as the carriers of the force of this symbolism. These gestures should not be perceivable from the outside.

You have carte blanche here. It is a good training as a prerequisite for the ritual.

We have attempted, from a certain level in these lessons, when it was strictly necessary, to introduce data of esoteric culture but only to make it easy for you to understand certain issues and have your work progress with more ease. Now that Ruach has been mastered and that the sterile intellect has been progressively dissolved, it is up to you to provide yourself with your own documentation. We no longer need to chew the research work for you.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Figure enclosed:

Correspondings in the Hebrew alphabet

THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson 68 - QABALA - page 1

F.68.0291

Dear Friend,

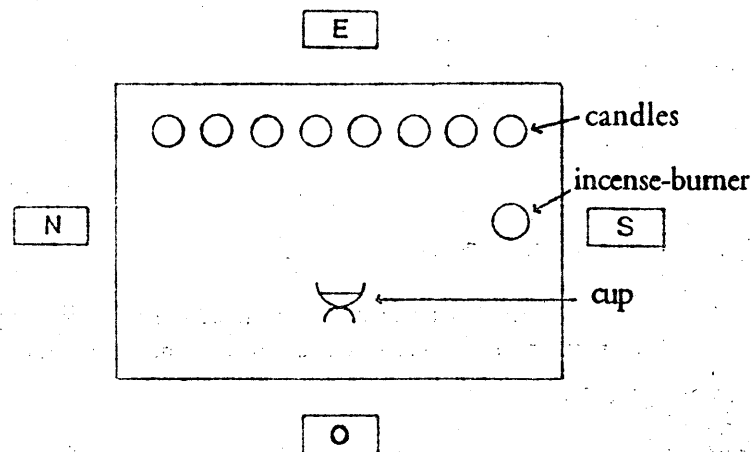
As this class is essentially practical, we are recommending that you perform the ritual presented in this lesson, on Wednesdays, if possible at the hour of Mercury.


This ritual requires no specific material and it is the adaptation of a ritual that was practised within the O.C.S. (The Order of the Cubic Stone). This ritual is very "thorough" and very efficient. Through the comprehensive opening of the Sphere of Hod, it will enable you to enter in contact with the sources of documentation - written or otherwise - useful to your magical-qabalistic work.

The ritual we are presenting is rather complex and can be adapted to other Spheres. You can observe that a part of the ritual functions as a mantra. It is appropriate to feel it deeply within yourself, as mental analysis has little place in it. The "rehearsals" you will perform in your imagination are very useful, but you must in advance determine the number of these rehearsals (let's say two or three) otherwise you might stay for a long time at the reviewing stage before performing it for real in your oratory.

The opportunity is given to you: Dare to practise magic! You'll see it does work!

For this ritual you need a glass cup filled with water (if you have a crystal one, so much the better!). On the altar, place 8 (number of Hod) candles before you start. Good quality incense should be burning in your incense-burner.



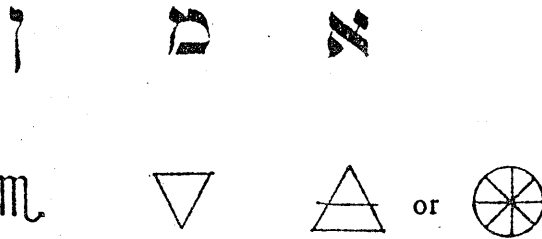
1) Perform a banishing ritual of the 

2) Say the following prayer:

"Eternal Father and King of Heaven, grant us and send Your pure Radiance on this Temple dedicated to the Eternal Glory of the Most High in order for this Temple to become the worthy receptacle of you limitless Grace. May the invisible become visible. May the occult be revealed! May your pure Light purify and cleanse this Temple. May a flaming tongue turn ceaselessly about the material limit of this Temple to keep Adverse forces from attempting to hinder the accomplishment of this ceremony. As for myself, I'll struggle forever in order for the Rule of Virtue, Truth and Beauty to be established.

Amen (pronounce AOUMMMMM' - MENNN)"

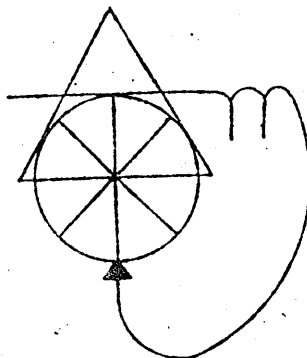
NOTE: Never forget that the phonem "Amen" is the notaricon of Adonai Meleck Naamon. Hieroglyphically it can be written according to its yetziratic correspondings (see previous lesson):



To summarize AMN can be written in this way:



Finally, the seal can be the most harmonious synthesis possible of these three symbols or:



This will enable you to understand that there is more than the magical squares (among others the system of Cornelius Agrippa) to help draw the magical seals.

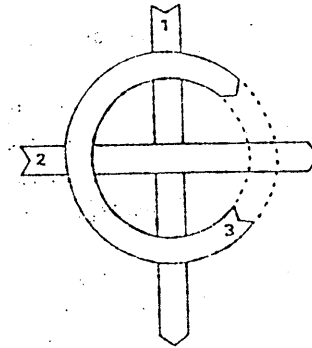
3) Consecrate the water as follows: hold your hands palms facing up as a funnel above the cup and imagine a pale light playing and moving on the surface of the water.

Say:

"From the Waters of Silence the dove moved onward, resting here and there, and each time life would appear. It sang Peace and Joy, for the Earth was cleansed. And in the same way, I consecrate you O Creatures of the Water, you who are the immortal warrants of inner peace and of the incorruptibility of the Being. To the Glory of the Most High and to the celebration of this work of the Art. I consecrate you, O Creatures of the Water, so that the Waters of Silence may purify and bring Peace to this Temple! Here and Now! Amen!"

Raise the cup with both hands and facing East, make the sign of the cross in this way:

(Refer to Qabala Lesson # 63 - The Ritual of the Rose and the Cross). The gesture is performed cup in both hands. Sprinkle a few drops eastward, then turning on yourself to the South, to the West, and to the North before coming back to facing East. Go to the center of the oratory, soak your thumb, your index and middle fingers in the water and draw on your forehead the invocational pentagram of Water.



Say:

"Life came out of Water and Life was spirit that knew neither fear nor limits".

4) Facing East, make the sign of the Cross. Do the same facing South, West and then North. Come back to the center of the oratory and draw in front of you (right arm straight, the first three fingers together) a cross with equal branches.





Say:

"There is a Fire that no man can see. A Fire so intense in its radiation that only the ministers of the Very High can endure it. In the Name of the Supreme God and in virtue of the conjunction of the Three I consecrate the Temple through Fire."

5) Say:

"I declare that through the Force of the King of Eternity this Temple and all it contains is purified!"

6) Perform the invocational ritual of the 

7) This stage of the ritual is what used to be technically called the opening of the Temple. This "opening of the Temple" enables us to open an "astral gateway" towards the Kingdoms of the Sephira Hod and the Element . There are several traditional variations, but what is proposed here is of a simple structure and functions marvellously.

Opening of the Temple in Hod

a) Face East, raise the cup above your head and say:

"From the Throne of the Powerful, the Waters of Life flew forth, which contain in their very essence the seeds of Wisdom and Truth. Because it is through the form that the plan is put into action and through the images of the forms that the forces are channelled."

b) Turn three times around the Temple in the moving direction of the sun (East, South, West, North) imagining that you are going up a spiral staircase leading to the Sphere of Hod. During the ascent, try to slow down your heart rhythm and progressively bring the cup down until it reaches the level of your heart at the moment you are completing the three circles around the oratory.

c) Back to the East still holding the cup at the level of your heart.

Say:

"In the Name of Elohim Tzabbaoth and through the Power of the Lord of the Universe I will proceed to the opening of the West".

Put the cup back on the altar. Go to the West. Facing the West of the oratory, mime and imagine that two thick orange curtains embroidered with blue Hebrew letters are pushed aside:

אלהים צבאות

Open your arms with force as if to tear these two heavy veils.

d) Draw in front of you with your extended right arm the seal of the Eagle, symbol of Water (in this tradition).



Say:

"Because the Waters of Creation are eternal. When the Fiat Lux was vibrated, the Waters were shaken and yet remained immobile. Then the Voice vibrated again and the Firmament became. Through the Divine Name of the Lord of the Universe who rules the element of the Water, I command the Spiritual Waters of Wisdom to descend here in this Temple".

Perform the invocational Pentagram of Water. Vibrate Elohim Tzabaoth.

Perform the invocational Pentagram of the Spirit in passive mode. Vibrate AGLA.

Imagine a fantastic waterfall, as a kind of violet Niagara Falls with orange lightning.

Say:

"Because the Throne of the Powerful is held by the Waters of Silence, so that men can be able to know its form, through the name of Elohim Tzabaoth and through the name of Raphael, ruler of Water".

Make the sign of the Cross with the cup.

f) Say:

"Through the Names and the Letters, through Absolute Intelligence (Note: Yetziratic Intelligence of Hod), through the Power of the Primordial Being and through the number 36 (36 is the "mystical number" of Hod: $1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 = 36$. It is the number of whoever has undergone the initiation of Tiphereth, and meditates upon it; $36 = 62 = \sum (1-8)$.) Through the letters He, Vav and Daleth (visualize them in orange color) I proclaim that I have opened the Temple of Hod to the Glory of Elohim Tzabaoth".

Then clap your hands on the rhythm 1-2-3-4- ----- 1-2-3-4 thus: llll (pause) llll. Each line represents the clapping of two hands meeting.

Say:

"I declare this Temple open in the element Water!"

Give then the sign of Water (in this tradition) which is done by placing the two hands at the level of the solar plexus, palms flat against the body, hands touching with the index fingers and thumbs straight, the others fingers joined and straight. This gives a triangle pointing downward. This sign is also called the sign of the goddess Auramothe.

Then strive to feel in yourself the symbols of Hod (visualize here the four 8 of the Tarot deck, for example, then a jackal, an orange wooden chest filled with opals, a flask filled with mercury and smell styrax perfume. Here you can use a good chart of correspondings).

8) Say:

"West there is a window. This window is sometimes clear but now it is veiled by clouds. However it opens onto the kingdoms where the architects are working, giving forms to designs which are at once fluidic, rigid, clear and precise."


To the right of the West of your oratory visualize the letter He in its Hebrew form: Remember that the yetziratic meaning of He is a window.



Say:


"The window will become a door and the door will open!

Beyond its threshold forms are being constructed; each form is perfect and each form has its own key. The number is four; the door is about to open. The door opens!"

Visualize the letter Daleth  to the left of the West of your oratory. Remember that the yetziratic meaning of the letter Daleth is a door.

Say:

"Beyond the window, through the door, the builders have now ceased to work. The guiding hands The formatory rays The number 6 which fixates and brings Peace of the heart."

Visualize the letter Vav  to the left of the West of your oratory.

Visualize that a thin veil is lifting and is unveiling the Angels of Hod (visualize, using the last Qabala lesson, the figures of the Beni Elohim, the sons of God):

בני אלהים

You'll notice that this name has 8 letters. The figures will have 8 parts. Beni Elohim can also be written in this way:



The colors composing the figures will be in sequence from head to toe: yellow - greenish blue - greenish yellow - yellow - green - red - greenish yellow - blue).

The Angels of Hod receive the seed-ideas that they formulate in images accessible to the human mind. Visualize this scene in your own mental translation.

9) Invoke while vibrating with all the power of your being:

"Thoth! Thoth! Thoth!"

"Your face is that of the ibis and your beak is long!"

"Your hands are ever holding tablets!"

"Thoth! Thoth! Thoth!"

"Through the form I begin to construct"

(here visualize the form of Thoth in front of you)

"Through the sound that divides the World in its parts;"

"Through the sign of Whoever penetrates"

"Thoth! Thoth! Thoth!"

"Penetrate this Temple which is your dwelling!"

(here hit the ground 8 times with your foot. The image of Thoth should be maintained in your inner eye).

"Thoth! Thoth! Thoth!"
"I invoke you!"
"You whose secrets are still read!"
"I invoke you!"
"You who in the old days took the Child under your care" (*allusion to Horus*)
"I invoke you!"
"Inspiration of all sacred writings!"
"I invoke you!"
"Oh Master of Truth, Priest of Princes, Prince of Priests, I invoke you!"
"Through my limbs and through my organs, through my mind that wishes to know, by all
the strength of my being,
I want to know! By all the strength of my being,
"I invoke you!"

10) At that moment identify with the deific form of the god Thoth.

We will give some specifications so that you can construct an image both simple and symbolically correct of the god Thoth.

The silhouette indicated is the traditional representation of Thoth. Use it as an inspiration. The colors of the clothes are the ones that occult practices attribute to the Sephira Hod: the tunic is orange and the ornaments blue. The lunar crescent and the solar disk are respectively silver and gold while the vertical feather, symbol of truth, is blue. The Ibis head is gold surmounted with a black headdress. The naked parts are flesh colored. The stiletto and the papyrus are the symbol of the archivist function of gods and of the storage of Occult knowledge in the Memories of Nature.

Construct the image until the colossal figure of Thoth appears in front of you. At a moment that you should feel very distinctively, you will make a step in the direction of the form. Mark your step strongly on the ground and at the same time vibrate the name Thoth. Enter the form backwards. If it works, you should hear very clearly a kind of metallic clicking which will resonate in you either at the eye level, in the cranium, at the level of the Adam's apple or at the level of your solar plexus.



11) When you have returned from a trip of which the duration cannot be determined (the French poet said: O time suspend your flight.. " but the astute reader will answer: "Right, suspend your flight, but for how long?").

Say:

"In the name of Elohim Tzabaoth, I thank you for your help and vow to always serve the Forces of Life".

Closing of the Temple

12) Face West. Make the sign of Water (sign of Auramoth). Perform the banishing ritual of the ✧ of ▽ then the banishing ritual of the ✧ of the passive Spirit. The light and clear veil fall back down. The heavy orange curtains close down.

Say:

"Glory to the Lord of the Water of Wisdom and blessed be the creatures of the element Water. I now free all the entities that might have been imprisoned during this ceremony".

Clap your hands 8 times in two series of 4 clapping separated by a pause as in the beginning,

Say:

"I declare the Temple closed".

* * *


*

Before you perform this ritual in your oratory (which is the work of the month) you must copy it on a good quality paper (not including the notes and commentaries that we voluntarily inserted in the body of the ritual).

If you can get parchment then so much the better. But this is not mandatory. If you wait for virgin parchment to come your way, there are great chances that you are not going to perform your month's work very soon... So there for the superstitious perfectionists! Dare to perform Magic and the parchment will come. It will come by itself, in strange and mysterious ways, in a bookstore that you find in a street in which you never went, in the bottom of an old chest in an attic, or why not in a garbage can. The parchment will come yet never before it has to. It will in fact never come by itself. All the magical philosophy is here. To have you must do; if you do not do, nothing comes.

Let's specify that during this ritual, we should not lose sight of the fact that Eternal Father is the equivalent of Kether.

Note also that Water here is the Water of the level of Yetzirah, the astral world where Hod is located.

This ritual requires a serious meditation on the symbols used. In the equivalences of the name **Amen**, the quintessence  is the Primordial Air in Kether, i.e., the Aleph when the elements forming it are not differentiated.

Remember these hermetic axioms:

- All things possess two poles;
- All truths are but semi-truths (beginning with this one, shall we add!)
- All paradoxes can be reconciled.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson 69 - QABALA - page 1

F.69.0391

Dear Friend,

THE ROSE + CROSS

Each Adept must make his own Rose + Cross and consecrate it. Then, nobody but him should touch it. It will be kept in a white linen or silken cloth. And it is worn hanging by a yellow silk ribbon.

Its proportions are that of an open cube (Qabala Lesson # 9, Figure # 1-D). It is cut out of the material of your choice: cardboard, wood, copper, etc.

Description and Symbolism of the ROSE + CROSS

The symbol of the Rose + Cross is a synthesis of all the philosophical-qabalistic teachings of the R + C.

The Rose (Figure # 1)

The ultimate center of the Rose is white. It is the symbol of the spiritual brilliance of Kether.

The five-petal rose is red, symbol of realized man. It is at the center of a cross of six squares.

From each of the four intersections of the golden cross a narrow green triangle comes out, a symbol of the forces received.

Around the cross the Hebrew letters are placed, symbols of the 22 Paths:

- First circle: the 3 mother letters attributed to the elements Air, Water, Fire;
- Second circle: the 7 double letters attributed to the planets;
- Third circle: the 12 simple letters attributed to the signs of the zodiac.

The colors of the letters of the Rose + Cross are those of the ladder of the king in Atziloth. To color the 22 petals, refer to the Figure of Qabala Lesson # 67: the letter has the color complementary to that of the Path.

The branches of the Cross

The inner branch is white in the part just above the Rose. The hexagram and the planets, drawn in the order of the ritual of the Hexagram are black.

On each branch there is:

- A pentagram surrounded with the 4 elements and the quintessence placed at the top. The symbols are in the sequence of the key of the Ritual of the Greater Pentagram (Figure # 2);

- At the extremity, the 3 alchemical principles.

The upper branch: is attributed to the element Air. It is yellow, color of Tiphereth, hence the pre-eminence of Mercury in the center.

The symbols are violet.

The lower branch: is attributed to the element Earth, but bears the four colors of the elements at the level of the Earth:

- Upper triangle: citrine color, element Air;
- Right triangle: olive color, element Water;
- Left triangle: rusty red color, element Fire;
- Lower triangle: black color, element Earth.

The elements attributed to these four triangles should not be mixed up with the elements surrounding the pentagrams.

The Mercury principle in the center is reversed, symbol of its germinative power at that level.

The symbols are white.

The left branch: is attributed to the element Fire, a symbol of purification. It is red, color of Geburah, hence the pre-eminence of Sulfur in the center.

The symbols are green.

The right branch: is attributed to the element Water. It is blue, color of Chesed. The Salt in the center symbolizes the purifying power of water and specifically of sea water.

The symbols are orange.

The placement of the three principles on each branch is the key to their use in each element.

From each angle of the cross and from behind issues a white ray, framed by two smaller rays, also white, symbols of the densified light issued from Kether. Each large ray receives a

letter of the I.N.R.I. Place the other letters and the signs of Virgo and Scorpio. These inscriptions are black.

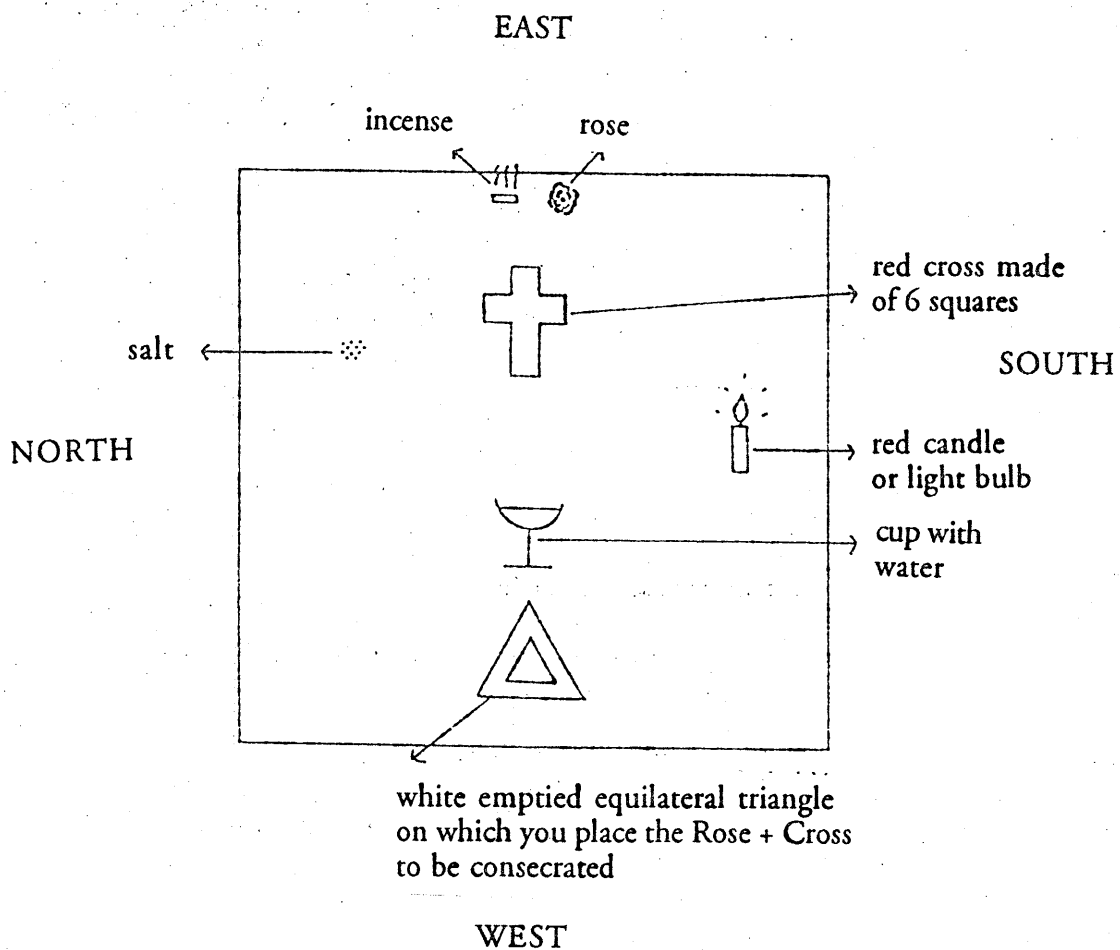
The back

Put the symbols and inscriptions as given on the Figure.

Consecration of the ROSE + CROSS

Preparation of the altar

It is draped in black and arranged as follows:



Consecration of the Rose + Cross lamen

Warning

From now on, the sword (or the dagger or the letter-opener) that you use since the beginning of this Qabala class will be called "ancient sword" which we will write "anc. sword". Soon, we will need a new sword that we will write "new sword."

By the term "lamen" we mean any consecrated ritual object that is worn around the neck.

1. Place the Rose + Cross on the triangle.
2. Take the anc. sword. Raise it as high as possible and say: **HEKAS HEKAS ESTE BEBELOI.**
3. Perform the banishing ritual of the Lesser Pentagram.
4. Perform the banishing ritual of the Hexagram of the elements.
5. Put the anc. sword on the altar, tip towards you.
6. Circle the altar and purify the room with water at the four cardinal points while saying:

"That is why first, the Priest who presides over the works of the Fire must sprinkle with the lustral water of the sea with deep resonance".

7. Circle the room and purify it with fire at the four cardinal points while saying:

"And when all obstacles have vanished, you will be able to see the holy and formless Fire, the Fire which surges forth and shines through the hidden depths of the Universe, listen to the voice of Fire".

8. Take the anc. sword and circle the room three times (still clockwise).
9. At the altar facing East repeat the adoration to the Lord of the Universe while saluting with each adoration (Qabala Lesson # 61) with the sign of Horus and while saying "darkness" make the sign of the silence of Harpocrates.

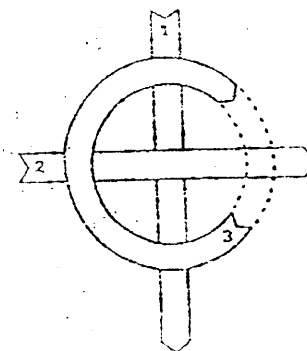
"Holy are you, Lord of the Universe
Holy are you, the One that Nature has not formed
Holy are you, the Vast and the Powerful
Lord of Light and Darkness".

10. Still holding the anc. sword, perform the invocational ritual of the Greater Pentagram while successively facing each of the four cardinal points:

- Face East for Air;
- Face South for Fire;
- Face West for Water;
- Face North for Earth.

11. Stay at the West of the altar, facing East, holding the anc. sword. Draw in the air, a few inches above the triangle the symbol of the Rose + Cross. Say, raising the arms as high as possible, hands cupped looking up:

"Oh Lord, You whose Majesty is raised in Tiphereth, You who in some seasons are represented by the Sun of glory in its ascension, I implore you and offer you this symbol of the Rose and of the Cross that I have fashioned in your Honor in Love and purity for the progression of the Great Work. May the highest virtues be granted to this sacred symbol which is at the center of the three Supreme Sephiroth through the almighty name of Y H V H and through the wisdom of Y H V H ELOAH VE DAATH.



I implore the Great Archangel RAPHAEL and the powerful angel MICHAEL to consolidate the link between this Symbol and the Sphere of TIPHEREETH through the celestial power of SHEMESH, granting power and virtues to this lamén, allowing me to access the Great Work".

Pause and lower your arms.

12. Say the words of Genesis:

"And a river "NAHAR" went out of Eden to water the garden; and from then it was parted into four".

13. Above the lamén, holding the anc. sword, draw the 7 planetary Hexagrams while vibrating the divine names (Qabala Lesson # 33).

14. Above each branch of the lamén:

- Make the pentagram of the balance of the active elements as corresponding to the color (cf. Qabala Lesson # 28);

- Make the pentagram of the balance of the passive elements as corresponding to the color (See Qabala Lesson # 28).

15. Go to the North of the altar and face South. Hold the anc. sword. Raise your arms as high as possible and say:

"The name of the first river is PISON, that is it which encompasses the whole land of Havilah, where there is gold. And the gold of that land is good; there is bdellium and the onyx stone."

Then make the sign of Philosophus, and vibrate the divine name ELOHIM.

Perform the pentagram of the element Fire while vibrating: OIP TEAA PEDOCE.

Draw the pentagram on the red branch of the Rose + Cross.

16. Go to the East of the altar and face West. Hold the anc. sword. Raise your arms as high as possible and say:

"The name of the second river is GIHON: the same is it that encompasses the holy land of Ethiopia."

Then do the sign of Practicus, and vibrate the divine name **EL**.

Perform the invocational pentagram of the element Water while vibrating: **EMPEH ARSEL GAIOL**.

Draw the pentagram on the blue branch of the Rose + Cross.

17. Go to the West of the altar, facing East. Hold the anc. sword. Raise your arms as high as possible and say:

"The name of the third river is HIDDEKEL, that is it which goes toward the East of Assyria."

Then make the sign of Theoricus and vibrate the divine name **Y H V H**.

Perform the invocation pentagram of the element Earth while vibrating: **ORO IBAH AOZPI**.

Draw the pentagram on the yellow branch of the Rose + Cross.

18. Go to the South of the altar facing North. Hold the anc. sword. Raise your arms as high as possible and say:

"The name of the fourth river is EUPHRATES".

Then do the sign of Zealator and vibrate the divine name **ADONAI**.

Perform the invocation pentagram of the element Earth vibrating: **EMOR DIAL HECTEGA**.

Draw the pentagram on the lower branch of the cross.

19. Go back to the West of the altar and face East. Hold the anc. sword. Make a circle from left to right above the 12 outer petals of the Rose and Vibrate **ADONAI**.

20. Do the same with the 7 petals of the center and vibrate: **ARITATA**.

21. Do the same with the three lower petals and vibrate: **Y H V H**.

22. Draw a vertical line from the top to the bottom and vibrate: **EEIEH**.

23. Draw an horizontal line from left to right and vibrate: **ELOHIM**.

24. Purify the oratory through water and consecrate it through Fire.

25. Wrap the Rose + Cross lamen in its silken or linen cloth.

26. Perform a triple circle in the opposite direction.

27. "Stay on the West side, facing East and send away the spirits in this way:

"Through the name of YEHESHUAH, I now free all the spirits that might have been imprisoned through this ceremony."

28. Perform the banishing ritual of the lesser pentagram.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Figures enclosed:

- # 1 : The Rose + Cross

- # 2 : Key attribution of the minor angles (points of the star) of the Pentagram.

Figure # 1
F.69.0391

THE ROSE + CROSS

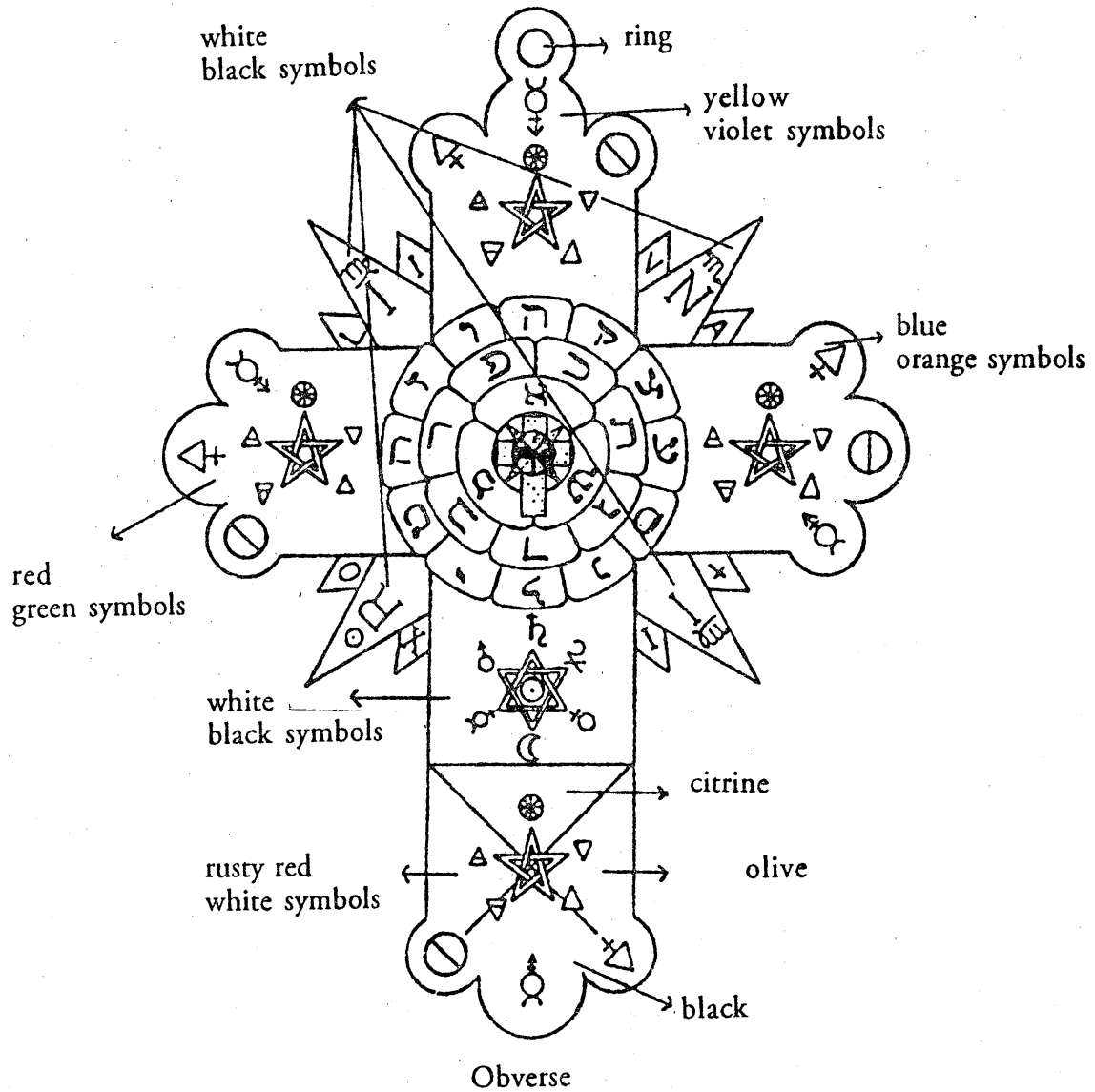


Figure # 1
F.69.0391

THE ROSE + CROSS
(reverse)

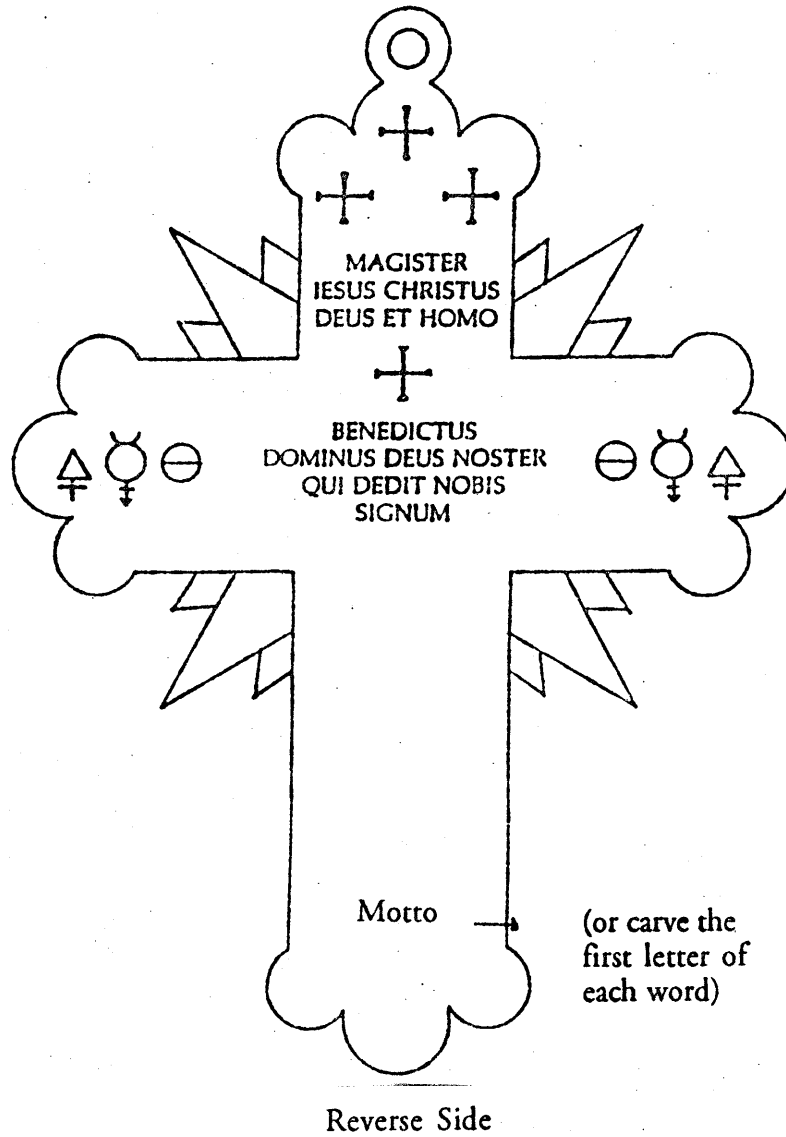
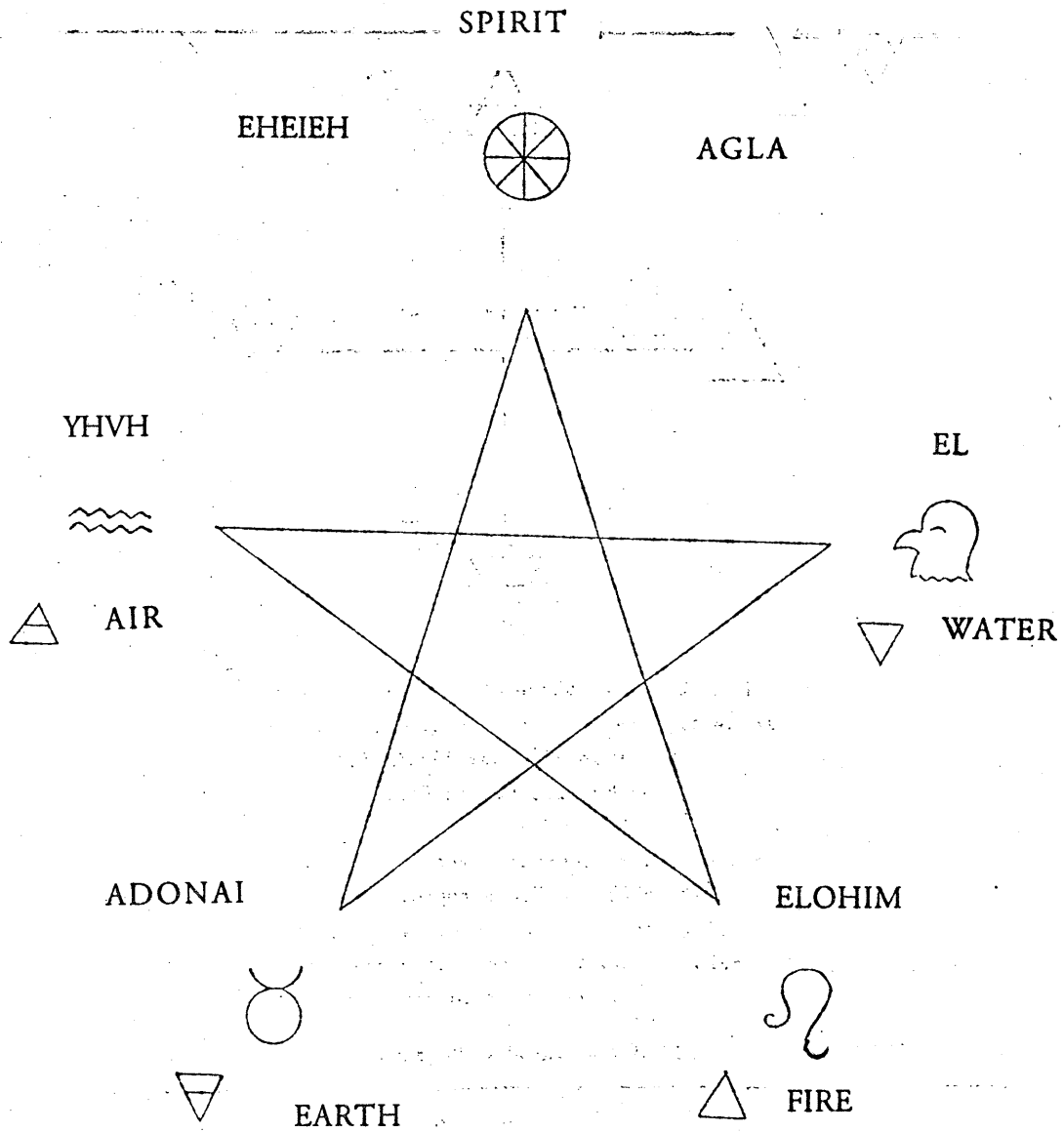


Figure # 2
F.69.0391

THE KEY ATTRIBUTION OF THE MINOR ANGLES OF THE PENTAGRAM



THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson 70 - QABALA - page 1

F.70.0491

Dear Friend,

THE MAKING OF THE MAGICAL WEAPONS

- The 4 elementary weapons and the sword -

Each of the four weapons corresponds to an element, to a letter of the Divine Name Yod He Vav He and to a series of the minor arcana of the Tarot deck. There is a certain link and sympathy among the various weapons. For that reason, they must always be all present, even if only one is used.

Remember when we work with these forces, it is as if we dealt with the forces of the letters of the Divine Name.

Each instrument must be consecrated, after which no one else must touch it.

The WAND of FIRE (Figure # 1-A-a)

It must be made of wood, rounded, perforated throughout. Put inside a magnetic steel rod (refer to a book of physics). The rod is coming out 3/4 an inch on each side. It is often practical to use a cane that has already been perforated. Make sure the wand is divided in three parts with knots.

The maximum length is 18 inches. The magnet must be powerful. One extremity of the wood is cone-shaped. The North extremity of the magnet which calls the "North Pole" (indicated by the hand of the compass) must be placed on the flat extremity.

Paint the wand scarlet red and divide it in 3 parts by yellow bands, i.e. the knots. Paint the cone-shaped extremity red and around it three bright yellow bands.

Paint the Divine and Angelic Names of Fire in green alongside the handle and the cone. Then add, on the one hand, the signs of the Rose (Figure # 2-A) obtained from the Hebrew letters of the Rose-Cross (Qabala Lesson # 9 Figure # 1-A); on the other hand, the motto of the Adept, i.e. yours.

The DAGGER of AIR (Figure 1-A-c)

Any dagger, sword or knife can be used, the shortest possible.

The guard, the handle and the pommel are bright yellow.

Write the Divine and Angelic names of Air on the back yellow side, in violet or purple. Add the signs of the Rose (Figure # 2-B) and your motto.

The CUP of WATER (Figure # 1-A-b)

Any glass cup will do. It should remind you of the form of an 8-petal crocus flower. It is best to use a smooth glass cup ornamented with 8 lines or furrows. Color the 8 petals in bright blue (neither too pale nor too dark), the lines in orange. The petals must be painted or made with blue colored paper glued on the glass.

The Divine and Angelic Names of Water must be written on the petals in orange color with the signs of the Rose (Figure 3-A). Add your motto.

The PENTACLE of EARTH (Figure 1-A-d)

It must be made with a wooden disk of a diameter of about 4 1/2 inches and 1/2 an inch thick. Sand it finely, regularly and with an equal thickness.

Draw a white edge and a white hexagram on each side. Subdivide the surface contained in the white circle into four. Paint them in the following colors:

- Upper part: citrine
- Right part: olive green
- Left part: rusty red
- Lower part: black.

Write the Divine and Angelic Names of the Earth in black alongside the white edge; each name is followed with the sign seen on the Rose (Figure # 3-B) Add your motto.

The pentacle must have 2 similar faces. You should hold it by the yellow upper part, unless some specific reason requires that you hold it by another part.

Remember that:

- Citrine: the AIR part of the element EARTH
- Rusty red: the FIRE part of the element EARTH
- Olive: the WATER part of the element EARTH
- Black: the EARTH part of the element EARTH.

The SWORD (Figure # 1-A-e)

It is now a new sword that is distinct from the anc. sword used since the beginning of this class.

This new sword is used in all cases when a great and powerful force is required. It is sometimes present in banishing rituals but mainly to defend against negative forces. That is why it is under the rule of Mars and why the four names of this planet are invoked during the consecration which must occur during the day and at the hour of Mars, or at least during the hours of the Tattwa of Fire.

All swords can be used but for convenience, it is better if the handle, the guard, and the blade have sufficient space for the inscriptions.

- The handle, the guard and the pommel are painted bright fire red;
- On the handle, paint the motto of the Adept with bright emerald green enamel.
- On the pommel paint also in emerald green a pentagram, symbol of Geburah.
- The blade must be clean and shining. On the salient part (basis) paint a red pentagram. The Divine and Angelic Names of Geburah are painted in emerald green on the blade as well as the signs of these names (Figure # 1-B).

The Adept must however remember that the force of Geburah can lead to pride.

Difference between the magical sword and the dagger of Air:

- The sword refers to Geburah, for strength and defense.
- The dagger of Air refers to the Vav of Y H V H. It is used with the 3 other elementary instruments. The magical sword and the dagger of Air belong to different planes and substituting one for the other is harmful.

The consecration of the magical weapons is the subject of a next lesson.

Ora et Labora!

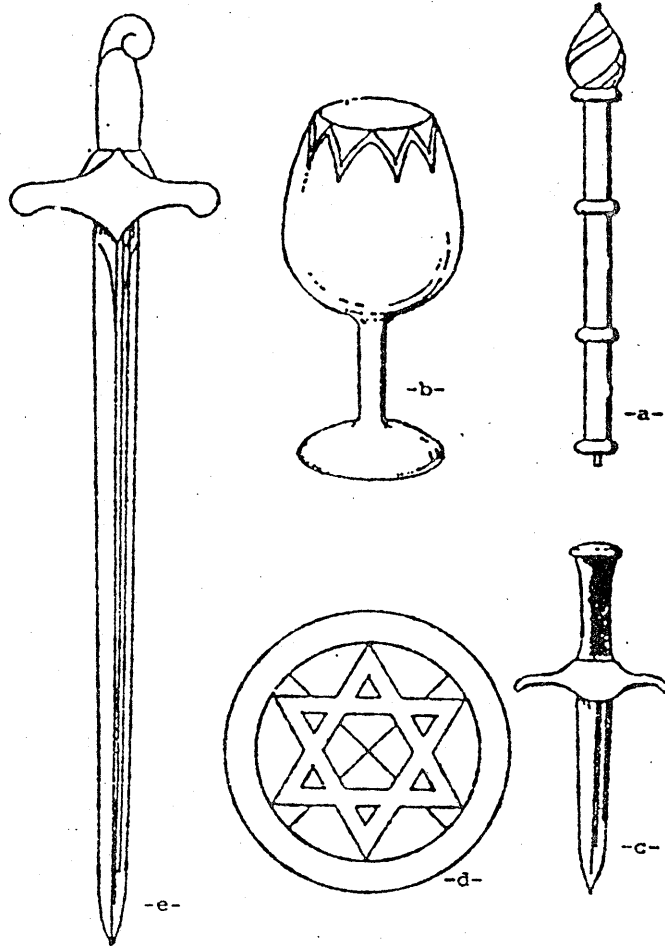
THE PHILOSOPHERS OF NATURE

Figures enclosed:

- # 1: A - The Sword and the Magical Weapons
B - The Signs of the Rose relative to the Sword
- # 2 A - The Signs of the Rose relative to the Wand of Fire
B - The Signs of the Rose relative to the Dagger of Air
- # 3 A - The Signs of the Rose relative to the Cup of Water
B - The Signs of the Rose relative to the Pentacle of Earth

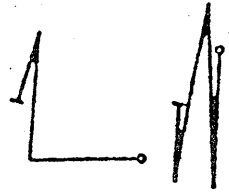
Figure # 1 - A
F.70.0491

THE SWORD AND THE MAGICAL WEAPONS



- A -

THE SIGNS OF THE ROSE RELATIVE TO THE SWORD



אלהים גבור
I. ELOHIM GIBOR



כמאל
II. KAMAEL



שרפים
III. SERAPHIM



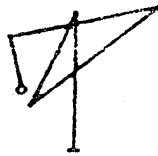
מדים
IV. MADIM



זמאל
V. ZAMAEL



גראפאל
VI. GRAPHIEL



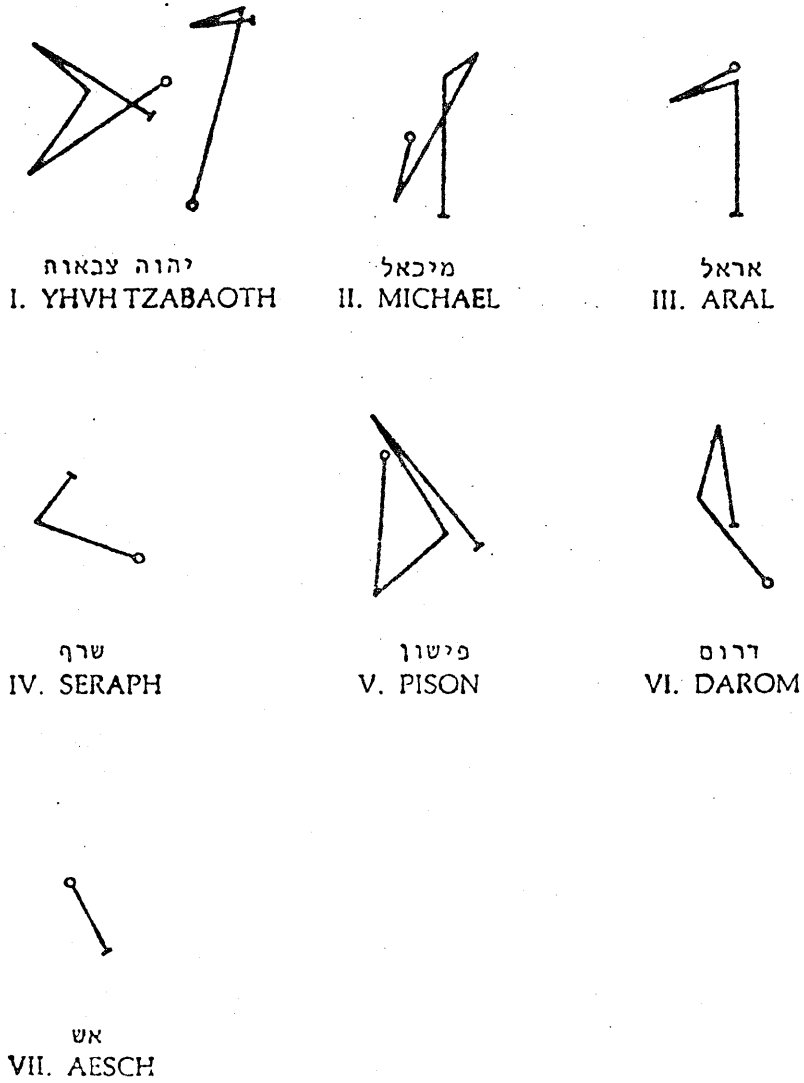
ברצבאל
VII. BARTZABEL

VIII. the MOTTO



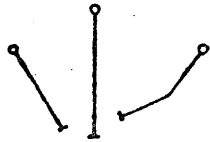
IX. PENTAGRAM

THE SIGNS OF THE ROSE RELATIVE TO THE WAND OF FIRE



- A -

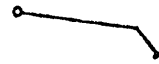
THE SIGNS OF THE ROSE RELATIVE TO THE DAGGER OF AIR



שדי אל חי
I. SHADDAI EL CHAI



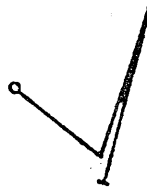
רפאל
II. RAPHAEL



חשן
III. CHASSAN



אריאל
IV. ARIEL



הדקל
V. HIDDIKEL

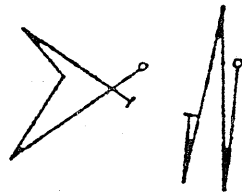


מזרח
VI. MIZRACH

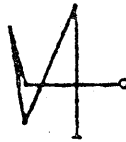


רוח
VII. RUACH

THE SIGNS OF THE ROSE RELATIVE TO THE CUP OF WATER



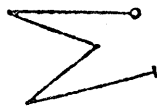
אלהים צבאות
I. ELOHIM TZABAOTH



גבריאל
II. GABRIEL



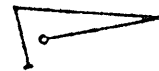
טליהד
III. TALIAHAD



חרשים
IV. THARSIS



גיהון
V. GIHON

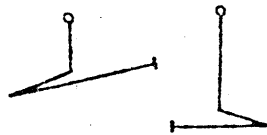


מערב
VI. MAARAB



מים
VII. MAYIM

THE SIGNS OF THE ROSE RELATIVE TO THE PENTACLE OF EARTH



אדני הארץ
I. ADONAI HA-ARETZ



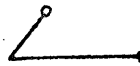
אוריאל
II. AURIEL



פורלאך
III. PHORLAKH



כרוב
IV. KERUB



פרת
V. PHRATH



צפון
VI. TZAPHON



ארץ
VII. ARETZ

VIII. THE MOTTO

- B -

THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson 71 - QABALA - page 1

F.71.0591

Dear Friend,

CONSECRATION OF THE MAGICAL WEAPONS

Consecration of the magic sword:

Preparation:

- Prepare the altar as in Qabala Lesson # 69;
- Put the sword to be consecrated (new sword) on the emptied white triangle - Place the symbols of the zodiacal signs all around the room, Aries corresponding to East;
- Put on a white robe. Wear the consecrated Rose-Cross with a yellow thread around your neck;
- Prepare the invocation of Mars whose formulas are precisely appropriate for the consecration of the sword.

Consecration ritual:

- 1 - Perform the salutation of Horus (Qabala Lesson # 61);
- 2 - Take the anc. sword. Position yourself East of the altar and put down the sword, tip toward the West.
- 3 - Go back to the West of the altar facing East and say: HEKAS HEKAS ESTE BEBELOI.
- 4 - Take the cup and circle the room clockwise:
 - With the Water say:
"That is why, first, the Priest presiding over the works of Fire, must sprinkle with the lustral water of the sea with deep resonance".
- 5 - Put the cup down take the incense-burner, circle the room:
 - With the Fire say:

" And when all the ghosts will have fainted, you will be able to see the holy and formless Fire, the Fire which springs forth and shines throughout the hidden depths of the Universe, listen to the voice of Fire".

6 - Put down the incense-burner and circle the room three times while holding the anc. sword.

7 - Still holding the anc. sword, repeat the adoration to the Lord of the Universe, saluting with each adoration with the sign of Horus and when saying "darkness" make the sign of the silence of Harpocrates.

" Holy are you, Lord of the Universe
Holy are you, the One that Nature has not formed
Holy are you, the Vast and Powerful
Lord of Light and Darkness".

8 - Perform the invocation of the Mars Hexagram with the anc. sword.
Put down the anc. sword.
Make the qabalistic cross.

9- Take the anc. sword again. Perform the Fire Pentagram in the direction of the sign of Aries and end with the sign of Aries at the center of the Pentagram while vibrating the Divine Name of Mars. (It is in fact the invocational Pentagram of the "BITOM" Spirit - Qabala Lesson # 28).

10 - Perform the invocational Hexagram of Mars.

11 - Always in this direction, hold the anc. sword and say:

"O powerful force who rule Geburah (make the sign of Geburah that you have from using the Rose-Cross), You who are divine, strong and powerful, I implore You, the best one, to come above this magical sword.

May your force and power neutralize my weakness.

May the fiery force of MADIM (make the sign of Madim, Qabala Lesson # 70 Figure 1-B) be unified, constant, temperate, strong and faithful. May the Great Archangel KAMAËL (make the sign) from now on grant me his courage, which I shall use for what is good and just. May the full force of the Angels of the Order of the SERAPHIM (make the sign) cause me, from their weak flames, to make a right use and measure of my operations.

Through my research, I intend and I want to have access to the true Light".

12 - Draw slowly in the air with the anc. sword, above the new sword, tip directed toward it, the Hexagram of Mars.

13 - In the same way, follow, above the new sword the drawing of its signs.

14 - Lift the new sword and put down the anc. sword so as to form a cross.

15 - Take the cup and purify the new sword, sprinkling in the form of a cross.

16 - Put the cup down, take the incense-burner and consecrate through Fire.

17 - Put down the incense-burner and take the new sword to perform the invocational Hexagram of Mars at the 4 cardinal points while vibrating ARARITA ELOHIM GIBOR.

18 - Put down the new sword on the altar but this time sliding it under the anc. sword.

19 - Purify and consecrate the oratory as usual, a last time. Circle the room three times with the red lamp and the anc. sword.

20 - Go back to the altar and say:

"In the name of YEHESHUAH, I now free all the Spirits that might have been imprisoned by this ceremony."

21 - Conclude with the Qabalistic Cross.

22 - Now wrap your magical sword (new sword) into a white linen.

Now no one else may touch the sword.

Consecration of the 4 elementary weapons.

Prepare the altar as for the consecration of the sword. Add the four elementary weapons and the corresponding 4 kerubic signs (Qabala Lesson # 27, Figure # 3). After their consecration, only these 4 weapons will stay on the altar for any further work.

Put on the white robe and the consecrated Rose + Cross.

Determine the hour of the ceremony according to the appropriate tattwas (Chart in Qabala Lesson # 65). Each tattwa has a 2-hour influence, in sequence: Akasha, Vayu, Tejas, Apas, Prithivi. Each two-hour period can be divided in 5 sub-periods of equal duration, in the same sequence as above. The activity of the tattwas begins with sunrise.

1- Facing East, hold the anc. sword, say: HEKAS HEKAS ESTE BEBELOI. Put the anc. sword down, pick up the magical sword, i.e. the new sword.

2 - Draw the banishing ritual of the lesser Pentagram. Start East, use the magical sword.

3 - Put this sword down, purify through the water of the cup and say:

"That is why, first, the Priest who presides over the works of Fire, must sprinkle with the lustral water of the sea with deep resonance"

4 - Purify through Fire, with the incense-burner say:

" And when all the ghosts will have fainted, you will be able to see the holy and formless Fire, the Fire which springs forth and shines throughout the hidden depths of the Universe, listen to the voice of Fire".

5 - Pick up the anc. sword.

6 - Circle the room three times clockwise.

7 - Repeat the adoration to the Lord of the Universe, saluting with each adoration with the sign of Horus and when saying "darkness" make the sign of the silence of Harpocrates.

" Holy are you, Lord of the Universe
Holy are you, the One that Nature has not formed
Holy are you, the Vast and Powerful
Lord of Light and Darkness".

8 - Consecrate each instrument, which is placed on the void triangle, on a different day, or allow 20 minutes between 2 consecrations according to the tattwa.

Perform the invocation ritual of the Greater Pentagram corresponding to the element of the instrument to be consecrated, while holding the anc. sword in the direction of the appropriate Kerub put on the altar.



9 - Standing in front of the altar, facing the cardinal point corresponding to the element represented by the instrument, draw the invocation of the pentagram of the element in the air above it.

10 - Invoke the Divine and Angelic Names already carved on the instrument while drawing the signs in the air above the instrument with the anc. sword (Figure # 2 and 3, Qabala Lesson # 70).

"O You who are eternal, You who hastened to create all things, and who are covered by the forces of Nature as by a coat, through the Holy and Divine Name of:

for the pentacle	ADONAI
for the dagger	YHVH
for the cup	EL
for the wand	ELOHIM

through which you are essentially known in this element, we name:

for the pentacle and the Earth	TZAPHON	NORTH
for the dagger and Air	MIZRACH	EAST
for the cup and Water	MEARAB	WEST
for the wand and Fire	DAROM	SOUTH

I implore you so that it may reinforce and may grow in me, so as to help my quest for hidden light and wisdom.

I supplicate him so that your Marvellous Archangel

for the pentacle	AURIEL	who rules the work	of Earth
for the dagger	RAPHAEL		of Air
for the cup	GABRIEL		of Water
for the wand	MICHAEL		of Fire

may guide me on the Path and link me to your Angel:

for the pentacle	PHORLAKH
for the dagger	CHASSAN
for the cup	TALIAHAD
for the wand	ARAL

so he may also watch over my path.

Make out of the Ruler of (Name of the element), the Powerful Prince:

for the pentacle and Earth	KERUB
for the dagger and Air	ARIEL
for the cup and Water	THARSIS
for the wand and Fire	SERAPH

through the gracious permission of the Supreme Infinite One, may he increase and reinforce the hidden forces and the occult powers of (Name of the element) so that I may correctly accomplish the magical operations for which this instrument has been fashioned. To this end, I perform this mystical rite of consecration in the Divine Presence of ..."

for the pentacle	ADONAI
for the dagger	HYVH
for the cup	EL
for the wand	ELOHIM

11 - Put the anc. sword down.

12 - Take the new sword, read the invocation of the King, drawing in the air the invocation pentagram of the element.

"Through the 3 Names which are great and the Secrets of God, born on the banner of:

for the pentacle and the Earth	NORTH	Emor Dial Hectega
for the dagger and the Air	EAST	Oro Ibah Aozpi
for the cup and Water	WEST	Empeh Arsel Gaiol
for the wand and Fire	SOUTH	Oip Teaa Pedece

I call upon you, the Great King of

for the pentacle	NORTH	Ic Zod Heh Chal
for the dagger	EAST	Bataivah
for the cup	WEST	Ra Agiosel
for the wand	SOUTH	Edel Perna

to attend this ceremony and reinforce its influence through Your presence, through which I consecrate now this magical (Name of the instrument). Confer to it the supreme occult power and the power that you deem necessary, for it to participate in all the works of the Nature of (Name of the element) so that I may find in it an efficient defense and a powerful weapon to govern and direct the spirits of the element".

13 - Still with the new sword draw in the air above the instrument the Hexagram of Saturn, read the invocation of the 6 seniors.

"You powerful Princes of the Quadrilateral,

- BITOM (Fire)
- EXARP (Air)
- HCOMA (Water)
- NANTA (Earth)

I invoke you, you who are known to me under the Honorable Title and the position of the Rank of seniors. Hear my petition, O You, Powerful Princes, the 6 Seniors of BITOM, EXARP, HCOMA, NANTA, quarters of the Earth bearing the name of:

(Fire) Aetpoi Aapdoce Adoeoet Anodoin Alndvod Arinnap
 (Air) Habioro Ahaozpi Aozaif Avtotar Htmorda Hipotga
 (Water) Lsrahpm Sigaiol Saiinor Soniznt Laoaxrp Ligdisa
 (Earth) Laidrom Alphetga Aczinor Ahmlicv Lzinopo Liiansa

And who are present today. Grant to (Name of the instrument) the force and purity of which you are Masters among the elementary forces, those You control, in order for this outer and material form to recall the true symbol of inner and spiritual force."

14 - Read the invocations of the Angels governing the 4 minor angles - the quarters - (see Figure enclosed). At each invocation, draw with the new sword the invocational Pentagram of the element in relation with the consecrated instrument, above it.

Wand of Fire:

Minor Angle of FIRE

"O You, Powerful Angel Bziza, who are the Governor and the President of the 4 angles of the flamboyant Fire, I implore you to impregnate this weapon with the force and energy of the Fire of your Kingdom and of your Servants, so that I may have control when I use it for a just and right cause".

Draw with the new sword the invocational Pentagram of Fire with the Lion Kerub.

Minor Angle of WATER

"O You, Powerful Angel Banaa, who are the Governor and the President of the 4 Angels of the fluidic Fire, I implore you to impregnate this weapon with your magical power, so that I may control the spirits that serve you for all just and right causes."

Draw with the cup the invocational Pentagram of Fire.

Minor Angle of AIR

"O You, Powerful Angel Bdopa, who are the Governor and the President of the 4 Angels and Governors of the subtle ethereal Fire, I implore you to grant to this weapon your force and stability, so that I may control the spirits of your Kingdom for any just and right cause."

Draw the invocational pentagram of Fire with the dagger.

Minor Angle of EARTH

"O You, Powerful Angel Bpsac, who are the Governor and the President of the 4 Angels of the Fire of the Earth, I implore you to grant this weapon your force and stability, so that I may control the spirits of your kingdom for any just and right cause".

Draw the invocational Pentagram of Fire with the pentacle.

Cup of Water

Minor Angle of FIRE

"O You, Powerful Angel Hnirx, who are the Lord and Governor of the flamboyant Water, I implore you to bestow on this cup the magical powers of which you are the Lord, so that it may help me direct the spirits which serve you in purity and integrity".

Draw the invocational Pentagram of Water with the Eagle Kerub with the help of the wand of Fire.

Minor Angle of WATER

"O You, Powerful Angel Htdim, who are the Lord and Governor of the pure and fluidic element Water, I implore you to bestow on this cup the magical powers of which you are the Lord so that it may help me direct the spirits who serve you in purity and integrity".

Draw the invocational Pentagram of Water with the new sword.

Minor Angle of AIR

"O You Powerful Angel Htaad, who are the Lord and Governor of the ethereal and aerial qualities of water, I implore you to bestow on this cup the magical powers of which you are the Lord, so that it may help me direct the spirits who serve you in purity and integrity".

Draw the invocational Pentagram of Water with the dagger.

Minor Angle of EARTH

"O You, Powerful Angel Hmagl, who are the Lord and Governor of the more dense and solid qualities of water, I implore you to bestow upon this cup the magical powers of which you are the Lord, so that it may help me direct the spirits who serve you in purity and integrity."

Draw the invocational Pentagram of Water with the pentacle.

Dagger of Air

Minor Angel of FIRE

"O You, Resplendent Angel Exgsd, who govern the flamboyant Kingdoms of Air, I conjure you to confer to this dagger your mysterious and magical powers so that they may allow me to control the spirits who serve you in an aim of purity and rectitude".

With the Wand of fire draw the invocational Pentagram of air with Aquarius as a kerubic emblem.

Minor Angle of WATER

O You, Resplendent Angel Eypta, who govern the Kingdom of fluidic Air, I conjure you to confer to this dagger your mysterious and magical powers so that they may allow me to control the spirits who serve you in an aim of purity and rectitude".

Draw with the cup the invocational Pentagram of Air.

Minor Angle of AIR

"O You, Resplendent Angel Erzla, who govern the Kingdoms of purity and of penetrating Air, I conjure you to confer to this dagger the powers of which you are the Master, through which I could control the spirits who serve you in an aim of purity and rectitude".

with the new sword draw the invocational Pentagram of Air.

Minor Angle of EARTH

"O You, Resplendent Angel Etnbr, who govern the dense Kingdoms of Air, I conjure you to confer to this dagger the powers of which you are the Master, and through which I could control the spirits who serve you in an aim of purity and rectitude".

With the pentacle draw the invocational Pentagram of air.

Pentacle of Earth

Minor Angle of FIRE

"O You, Glorious Angel Naaom, who govern the flamboyant essences of the Earth, I invoke you so you may grant to this Pentacle the magical powers of which you are the Sovereign, so that I may, thanks to it, govern the spirits of which you are the Lord, with seriousness and firmness".

Draw above the rusty-red part, the invocational Pentagram of Earth with the Bull Kerub, using the Wand of fire.

Minor Angle of WATER

"O You, Glorious Angel Nphra, who govern the humid and fluidic essences of the Earth, I invoke you so you may grant to this Pentacle the magical powers of which you are the Sovereign, so that I may, thanks to it, govern the spirits of which you are the Lord, with seriousness and firmness".

Above the olive part, draw the invocational Pentagram of Earth with the cup.

Minor Angle of AIR

"O You, Glorious Angel Nboza, who govern the delicate and aerial essences of the Earth, I invoke you so you may grant to this Pentacle the magical powers of which you are the Sovereign, so that I may, thanks to it, govern the spirits of which you are the Lord, with seriousness and firmness".

Above the citrine part, draw the invocational Pentagram of the earth with the dagger.

Minor Angle of EARTH

"O You, Glorious Angel Nroam, who govern the solid and dense Earth, I invoke you so you may grant to this Pentacle the magical powers of which you are the Sovereign, so that I may, thanks to it, govern the spirits of which you are the Lord, with seriousness and firmness".

Draw above the black part the invocational Pentagram of Earth with the new sword.

15 - Take the weapon newly consecrated, with it draw the Supreme Ritual of invocation of the Pentagram of its element to the 4 cardinal points, preceding each pentagram with the corresponding balancing pentagram while reciting the divine names.

End with the Qabalistic Cross and a prayer (yours). Wrap then each weapon in a white linen.

16 - Purify with water, repeat the verses as in the beginning.

17 - Consecrate through fire, repeat the verses as in the beginning.

18 - Circle the room in the reverse direction.

19 - Standing at the West of the altar say:

"In the Name of YEHESHUAH, I now free all the Spirits that might have been imprisoned during this ceremony".

20 - Perform the banishing ritual of the lesser pentagram at the 4 cardinal points.

Note: While drawing the pentagrams over the weapon to be consecrated, remember that you draw the same pentagram but each time with a different weapon.

Example: During the consecration of the cup, the pentagram of Water is the only one used, but it is drawn with the new sword and the other weapons.

This is mentioned in order for the student not to use different pentagrams when he changes weapons during the consecration of a same instrument.

To be able to receive real magic forces from magical weapons, the attitude of the Adept must be one of purity, integrity, severity; he has reconciled his own opposites and overcome his fears and doubts in relation to his objectives. He must be a perfect master of his reactions and perfectly know all the detail of the ritual.

Ora et Labora!

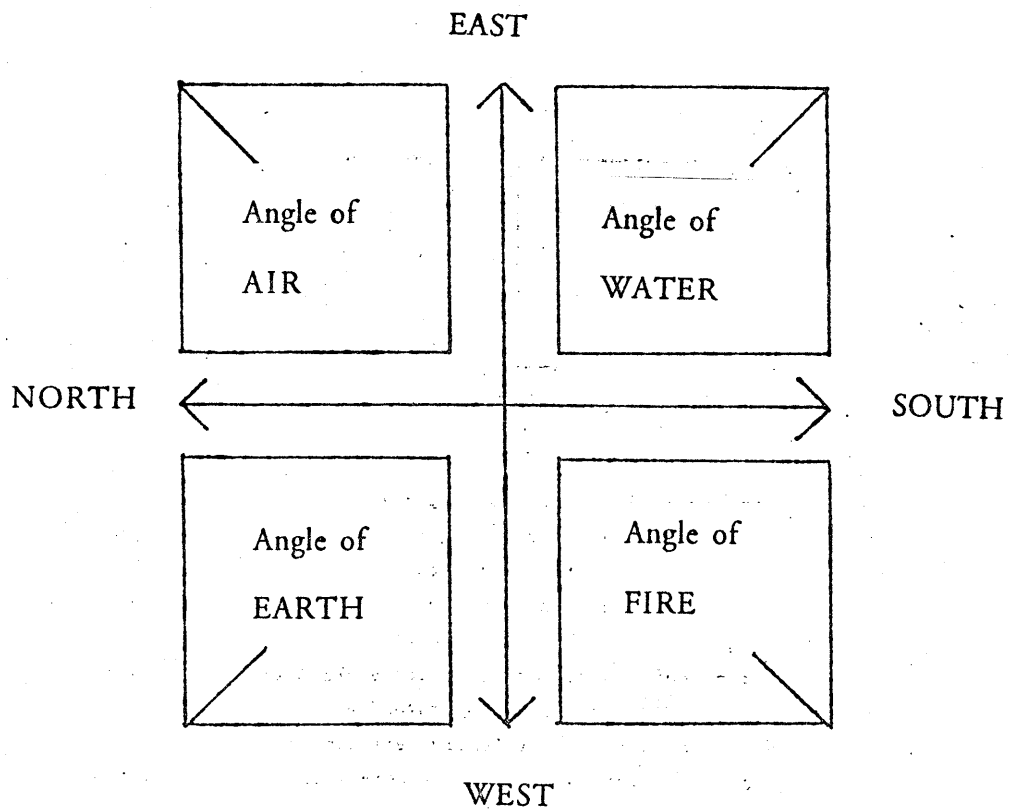
THE PHILOSOPHERS OF NATURE

Enclosed figures

- The 4 Minor Angles

Figure
F.71.0591

THE FOUR MINOR ANGLES



THE PHILOSOPHERS OF NATURE

Copyright © 1989 by LPN-USA

Lesson 72 - QABALA - page 1

F.72.0691

Dear Friend,

Throughout this class, you were given access to traditional rituals to support your work as a student of the Qabala. But within this practice, each one must reach a point where he is able to make up his own rituals, which, for him, will be more efficient than any other, because they will be in agreement with his own inner sound.

THE RITUAL

The ritual is a ceremony which, by means of symbols, attempts to have an influence on the Invisible world. The tetragrammaton Yod He Vav He may be considered one aspect of a duality:

- Yod He \triangle \triangle the animating spiritual part;

- Vav He ∇ ∇ the passive material part.

Both parts exist in all things and at all levels.

There are several kinds of rituals; the two principal ones are invocation and evocation, each having a particular area of action.

The invocation rituals essentially act on \triangle \triangle which can provide some help owing to the energy that these elements possess on the invoked sephirotic level.

The evocation rituals are essentially concerned with ∇ ∇ which will be used as support for an energy, in order to obtain some realization at the evoked sephirotic level.

If a ritual is designed to act on the 4 elements, it is considered an invocational ritual. Rituals in which the elements \triangle ∇ are invoked, are also considered invocational rituals. These latter rituals are specifically used to obtain visions or inner contacts.

To construct our own rituals, we should take the following points into account:

- The sephirotic level chosen. It can be obtained either by symbolism, or by the appropriate names of invocation, or still by the use of a number (the number of the corresponding Sephira) etc.

- The element chosen in the ritual. It is determined according to the desired aim; by means, on the one hand, of the names of invocation, and on the other, by a color or several colors in the 4 scales of the level chosen.

- The magical weapon corresponding to the element.

It is also useful to place on the altar the major arcana of a tarot deck or any other symbol relating to the Path leading to the Sephira on which you are working (the possible symbols have been given in the part of the class devoted to the study of the Sephiroth).

Wearing the Rose+Cross lamen is recommended in order to remember the qabalistic nature of the ritual. The new sword is only used to draw the signs and symbols during the rituals. Apart from this use, it should always remain wrapped in its white cloth. As for the anc. sword it is used for regular work in the oratory.

Remember that the ritual is only a temporary tool which, sooner or later, will be replaced by direct inner contact.

Remember that after all rituals, the energies must be re-balanced and usually freed.

Do not forget after your "celestial" trips to put your feet firmly back on the ground.

RITUALS AND POLYGONS

You'll notice that in this class, the only two basic elements of rituals are the Pentagrams and the Hexagrams; we will remind you of certain points concerning them. The other polygons can also be used as a basis for rituals and we will indicate their essential points.

The triangle:

It is never used alone in a ritual because its influence is: either too spiritual or too material, i.e. acting either on Yod He or Vav He, it does not contribute to their coming together. Its symbolism is either the unity-energy which becomes duality, which is useless because it already exist in our world; or in the case of the reversed triangle, that of duality returning to unity. The use of the latter only could provoke a dangerous approach of the Abyss.

The square:

It is the symbol of the quaternary: the square symbol of the level of Jupiter include the 4 elements at their highest levels in duality. Therefore it also presents a risk of prematurely approaching the Abyss.

The pentagram:

5 is the number of man. The elements are attributed to its two "arms" (lateral points) and its two "legs" (points at the basis). The top keeps the balance in the quintessence. The pentagram therefore is the basis of the rituals which allow us to act on each of the elements separately.

The hexagram:

Number 6, it is the symbol of the cosmos. It contains in itself the two reversed and balanced triangles. It is for this reason the symbol of the union of the two worlds. Therefore it can tune the energy level with a sephirotic level.

If you use it in your own rituals, never forget that the Fire-triangle burns away spiritual impurities and the Water-triangle dissolves physical impurities. There is "one specific Fire" and "one specific Water" at each sephirotic level. The first acts on the soul, the second one on the body, the Salt of that level.

The heptagon:

It is the symbol of the number 7, of the Seven Double Laws. Each of its points radiates the energy and the law of one level. Depending on the other symbols with which it is combined (a triangle for instance) during a ritual, the energy radiated can be either double, or positive or negative. This symbol is of a very difficult use in a ritual.

The octogon:

It is the symbol of the number 8. The sephira Hod is that of Thoth-Hermes, magus and alchemist. This polygon contains two squares and an 8-line star-polygon of a continuous drawing. The two squares are linked to alchemy and magic, the polygon to astrology.

The construction of a ritual from the octogon makes the study of those three disciplines easier.

The enneagon:

This polygon of nine sides concerns the Sephira 9, the Moon, the first world accessible through initiation. The elements you can use to make such a ritual of the enneagon are the following:

- Each of the three inscribed triangles corresponds to a path of Malkuth (preferably choose Path 32).

- The two other polygons act on the cerebral influx for the narrower one and on the result of Universal Justice for the more obtuse one.

A ritual using all the elements of the enneagon will essentially act on the Water energies and consequently on astrological influences.

Simple meditation on all these polygons can shed light on the subject.

THE TALISMANS

Wearing a talisman does not come into play in a ritual. Wearing a talisman must be a temporary thing; yet it should be worn permanently during the rebalancing of our energies.

A talisman is best compared than to the battery of an electrical accumulator. In fact, the talisman has the faculty of absorbing a psychic energy and restoring it afterwards.

The analogy goes further, since just as a battery that has not been used for a long time loses its charge, in the same way a talisman will lose its charge.

Only two bodies maintain the charge in a talisman, gold and human blood. But a talisman charged with blood only suits the person whose blood is used.

The material used to make a talisman is chosen depending on the energy level we wish to invoke. For a talisman with a planetary aspect, it is better to chose the metal corresponding to the planet except of course in the case of mercury which can be replaced with a bronze-tin-copper combination.

We do not recommend talismans with a mineral aspect but rather only with a metallic aspect in order to avoid the possible planet-sign interference.

While the material of the talisman concerns its planetary aspect, the signs and symbols will concern the choice of the element with which the talisman will be charged, i.e. Fire, Air, Water, Earth.

It is necessary to periodically re-charge the talisman as in the beginning:

- Either by a magical ceremony identical to that of the consecration of the weapon.
- Or by meditation and concentration.

The use of the talisman should be temporary, to help us go through a critical stage.

To avoid its losing its charge rapidly, it is good to wear it under your clothes because it should not be seen from the layman. Of course, it should not be touched even by our mate or relatives. We believe that for the consecration and the charge of a talisman, the favorable times are those of the Planetary Genius concerned.

Be careful: no superstition is allowed in this domain, the talisman can only reestablish or help to reestablish the balance of the psychic energies.

* * * * *
* * *
*

Our class ends with this lesson. As all human things it has its qualities and drawbacks. In the future we'll strive to remedy the latter.

Now you are in possession of the entire class and some pieces of advice for its use may not be useless.

After these elements of qabalistic culture, the class gives a system for the descent of the energies; we believe it is good to specify its use.

Each sephira corresponds to an inner world of a certain density, and in this world, we have a body and a soul of that density.

The Original Name of man is Hod He Vav He and this name is his forever. This name can be divided in this way:

- Yod: Fire;
- He: Air or being;
- Yod He: is the spiritual being, the soul, the alchemical Sulfur, the animating element of the body;
- Vav He: is the body, the passive being, the alchemical Salt.

You should be aware that, for the descent of the energies, at each sephirotic level, we must vibrate three time two names:

- Fire and Air which reinforce the energy of the soul at that level;
- Water and Earth which purify the body that has the density of the Sephira;
- Air and Water, the alchemical Mercury, the spirit which must establish the contact between the soul and the body.

During the work for the reascent of the levels of consciousness, the use of rituals for inner initiation should start in this way:

the lunar Hexagram and the Earth Pentagram
then the lunar Hexagram and the Water Pentagram
then the lunar Hexagram and the Air Pentagram
then the lunar Hexagram and the Fire Pentagram

Then proceed in the same way with the Hexagram of Mercury, then the Hexagram of Venus, etc.

During this work, consult the Qabala Lessons of the Paths which provide information on the level you work on. Invoke Saturn for Path 32, etc.

We have spread this class over seven years because we know that the digestion of the intellectual study by the "inner world" is slow. Despite this spreading, it is possible that the inner results did not follow the progression of the class.

We recommend to everyone, once a month, on a Saturday morning, to go through the complete descent of the energies again and to then practice rituals or meditations on your inner worlds, particularly on the level of Tiphereth which can give you the conversation with the inner Master.

We should again emphasize that inner awakening is not realized right away and that it may take, depending on your experience, over 18 months.

We have given, after the study of the Paths, several lessons whose exercises are to be considered as "shock treatments". In fact they may trigger a quick psychic experience which momentarily gives the certitude of the inner reality. Even if this experience is temporary, it provides energy for the reascent of the Path.

This Qabala class is not exhaustive and the workshops can always complete it. In fact, you need to clearly understand that a work tool has been given to you for use on your Inner Path, an operative work tool, of course. You might probably, for a long time, remain a student of Qabala but we wish strongly that you become a Qabalist. The true Qabalist no longer has need of the rituals of Qabala, the only true tool he uses is the thought of the heart which is only communicated through inner awakening.

We wish you success in your initiatory path and we will continue to help you as much as possible.

Jean DUBUIS

Ora et Labora!

THE PHILOSOPHERS OF NATURE

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."

Triad Publishing

P.O. Box 116

Winfield, IL 60190

Email: triad_publishing@yahoo.com

Web: www.mcs.com/~alchemy