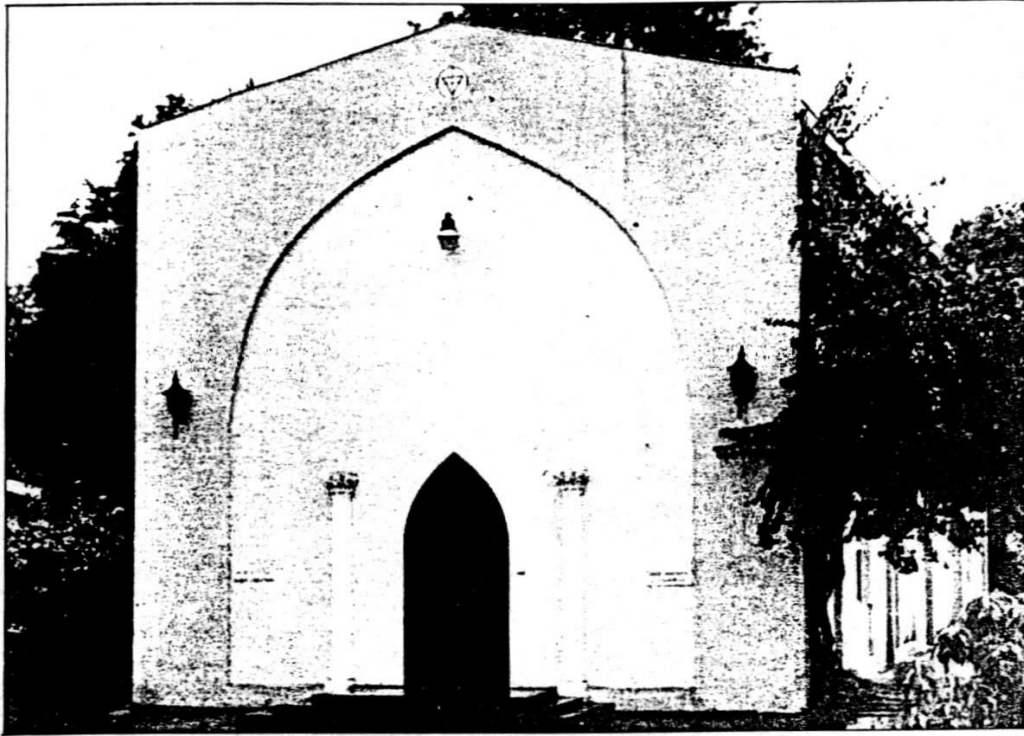


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THE GRAND TEMPLE OF THE MARTINIST ORDER  
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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

## LOOK TO YOURSELVES

The second epistle of St. John is entirely about truth. It is a letter warning sister churches to beware of new teachings and false doctrines. Exoterically, it is a strict warning regarding transgressions ... Esoterically it is more interesting: "Whosoever transgresses, and abides not in the doctrine of Christ, hath not God." What does this mean? Truly, except that without comprehension of the Christos ... and without knowledge of the Christ within ... we cannot hope to be truly one with God. It is regrettable that exoteric religion has not yet been able to differentiate between Jesus and Christ ... even though Paul states it clearly: "the mystery which has been hidden for ages and generations; but which has now been manifested to His saints, which is Christ in you ... the hope of glory."

We must look to ourselves, that we do not forget this, or misunderstand its teaching; for without this, as John says, "we do not receive a full reward." To let the truths about the universe fall by the wayside ... which have been revealed to us for centuries through meditation, contemplation and prayer ... is to deny ourselves a full spiritual reward. And to give, them up totally for the "modern Western lifestyle" is deadly, or at least deadening, for it is trading spiritual reward for immediate physical and financial gratification. We must never forget the primary charge: Seek first the Kingdom of God ... and all these other things will be added. We must be careful not to put the cart before the horse.

"Look to yourselves." What does this mean? It means, variously, "watch yourselves", "examine yourselves", "look at yourselves." All of these may be read into John's statement; all of them are necessary to keep an eye on the past ... to keep an eye on what we have done, and therefore are capable of doing again. To know what we have wrought is to be able to comprehend what we shall be capable of doing. fly forgetting what we wrought, forgetting that our "young men" have seen visions, we cut off from ourselves the ability to push farther ahead.

We must watch out both for the scientist who explains away mystical, paranormal, or psychic phenomena as del4sion and for the stiff-neck minister who says the same thing. We must watch out just as much for the hysteria-mongering Journalist and preacher who decrees all such as "witchcraft", "demonic manifestations" and "Satanism." (Which is not only an erroneous position, but one fully at odds with the Bible itself).

Who can we trust in these matters? The answer: "look to yourself", which is ... learn to look into yourself and to trust yourself, to hear the still, small voice within ... the Christ, ... which is our Guide, Lord and Master.

(From one of our members)

## LIBER 14

### LECTURE #42

#### BOOK OF NATURE — DREAMS



Dear Brothers & Sisters:

With the fifth and last page of the Book of Nature, we come to *the most important and practical step in preparing ourselves for our eventual study of the BOOK OF MAN*. Earlier you were told that correspondences exist between the different levels of consciousness hence we proceed from one Book to the other ... and from the Physical Plane to the Astral ... if you are sufficiently determined to practice the Works. You will have to pay particular heed to the significance to be found in the teaching that: *knowledge of the Higher Worlds is to be obtained only through dreams*.

However one may choose to define dreams, we recognize them to be connected with sleep. In other words: they occur at times of unconsciousness. When man falls asleep, the faculties, which make him aware of his outer or objective surroundings become dormant ... At least, those faculties no longer function on the same levels as when he is awake. Were it otherwise, there would be no difference between the two states which we call conscious and unconscious.

We know there is a noticeable difference between a person asleep and one awake. We also know that that difference is occasioned by the nature of the functioning of the five faculties of awareness in those states.

Our faculties, then, are common to both states:

When we are awake, they report what happens in the realm of consciousness.

When we are asleep, they report what happens in the realm of unconsciousness.

The reports from the unconscious ... we call dreams.

Dreams may be shallow or profound, may be made up of inconsequential fragments or remnants of the daily life, and they may also occur in response to some anxiety, some problem unresolved, or even some wish or desire held uppermost in thought. With such dreams mystics are not concerned ... for they do not penetrate more than the fringe of the unconscious. Although they are of immediate concern to the individual, they do not yield the kind of knowledge mystics seek.

### DISCUSSION

(Please re—read the above before proceeding)

Dreams, then, like the reports of the waking experience ... are not of equal value. This indicates that, in the unconscious realm, *there are levels of worthlessness ... as well as levels of worth*.

Ordinarily, our faculties function in limited fashion; giving us only partial and incomplete reports whether we are asleep or awake. Our spiritual instructors in Martinism, however, knew that man's faculties are capable of development and more complete reporting. Since a correspondence exists between the realms of the conscious and the unconscious ... and since both realms must be passed through by man on his return to his Lost Estate in the bosom of Omneity ... it is only natural that

mystic teachers should concern themselves with every field in which the faculties exercise themselves, in order that their abilities to report completely might be improved ... if not perfected.

For this reason, dreams have been studied in all ages although not always in the same careful way that mystics have recommended ... and rarely, if ever, for the same reason that mystics have investigated them.

The earthly pillars of opposition (the manifestation of duality) have their prototype in the Astral World. Through dreams, man meets these astral pillars, thus bridging the gap between the conscious and the unconscious. The next step from the Earth Plane is therefore *to develop a continuous memory during sleep.*

For most of us, the dream world is very disrupted and amounts to little more than random ideation, leaving little to recall when we awake. In an attempt to make a serious study of our dreams, it is first necessary *to record as much as we do recall IMMEDIATELY we wake up.* Each student must keep a notebook (and perhaps a torch) by the bedside so as to make notes of each dream, or bit of a dream at intervals during the night. Obviously this practice may cause some loss of sleep and it may not be possible to undertake such recording every night of the week, but a start must be made and every reasonable opportunity taken of doing so. There is no other way.

At first your notes will probably appear silly. No Initiate is expected to reveal his dreams to anyone else. The purpose is partly to bring about a development of mental discipline in addition to the foundation exercises given previously. However, as continuity of dreams becomes clearer, we begin to see a pattern, which is peculiarly relevant to our personal life. As soon as these results are obtained, more will be said about the next step on the Path of Return.

Meanwhile, here is the method of preparing the mind, or rather the brain, for the observation of dreams:

### **EXERCISE “D”**

Each night, before settling down finally to sleep, concentrate or focus the attention on the nape of the neck. Be quite comfortable and relaxed so that nothing disturbs you from external causes; then let the thoughts turn to the back of the neck, about the region where the neck joins the head, as if a beam of light were focused steadily on that point.

After a few moments, ask mentally that you may reach the level in the unconscious which is your particular goal ... and close your meditation with a prayer of gratitude that Omneity has you always in Its care.

With this last idea in mind, then drift off to sleep.

### **DISCUSSION / QUESTIONS**

Please give me a little more light on the passage, “the Earthly Pillars of opposition have their prototype in the Astral World. Through dreams, man meets these Astral Pillars thus bridging the gap between the conscious and the unconscious.”

You raise here a point that has two aspects and I am not quite sure on which one you require assistance: a. Pillars Correspondence, or, b. Dreams as a means of bridging the gap. I will therefore give a brief opinion on both!

The essence of Martinism is the search for correspondences between the three principle parts into which creation and the pairs themselves can be divided and subdivided ad infinitum. Works of our

masters are concerned with the relationships of Man and his First Estate or condition, which means: that part of him that existed on the other planes, and with correspondences between God, Man and the Universe.

If we conclude that understanding the correspondences between our present earthly condition and the divine in us, at this stage of our comprehension, (due to our insufficient knowledge of basic principles, since we have not completed the foundation yet), we are left with the task of working at, by ourselves, the correspondences between the conscious (waking) mind, and the unconscious mind ... one corresponding to the material or earth plane, and the other to the astral plane (so-called).

The principle of the Pillars is that polarity has to be balanced so as to reach a state of equilibrium. We must temper Justice with Mercy; actualize theory with the practical; etc. etc. The equilibrant or balancing point must necessarily be reflected on the astral plane according to our system or correspondences. The form that these opposite poles and reconciling third force would take on the astral plane ... is the subject proposed to the reflections and meditations of the brethren.

We now come to the dream part. As well as reflections (which imply intelligent analysis) and meditation ... which reaches beyond objectivity into subjective understanding ... we have been given dreams, a process of reviewing the recent activities of the mind for sorting into categories of events: either worth storing in the memory ... or “disposable”.

This reviewing has the advantage of bringing up all activities of the mind, even those of which we may not have been conscious of in our waking state. Thus, when we have consciously and objectively reflected on a given subject, the unconscious side of our mind was equally active ... but its musings and conclusions were not normally perceived by our conscious mind.

At the dream stage of analysis, these items can be picked out ... and give us a glimpse into a level of consciousness with which we are not normally attuned. Then, with proper training, (and this is not idle talk but factual statement of phenomenon experienced by many of us, and the matter of proper experiment), one can, at one point of a dream, without waking up, *direct that dream into fields of enquiry AND OBTAIN ANSWERS*. At that point, the most difficult thing is to bring back these answers into the field of conscious thought, that is, ... to remember them on waking up. With proper guidance and practice IT IS FEASIBLE. It follows therefore, that this field of investigation brings us in touch with that which, on the astral plane, corresponds to the pillars on the material plane.

It is appropriate to speak here of the Astral Body or Plastic Envelope which surrounds the Physical Body during waking consciousness and is understood to contain the Ame at all times. According to the Illustrious Papus, our first Grand Master of world Martinism, this Astral Body leaves with the Ame at so-called death and remains as a means of reincarnating at the time and place most suitable to our personal karma. When the personal karma is balanced (equilibrated) on all Planes of Consciousness, or our Being is reintegrated, as Martinez Pasquales taught, the need for reincarnation is gone and the Astral Body is finally dispersed completely. This is sometimes called the Second Death.

You will notice, Brothers & Sisters that we refer to the higher astral or heavenly regions during our rituals, dwelling place of the Masters of our Astral Chain who are still interested in events on the Earth Plane. It may also be worth our while to read a few lines from scripture relating to the Astral Body and Silver Cord which link the Eternal Ame with the transient Physical Plane. In Ecclesiastes 12:5-6, we find the following lines:

“because man goeth to his long home, and the mourners go about the streets; or  
ever the silver cord be loosed, or the golden bowl broken ...”

These remarkable words are part of the chapter, which opens with the warning: “Remember now thy Creator in the days of thy youth...” We too must remember that our Venerable Order is a heritage,

which points out the Path to us. Opportunity may not strike again so easily. The exercise given you (“D”) is to produce what is sometimes called “true dreaming”. Some of us have seen the Astral Body and Silver Cord; phenomena, which occur only in true dreaming. You have now been shown the Way. It is left to you to follow it.

A further pointer to the development of Christ Consciousness as something beyond the Earth Plane, is given in the Second Book of Corinthians, 12:2 onwards: “I knew a man in Christ above 14 years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth) such a one caught up to the third heaven.” The Initiate Paul seems to be speaking of a more advanced Initiate than himself, as the next verses make clear.

Our V::: M:::, the Unknown Philosopher, wrote to the Baron von Liebistorf on September 6th, 1792, concerning astral consciousness as follows:

“He (that is, the subject of their correspondence) does not put off his corporeal envelope, any more than others who, like him, have enjoyed, more or less, the same favors, have put off theirs. The soul leaves the body only at death; but, during earthly Life, the faculties may extend beyond it, and communicate with their exterior correspondents without ceasing to be united with their center, as our bodily eyes and all our organs correspond with surrounding objects, without ceasing to be connected with their animal principle, the focus of all our physical operations.”

It would be unwise to lay down rules for recognizing true dreaming, but these few points may help some to appreciate what they are doing. One of the ways of knowing that one is “dreaming true” is the simple fact of being aware that one is dreaming. This soon follows the practice of writing down one’s dreams for a few months.

Next is realized the ability to control the dream and the dreamer becomes the master instead of the slave of the dream environment. The third step is to dissolve the dream scene altogether, knowing them to be only random ideation and a self—created heaven of the lower astrality.

With the disappearance of this more or less chaotic type of dream there follows an attunement with a wider form of consciousness wherein one may see clearly the projections of the physical world, rather as if one had stepped into the beam of a motion picture projector without disturbing its effect on the screen. If, however, one is not serene at this time, one does disturb the appearance of the earthly scene and lapse into false dreaming again.

Once having established a steady consciousness on the astral plane, the Way is open for elevating one’s attention to less objective matters, so as to tread the Path of Return between the Pillars of the higher astrality, thus attaining the Serenity of the Masters and the Reintegration of Being.

May you ever dwell in the Eternal Light of Divine Wisdom.

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What is it that reincarnates?  
What is the “Second Death”?  
What is “true dreaming”?  
Describe Exercise “D”.  
What are the reports from the unconscious called?  
Are all dreams of consequence?  
What is the difference between the state call “awake” and that called “asleep”?

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**LECTURE #43**  
**QABALAH**



Dear Brothers & Sisters:

Having completed our short study of the Book of Nature, we shall turn now to a subject that plays a very important part in the formation of what we could call the Martinist Doctrine. This subject is the Qabalah.

Let us first try to define the Qabalah. This word comes from a Hebrew verb meaning “to receive”. This refers to the way the doctrine has been handed down through the years. Much was transmitted orally, “from mouth to ear”. According to its propagators, the Qabalah was first taught by God Himself to a selected group of Angels who had formed a theosophic school In Paradise. After the Fall, the angels communicated this doctrine to Man to give him the means to regain his pristine nobility and felicity. From Adam, the doctrine was communicated down to Noah, Abraham, Moses, the 70 Elders, David, Solomon, etc. The first man to commit the doctrine to writing is supposed to have been Rabbi ben Jochai who, having been condemned to death by Titus, escaped and hid in a cave where he spent the rest of his life writing the Qabalah under the guidance of the reincarnated prophet Elias.

This version, however attractive, has been extensively attacked and its detractors have found impressive arguments to prove that the work was in fact written later, between the 9th and 12th century A.D.

We, as Martinists, shall not waste our time in vain speculations on the historical origins of the doctrine. What interests us is whether this mysterious and often much maligned doctrine has something to offer. Let us turn our eyes to the past, therefore, and we shall see that this system of philosophy or “theosophy” has captivated the minds of great men like:

Raymund Lully, metaphysician and alchemist (d.1315).  
J. Reuchlin (1455—1522).  
J. Pic de La Mirandole, philosopher (1463—1494).  
Cornelius Agrippa, philosopher, divine and physician (1577—1644).  
Robert Fludd, physician and philosopher (1574—1637).  
Dr. Henry Moore (1614—1687).  
And other too numerous to mention.

These just named, all men who, after searching in vain for a system, which would disclose to them the “deepest depths” of the Divine Nature and the ties that bind all things together found the craving of their minds satisfied by this theosophy.

What then is the Qabalah?

It is a set of doctrinal arguments designed mainly to solve the great problems about:

The nature of the Supreme Being;  
The Cosmogony;  
The creation of Angels and Men;  
The destiny of Man and of the Universe, and  
The importance of the revealed law.

Let us now make it clear, first of all that we do not intend to make a detailed study of the Qabalah. This would require a LIFE TIME and would in any case be outside the scope of Martinism. Furthermore, no perfect understanding of the Qabalah can be achieved unless the student is thoroughly familiar with the intricacies of ancient Hebrew, as intensive use is made of the formation of words by permutation and rearrangement of Hebrew letters to explain certain processes of evolution, phases of creation, attributes of God, etc. etc.

Let us therefore satisfy ourselves with studying the outline of the doctrine and its validity as a philosophy that may help us, who live in the 20th century, to achieve our re-integration.

The essentials of the Qabalistic Doctrine are contained in two books of rather different character. The first and most ancient is the Sepher Ietzirah or Book of Creation; the second, much more elaborate and containing 11 additional treatises which have been incorporated to it is called the Sepher Ha Zohar, or the Zohar for short ... which title means Book of Splendour.

To these two storehouses of Qabalah must be added the Commentary of Rabbi Azariel ben Menachem (b. circa 1160); and 4 treatises dating from 8th century A.D.:

- a) The Alphabet of Rabbi Akiba
- b) The Book of Enoch
- c) The Shiur Koma, or Dimensions of the Deity; and
- d) The Palaces.

*The ideas set forth in the Qabalah are to be found in all philosophic, religious and mystical teaching. In most cases, they are not 2'ecogniaed as being a part of Qabalistic teaching. The main reason is ... that a generally false notion prevails as to what the Qabalah is. Believing it to be something which it is not ... prevents people from discovering what it is.*

Among the Hebrews, from whom we derive the Qabalah, two types of instruction prevailed: an open instruction given to everyone; and a reserved instruction, given only to the relative few. The Rabbi Jesus, himself a Qabalistic scholar, certainly taught according to this method; he did not cast pearls before swine, knowing full well that it is unwise to speak to people about matters which they have not been prepared to understand. As recorded in different parts of the Gospels, (Mark 4:10,11,33,34. Matt.13:11, 34, 36. Luke 8:10 etc.) Jesus spoke in parables to the public and then explained privately what he was really talking about. It would be foolhardy to believe that the Inner Teachings have been neglected or forgotten. Much of his instruction was probably given after his "death" ... there was a tradition in the Church that he visited his apostles for a considerable period after his "death" for the sake of giving them instruction; Acts 1:3 records that he was seen after "death" speaking to his disciples "about things pertaining to the Kingdom of God." In the famous Gnostic treatise, the Pistis Sophia, we read: "It came to pass, when Jesus had risen from the dead, that he passed eleven years speaking with his disciples and instructing them." None of these secret teachings have been publicly recorded but no one should have any doubt that they have not been handed down as a priceless possession. Saint John records at the end of his Gospel that if all the things that Jesus did were to be noted down ... "even the world itself could not contain the books that should be written."

## DISCUSSION/QUESTIONS

Now, creation, according to the Qabalists, was the result of God's projecting a virtue or power of Himself into space. This virtue gave rise to another ... similar, yet distinct ... until 10 projections, or emanations, had established the completed pattern in space. These emanations were like separate facets of one jewel. Seeming to dazzle the eye as to so many distinct sources of light, they were, nevertheless, ... only ONE. Infinity is capable of an infinite number of aspects without becoming less than infinity. Since the senses of Man are incapable of appreciating the Infinite, the exact nature of



God must remain forever unknown except as it can be approximated from a study of His handiwork in the Book of Nature.

The point where the invisible and intangible began to become visible and tangible ... the Qabalists called the beginning of creation. They traced this growing visibility to its final development as perfected matter and said this marked the final emanation of God, or the point of return.

Thus, two large divisions were arrived at:

- 1) That which was known, and
- 2) That which was unknown.

Or, as the Qabalists expressed it:

- 1) The Lower World, and
- 2) The Upper World.

Three emanations constituted the Upper World, and these they spoke of as the Holy Upper Trinity. Seven emanations made up the Lower World, and these they called the dimensions of space; or, the six days of creation and the day of rest.

The seven emanations, called the Lower World, arranged themselves according to the Law of Polarity, into two columns of force, ... one positive, one negative, with a third column or neutral or blended force between them. (Refer to the glyph we call the Tree of Life. The column on the right, Sephiroth 2, 4, 7, is the Pillar.)

Around the Lower World, or Seven Days of Creation, the Qabalists imagined 12 positions acting as oblique points or subsidiary directions in space. These constituted, in a sense, a third division, marking either the limits of the known, or the fringe of the unknown.

These three divisions of creation were suggested by the three kinds of letters making up the Hebrew alphabet; so ... the Qabalists let the alphabet stand as a kind of key to their philosophy. The three letters which were called Mother letters, they said stood for the Holy Upper Trinity, or those aspects or emanations of God which lay above and beyond the comprehension of Man.

The seven letters called double (because they had two pronunciations; one hard, one soft,) served as reminders of the Days of Creation, or dimensions of space, and the antithesis to which human life is exposed. (i.e. the seven major oppositions or dualities.)

Then, finally, the 12 simple letters served to represent the oblique directors of space, or the twelve constellations (signs of the zodiac) ... which marked for Man the boundary of his world.

Out of the 22 letters of their alphabet, therefore, the Hebrew metaphysicians developed a pattern of creation, or a philosophy of origins, making everything a matter of law and orderly progression the proportionate relationship always being expressed as 3 - 7 - 12. There were three aspects of the Godhead called the Trinity. There were seven days of creation and, so, seven days in the week. There were six dimensions in space, with the Holy Temple in the center. Likewise, there were seven principle planets that governed man's affairs. Lastly, there were twelve months in the year and 12 heavenly signs. It was simple, eloquently expressive of the simplicity of Omneity ... and it all fitted together to form an orderly world capable of being understood by man.

The Qabalah, therefore, was and is ... an unequalled method of transmitting general knowledge, for the Hebrew alphabet was all that was necessary to recall it completely, the 3 - 7 & 12 letters serving perfectly at all times to establish its fundamental and unchanging pattern. It was possible with the 22 letters and 10 emanations of Omneity to outline the course of creation ... from the realms of Infinity

and invisibility to the present state of Man ... and mark as well the path of Man's return from his earthly condition back again to Omneity.

Let us close this lecture with a quotation from the Zohar which will show us straight away the analogy between the Qabalah and what we have learned so far of the Martinist Doctrine:

“Whosoever wishes to have an insight into the sacred Unity, let him consider a flame from a burning coal or lamp. He will see first a twofold light, a bright white light and a dark blue light. The white is ABOVE and ascends in a direct light whilst the dark light is below and seems to be the chair of the former, yet both are so intimately connected together that they constitute only one flame. The seat, however, formed by the dark or blue light is again connected to the burning matter, which, again, is UNDER it. The white light never changes its colour, it always remains white but various shades are observed in the lower light, which, furthermore, takes two directions: above, it is connected with the white light, below with the burning matter. Now, this is constantly consuming itself and perpetually ascends to the upper light and thus, everything merges into a single unity.” (Zohar I — 51a).

May you ever dwell in the Eternal Light of Divine Wisdom.

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#### LECTURE #44

#### NOTES FOR STUDENTS

The Qabalah is the Western Esoteric Tradition.



The Sepher Ietzirah has been called the oldest philosophical essay in the Hebrew language. This metaphysical treatise is without doubt the origin of the Qabalistic Doctrine. The Zohar and subsequent works are obviously elaborations on the Ietzirah's “Decade out of Nothing.” This is proved to a large extent by the fact that none of the terms associated with the Qabalah: Ain Soph, Tree of Life, etc. are to be found in the Ietzirah.

There are two Qabalistic systems: the Ietziratic and the Zoharic and these two systems are difficult to reconcile. It is better to approach the. as giving two aspects of the whole, as seen from different angles. One should avoid easy correspondences between systems that are not necessarily directly compatible. For example: take the color spectrum. The basic scientific splitting of white light is the ‘seven’ colors of the rainbow. But the practical splitting is in the three basic colors used in printing and color television... How do you reconcile the “seven” and the “three?” The difference between the earlier (Ietziratic) Qabalah and the later (Zoharic) is one of emphasis and interpretation, it is therefore important not to mix them together. The Sephiroth of the earlier Qabalah (Ietziratic) appear as quite different from those of the later, (Zoharic). Whereas the later are triads of interacting qualities arranged in three columns; the former consist of spirit, its three elements and six directions. Having studied briefly the arrangement of the Tree of Life (Zoharic), we will now briefly examine the Ietziratic: The Sepher Ietzirah aims at demonstrating the existence of God and of Divine Unity by things which are manifold, but which converge in harmony. It shows creation as being accomplished by means of Numbers and Letters ... which theory sounds rather strange until we think of the analogy between the letters and created things of the Ietzirah and the thought and action process of everyday life. The letters are the abstract and potentially formative conception which will eventually manifest as created things.

(Please refer to the diagrams included). First came the “Decade out of Nothing.” Ten fundamental numbers which were emanated from NOTHING. the choice and meaning of this word Nothing will be studied later. Simply accept for the time being that at first, there existed nothing except Divine Substance, within which were held the Creative Idea and the articulate Creative Word, united in the Spirit of God ... which is one with the Divine Substance. Hence, this SPIRIT OF GOD is the First Number to come into being.

From this Number 1, the Spirit . . . the whole Universe proceeded by gradual emanation, in the following order:

From the Spirit emanated #2, Creative AIR in which He engraved the 22 letters. From this Creative Air came Creative Water (#3), from which was formed darkness, emptiness, slime and dung. From this Primitive Water came Creative FIRE or Ether (#4), with which God established the throne of His glory, the Seraphim or Orphanim, the Sacred Animals and ministering Angels. Of these three He made His habitation.

Having attributed 3 Mother letters: Aleph, Mem and Shin to these three fundamental Elements Air, Water and Fire, He bound them with Spirit and sealed them in the six directions: upwards, downwards, northwards, southwards, eastwards and westwards. Thus we have our Decade. (10). The Spirit which binds the three fundamental Elements issued from it ... thus forming a tetrad, (4) ... then six Numbers: one above, one below, one in front, one behind, one of the right, and one on the left. (See diagrams). Traditionally, they encompassed a square which represents the Holy Temple, supporting the whole.

Let us examine again the formation of this Decade. The whole Qabalistic Doctrine endeavours to demonstrate how the manifest came from the Unmanifest ... and how the finite and limited came from the Infinite and Perfect. In order to do this, it introduces between the Boundless Infinity of God and the created world, a series of Agents of Creation which are themselves NOT CREATED but EMANATED. Here in the Ietzirah, we have the first basic attempt to do so.

It must be understood that these Primitive Elements, or Creative AIR, WATER and FIRE ... are NOT material in any way. They are “potentialities”, that is, they are the abstract principles within which is held the creative power to form, by gradual expansion, the material elements we know under these names.

As to the other six Numbers: height, depth, north, south, east, west ... they are the channels through which the expansion of the Creative Elements must take place in order to bring manifest creation into the three dimensional world in which we live.

Let us now briefly summarize:

Out of the Unfathomable Void of the Infinite manifested first the SPIRIT of God, the vehicle of the creative will of Omneity.

From this #1 the whole Universe proceeded: the SPIRIT emanating #2, Primordial AIR, which in turn generated #3, Primordial WATER, from which issued #4, Primordial FIRE or Ether. These Three Creative Principles represented respectively by the three Mother letters Aleph, Me. and Shin, were bound together by #1, the SPIRIT. This Tetrad, although not material in any way, held within itself all the creative potentialities.

In order to manifest, these abstract Creative Principles were given 6 potential directions in which to expand: Height C Depth, East C West, North & South.

As previously said, the Qabalah seeks to demonstrate how the Universe was created by Agents of Creation interposed between Omneity and the material universe. These Agents were not themselves created ... but emanated ... from the bosom of Infinity and were of the same nature as God Himself.

We shall thus understand the first manifestation of duality through which these first 10 Numbers will be able to produce. Their action indeed is dual because these intermediate members between the Creator and the Created World are passive in relation to God, from Whom they receive their strength ... whilst they are active and creating in relation to the universe.

God is therefore not directly related to the created and material universe, nor is his FIAT hindered by matter.

THE CREATION OF THE UNIVERSE THEN PROCEEDED in the following manner:

The 3 Primordials expanded and became more palpable in one direction to form the universe in which Fire developed itself into the visible Heaven.  
Primordial Water condensed to form the seas and lands of the earth, and  
Primordial Air developed into the terrestrial atmosphere.

The 3 Primordial Elements then expanded into another direction to bring into existence the Cycle of Time, symbolized by the year, and in which the Ether gave rise to heat; the Water to cold; and the Air to moisture.

Finally, the 3 Primordial Elements expanded into a third direction (see diagram) there to create Man in whom:

Primordial Fire formed the head,  
Primordial Air the breast and organs of reproduction; and  
Primordial Water, the body.

Thus, from the 3 Mother letters symbolizing the 3 Primordial Elements, God created:

The Macrocosm or Universe,  
The Cycle of Time, or Year, and  
The Microcosm, or Man.

We should note that the created things belonging to what we call the Year ... are in fact sensations which, to be perceived, depend on Time. For example: there is no such thing as instantaneous heat. To exist and be perceived, heat must exist in time.

Each of the stages of creation, developed from the 3 basic Elements, illustrates the Trinary Law ... because in each case two opposite Elements are held in equilibrium by a third one, which balances them. Thus: the Air of the atmosphere unites and reconciles the Fire of Heaven and the Water of the Earth. The Breast unites the Head to the Body. Moisture proceeds from the union of Heat and Cold.

In the three worlds thus formed, there were two further stages of evolution:

The first symbolized by the 7 double-letters, representing the major antitheses of life: Beth, Gimel, Daleth, Kaph, Peh, Resh & Tau. The oppositions are (in English): Life/Death, Peace/War, Wisdom/Foolishness, Wealth/Poverty, Beauty/Ugliness, Fertility/Sterility, Dominion/Dependence. Thus, in the universe were formed the 7 Planets; in the year the 7 days of the week; and in man the 7 gates of the kingdom. (2 eyes, ears, nostrils and one mouth.)

Finally, in each world a further and last development took place with a stage symbolized by the 12 simple letters of the alphabet ... and thus were formed in the world the 12 constellations of the zodiac; in the year the 12 months; and in man 12 organs. (2 hands, feet, kidneys, the gall, small intestine, liver, esophagus, stomach and milt).

We see therefore in which way the World, the Year and Man were created in 32 mysterious steps. (22 letters + 10 numbers). The process of creation seems to stop there ... but the Ietzirah implies that evolution goes on still further by the permutation of all the above terms. We shall not pursue this subject which goes beyond our goal.

The Sepher Ietzirah closes with these words: “When the Patriarch, Abraham, comprehended the great truism, revolved it in his mind, conceived it perfectly, made careful investigations and profound enquiries, pondered upon it and succeeded in contemplations, the Lord of the Universe appeared to him, called him his friend, made with him a covenant of the tongue, and the covenant between the ten toes of his feet, which is the covenant of circumcision, and said of him: ‘Before I formed thee in the belly, I knew thee.’” Search where you will, you shall hardly find a more beautiful statement than this ... and it is true, every word of it. This concludes a brief study of the Sepher Ietzirah. However arduous or even perplexing the subject, this short review should have supplied you with a framework which will greatly facilitate our study of the Book of Man when the time comes. The Sepher Ietzirah is a very small, very inexpensive book and all students of the esoteric should have a copy. It must be studied. As a textbook you will find it invaluable. As a guide, companion and a constant friend on the journey through life, there is none better.

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The following questions, which Man has asked himself for ages, were first set down by Isaac Myer. A few months ago they would, no doubt, have been very perplexing to you. Now, however, we believe you may be able to consider these questions in a much more mature way. Do not just casually read through the following. Go through it slowly and carefully, endeavoring to answer the questions:

“How are we to grasp and represent to ourselves the transition and connection of the Infinite and the finite ... the Invisible with the visible ... and Spirit with matter?

How proceeded from Unity, the multiplicity? From a pure Intelligence ... a so different, varied and material many?

In what position does the Creator stand to the created, ... so that we can rightly speak of the Providence and world—government by the Deity? ... notwithstanding the infinite abyss between them?

How correctly can any name be imputed, any attribute ascribed to, or any imagination portray any idea of the Deity?

How is the idea that Man has been made in the similitude of Elohim (God) consistent with Man’s weakness and faults?

How, with the conception of a perfect, just and merciful Deity, can be reconciled the existence of the imperfect and the evil? What was the Divine intention through the manifestation of creation? It asks: Is the universe made of nothing, or out of an eternally existing original subtle matter, which may be thought of as the no-thing?

Was the Deity before the universe, and eternal? Has the Deity, as a complete Being, through the inclination of Its will, created the Universe? If so, can the Deity be considered perfect, ... for has not something arisen from It?

If the Will of the Deity did not emanate or create the universe, then we come to chance, which is contradictory to the wisdom shown in and throughout all the works of nature. Is the Deity All-knowing? Does the Holy One know before the birth of men who are to be virtuous, and who will sin?

Why does the Deity permit sin and evil? If the Holy One is the All—good, why is there evil?”

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**LECTURE #45**  
**QABALAH (CONTINUED)**



Dear Brothers ~ Sisters:

We are proceeding into our study of the Qabalah ... so that we may move right along and avoid unnecessary delay, we give below in concise form, some information which you must study and understand, so as to inculcate the substance of the next Liber (#15).

The Qabalah, as you have come to know, was the main compendium of Jewish esoteric thought. It differs from the exoteric teaching given out to the flock by the Rabbis. In a later lecture we will discuss why this was (and is) so. The authors of the Old Testament Books were Qabalists, as was also Jesus. Qabalistic teachings are spread throughout the New Testament ... the Book of Revelations is a Qabalistic classic.

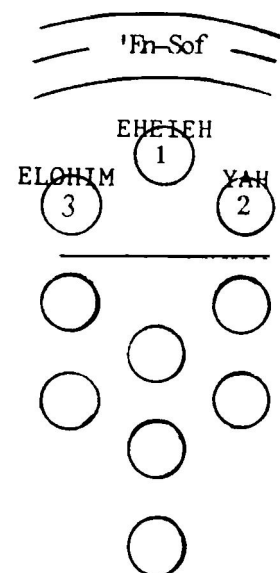
Give careful study to the following:

(1) The “God” of the Bible ... the Creator God ... is a limited God. He is not the Absolute God. The Absolute God is not mentioned at all in the Bible. The God of the Bible is subordinate to a yet Higher, Limitless and Unknowable God. This Higher God ... The Absolute ... is called by Qabalists: ‘En-Sof’.

(2) The Creator God of the Bible is Eheieh. On the Tree of Life, He is at Sefirah #1, Kether, Crown. Yah, or Jehovah, (I.H.V.H-Tad, Heh, Vau, Heh) is at Sefirah #2, Chokmah (Khawk-mah), Wisdom. Elohi, is at Sefirah #3, Binah (Bee-nah), Understanding.

(3) These Three Sephiroth: #'s 1, 2 and 3 ... are considered to be a Unity ... a Trinity acting in Unison ... Collectively, this Trinity is sometimes called “The Deity” or, “The First Cause”.

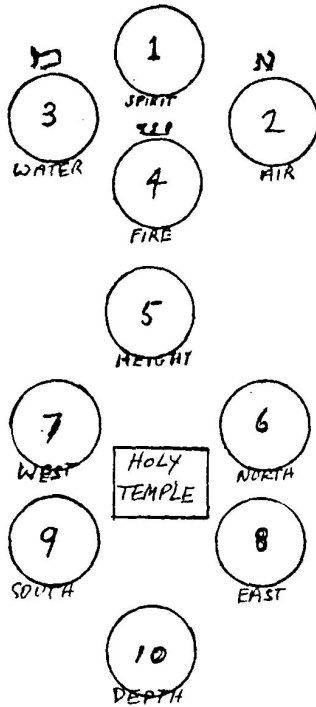
(4) This First Cause, however, is NOT the Absolute God. The true, transcendent God, is referred to as the ‘EN-SOF and is indicated on the Tree of Life by three curved lines above/behind Kether. The ‘En-Sof is Illimitable;



Unknowable; without Will, intention or plan, and may only be described as what He is not. Thus He is neither this, nor that, nor anything the human mind can possibly imagine or envisage. In other words, He is beyond comprehension. For this reason He is called the No-thing ... because there is Nothing we can know about Him.

(5) The Universe is not the result of creation having come from nothing ... for from nothing, nothing comes. (Ex nihilo nihil fit). The universe is the result of an operation performed by the emanated attributes ... or Agents ... of En-sof. The Sephiroth, as this word is understood to mean, indicates “qualities”, “attributes” or emanations of the Divine, i.e. various phases in the manifestation of the Divinity which proceed from and succeed each other.

SEPHER IETZIRAH  
 DECADE OUT OF NOTHING  
 CONVENTIONAL PATTERN  
 DIAGRAM 1



SEPHER IETZIRAH  
 DECADE OUT OF NOTHING  
 THREE-DIMENSIONAL PATTERN  
 DIAGRAM 2

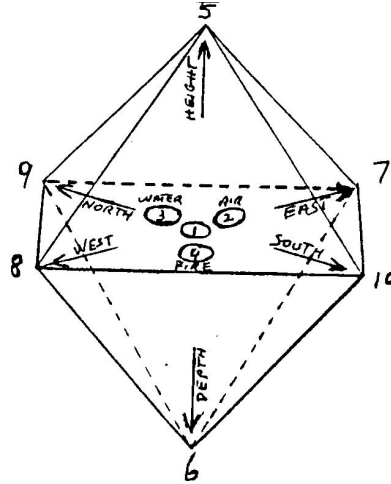


DIAGRAM 1

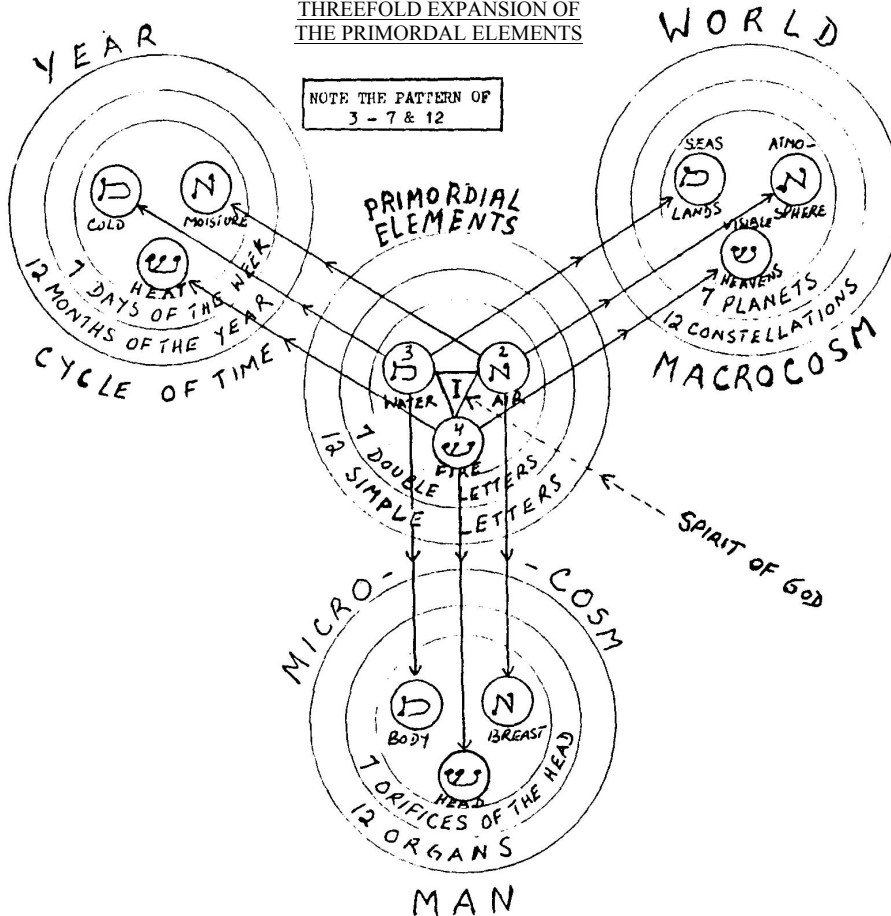
If we examine this diagram and follow the text of the Ietzirah, we shall see that it is arbitrarily drawn and that, being two-dimensional, it has been necessary to alter the sequence of the last six numbers. 6 should represent Depth instead of North etc.

DIAGRAM 2

Nos. 5,6,7,8,9,10, represent the six directions. The circles are two-dimensional i.e. flat, without thickness or substance to underline the abstract nature of the creative elements.

SEPHER IETZIRAH

THREEFOLD EXPANSION OF  
 THE PRIMORDIAL ELEMENTS





**FROM OUR MEMBERS :**

**REPORT ON ``VIBRATIONS``**

These are some thoughts on “vibration.” We are told that everything in existence is in a state of vibration. This suggests to me that all things have a negative and positive aspect. According to the dictionary ... vibration is something moving to and fro, or up and down, etc.. Right from the beginning of things, then, we have DUALITY. What is it that makes any substance move up and down and to and fro ... if it is not a negative and positive aspect acting and reacting to each other and in everything? Is this positive—negative (these are just names we give to describe opposite conditions) aspect of everything, and the resultant action that occurs ... the cause of all life and all activity? Is anything ever just positive, or just negative? Wouldn't such an object have no activity and therefore no life? Wouldn't this imply “death”? And if God is eternal and does not and cannot cease to exist, then it seems to follow that there cannot be such a thing as “death” or a state of “no activity” ... or a state where positive and negative are both not present and causing vibration.

It may be my ego ... but I find it quite pleasing just to think that there is really no such thing as “death” and that it cannot be. It forces me to rethink many concepts about “life”.

We are told that all there is, is God ... and that God is “mental” in nature. When I think about this, I seem to form a picture of God, HIMSELF, so to speak, as being in the “center” and everything that exists beyond that center is HIS mental creation and it all revolves around HIM. We can liken this to the shape of a phonograph record

Cod is where the spindle goes through the record and HIS creation extends out in spherical form around HIM much like the grooves or tracks go “out” from the center of the record.

The mental energy or substance that God sends out to create this creation of His and keep it “alive”, keep it existing, is energy formed of His own substance ... and the force that makes this energy move and give life, and have life, is the vibrational aspect it has.

In my mental picture, the further this energy being sent from God moves away from God, or the further it gets from the center of the record, and the closer it gets to the edge of it, the lower the speed at which this substance of God vibrates.

I seem to sense that earth and the physical world (the Qabalistic World of Assiah) is the final point in the outward extension of this substance. We are like that small part of the record where you first put down the stylus to play the first track. Once the substance of God reaches here, the vibrations have become reduced tremendously ... probably more than we are capable of comprehending.

Now: what lies between here and God in the center? How vast an area is this? What experiences are those having who find themselves there? What do we have to do to be able to experience those planes and states of consciousness? Being there would seem to imply that our beings and our mental energies would be vibrating at a much higher frequency. I often wonder ... do we have to raise our present selves, or is a part of us already there? If so, are we out of touch with ourself?

If we are consciously out of touch with ourself, are we subconsciously in touch with ourself? Questions to ponder!!!

At this point I can't really begin to comprehend how the only “real” difference between my thoughts, my physical body, the car I drive, the food I eat ... is the rate at which the substance of God

is vibrating in this infinite creation of His. Although I cannot quite comprehend how I quite definitely feel I comprehend that it is.

(By one of our members).

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A thought—form manifests on this plane  
in accordance with Natural Law ... it needs tending  
to and nurturing like a seedling: It takes time,  
care, weeding, watering, fertilizing, and etc..

(By one of our members).

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My concept of the term “Magnum Opus” (Great Work) gives me a solid foundation onto which I feel that I have the working tools to improve myself physically, mentally and spiritually.

The mentalism of the Absolute created man, the male and female, united in the habitat of the Creator — The Word, the first begotten Son of God. When we seriously study the Holy of Holies of Hermeticism and the Lesser Mysteries and practice it with reverence, we enter into Oabalah and learn that the Great Work, The Magnum Opus, is the UNIVERSAL MEDICINE. It is the medicine of the Soul. We learn that the worlds, Spiritual & Physical ... are of one unit.

The Prima Materia of the Magnum Opus is in the superior world of enthusiasm and activity; in the intermediate world of intelligence and industry, and in the lower world of labor and science.

Science is the Salt, Sulphur and Mercury, and becomes The Universal Creative Principle of Life, the Azoth of Alchemists. Alchemically, salt comprises Will and Wisdom. Sulphur comprises the principle of Love. Invisible Fire and Mercury comprise the Astral Light ... the principle of Mind ... the Spiritual Quintessence of all things.

Salt corresponds to earth. Sulphur corresponds to Fire; and Mercury corresponds to Air and Water.

The Great Work consists of this: the creation and recreation of man in and by himself through which he gains full control of himself, his faculties, potencies and powers, enabling him to regulate and control the present, and arrange and fix his future. It gives him complete liberty of WILL, and enables him to function in the powers of AZOT and further gives to him who triumphs, the power to wield the Universal Magical Agent, Prima Materia. The Hermetic Art, Spiritual and Material, is explained on the Smaragdine Tablet. The Universal Magical Agent is the Secret Fire; the Unseen Parent of the Sun that can be found within each living thing.

By one of our members.)

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(Note to students: this last paper is in reference to a report sent by a member on Alchemy. The lectures on Alchemy are presented a little further on in the curriculum.)