

The Qabalistic Path

It is specified in the Qabala course that it is not good to discuss personal mystical or psychic experiences resulting from Qabalistic work. There are two essential reasons for this counsel:

First, experience has shown that discussing personal experiments usually stops their progression, either temporarily or permanently. The second reason is that the nature of these experiences renders them hardly credible to those who have not had them.

Without giving details of these experiences/initiations, there is a certain interest in outlining them. Thus, everyone can understand the mechanism of these phenomena and better locate their progress if the grace of these experiences is granted.

Discussions with people who have already studied and practiced Qabala long enough, it appears that many of them have undergone one or more of these experiences. It follows that there are convergence, consistency and confirmation of the teachings of the Qabalah.

Our findings are that these experiences occur, sooner or later, in the form of a triple series of three experiments, or nine total experiments. It is likely this phenomenon is repeated four times. However, it doesn't seem possible to live more than a series of nine total experiences in the same earthly existence.

First series of three experiments

We have noted commonalities among those who have experienced them, partly or entirely:

- Normal waking physical state
- Symbolism of the crossing of a threshold like passing through a door or a gate, entering a path or entering in a forest, etc.
- Once the threshold crossed, peculiar or strange feeling.
- Surroundings dating from a distant past, sometimes centuries, telltale houses and clothes of people present; these people do not seem to perceive the initiate-to be. As for the initiate, let us specify that he should not establish contact with the people encountered.

- Vision of a chapel, a temple or a large house whose door attracts like a magnet
- Entry inside the place of worship and attend a service always conducted by Priestesses in orange outfits
- Exit, return and cross the threshold
- All is over, and in a few seconds, a small event always prevents us to find the place that has been left and even the threshold.

(In one of three experiences, one of us found the entrance, but several years later and after much research. However crossing the threshold did not give rise to any experience).

Our conclusion for the first series is that these were Initiations in the following three Sephiroth:

Yesod, the Moon, Hod Mercury and Netzach Venus. Insofar as the ceremony of Initiation affords us the leisure, it is likely that the symbols of the relevant Sephira can be found in the initiation chamber.

Then, after a period of between six to eighteen months, we find that some sephirotic functions were awakened. Moon: without changing anything, or at least by changing little, removes all obstacles blocking the Initiatory Path. Venus: gives understanding and authority over nature. Mercury: makes the person is a miniature Thoth-Hermes that will grow with work, whether his choice is that of Maggi or Alchemist.

Second series of three experiences.

They occur at night, during sleep or in trance before sleep. Note that they can take place before the preceding series has taken place.

The state of consciousness is not that of dream because it is a hyper-conscious state. Very often the initiation ceremony takes place in a temple at the top of a never ending staircase.

What is hard to explain is the planetary nature of these experiences. In a sense, although higher than the initiations of the first series, these experiences are less "spectacular" for consciousness. They concern: Tiphereth, the Sun; Gedulah, Jupiter and Geburah, Mars. The outcome is, as before, an awakening of the functions of the three Sephiroth concerned. These are functions hard to explain in writing, except perhaps for Jupiter which gives a profound awakening in the field of esotericism.

Contrasting the effects of these two series of experiences on the earth consciousness is important. In the first series, for consciousness, only the time element is changed; if there is altered space, its appearance remains essentially like on earth. Also, one's consciousness adapts very quickly to this situation. Some people have realized the abnormality of the situation only at the sight of the Priestesses in orange outfits.

In the second series of experiences, both time and space are heavily modified. Also there exists here a possibility of misinterpretation. This is particularly true of the planetary nature of the experience, probably due to the influx of the Genie of the Presence of the Sephira which is very strong. Thus, a number of people do think that the initiation took place on another planet than Earth. Things become much clearer and more logical if we think that this is an initiation into our own inner world.

Third series of three experiences.

It concerns the upper Triad Binah, Chokmah and Kether. These experiences are outside space-time as the space-time duality is cast in one unit: Eternity.

We believe that these initiations have no time on the earth plane and that, whatever interpretation later on by the physical consciousness, the experience did not exist in time. Otherwise the physical vehicles that belong to duality would be irreversibly destroyed through contact with the infinite.

What do we get from the contact of these Initiations? It is almost impossible to describe these experiences because you cannot access the infinite with a finite channel and limited language. Also what is said now is only mutilation of what information has been received.

First we know that the Being is and that it is not possible otherwise. That's why the Universe is and the Naught is not. Consciousness in this state is omniscient. Everything is known, and we have both the Knowledge and awareness of all beings. The illusion of time and space disappears into Eternity.

After all three experiences, a knowledge element remains. After the "return" a function of the higher Sephiroth is awake.

We said at the beginning we thought these three sets of experiences were quadruple, or four times nine experiments over multiple lifetimes. Indeed, we believe that each series of these experiences corresponds to one of four ladders of the Qabala. The supreme and final series includes the awakening of Aziluth faculties in each of the Sephiroth.

It may seem that this text is in contradiction with the initial warning. In reality, it is not so; the description of the experiences has been reduced to a thread, Ariadne's thread in the initiation Labyrinth.

It seems useful to specify the nature of these experiences with the teachings and doctrines of the Golden Dawn Order. This organization states that the initiatory path is divided into three stages or three orders. The First Order, we believe, is the first three experiences, then crossing the Veil of the Paroketh happens. The Second Order corresponds to the following three experiences, then comes crossing the Veil of the Abyss. Finally, the Third Order corresponds to the three timeless experiences. That is said only as indication and for comparison, these Orders corresponding to a level of contact in the Invisible.

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