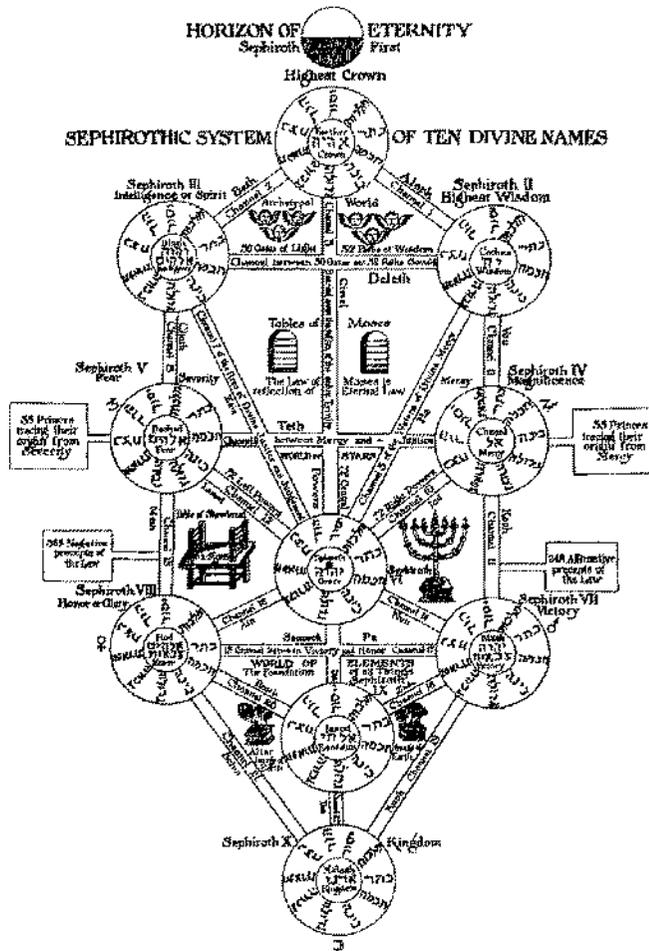


QABALA

VOLUME 3 OF 3
LESSONS 49 - 72



WRITTEN BY
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TRANSLATED FROM THE FRENCH BY
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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 reascent 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.

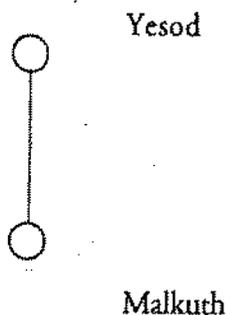
The ritual of this Path concerns the element Fire. Do not attempt any ritual of Mars or of Jupiter but seek harmony through the rituals of Venus.

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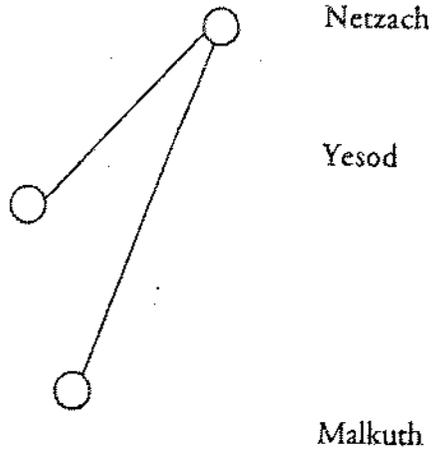
REMARKS ABOUT THE LEVELS OF CONSCIOUSNESS

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.

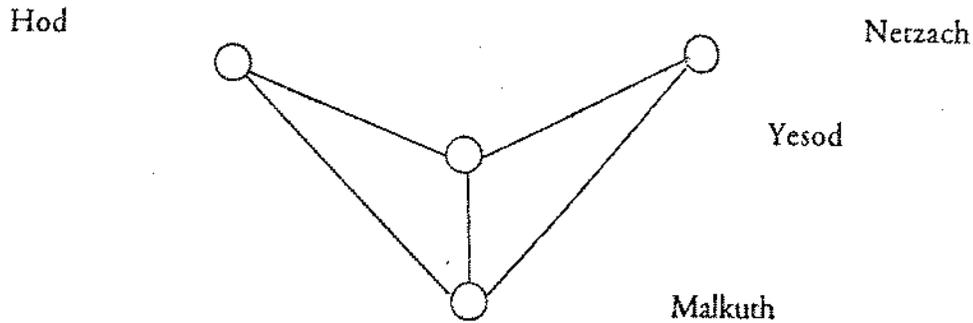
The first level of consciousness is in plants and lower animals. It is positioned at the Malkuth-Yesod junction.



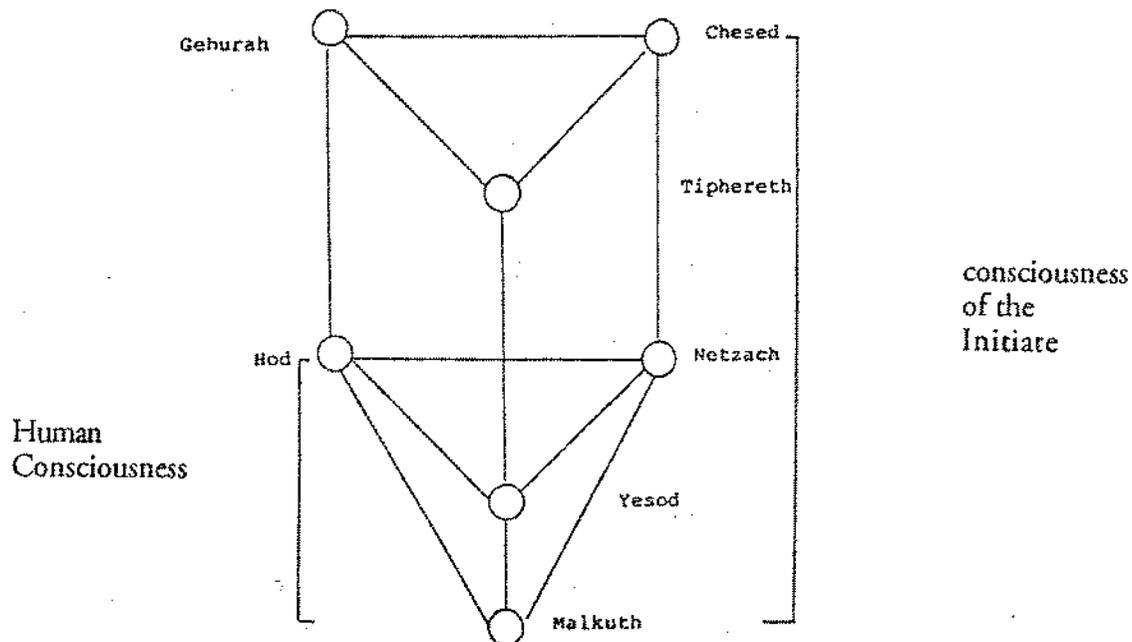
The second level of consciousness is in higher animals. It expands on to Netzach.



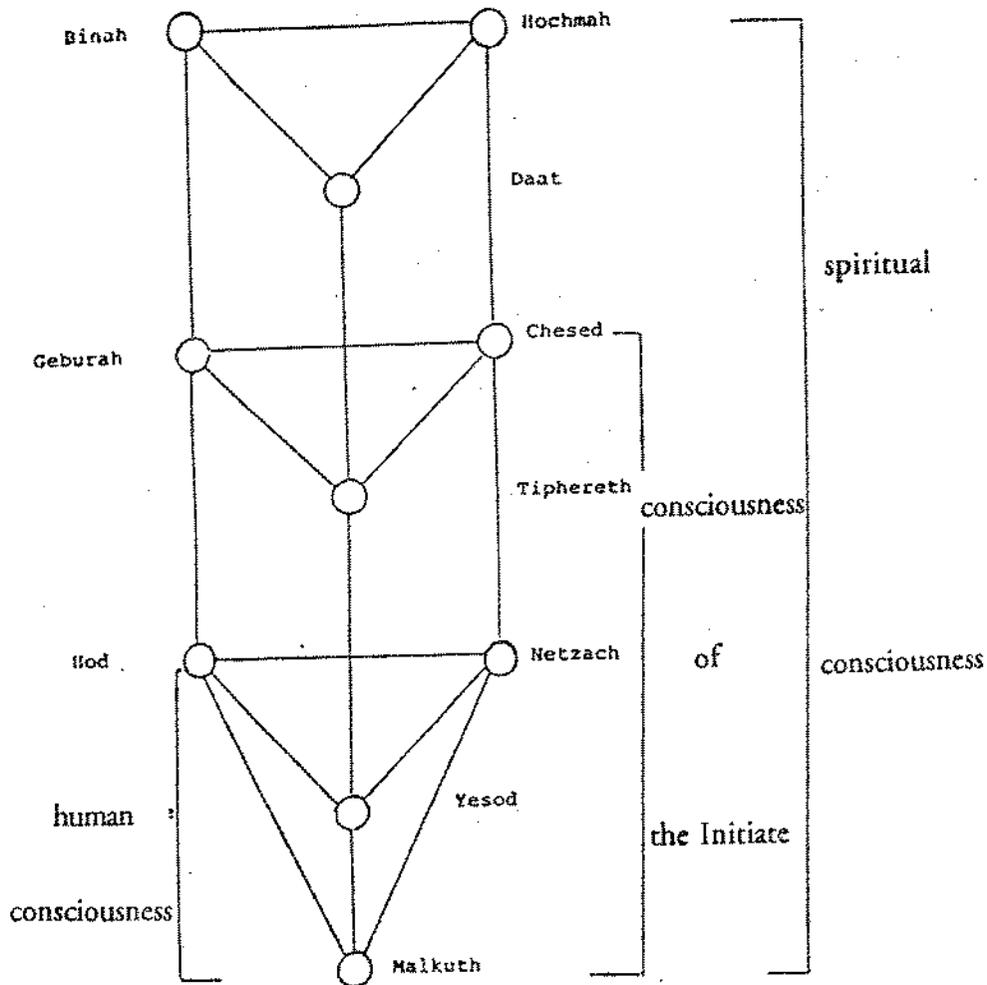
The third level of consciousness reaches man's personality. It expands on to Hod.



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.

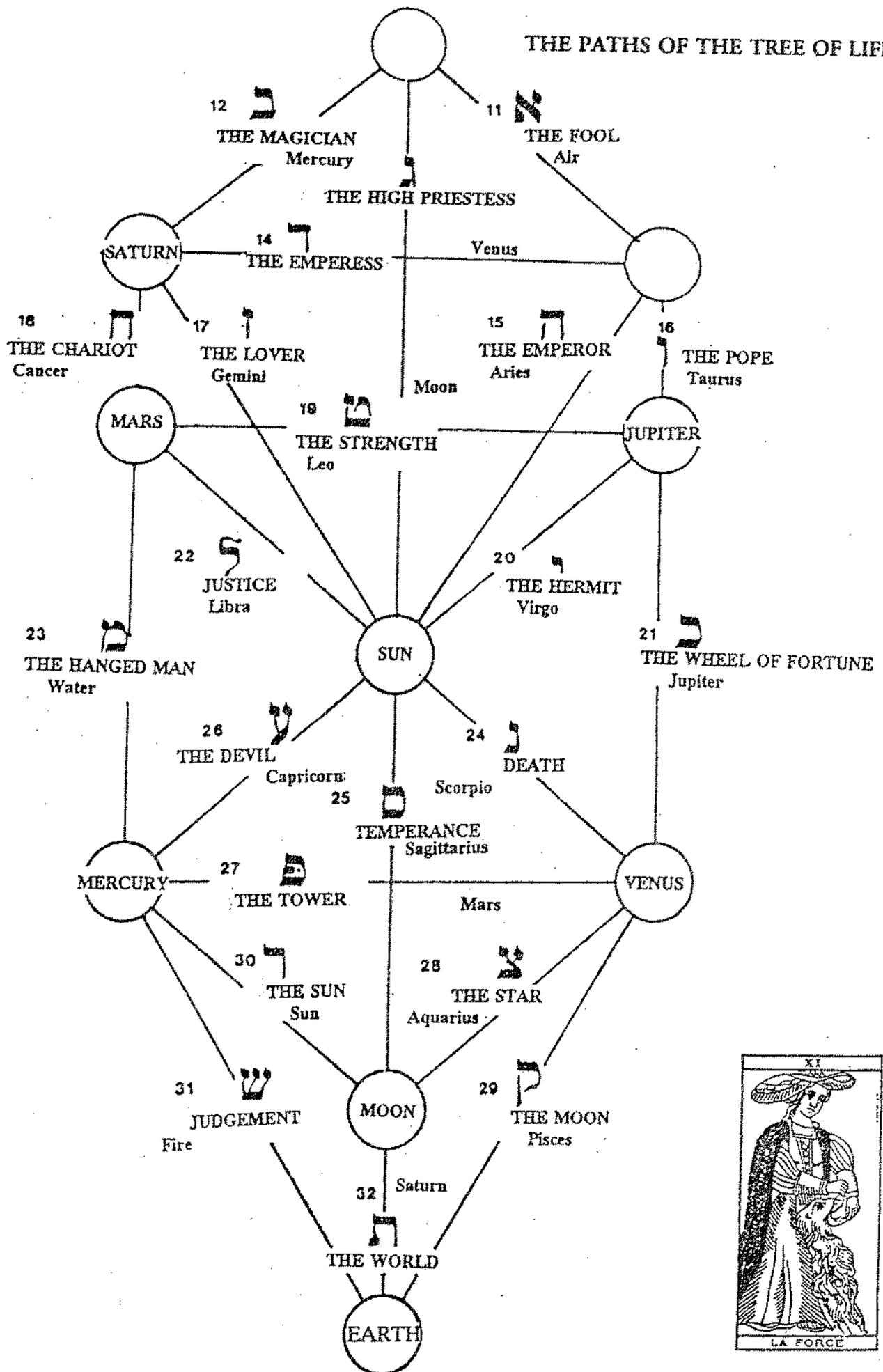
These different levels are the steps in the Growth of the Being.

Ora et Labora!

Figure enclosed:

- The Paths of the Tree of Life.

THE PATHS OF THE TREE OF LIFE



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!

Enclosed figures:

- The Paths of the Tree of Life
- The 7th Arcana according to Crowley and the star for meditation

Figure # 1

THE PATHS OF THE TREE OF LIFE

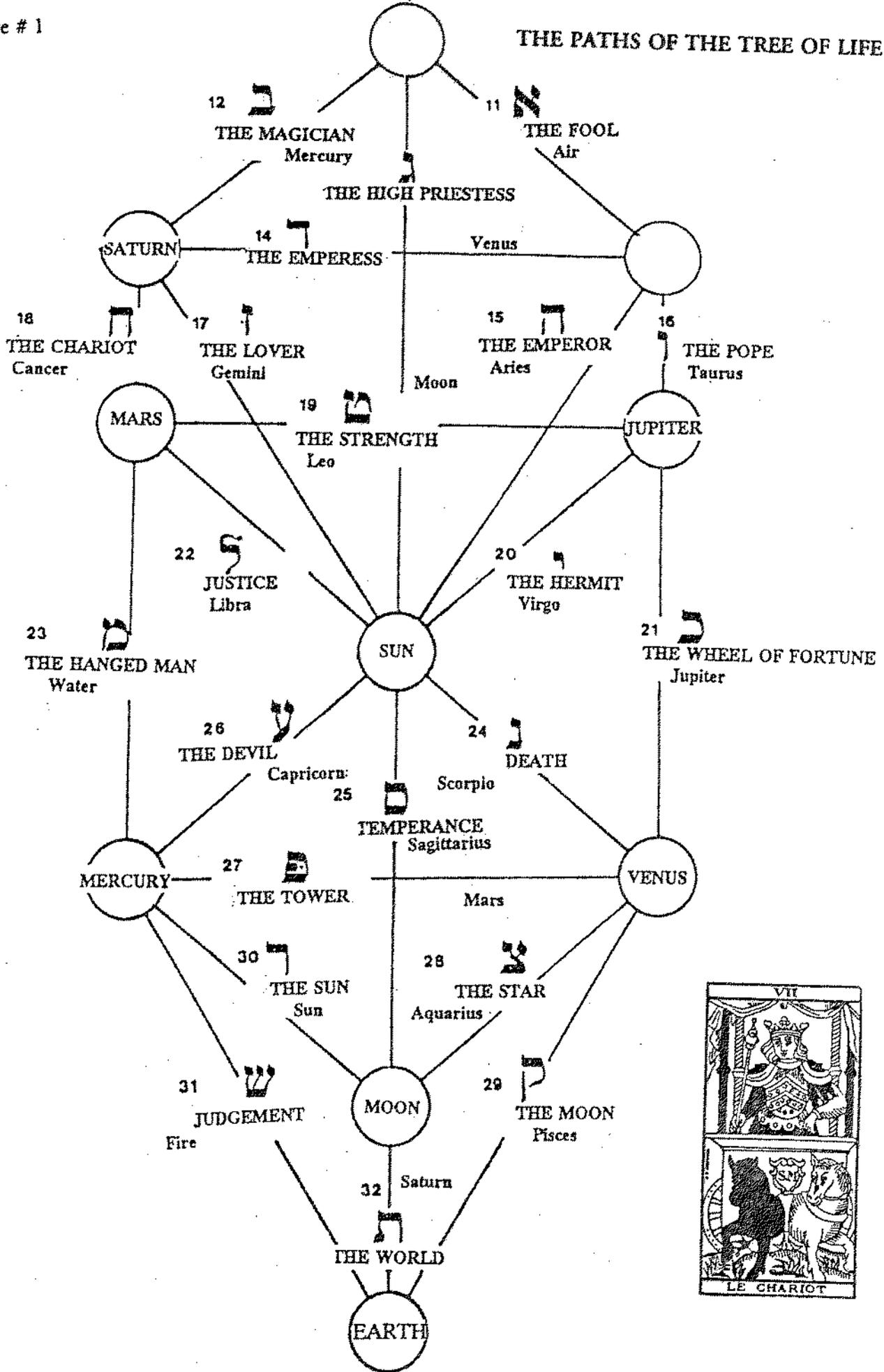
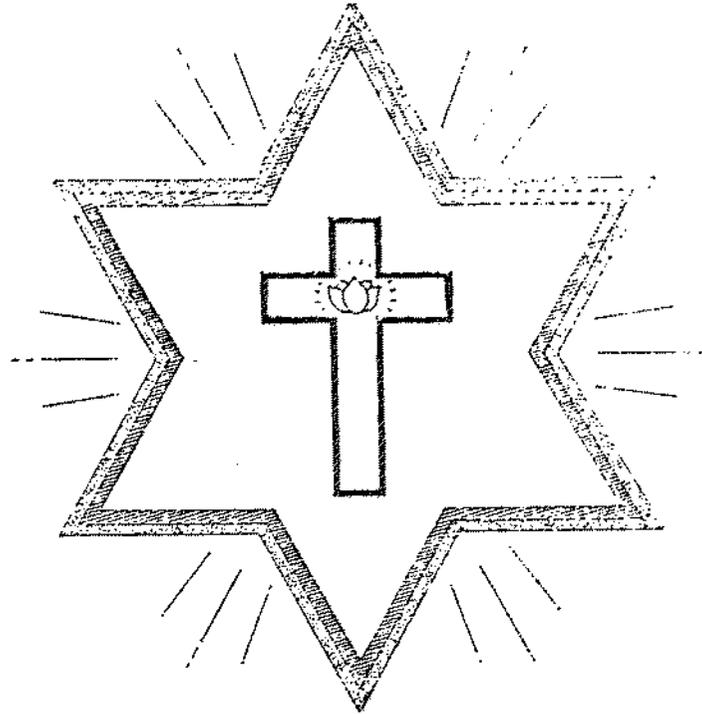
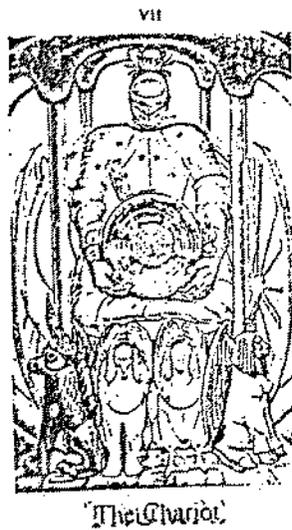


Figure # 2

THE STAR FOR THE MEDITATION



THE SEVENTH ARCANA ACCORDING TO CROWLEY



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:

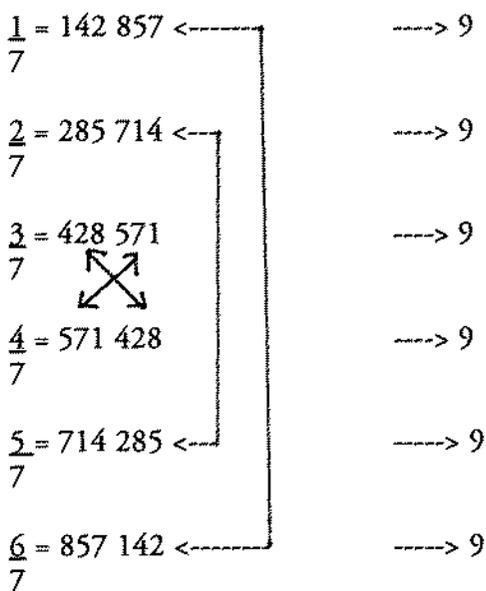
$$\frac{1}{7} \quad \frac{2}{7} \quad \frac{3}{7} \quad \frac{4}{7} \quad \frac{5}{7} \quad \frac{6}{7}$$

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:

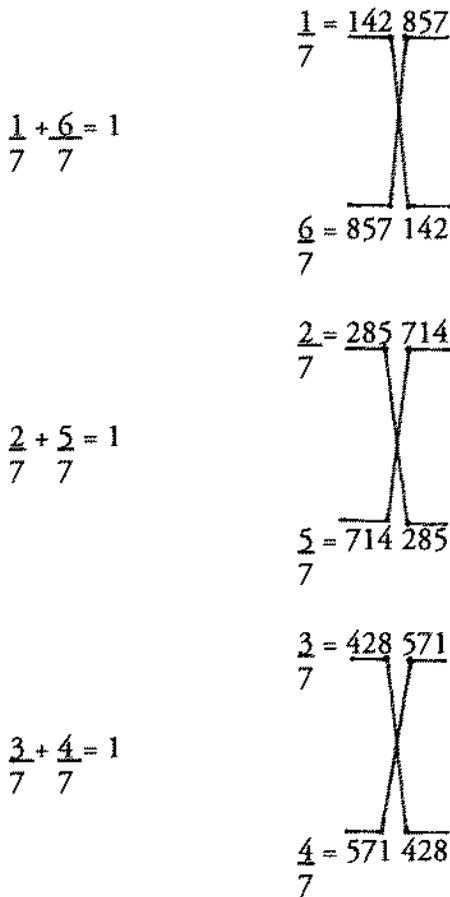
$$9 + 9 = 18 \text{ ----> } 9$$

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!

Enclosed figures:

- # 1 - The Paths of the Tree of Life
- # 2 - 3 - The Inner World
- # 3 - 7 - The Outer World

Figure # 1

THE PATHS OF THE TREE OF LIFE

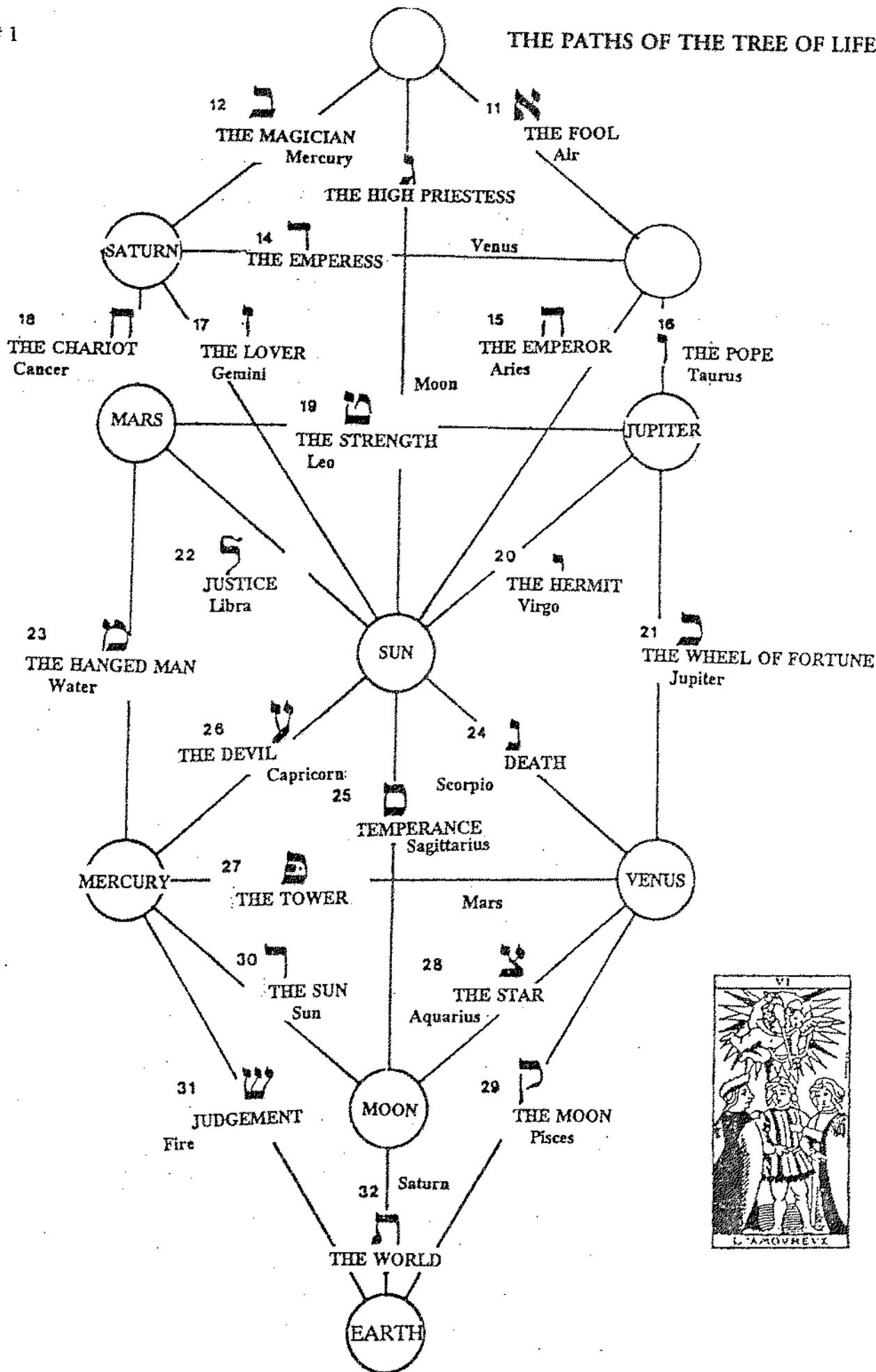


Figure # 2

3 - THE INNER WORLD

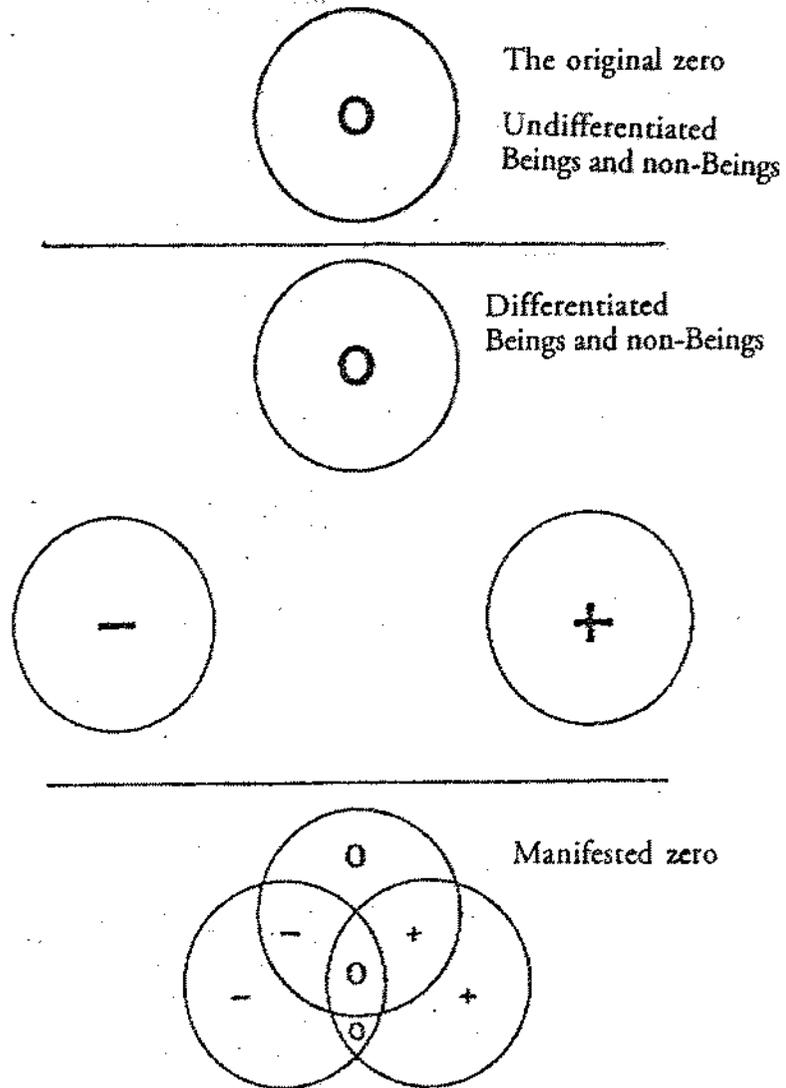
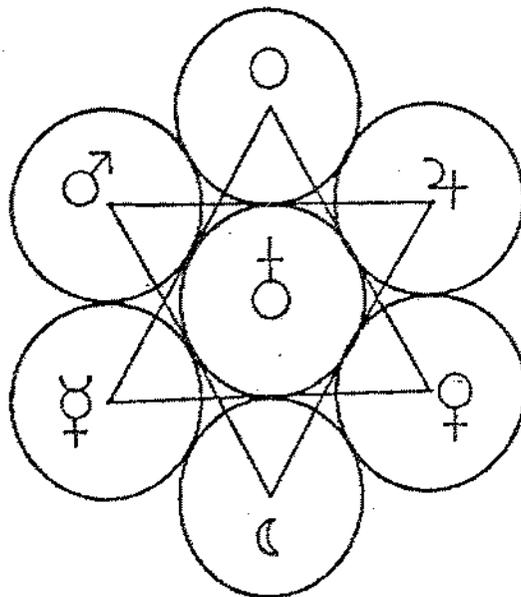
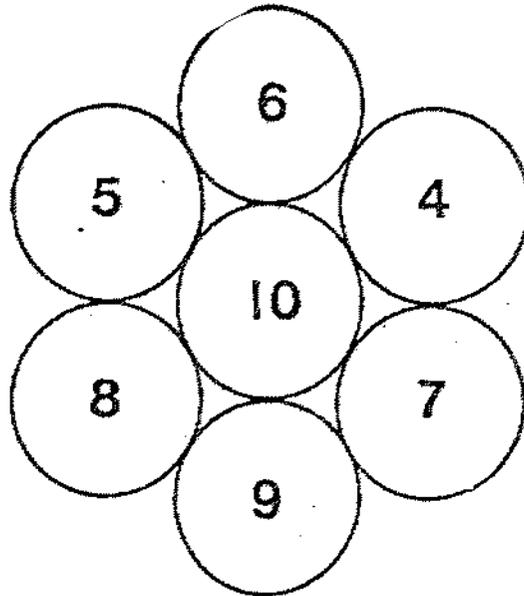


Figure # 3

7 - THE OUTER WORLD



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.

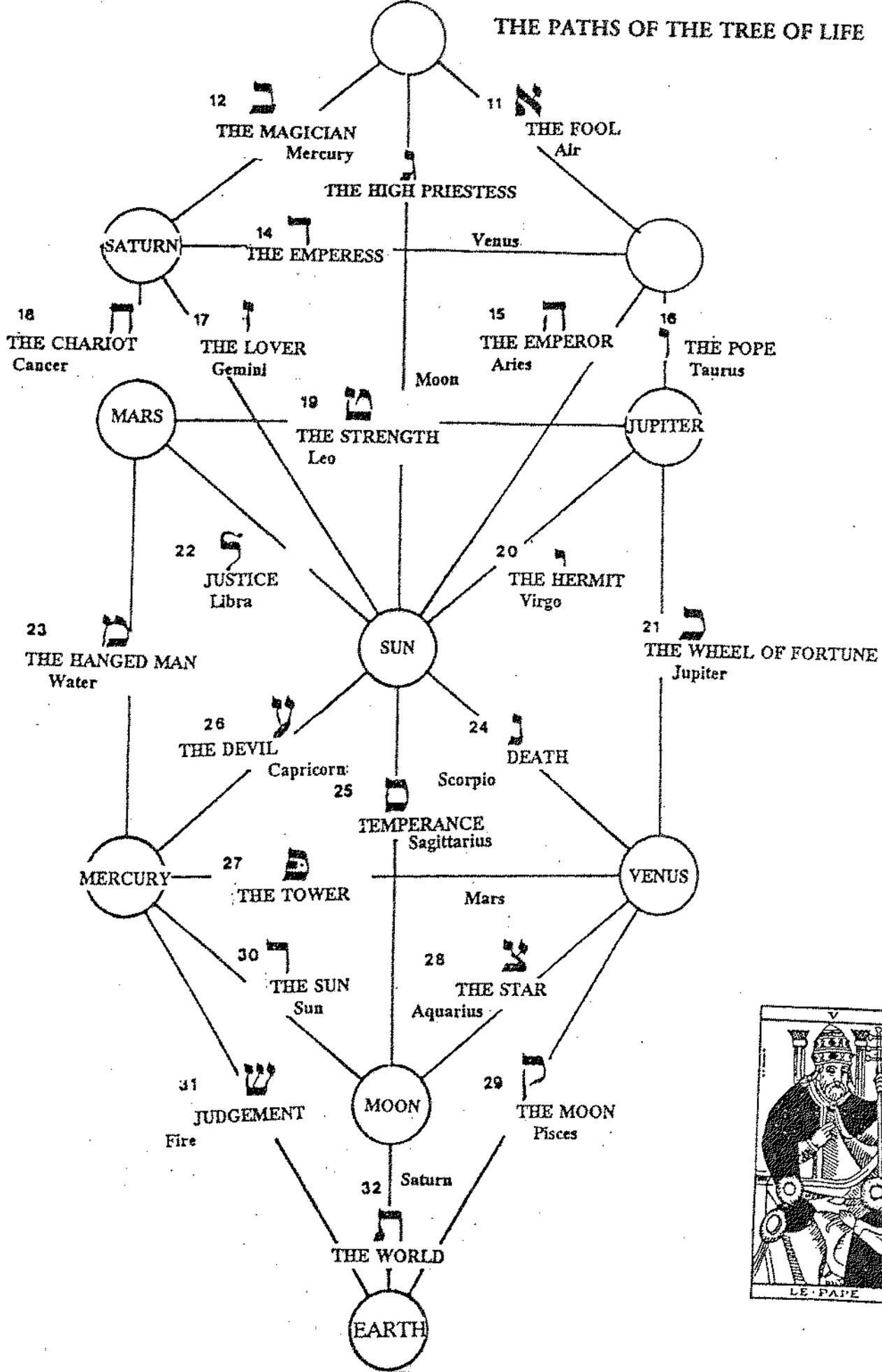
97. Those who hope to find it in the furnace of the Sophists will be irremediably disappointed, because they do not have knowledge of fire.

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



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 IIII 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:

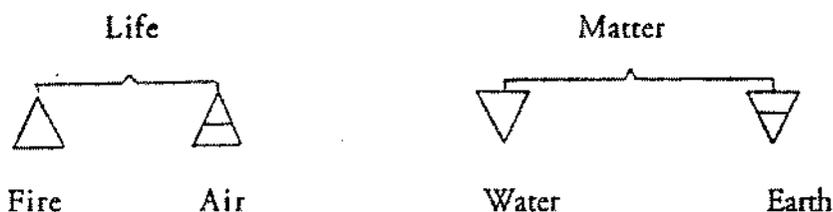
- In Assiah, material wisdom raises us to the Yetziratic world;
- In Yetzirah, the spiritual wisdom raises us to the world of Briah;
- In Briah, the last initiation takes place before the Magician/Joker enters into complete union in Atziloth;

- In Atziloth, the initiatory fire burns the last impurities before the return into Ain, 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.

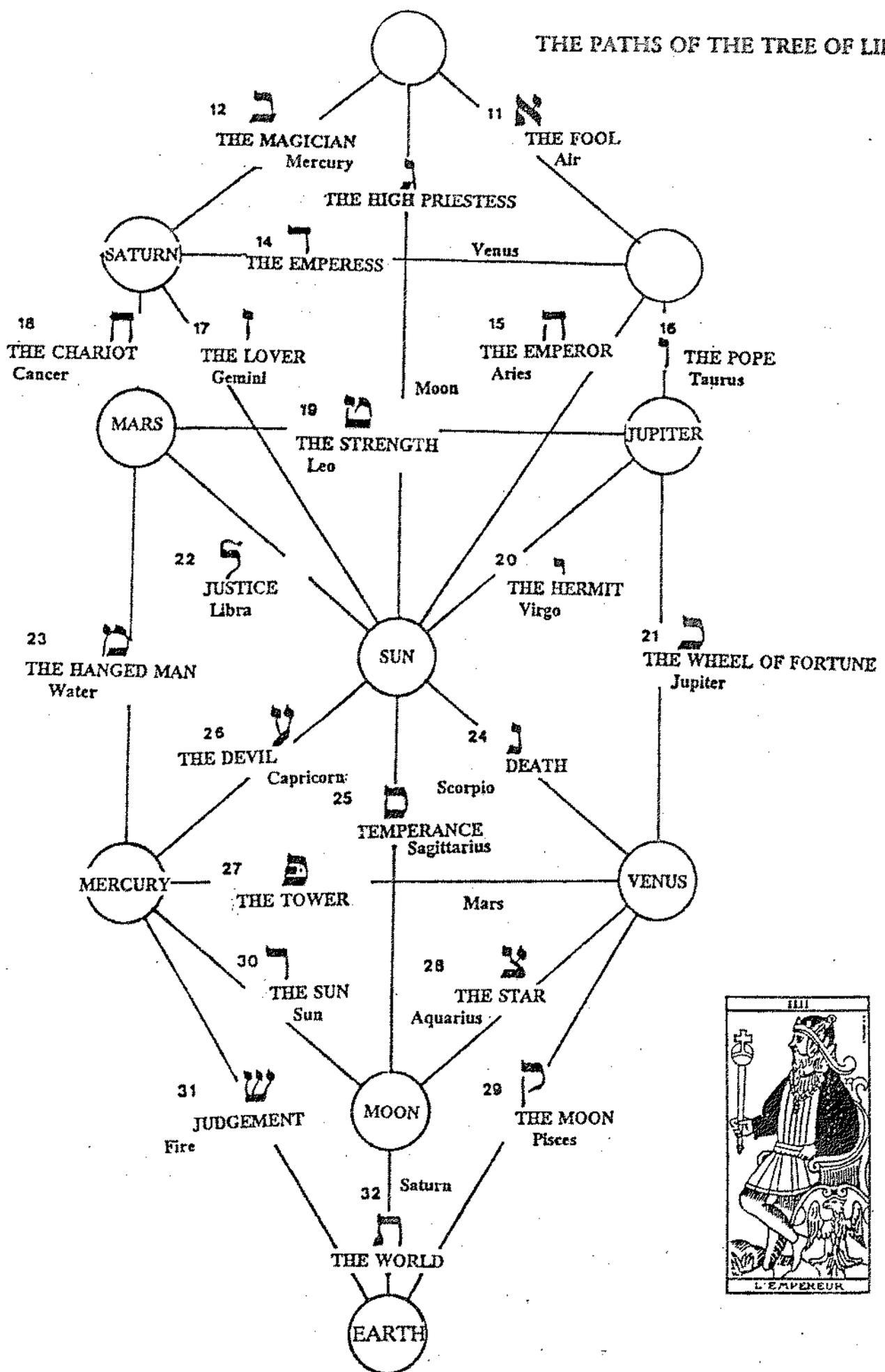
Also compare that which has just be said with the notes added in the previous Qabala lesson and you should be able to determine, by yourself, what qabalistic operations are useful and necessary for you.

Ora et Labora !

Enclosed plate:

- The Paths of the Tree of Life

THE PATHS OF THE TREE OF LIFE



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 arcana, 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!

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 # 1

THE PATHS OF THE TREE OF LIFE

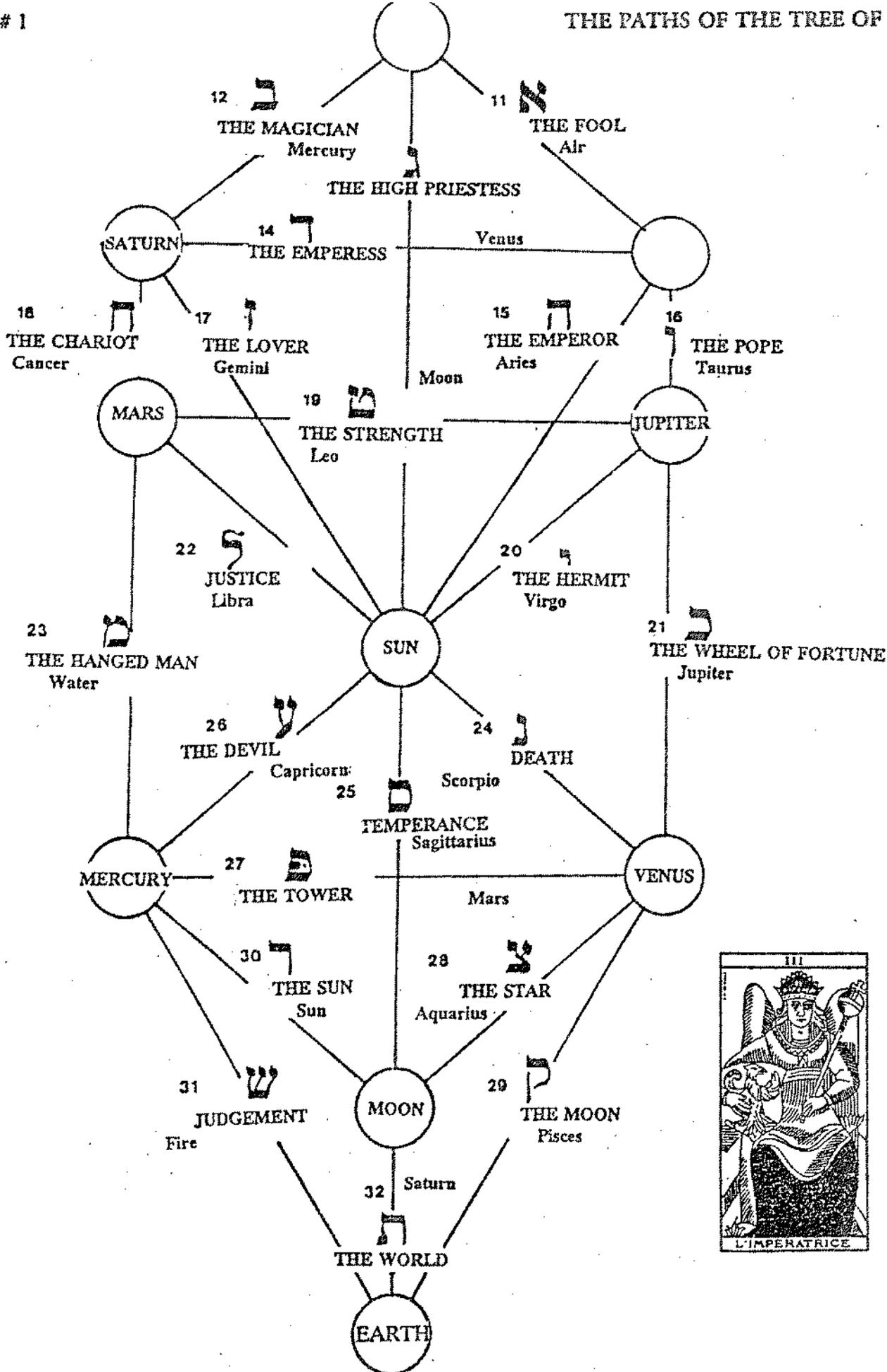


Figure #3

SYNTHESIS OF THE ELEMENTS OF THE 22 PATHS

Hebrew letters	Numbers and Path connections	Corresponding letters	Numerical Value	Symbolical Meaning	Astrological sign or planet	Achemical 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, heating, 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

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.

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 Arziloth.

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.

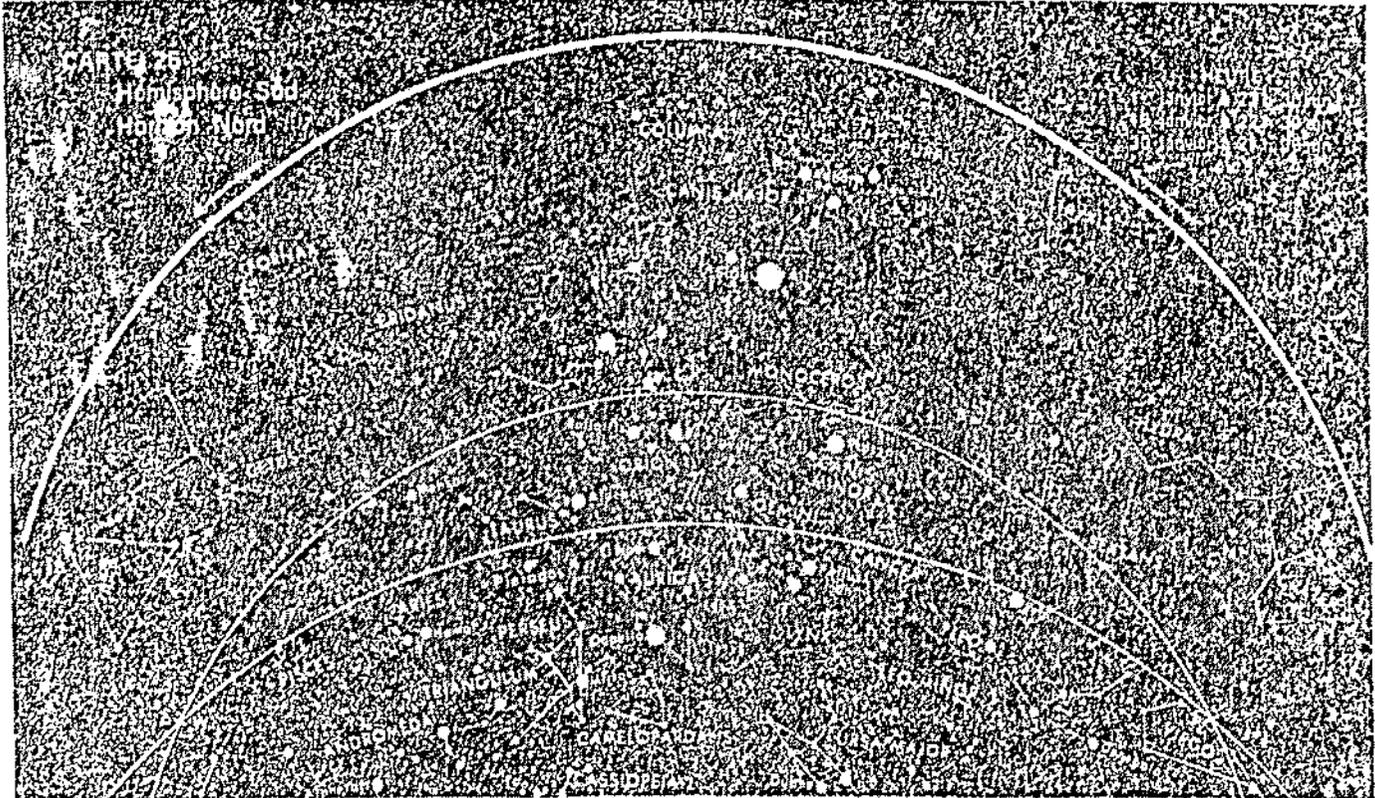
Ora et Labora!

Enclosed plate:

- The Sirius Constellation.



THE SIRIUS CONSTELLATION



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 Ain 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

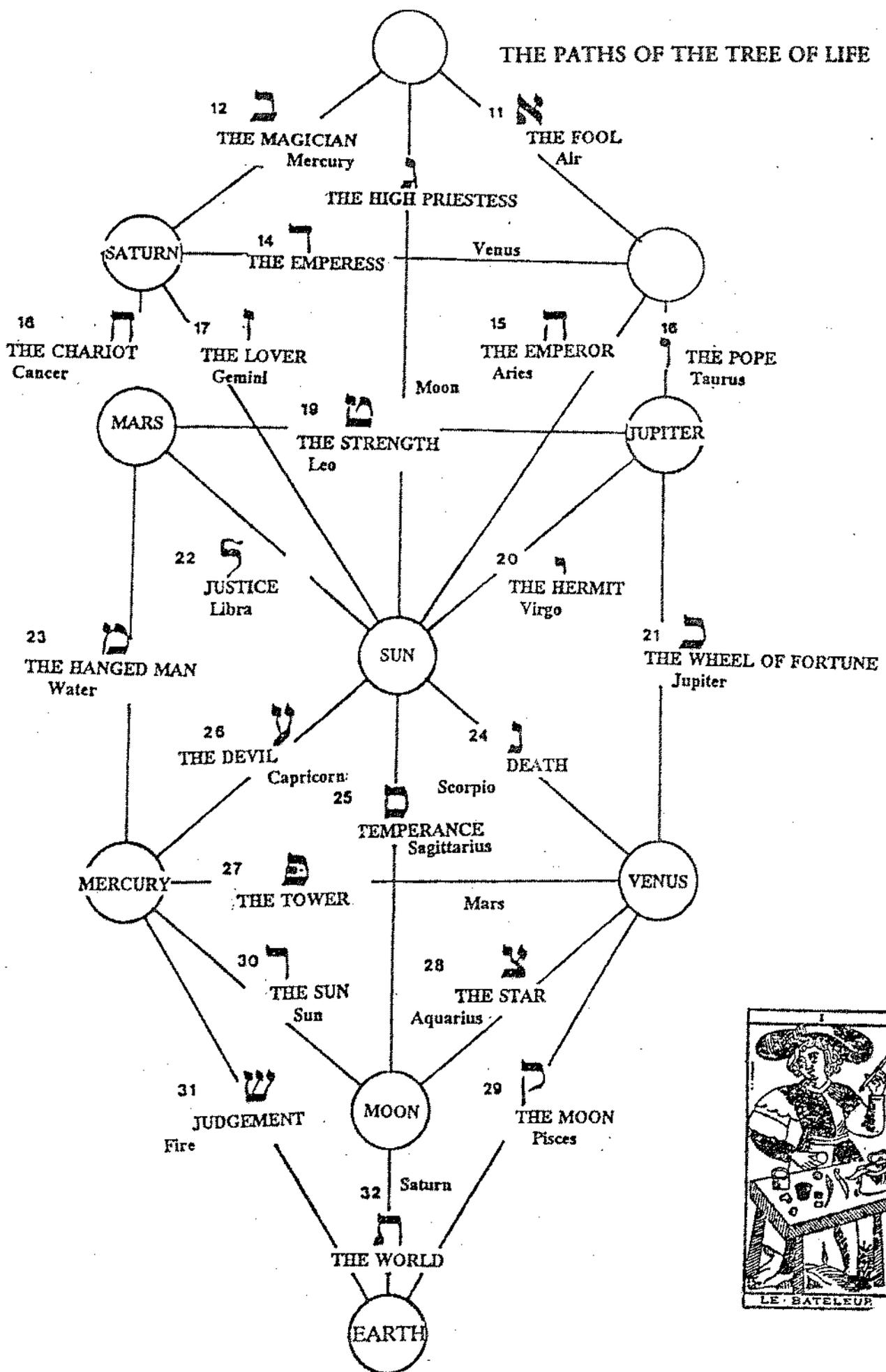
	Tet	8	666 or 156, the number of the beast, the viper, the name of the king of Edom
The destructive gods	Mem	12	The Redeemer through Water
	Nun	13	The Redeemer who kills 15
The ceremonies	Ayin	15	Standing and proud
	Qof	18	The witch (Circé the magician)
	Shin	20	Union of God and man
The pentacle of the whole	Tav	21	The system

Ora et Labora!

Enclosed plate

- The Paths of the Tree of Life

THE PATHS OF THE TREE OF LIFE



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 Ain 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 Ain, 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.

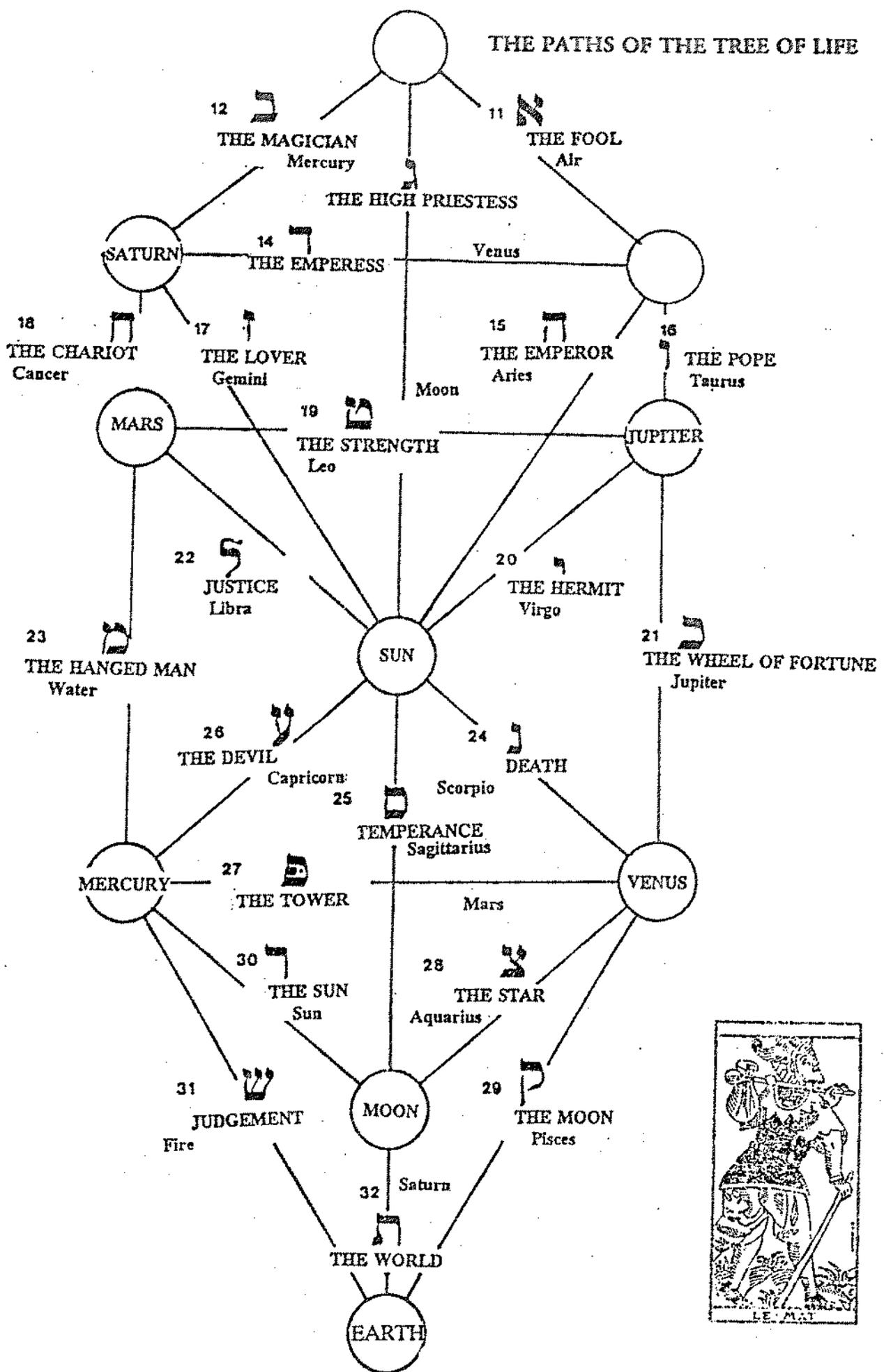
With the next lesson a sequence of technical information and practical work will begin and last about a year. After which our Qabala lessons will be complete.

Ora et Labora!

Figure enclosed:

- The Paths of the Tree of Life

THE PATHS OF THE TREE OF LIFE



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, present 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 choose 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!

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!

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 Q 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:

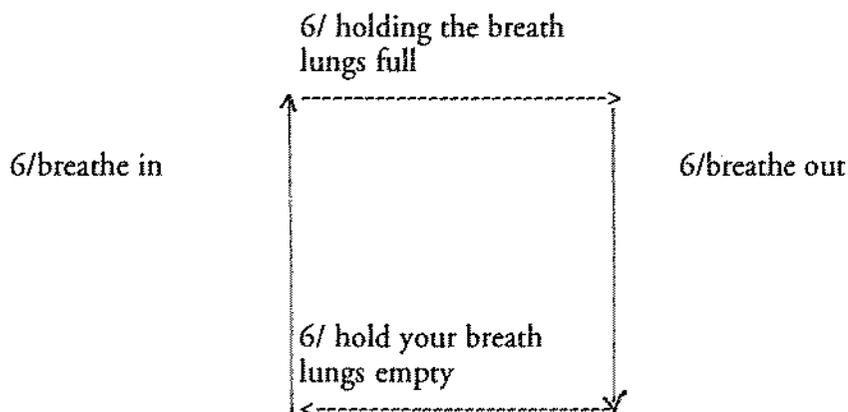
- Light a candle in the oratory;
- Declare aloud and in your own words that work will be started and that your oratory from that moment on becomes a place dedicated to eternal truths. We leave it up to you to formulate the words in a simple manner that suits you. In fact, we believe that symbolism is 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:

CHAÏOTH HA QADESH	<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	MICHAELL'
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!

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 מ ון מ י ר ו ב

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.

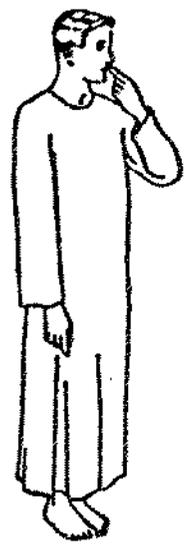
Any practical successful occult work exhausts the operator or takes away some of his magnetism that is why if you want to realize work of some magnitude you must possess a perfect magnetic and nervous balance. Otherwise, you would do more harm than good.

Ora et Labora!

Enclosed Figure:

- The Salutation Signs

Sign of Harpocrates

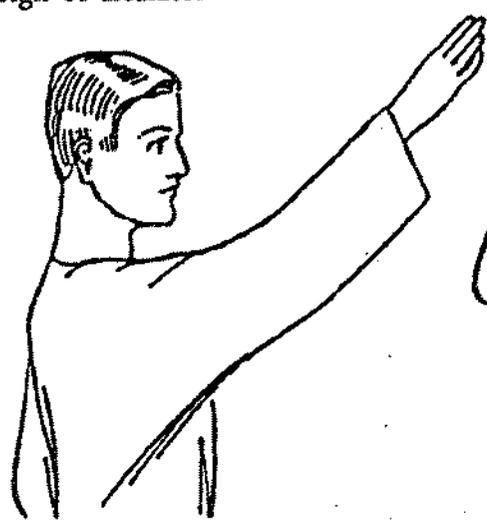


THE SALUTATION SIGNS

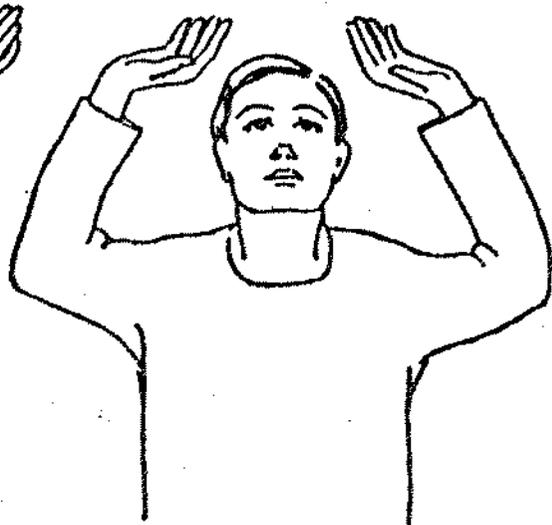
Sign of Horus.



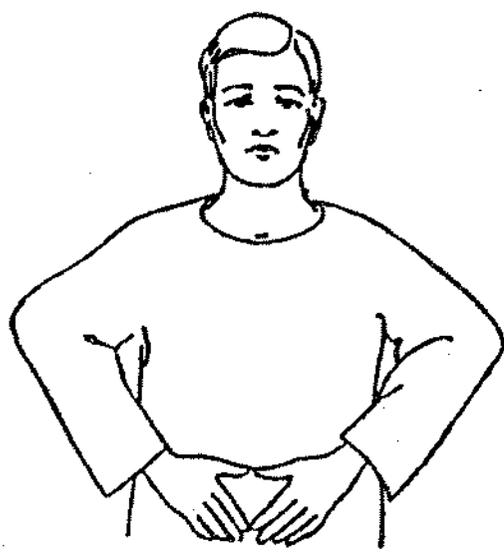
Sign of Zealator



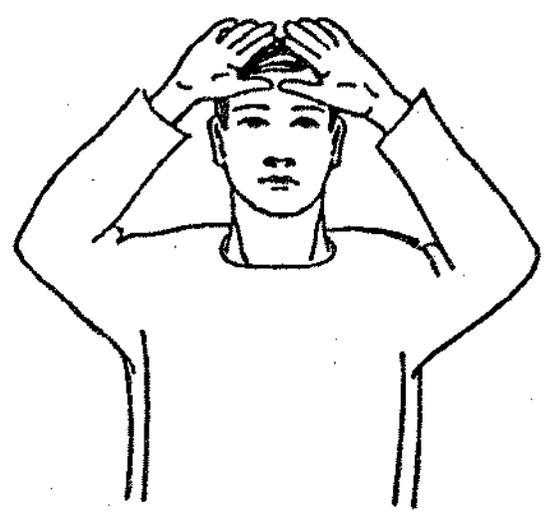
Sign of Theoricus



Sign of Practicus



Sign of Philosophus



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;

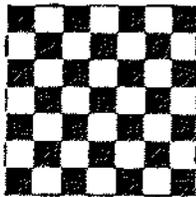
5) An hexagram whose upper triangle is red, and the lower blue; the whole is placed on a background resembling black velvet. Tiphereth.

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.

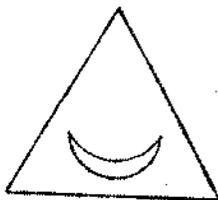
Exercise:

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.



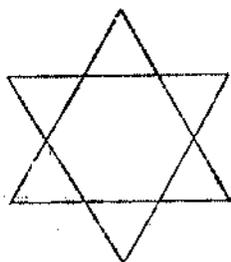
אדני הארץ

(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.

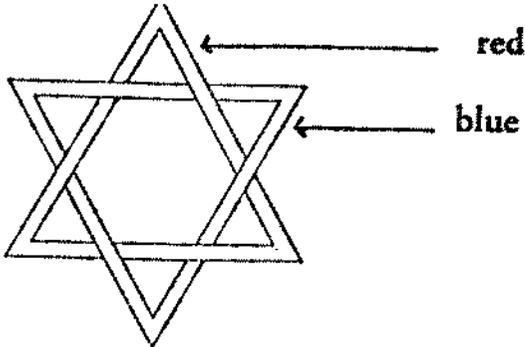
And do not forget to write down the results on your notebook.

Ora et Labora!

Enclosed Figure:

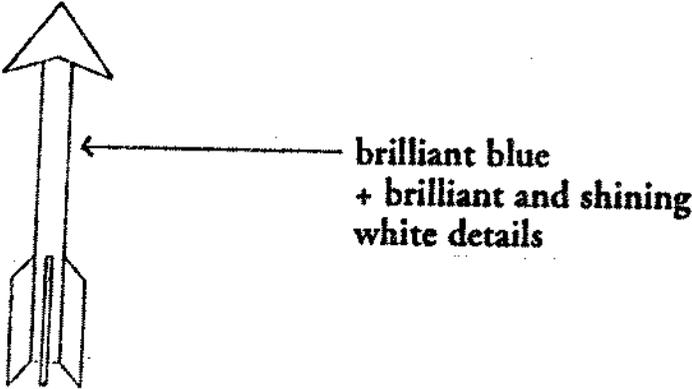
- The Keys-symbols

Sephira



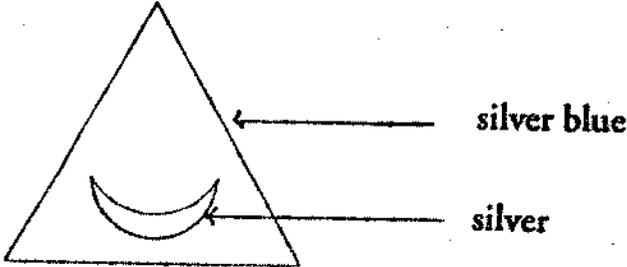
V

Path



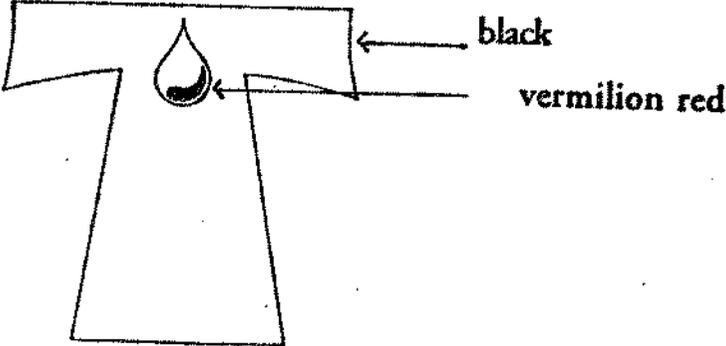
IV

Sephira



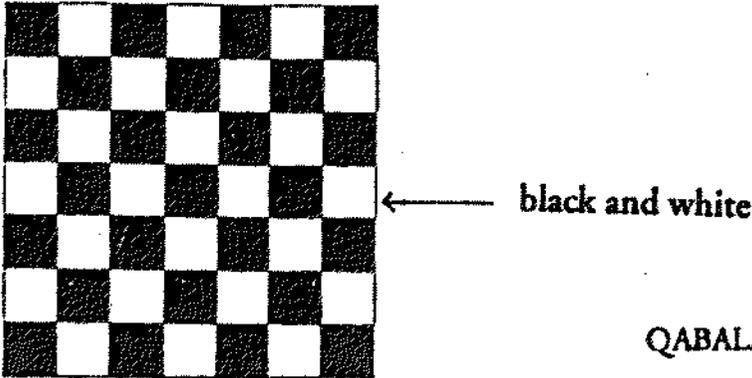
III

Path



II

Sephira



I

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".

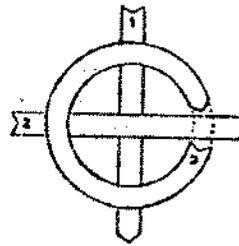
The figure given with the ritual itself represents your oratory and the moves you will make. Remark that this figure is oriented. If for practical space reasons your symbolical East does not match the geographical East it is not important. Note however that some works and magical rituals require that 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

THE RITUAL OF THE ROSE AND THE CROSS

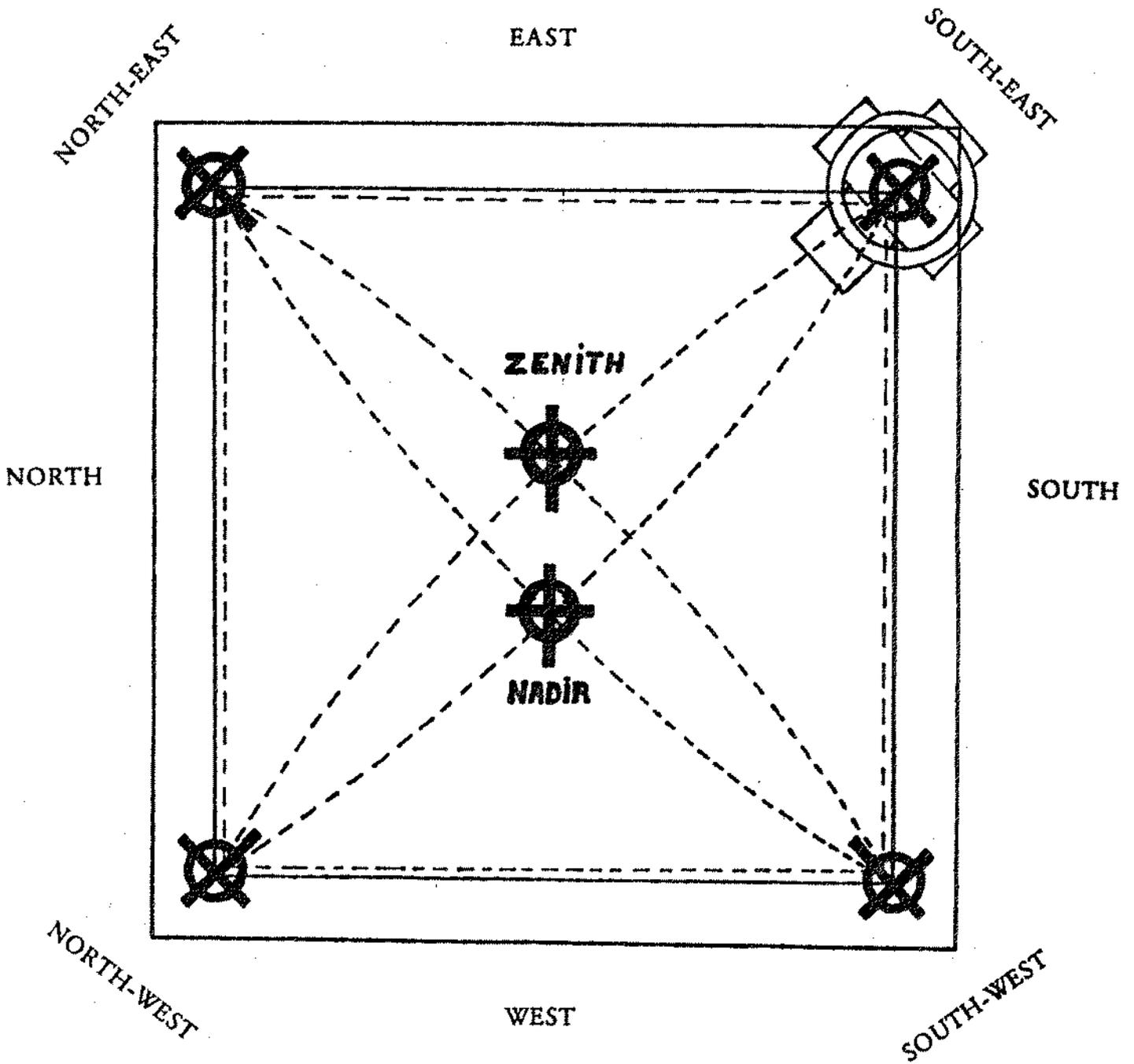
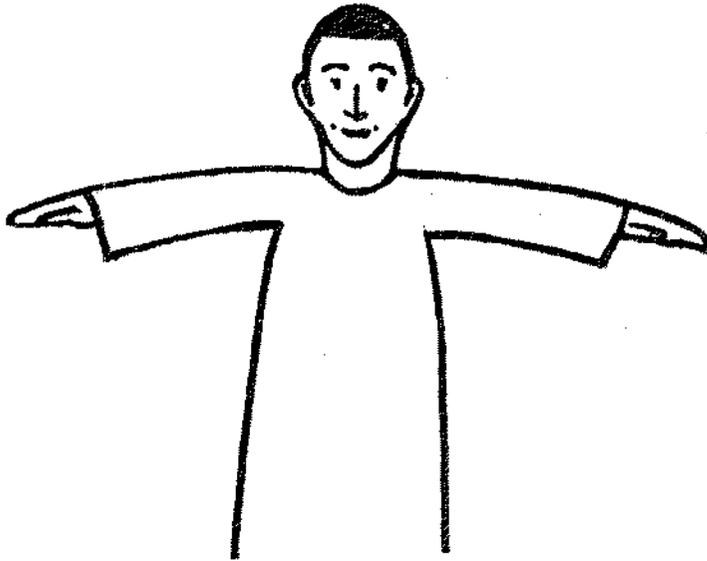


Figure # 2

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

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

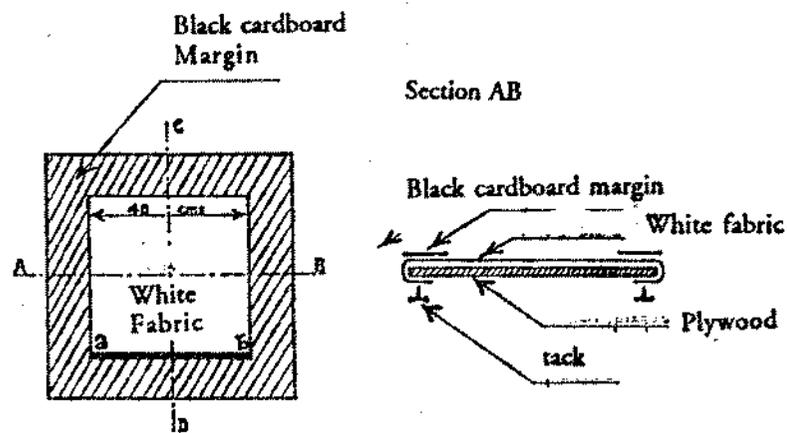
As usual:

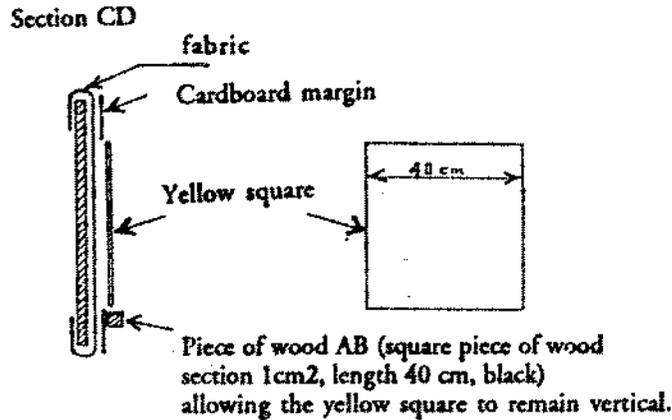
- Light up a candle in the oratory;
- Declare aloud and in your own words that work has begun and that from then on your oratory becomes a place dedicated to eternal truths;
- Light up the incense;
- Have thoughts of gratitude toward the Creator and then toward all the great Elders who have passed Western 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.

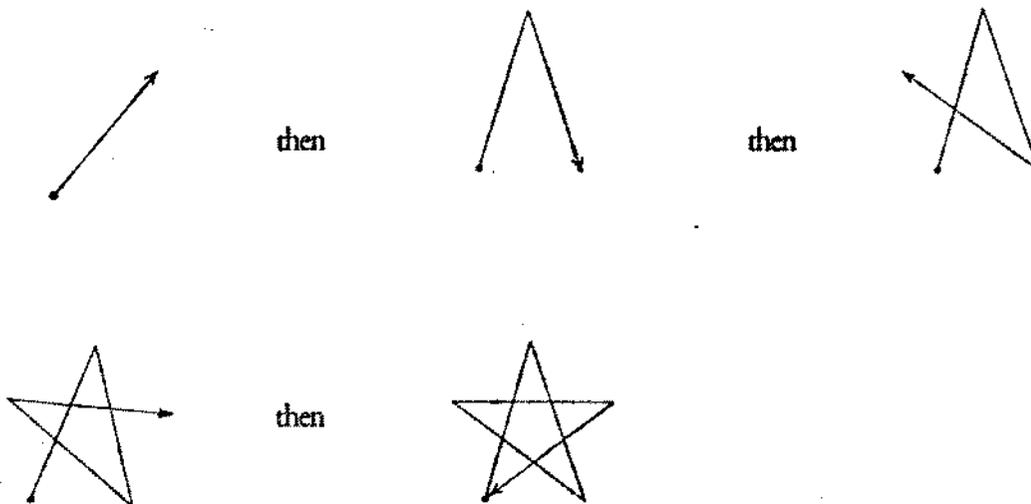
You can ask them questions about what surrounds you. If you doubt the validity of the images (bad occultists often say that the "astral is a liar") project again the divine Name ADONAI MELEK in brilliant Hebrew Letters. If the vision is wrong (and based on a memorial construct instead of drawing its 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!

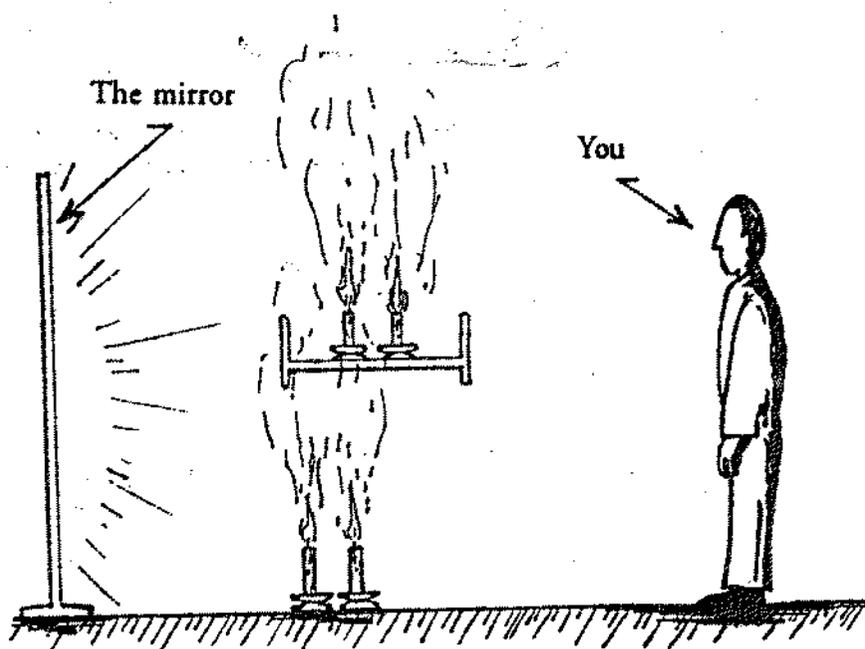
Exercise # 3:

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.

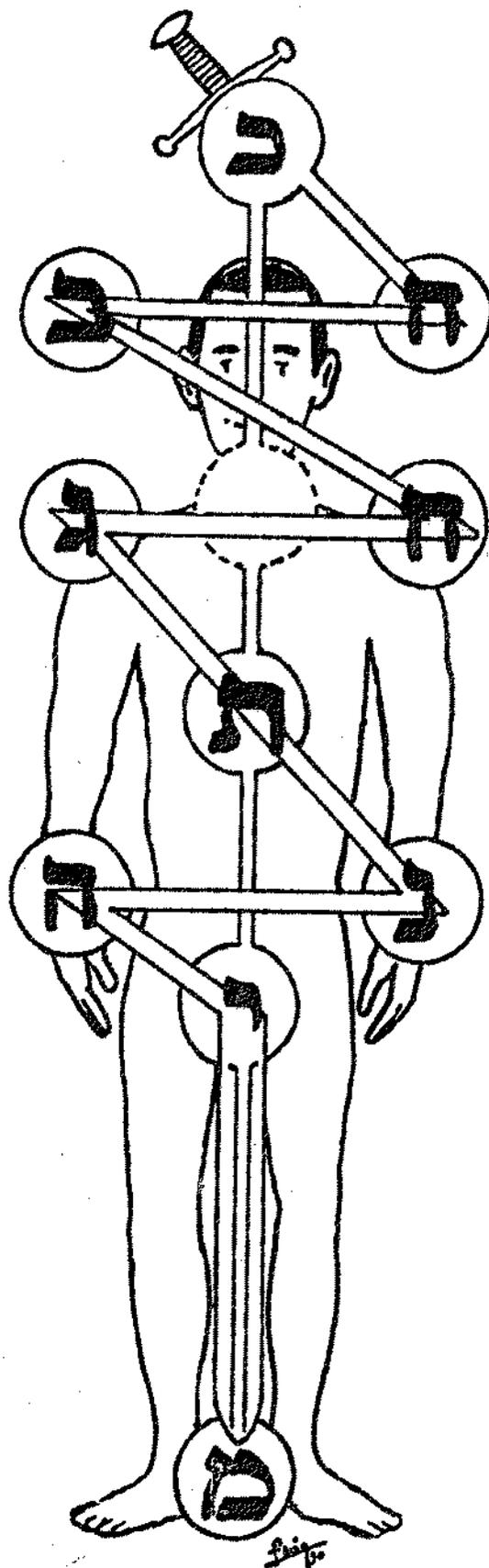
Do not forget to take notes!

Ora et Labora!

Enclosed figure:

- Figure Illustrating Exercise # 3

FIGURE ILLUSTRATING EXERCISE # 3



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 - VHAAQ' - 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' - VHAAQ' // 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 אֵלְחַי

(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:

אֲדֹנַי הָאֲרִיץ

(ADONAI' // HAH' - HARETSSS')

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!

Enclosed Figure:

- Symbolical Correspondences

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

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 EEEAASSSHH' (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 MAYIHMMMM' (Water)

מים

then TALIAHAAD'

טליהאד

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'

טמורתו 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!

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!

Figure enclosed:

Correspondings in the Hebrew alphabet

Dear Friend,

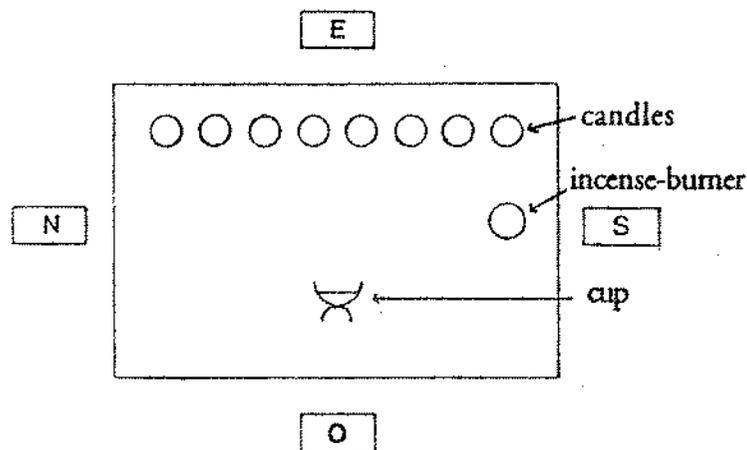
As this class is essentially practical, we are recommending that you perform the ritual presented in this lesson, on Wednesdays, if possible at the hour of Mercury.

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.



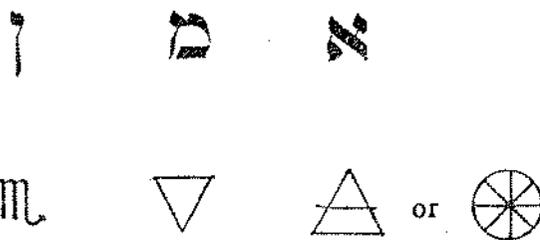
1) Perform a banishing ritual of the 

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)"

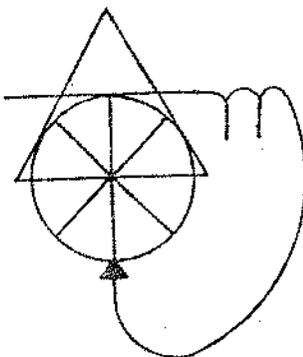
NOTE: Never forget that the phonem "Amen" is the notaricon of Adonaï Meleck Naamon. Hieroglyphically it can be written according to its yetziratic correspondings (see previous lesson):



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.

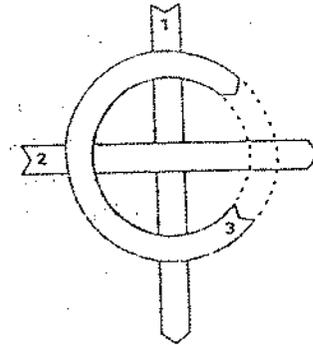
3) Consecrate the water as follows: hold your hands palms facing up as a funnel above the cup and imagine a pale light playing and moving on the surface of the water.

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: |||| (pause) ||||. 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 Auramoht). 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!

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 Arziloth. 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.

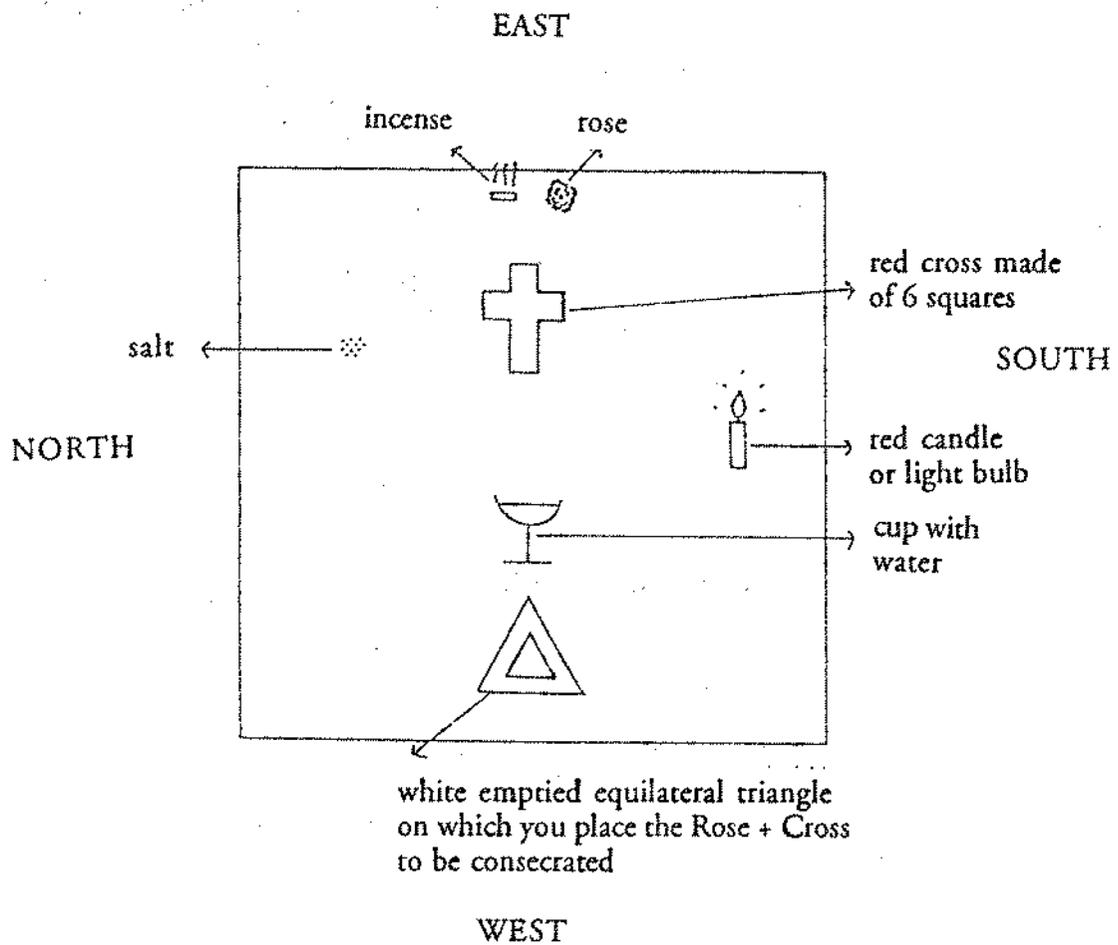
The back

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 lamens

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.

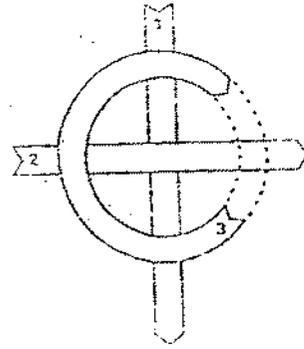
"Holy are you, Lord of the Universe
Holy are you, the One that Nature has not formed
Holy are you, the Vast and the Powerful
Lord of Light and Darkness".

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 TIPHERETH 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 HIDEKEL, 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 lamén 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!

Figures enclosed:

- # 1 : The Rose + Cross
- # 2 : Key attribution of the minor angles (points of the star) of the Pentagram.

Figure # 1

THE ROSE + CROSS

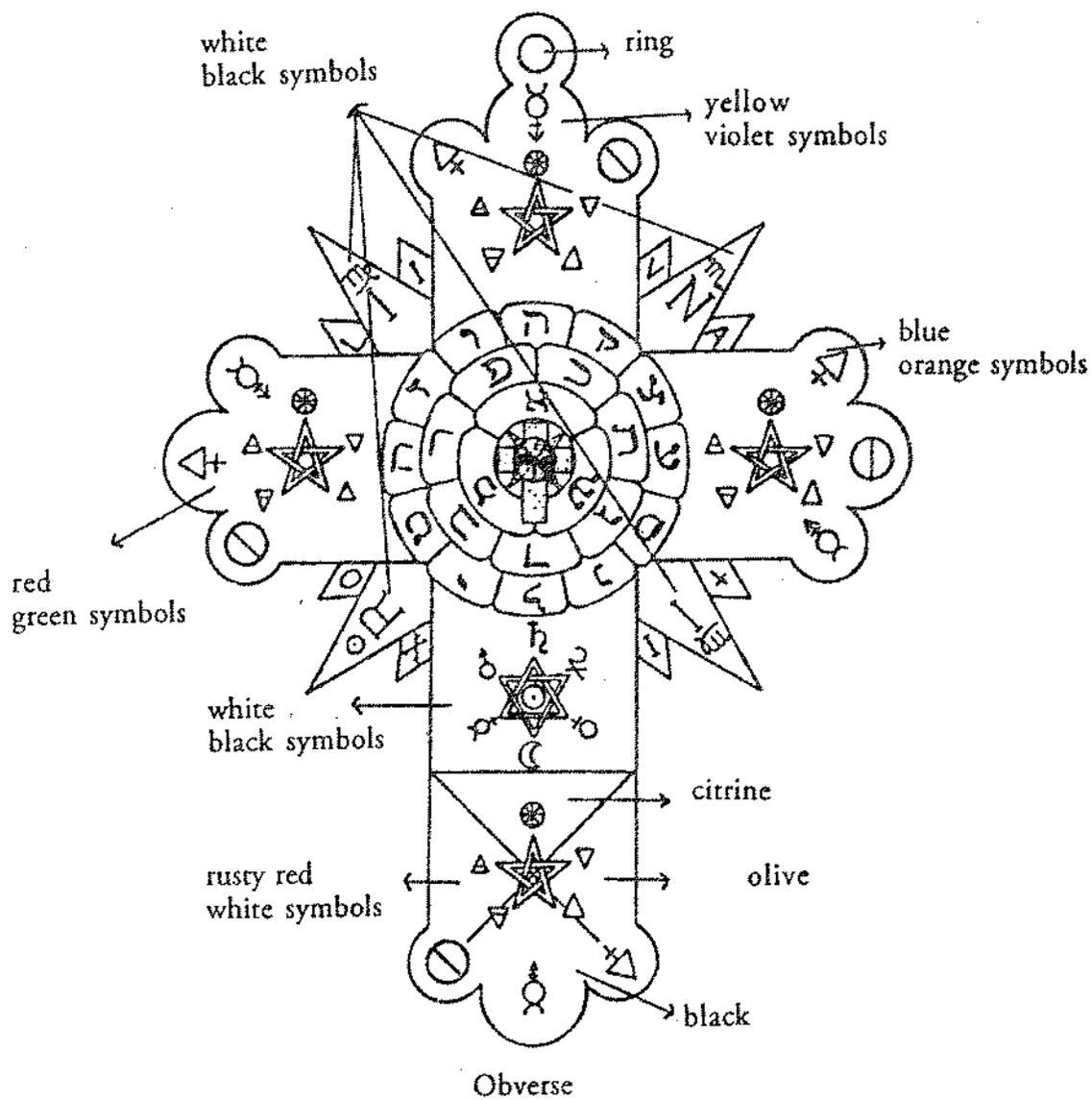


Figure # 1

THE ROSE + CROSS
(reverse)

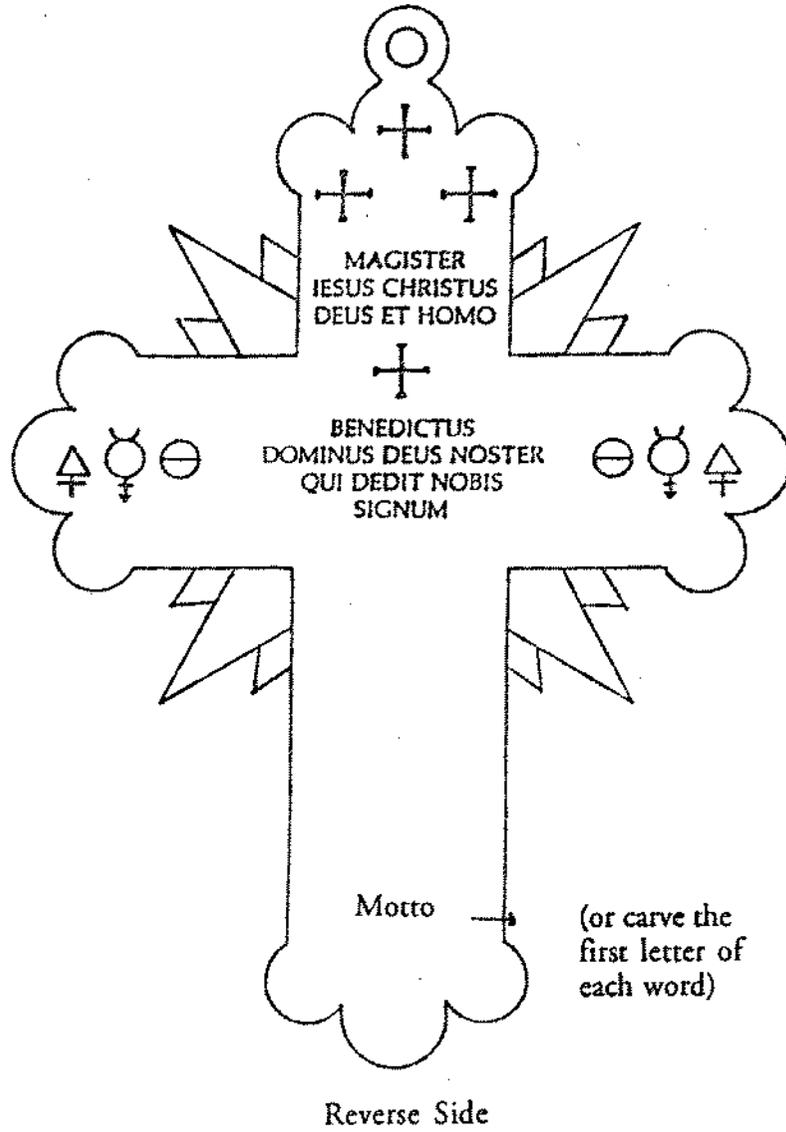
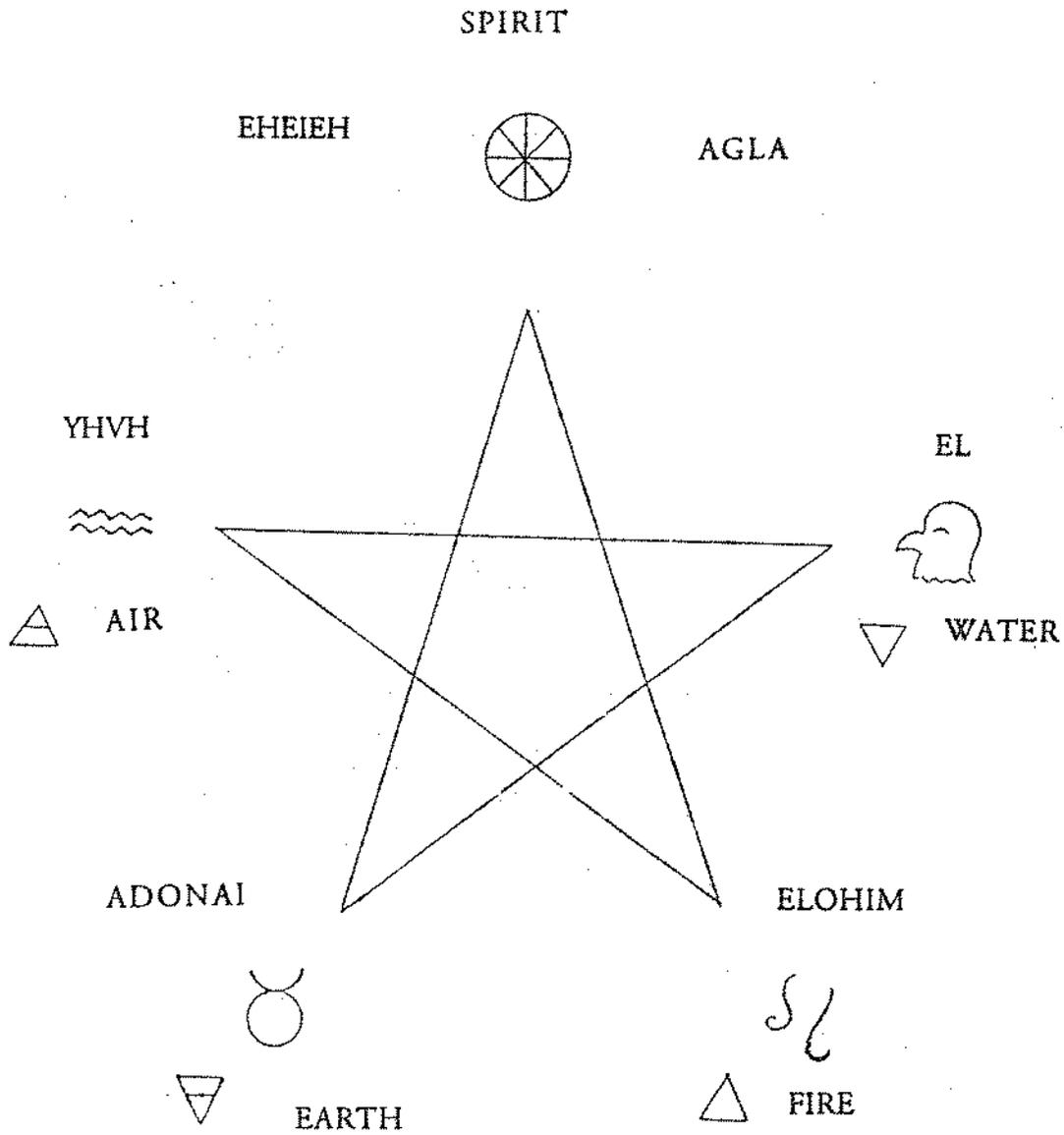


Figure # 2

THE KEY ATTRIBUTION OF THE MINOR ANGLES OF THE PENTAGRAM



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 $\frac{3}{4}$ 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.

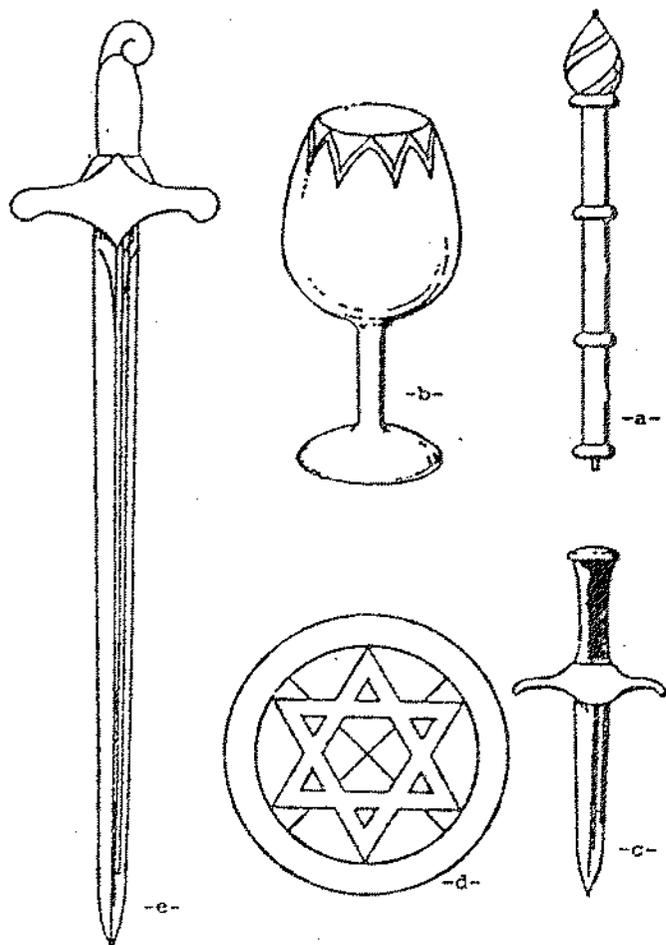
Ora et Labora!

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

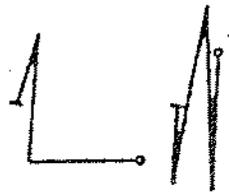
Figure # 1 - A

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



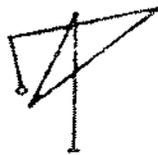
מדים
IV. MADIM



זמאל
V. ZAMAEL



גראפאל
VI. GRAPHIEL



ברצבאל
VII. BARTZABEL

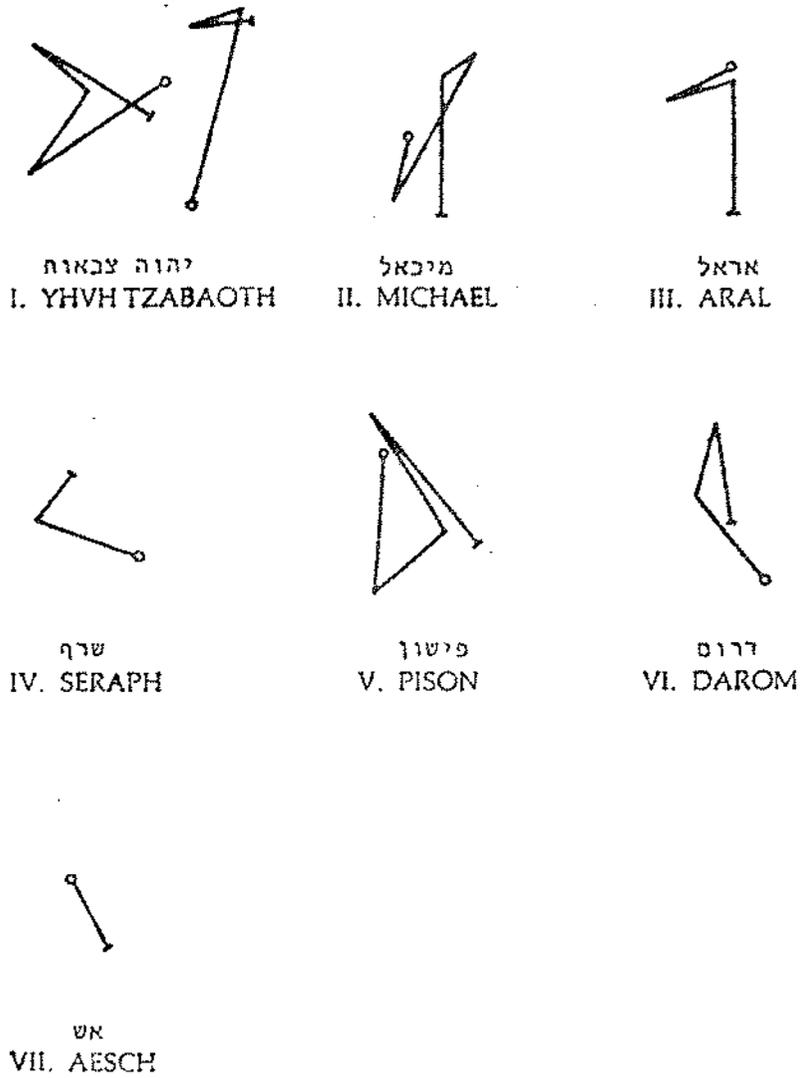
VIII. the MOTTO



IX. PENTAGRAM

Figure # 2 - A

THE SIGNS OF THE ROSE RELATIVE TO THE WAND OF FIRE



- A -

THE SIGNS OF THE ROSE RELATIVE TO THE DAGGER OF AIR

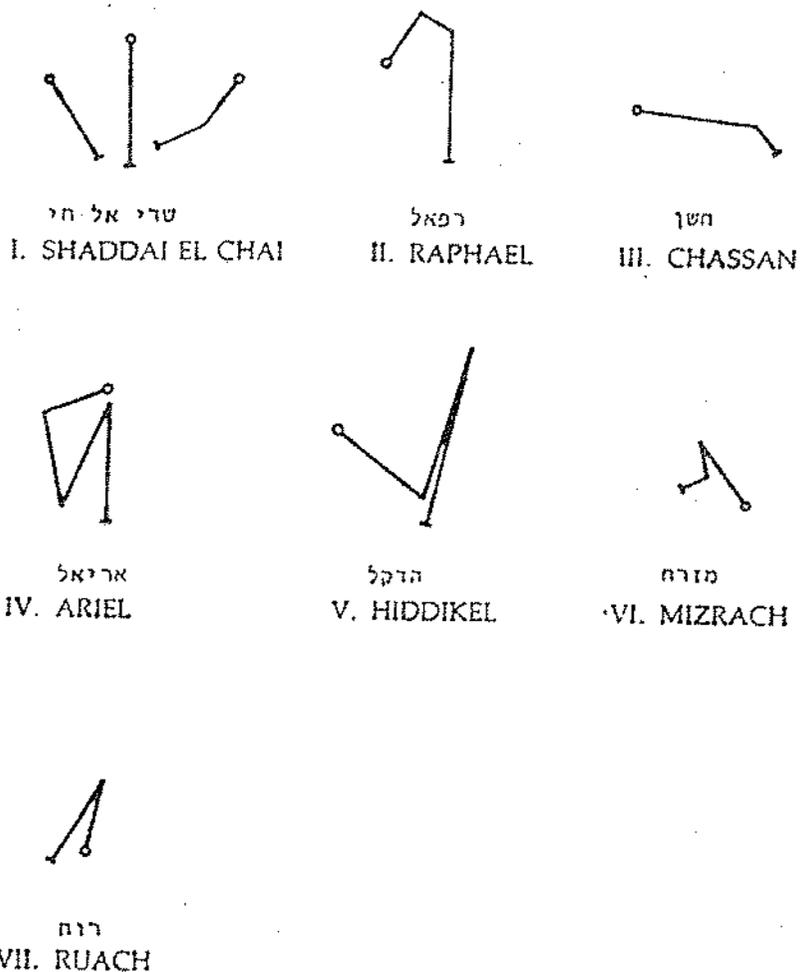
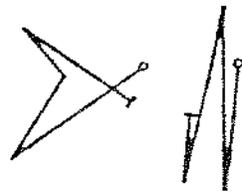


Figure # 3 - A

THE SIGNS OF THE ROSE RELATIVE TO THE CUP OF WATER



אלהים צבאות
I. ELOHIM TZABAOth



גבריאל
II. GABRIEL



טליהד
III. TALIAHAD



תרטיס
IV. THARSIS



גיהון
V. GIHON



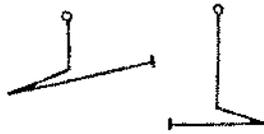
מערב
VI. MAARAB



מים
VII. MAYIM

- A -

THE SIGNS OF THE ROSE RELATIVE TO THE PENTACLE OF EARTH



אדני הארץ
I. ADONAI HA-ARETZ



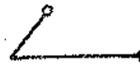
אוריאל
II. AURIEL



פורלאך
III. PHORLAKH



כרוך
IV. KERUB



פרח
V. PHRATH



צפון
VI. TZAPHON



ארץ
VII. ARETZ

VIII. THE MOTTO

- B -

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 KAMAEL (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 Pernaa

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 Anodooin Alndvod Arinnap
 (Air) Habioro Ahaozpi Aoazaif Avtotar Htmorda Hipotga
 (Water) Lsrahpm Sigaiol Saiinor Soniznt Laoaxrp Ligdisa
 (Earth) Laidrom Alphetga Aczinor Ahmlicv Lzinopo Lliansa

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 Edopa, 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 Eypra, 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 Ernbr, 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.

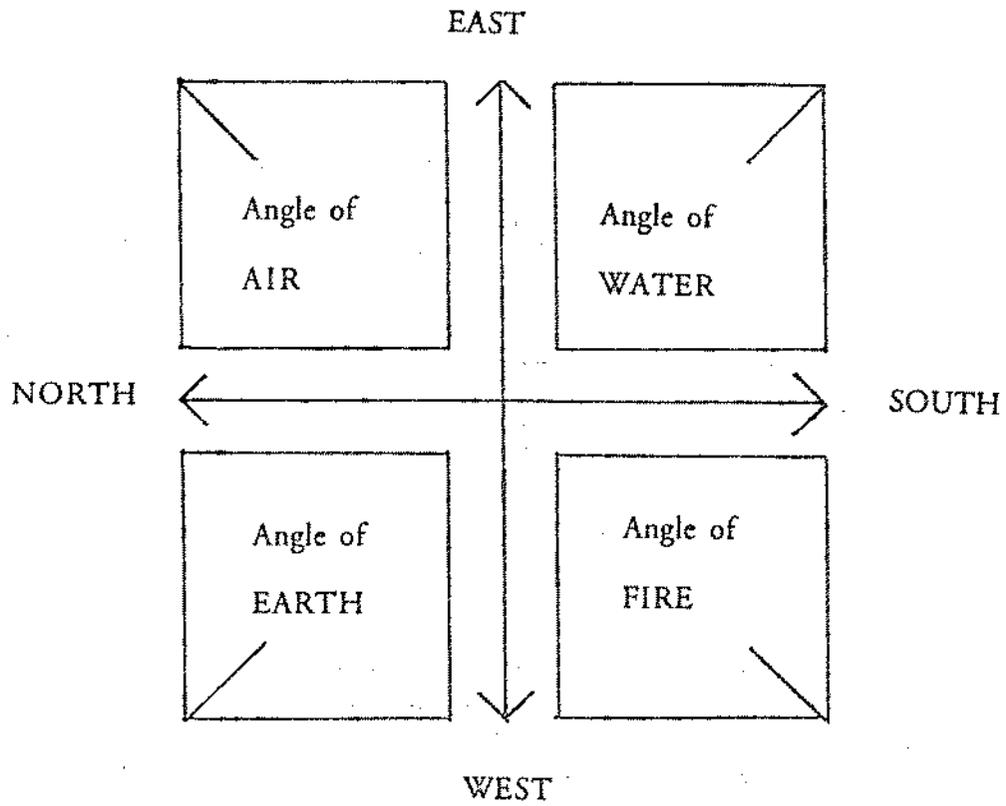
To be able to receive real magic forces from magical weapons, the attitude of the Adept must be one of purity, integrity, severity; he has reconciled his own opposites and overcome his fears and doubts in relation to his objectives. He must be a perfect master of his reactions and perfectly know all the detail of the ritual.

Ora et Labora!

Enclosed figures

- The 4 Minor Angles

THE FOUR MINOR ANGLES



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.

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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!