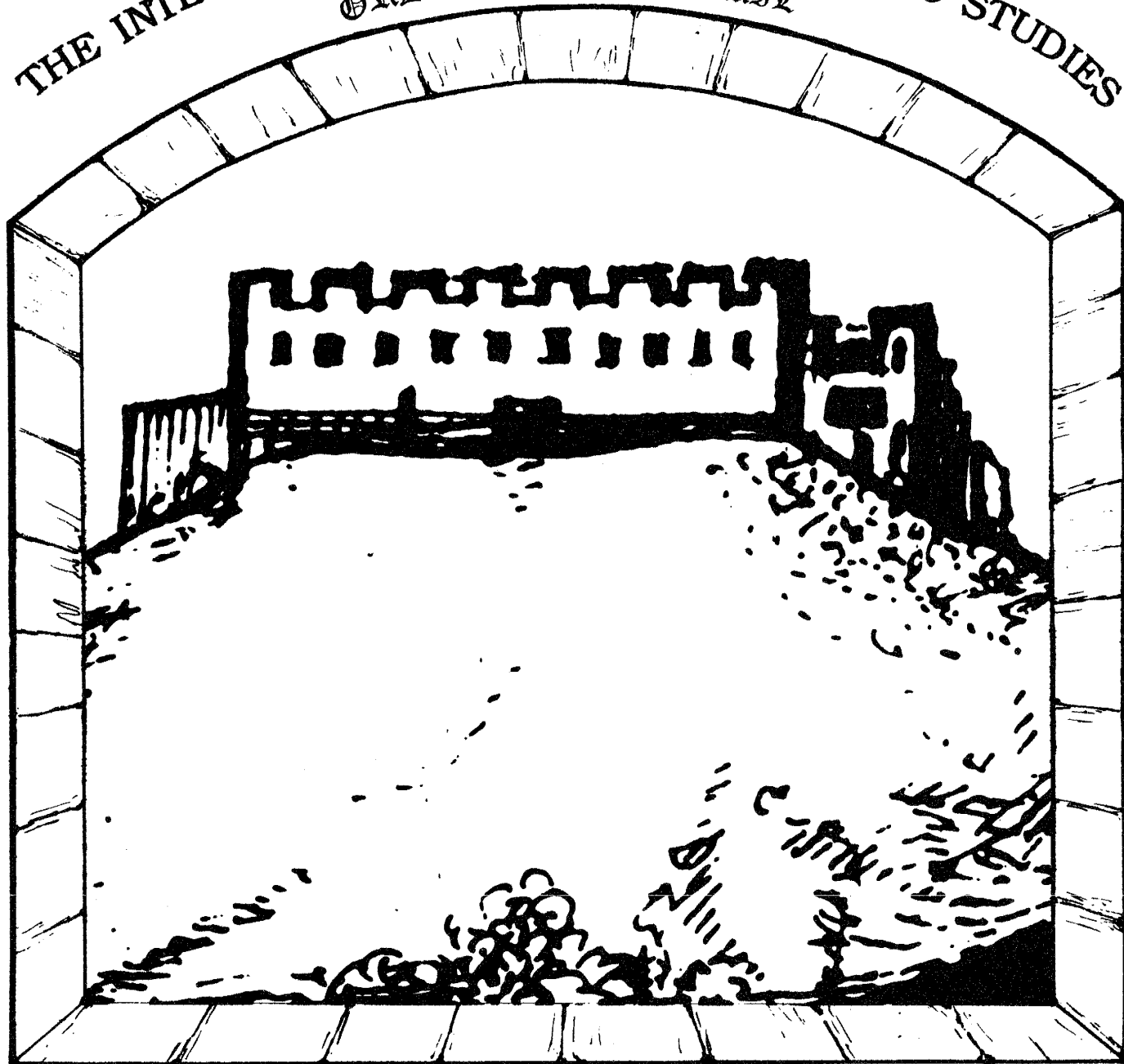


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THE INTERNATIONAL COLLEGE OF ESOTERIC STUDIES
ORDER OF THE GRAY



PLANE III

COMPANION

90-100

LIBER # 90 BREAKIN' NEW GROUND

Personal & Confidential

TENTH DEGREE

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

Martinism is a way of life or a doctrine or a system of Christian Chivalry based on a particular teaching of the origins of Man, of his place in Creation, and on the relationship existing between God, Man and the Universe. Its aim is the Re-integration of Man (mankind) with his First Estate, or first cause. It proposes to achieve this aim in two ways: 1/ By the regeneration of Mankind through the regeneration of the individuals; 2/ By the removal of the forces that maintain Mankind in its present exile.

"INITIATION! Extraordinary power of the divine afflatus which radiates from the hands, creates priest or adept and communicates the understanding and potential possession of the sciences! Magical virtue situated on the extreme borderline of the natural and the supernatural! Miraculous and impalpable agent that is given without dividing, that passes from person to person without losing its potency and preserves intact its action which remains infallible, but which develops its full power only in the mind ready to nurture it! Subtile current of a vital fluid which animates the member of the mystical body!"

Saint-Martin entrusted to his disciples the Initiation that it might grow in him who was worthy to receive it and purify him who was not yet thus prepared. In his work "The New Man" Saint-Martin writes: "If the power of Initiation does not give visible results, it nevertheless works infallibly as a preventive and prepares the shell of him who remains pure to receive salutary impressions when the spirit deems it advisable."

Saint-Martin was inspired by: Abbadie, Burlamaqui, Martinez Pasquales & Jacob Boehme.

Man's most important endeavour is to know himself. This he discovers by observing his own behaviour, thoughts, tendencies, reactions, hopes, likes, dislikes, etc. etc.

According to Aristotle, wondering about things is the beginning of philosophy. Wonder takes us away from materialism. Everything is a subject of wonder. In the process of self-study wonder is the link that unites Man, the observer, to Man, the object of observation. The first wonders at the other. The true mystic has an infinite capacity to wonder.

Self-study reveals that Man is rarely an integrated being, that he is made of many "I"s functioning on different planes and fighting for pre-eminence. The most essential virtue in practising self-study is sincerity.

Saint-Martin advocates the study of Man. Such a study reveals that Man is a dual being who can THINK and FEEL and who can thus realise that he is in a state of exile or privation.

The three phases of Man's realisation of Self are: 1/ Discovery in himself of a "Superior Principle". 2/ Consequent realisation of the misery of his present condition. 3/ Logical conclusion that at one time Man lost the state of bliss that was his.

Coming to a realisation of the Fall of Man and the consequent predicament in which we find ourself the need arises of attempting to regain our First Estate or Lost Paradise.

Of the two ways by which re-integration may be accomplished, Louis-Claude de Saint-Martin favoured The Inner Way which is the interior development of Man's spirituality and union with his center. Martinez Pasquales advocated The Operative Way, that is, by acting directly on the forces that are keeping Man away from his First Estate, through theurgic practices.

The Martinist Initiate is SUPERIOR because he is superior in humility. Although he still has everything to learn he knows this and he knows that the secret to his progress is within himself. It is only by remaining UNKNOWN in his superiority that the Initiate establishes his superiority. To reveal this superiority and make it a source of vanity would be to prove himself still in the Forest of Errors and therefore not truly superior.

AN EXERCISE IN CONCENTRATION, SELF-STUDY AND ANALYSIS
which should be a regular practice.

Faithful performance of this exercise is an absolute MUST for every sincere Martinist. Its most important effect is the realization of personal responsibility and practice of self-control in all incidents of daily life.

- 1: On retiring, before falling asleep, go over in retrospect the events of the day. Begin always with the events just before retiring and work back toward the beginning of the day.
- 2: As you consider each event, weigh it carefully, judge yourself, your attitude, at the time the event occurred and at the time you are concentrating upon it.
- 3: Decide the right or wrong of your position, and if you find yourself to have been wrong, make it your imperative duty on the following day, to rectify that wrong so far as lies in your power.
- 4: By so doing you will in a large measure assimilate the experience it is the purpose of your present incarnation to acquire, and further you will prevent the accumulation of Karma.
- 5: Then bring mentally the symbol of the Pentacle of the Order before you and contemplate what message it may have for you personally.



The Martinist Order is not, strictly speaking, a Qabalistic Order, but it includes Qabala as part of its curriculum because Qabala enshrines many elements of Truth which are of vital importance to Martinists.

Please review your notes from the Degree having to do with Qabala and study the articles in Martinist Digests 3, 4 and 5 having to do with the Qabala. These Digests were formulated as specific aids.

The Zohar is one of the main sources of Qabalistic knowledge. It is like a pawn-shop, - a jumble of trash and articles of value. Here are crowded together and stacked up the cast off intellectual clothing of many minds, cheap jewelry, base metals thinly plated, gold, diamonds, silver, copper and brass. If one wishes to bring out the treasures it is necessary to delve deeply among the rubbish which encumbers its shelves and search around. Only in this way will you find the pearl of great price. The supernal diadem is there, - but it has been broken up, the urge of secrecy having dismembered it and hidden its priceless fragments away in the most unlikely corners. However, what little you may find will be of inestimable value. Being universally true, it offers a key, which, in these tumultuous years that we live, will unlock the door which at present bars us from a completer understanding.

The Qabala is not a book. The word קבלה (QBLH) is spelt many ways, such as: Qabalah, Qaballah, Cabala, Kaballa, etc.. This word simply means "reception", something received, an oral transmission, or the spoken word. In other words it refers to information passed on from mouth to ear, information which in centuries past was considered too secret and sublime for the common eye. Even today only parts of the Qabala have been written down. The real secret arcana remains an oral transmission.

In spite of our advancement in scientific knowledge, the universe remains a mystery. Transcendental knowledge is knowledge which transcends the intelligence, yet it need not be knowledge which is beyond the focus of the mind. Differential calculus is common knowledge to mathematicians and yet it is transcendental to the majority of mankind. So it is with practically all science; it is in itself the perquisite of the few whom we call the wise.

Jesus understood this when he said: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." To the common folk Jesus spoke in parables, not because he was of a common mind, but because he was an Initiate and so understood how fine is the division between reason and madness, and how easily can knowledge dissolve the filament which separates these two. This essential wisdom, - and wisdom is largely the application of knowledge to circumstances, - has always been realized in the East. Amongst the Jews, - and Jesus was of that race, we find it firmly established, and it is not a mere coincidence that the Hebrew word Sod, which means "mystery" or "secrets", has the same numerical value, namely 70, as the Hebrew word which represents "wine"; for mystery can intoxicate as well as refresh.

The mysteries of the early Hebrews were closely guarded by the Sons of the Doctrine, and it would appear that many of their secrets were derived from Egypt and later on from Babylonia. We are told that Moses was learned in all the wisdom of the Egyptians (Acts 7: and that in the first five books of the Pentateuch he has esoterically laid down the principles of the secret doctrine. He initiated 70 elders into the mysteries (Numbers 11:24), which they transmitted from mouth to ear. 22)

over

con'd

According to the Book of Proverbs "It is the glory of God to conceal a thing." "With the lowly is Wisdom." In other words, wisdom belongs to those who have conquered the arrogance of the intellect. Moses is looked upon as such a person; he kept the secret law secretly....and transmitted it to the elect (Zohar I, fol 28b). He also compiled the public, or exoteric law for the multitudes or common folk.

The Qabalistic wisdom is formed within a vast number of doctrines, such as the nature of God; the mystical cosmogony of the universe; the destiny of the universe; the creation of man; the immutability of God; the moral government of the universe; the doctrine of good and evil; the nature of the soul, angels, and demons; the transcendental symbolism of numbers and letters; the balancing of complimentary forces; etc. etc.. All these many problems are divided under two main headings, the Theoretical and the Practical Qabala; the Theoretical Qabala is again divided into the Symbolical, Dogmatic and Speculative branches. The first main division, that is the Theoretical, is philosophical; the second is magical. The Speculative, or metaphysical, Qabala is the more important branch. According to Adolphe Franck: "It forms the heart and life of Judaism." It covers the evolution, involution, and devolution of the universe in every conceivable spiritual, moral and intellectual form, and under such symbolism as "The spirit clothes itself to come down and unclothes itself to go up"; and again in Ecclesiastes: "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" All these doctrines are wrapped up in the most complete secrecy. They form, in fact, the ancient Sod, or Mystery of the Hebrews.

The origins of the Qabala are primeval; they are lost in the mists of legend, magic and folklore. They have grown through a process of mystical integration until they have absorbed all the great myths of the world. The Qabala is consequently a universal philosophy, combining the eternal masculine and the eternal feminine, and cementing them into the eternally human. So it happens that wherever we search we find origins. Thus we find Qabalism among the Essenes....but long before the Essenes existed lived the Qabala. Aryan and Chaldean esoteric doctrines percolated into it. In Egypt, the mysteries of the Sun god, and Moon goddess, of Osiris and Isis, impinged upon it. Assyria and Babylon gave it much, and not a little may be traced to the Vedas, the Upanishads, the Bhagavad-Gita and the Vedantas, and much of the Practical Qabala to the Tantras more especially.

Historically, the main point of interest is that the Qabalist is an inveterate plagiarist; he never hesitates to absorb knowledge from outside. His doctrines, being secret, are vastly attractive; they suck in all mysteries and digest them into a universal form. Consequently there is both grist and chaff in the Qabala, a medley of wisdom and nonsense which often defies separation. The outstanding advantage of this plagiarizing is that it offers something to everyone; consequently the Qabala has developed into a world-embracing philosophy well adapted to the ideals of a world-scattered race. In it will be found Hinduism, Taoism, Buddhism, Zoroastrianism, Christianity, Theism, Deism, Dualism, Agnosticism, Pantheism, Satanism, Spiritualism, and Atheism. Every cult, except Polytheism, has burnt offerings on the altar of the Qabalistic mystery.

The philosophy of the Qabala is not difficult to define, - it is a question of balance, of poise, and of equilibrium. But to EXPLAIN what is meant by balance or poise is not so easy and in place of attempting to do so in a few words, it is left to each student to slowly comprehend and evolve in his/her own mind the meaning, and consequently the application of this salient teaching.





HAVE TREE OF LIFE DIAGRAM READY FOR HAND OUT

ALSO NOTES FOR STUDENTS "SEVEN"

Greetings

In this Degree so far we have studied the Martinist Movement from the doctrine of the Founder Master, Martinez Pasquales, through the mystical development of our Venerated Master, Louis-Claude de Saint-Martin and very shortly we will begin a fairly comprehensive study of the history of the Order under the presidency of the Illustrious Papus. While we are doing this we shall also turn some of the pages of THE BOOK OF MAN as foreshadowed ever since the beginning of our Works.

Following the Western Esoteric Tradition, this will mean Qabalistic exercise and meditations.

I will now ask the Hon. Master Recorder to hand out a copy of the diagram known as the Tree of Life. (HON. BRO. RECORDER DOES SO). *also Notes "Seven"*

Brothers & Sisters, with our introduction to Qabalistic study we require you to memorise this diagram of 10 circles. You can do this easily by copying the diagram on a piece of paper and drawing it several times. You will notice it comprises three triangles and a single circle at the bottom. The first Triangle has its point up and the other two triangles have their points downwards.

Let us say a few words about this symbol: First, it is the outline of a composite mystical symbol which enables the Qabalist to remember the many interconnected branches of the generation of Cosmic Forces — which we have met as seemingly personalised powers in the Celestial Hierarchy according to Martinez Pasquales. At the same time it serves as an image-diagram of the Divine or Archetypal Man. Still further, it assists us in understanding our human psychology as a Collectivity and in this respect it also has distinct correspondences with Esoteric Astrology and the Tarot. It is not our purpose to acquaint our members with more than an outline of this extraordinary mnemonic. — To be worthy of the title of ⌘ means to be alert to its significance. The Book of Man is in your hands.

The ten circles are best thought of as spheres or concentrations of force within the Cosmos. (PERHAPS THE BRETHREN SHOULD WRITE THAT DEFINITION IN THEIR NOTE-BOOKS). They are stages of Cosmo-genesis which have emanated out of Eternity or Omneity into realms of manifestation. These realms are, according to ancient Qabalists, (and, incidentally, to Oriental Masters too) — FOUR in number. Consequently, the ten spheres manifest in these four realms in a progressively limited manner. Sometimes these realms are called "worlds", but we shall avoid this overused word and adhere to 'realms' which you are now asked to note carefully. Please observe the small diagram on the page handed to you a moment ago and make notes either on the page or in your note-book. *see Notes for students "Seven" Page ONE.*

The highest realm is ATZILUTH or the Realm of Emanations from the Unknowable Centre of Omneity. These Emanations, as we have already been taught, were not created but were, and ever are, the Direct Rays of God. Our human conception cannot reach to that ineffable, ARCHETYPAL, level, so let us do as the mystics of the East do and regard it as wholly transcendental.

(In other words emanations above Kether in atziluth) con'd

con'd

Although we transmit the idea of ten spheres in the Realm of Atziluth, it is only in the next Realm that some aspect akin to objective consideration can be conceived. So we now note the second realm as that of ERIAH or the Realm of Creation. When the ten spheres ~~OR~~ globes of Light are reflected in the Realm of Briah they become the Ten great Creative Forces or Agents of God, sometimes called Archangels. This realm is also known as Formless, that is to say that whatever objectivity exists, — there is no shape to it. — *Discussion* —

This reminds us of the pages of the Book of Nature which begin with Motion, Rhythm and then Harmony, which have no SIZE but do have a TIME dimension, as for example in Music. ——— Similarly we can be aware of different colours without additional dimensions. Again: we are reminded of Martinez's doctrine that Man can return to this realm in the process of Reintegrating the Collectivity into the Archetype. Such is the destiny of Adam Qadmon of the Qabala.

The third realm is that of Yetzirah (or Ietzirah) which corresponds to Formation in both the Eastern and Western traditions. It also denotes the Astral World in which the Masters usually dwell, although their hierarchy reaches from Earth right up to the Realm of Briah. The ten spheres, which we shall from now call Sephiroth, are more sharply focussed in the Realm of Yetzirah. The classic text on this subject is entitled "Sepher Ietzirah" which gives us our T.Q. and is a recommended book for careful study. Finally we have the Realm of Assiah or Action, wherein the ten Sephiroth have direct application to our physical life, as we shall see. ↓

Here we are furthest removed from the Divine Source and so most free to wander in the Forest of Errors. Our habitual mode of consciousness is to refer to our five material senses and to relate these to what we imagine to be "self". In eastern terminology this is called the "realm of sense-desire" and is the field of active karma. Our Path of Return from this field is to be revealed to us by the "TREE OF LIFE" which is the arrangement of the SEPHIROTH on our diagram.

DISCUSSION * QUESTIONS

*Where on the TOL would the
be the 3 main
Walls?*

Now Bros. and Sis.: as we open the BOOK OF MAN in Qabalistic language, we must realize that certain other esoteric arts and occult sciences are inextricably interwoven — which we must recognize and respect — even if we do not appreciate their precise value. These include Numerology or the use of Numbers as Mystical Symbols.

Our former Grand Master, Papus, has written a book, now republished in English, entitled: "The Tarot of the Bohemians" (i.e. Romanies, or Gypsies), wherein he explains the correspondences between the 22 "Trump Cards" known as the Major Arcana and the 22 Hebrew letters which have been mentioned in an earlier degree. Likewise, Papus shows the links with Esoteric Astrology, although this particular book is not intended to be encyclopedic on these subjects. To be really thorough with the Qabala would necessitate a good knowledge of Hebrew, Numerology and Esoteric Astrology. Let this not disconcert any :: :: . If he or she is determined to delve into the origin and destiny of Being, these long-preserved symbols of the Ancient Wisdom will prove their worth as Portals of Understanding in the Consciousness of the Collectivity.

*↓ In Malkuth the VICE/VIRTUE is WERTIA/DISCRIMINATION. We are missing the
effect of INERTIA very much at this time when the newly acquired 'things' of
the material world are having a mass merging effect on the society.*

con't

At this point, the Sovereign Tribunal reminds Lodges that the Martinist Order is not exclusively a Qabalistic Order. Consequently, brethren must understand that our approach is not intended to be a full investigation of this subject which is in fact :: a life-long study. Some of us may wish to go further with this method of deep mystic symbolism than time here permits, so we shall mention books available to those who desire them. Additionally, if other Initiatic Orders linked with Martinism become operative in this Jurisdiction, keen students will have the opportunity of entering them in due time.

Remember, my Brothers and Sisters, "WHERE THERE IS A WILL, THERE IS A WAY". The PATH DOES open to those who seek, ask and knock, — but as a motto for this Quest let us recall the lines of Alexander Pope:
 "KNOW THEN THYSELF, PRESUME NOT GOD TO SCAN: THE PROPER STUDY OF MANKIND IS MAN."
 This thought was contained in the Delphic Mysteries:
 "KNOW THYSELF AND THOU SHALT KNOW THE UNIVERSE AND THE GODS."

Do you remember our quoting it earlier?

Furthermore: we have inherited a Gnostic tradition which is based on the concept of Man containing the Way of Salvation in himself,* but he must be AWAKENED to it. This awakening is said to be a greater transition than that from normal dreaming to mundane consciousness. It is all based on the Path of Return to the Divine Center of our Being, whence we can view with unutterable serenity the passing of temporal events. (RE-READ THESE LAST TWO PARAGRAPHS).

Among some thirteen volumes of papyrus found in 1946 near Nag Hamadi in Egypt was a complete "Gospel according to Thomas" — a second century Thomas. It contains 114 sayings attributed to the Master Jesus. Saying 18 reads thus:

"The disciples said to Jesus: Tell us in what way our end will take place. Jesus said:...You have indeed uncovered the beginning so you may seek the end; for in the place where the beginning is, there the end will be. Blessed is he who will stand in the beginning, and will know the end and will not taste death."

This Gospel also opens with these remarkable words:

"Let him who seeks, not cease in his seeking until he finds;
 and when he finds, he will be troubled,
 and if he is troubled, he will marvel,
 and will be a King over All".

This is reminiscent of something in our Mystic's Monitor, which you are advisedly committing to memory. The same scroll quotes the Master as saying that

"The Kingdom is within you and outside you." . . .

an unusual variant of the orthodox scriptures. This is echoed in Buddhist thought which presents the Enlightenment as both a realisation of the whole Universe as being inside oneself and simultaneously as expansion of consciousness to embrace the Universe.

QUESTIONS — DISCUSSION COMMENTS

Jesus taught that the Kingdom of Heaven was within each person
 (so many people still believe that God & Heaven con'd
 are somewhere up in the sky!) Story of hidden Divinity

So, Brothers & Sisters, we resume our study of the BOOK OF MAN with the aid of the Qabala. During this week please memorise the Four Realms and make several copies of the Tree of Life diagram and bring them with you to future conventicles as much information will be given which can be charted thereon.

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

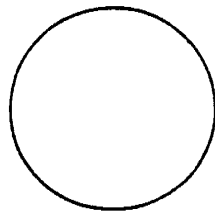
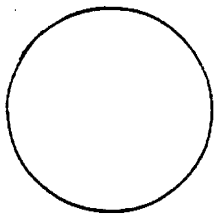
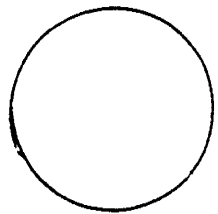
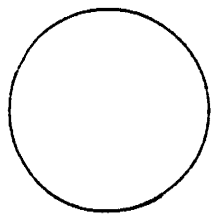
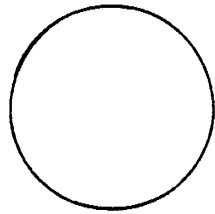
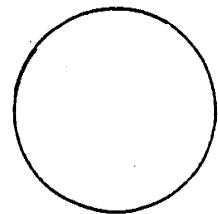
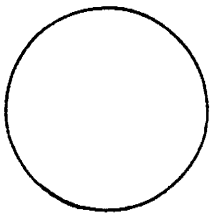
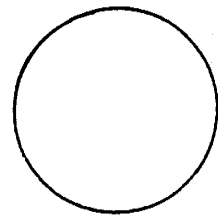
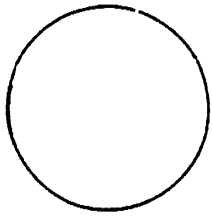
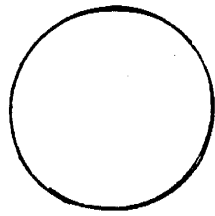
- (1) Interrogate the brethren on Q's 15 - 16 - 17.
- (2) Instruct the brethren to study the article 'EN SOPH AND THE 10 SEPHIROTH in Martinist Digest no. 5, in preparation for next conventicle.

"The Spirit clothes itself to come down and unclothes itself to go up."

Name some of the Cosmic Forces: The upbuilding forces of cohesion that are particularly noticable in young growing things. Love is a cohesive force, it brings together. The disintegrating forces that causes things to decay and fall apart. Hatred is a disintegrating force, it seperates.

The forces well known to astrology which cause the particular characteristics to people.

- desires
 - urges
 - impulsions
 - gravity
 - magnetism
 - atomic forces
 - electrical forces
 - attraction
 - inspiration
 - adhesion
- Cohesion*



TREE OF LIFE

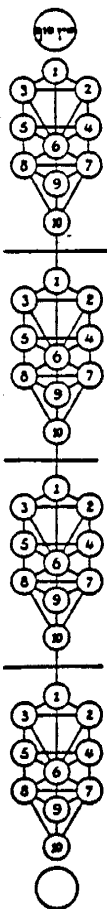
At this point in our Works, we begin, in Qabalistic language, the study of THE BOOK OF MAN. This was foreshadowed at the very beginning of our Works. This means: Qabalistic exercise and meditations.

"KNOW THEN THYSELF, PRESUME NOT GOD TO SCAN: THE PROPER STUDY OF MANKIND IS MAN."

Our approach to Qabala at conventicles is not intended to be a full investigation of this subject, which is, in fact, a life-long study. For those interested in going further into this method of deep mystic symbolism we shall mention a few books from time to time which will be helpful. At this time we can direct your attention to two: Tarot of the Bohemians (Gypsies) by our Past Grand Master Papus; and for those interested in learning to use the Tarot as an oracle for divination: The Tarot Workbook by Emily Peach, published by The Aquarian Press, Denington Estate, Wellingborough, Northamptonshire NN8 2RQ, England, - is excellent.

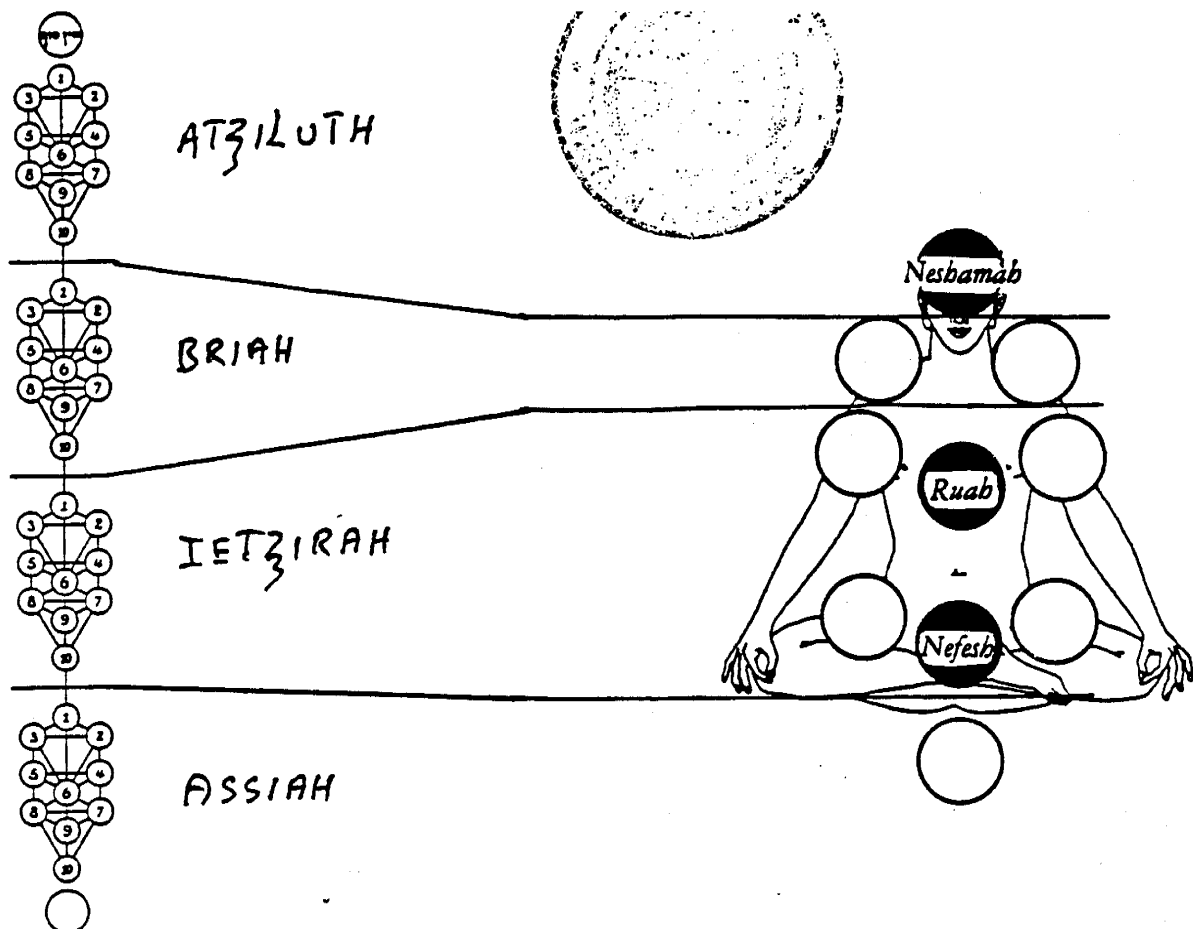
We have inherited a Gnostic Tradition which is based on the concept of Man containing within himself the Way of Salvation. This is reminiscent of the words of Jesus who said the Kingdom of Heaven is within each person. However: we must be awakened to this and it is said that such an awakening is a greater transition than that of awakening from normal dreaming to mundane consciousness.

The Ten Circles which comprise the Tree of Life are best thought of as Spheres or Concentrations of Force within the Cosmos. They are stages of Cosmo-genesis which have emanated out of Eternity or Omneity into realms of manifestation. These stages, or Realms are, according to ancient Qabalists (and incidentally Oriental Masters too) - FOUR in number. Consequently, the Ten Spheres manifest in these Four Realms in a progressively limited manner:



1. The first Realm is called ATZILUTH and is the Archetypal Realm or Realm of Pure Spirit. This Realm is considered to be the highest level of manifest existence, and, as the Archetypal Realm, contains the first pattern of that which is to be. In Atziluth are the Names of God. Each of the following Realms is a denser and denser solidification which starts in ATZILUTH:
2. The second Realm, BRIA'AH, the Creative Realm, is also spiritual in nature and contains no admixture of matter. Manifestation here is more concrete than in the Archetypal Realm. It is best thought of as the Realm where the patterns of the Archetypal Realm begin to take shape. It represents a level of consciousness which may be called superconsciousness. Duality begins in Bria'ah and is the level of the Archangels - and their opposites: the Archdemons.
3. The third Realm is called YETZIRAH. It is the Formative Realm and is the level of normal consciousness, although it can be said to include subconscious levels. It proceeds from Bria'ah and although less refined in substance is still without matter. Here are found the Orders of Angels and their opposites: the Orders of Demons.
4. ASSIAH is the fourth Realm and represents the material world. It is here that the various planetary attributions apply. (See reverse side).

 It will be necessary to make several copies of the Tree of Life diagram and bring them with you to future conventicles so that upcoming information can be charted.



The Four Realms of the Qabala are shown sometimes as four "Trees" one above the other. The concept of the Four Realms is not as simplistic as it may first seem. Every Sefirah exists in all four realms - and all four realms exist in every Sefirah.

One of the easier ways of dealing with this very complex matter is to recognize the Four Realms for what they are: separate, but overlapping dimensions in time and space, and to imagine that they are Four Trees, each one superimposed upon the next. When viewed this way (which is still overly simplified) the creation of the cosmos can be seen as a logical progression of events, rather like the construction of a building, which commences from an idea in the mind of the architect, through the various stages of blueprints and plans, material gathering, building and final completion.

The Tree of Life illustrates, symbolically, a process of manifestation, or force precipitating into form. The word "force" in this context is considered to imply an infinite, purposefully directed creative energy; while "form" implies a finite vehicle - - a "shape", a limiting, disciplining factor that provides the force-energy with a means of expression and an environment for optimum growth and development.

THIS CONCEPT WAS EXPRESSED BY EINSTEIN IN HIS FAMOUS $E = mc^2$

Force and form are in reality one and the same thing. Form is constructed of organized force. Force in organization undergoes an increase in complexity and density on descending the Tree and that increase takes place in — four orderly and clearly defined stages. An alternative way of representing the Four Realms (other than showing the Four Realms one above the other) is indicated above.

Form structures, from the Universe itself to the 'bodies' we inhabit, maintain themselves for a certain length of time before breaking up and releasing the force in organization of which they are constructed - back into the system to be recycled, for only the shape which is the visible manifestation of the eternal force, changes. The life force which inhabits the temporary form is eternal.

"As above, so below." The Tree of Life is a "wiring diagram" of the Cosmos....and the mind of man. The forces that play across the vast reaches of interstellar space are parallel to the forces which play within our psyche.



Greetings

Brethren of this degree are now in possession of the "Tree of Life" of our Western Esoteric Tradition known as the Qabala. At our last conventicle we learned of the Four Realms or Worlds of the Qabala in which the Ten Holy Sephiroth exist. While they are diagramed one above the other they can also be thought of as existing one in front of the other. This picture of three reflections of the original Ten has led some students to speak of forty spheres or globes, but the old adage: "AS ABOVE, SO BELOW" answers this point. So as to complete the foundation of our Qabalistic study, let us have now a few historical facts.

The first five books of the Bible, known as the Torah to the ancient Hebrews, or as the Pentateuch to Greek scholars, were written scriptures stemming from the time of Moses. Also, there were recorded from time to time certain commentaries by learned Rabbis concerning the oral tradition of the Creation of the World and the place of Man within it. Eventually the many commentaries and varied explanations were so complex that an effort was made to sift the principles from the countless deviations.

The main sources for the Qabala as a Concealed Tradition are the Sepher ha Zohar, or Book of Splendour; the Sepher Ietzirah or Book of Formation; and, according to Eliphas Levi: the Book of Revelation of St. John the Divine. The actual pattern on the "Tree of Life" is analogous to the Ancient Egyptian tradition as taught in the Temple, so we ask members to refer to their large diagram and to place in the circles these Egyptian names: 1: RA, 2: Shu, 3: Tefnut, 4: Seb, 5: Nut, 6: Osiris, 7: Horus, 8: Nephthys, 9: Set, 10: ISIS.

If the Brethren now observe the alignment of the names on what they will come to know as the Central Pillar, they will see that the first and last are RA and ISIS. Thus as the neophyte ascends he has the first syllable "IS" at Sephira No. 10, which by theosophic reduction takes us to No. 1 where we have the syllable "RA". From this Divine Path we ultimately reach the Godhead EL. Hence we see formation of the Secret Wisdom of IS-RA-EL or Isreal. (NOTE TO MASTER - THIS IS MENTIONED SOLELY FOR GENERAL INTEREST :: IT IS NOT A QABALISTIC DOCTRINE).

This arrangement of Egyptian deities is known as the great Company of the Gods or Paut Neteru. Neteru in one sense means nature.

It is not however, until the Middle Ages, that this Qabalistic Tree seems to have appeared or re-appeared --- probably due to the usual reasons of discretion where orthodox authorities might have "purified" such "heresy" with fire.

Looking at the Sephiroth on the Tree of Life we note that they are placed in a certain sequence. If lines are drawn from 1 to 2 and from 2 to 3 and so on down to 10, we have the traditional Lightning Flash. In the Sepher Ietzirah, as translated by Dr. Kalish in 1877, we read: "The appearance of the ten spheres out of nothing is like a flash of lightning, being without an end. His word is in them, when they go and return; they run by His order like a whirlwind and humble themselves before His throne."

Finally, for tonight's study and for memorising, we observe the first three Sephiroth as belonging to the Upper World of the Qabala, representing a Holy or Supernal Trinity, found in religion as Father, Son and Holy Spirit. In Gnostic tradition, with which we are also linked, the Holy Spirit is feminine in aspect. The remaining seven Sephiroth signify, among other things, the Seven Days of Genesis.

Interrogate brethren on questions 18 - 19 and 20.



Greetings

HAVE READY: NOTES FOR STUDENTS "EIGHT"

We ended our last Conventicle by mentioning the Lightning Flash which created the Decad out of Nothing. Please keep the diagram of the Ten Holy Sephiroth in front of you as we go along, because it is our memory-aid at all stages of Qabalistic work. It is also urged on those who do not readily recall to mind this "Tree of Life" as it is often called, to practice drawing it in between conventicles. If Martinism is to be a mode of thought and a way of life, constant daily attention must be given to it.

Before continuing with the examination of each Sephira in turn, let us pause to consider the Qabalistic doctrine regarding the origin of the first one which is named KETHER, meaning CROWN. (M.L. SHOULD AGAIN SUGGEST TO THE BRETHREN THAT THE PERTINENT INFORMATION SHOULD BE CHARTED.)

Speaking figuratively, tradition tells us that Kether was the first manifestation from the Unmanifest. In the Zohar, we read:

"When the Concealed of the Concealed wished to reveal Himself (or Itself) He first made a single Point; the Infinite was entirely Unknown and it diffused no light before this luminous point violently broke into vision."

In our pronas we learned that OMNEITY is ever both Immanent and Transcendent. Now we may begin to see the use of the Circle in our Martinist Pentacle. The circle implies world-without-end, or for that matter, without beginning. This is sometimes called "Negative Existence" because it does not manifest itself. The Qabalistic term for it is AIN SOPH AUR which translates as "Limitless Light" or "Unlimited Light". Qabalists also maintain a triadic pattern even in this incomprehensible infinitude by speaking of two other veils of negative existence "before" or "behind" Ain Soph Aur. These are Ain Soph, meaning "Unlimited", which leaves out even the conception of "Light" -- no matter how free from its normal dual insinuation. In other words it is unlimited nothingness. Then even anterior to this unconditioned negativity the Qabalists also spoke of "Ain" which is equivalent to the English prefix "Un-". This first of the three negative veils of the Great Unmanifest, AIN, is therefore the utter negation of all that did, does, or even shall, EXIST.

Now to return to the Point within the Circle which the Concealed of the Concealed manifested, rather like the first motion from a state of Eternal Rest. This point was, or eternally is, the focus of the First Holy Sephira which in turn immediately emanated Nine others. These were the Divine Emanations, --- Ten out of No-thing. In the hitherto undifferentiated ZONE between the POINT and the CIRCLE, there now existed the FOUR REALMS, namely: those of Emanations providing the Archetype, then of Creation, next of Formation, and lastly of Action. With this provision for dimensions of time and space, the Ten Sephiroth, like globes of coloured lights, shone through the Four Realms, causing untold variations of LIFE processes. These processes include ourselves, that is to say, -- our atomic and chemical make-up, our physical selves, our emotions, our mental reflections about all these processes, our ability to differentiate between our observations, our freedom of will to seek a Path of Return from endless ramblings of uncontrolled consciousness with its inherent uncertainties.

So that we can pursue this age-old Quest of the Supreme Incognate or the Sublime Initiate, please make sure you remember the Three Negative Veils prior to Kether, the First Holy Sephira --- and the Four Realms or Worlds of the Qabala. It may help to recall that our Pentacle is divided into four sectors.

Interrogate members on questions 15 to 22.

HAND OUT:
NOTES FOR STUDENTS "EIGHT"

The cosmology of the Qabala may be defined as a process of world emanation from the No-Thing or Ain. The PRIMAL CAUSE is called Ain, - the No-Thing; that is, Something which, because it transcends the human intellect, can only be described negatively. "It is so named because we do not know, and it is impossible to know that which is in this Principle, because it never descends as far as our ignorance and because it is above Wisdom itself." Zohar III fol. 288b.

Out of this No-Thing emerges as it were the Ain Soph, the Endless, Boundlessness, and Eternality of No-Thing - therefore, in a way, a qualified No-Thingness. In the Book of Job we read: "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." It is also called Attikah D'Attikin, the Ancient of all Ancients, and Attikah Qadosha, the Sacred Ancient; it is sexless and is sometimes described as the Non-Ego or Not-I, the Ain being altogether beyond the I.

In the Zohar we read: "And there went forth, as a sealed secret, from the head of Ain Soph, a nebulous spark of matter without shape or form, a center of a circle, neither white nor black, neither red nor green, in fact without any colour." Zohar I, fol. 56 (Cremona edition).

This is the Ain Soph Aur, - Light, not as a contradistinction to Darkness, but as a vibration. First, so the symbolism describes, the Ain Soph withdrew Itself into Itself to form an infinite space - the Abyss. In this space appeared a point of light, or life-giving energy, which filled it. The Ain Soph Aur is, consequently, pictured as contraction and expansion, a sucking-in and throwing-out within itself; it therefore symbolizes the centripetal and centrifugal energies of creation, which through their rhythm constitute the Infinite Light out of which the universe is made; this Light has been called the Idealized Blood of the Universe.

This trinity of Primal Causes, - the Ain, the Ain Soph, and the Ain Soph Aur, - is concealed in the first three verses of the Book of Genesis: the creation out of God, since everything in "the heavens and the earth" comes from the No-Thing; the Spirit of God; and the Light which emanated from God's Spiritual Voice (the totality of the 22 letters) or words - "Let there be Light". The graspable beginning is Light; all before it or, so to say, behind or beyond it, is impenetrable mystery, - an Absolute Darkness to the mind.

From the Ain Soph Aur emanates Eheieh, (no. 1 on T.O.L.) - the "I" or "I Am" - abstract thought; then IHVH, (no. 2 on T.O.L.), "It who was, and is, and will be", - thought in time; and lastly Elohim, (no. 3 on T.O.L.) - God in nature and the God in the Bible, in which IHVH (Jehovah or Yahweh) is translated as "Lord", the equivalent of the Hebrew Adonai, for the true name of Tetragrammaton (IHVH) may not be pronounced.

Thus, as the Ain, Ain Soph, and Ain Soph Aur form a group of three unthinkable principles, so do Eheieh, IHVH and Elohim form a group of three intelligent principles, - abstract thoughts, thought in time and thought in everything; for the whole universe arose out of the Voice (the creative instrument) which expressed the ineffable thought of Light in the words "Yehe Aur", - "Let there be Light". Thus to the Qabalist the universe is a divine form reflected in a beam of light, a form which will vanish utterly back into the Ain when this beam is cut off. Existence, therefore, is Light; perhaps that light which present-day science calls "radiation".

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The Sephirotic emanations are arranged in a pattern called generally: The Tree of Life. The attributions of each Sephiroth are many. A full and complete exegesis can be found in the many works on Qabala, the leads to some of which were given in M.D. no. 4.

The T.O.L. is not so much a system as it is a method. On its own it means nothing. Those who formulated it realized the important truth that in order to obtain clarity of vision, one must circumscribe the field of vision. The Qabalist does not try to explain to the mind that which the mind is not equipped to deal with, - they give it a series of symbols to meditate upon and these enable the mind to build the stairway of realization step by step, and climb where it cannot fly. The mind can no more grasp transcendent philosophy than the eye can see music.

In working with the Tree it is wisest to keep on going over it, rather than to concentrate on a single point until it is mastered, because one thing explains another and it is out of the perception of the relationships between the different symbols that enlightenment comes.

THE TREE IS A METHOD OF USING THE MIND - NOT A SYSTEM OF KNOWLEDGE.

A symbol will do more for the mind when the meanings of words have become exhausted. In fact, in highly abstract regions the mind can use nothing but symbols. Symbols have the power to convey realizations to minds that know how to use them. Symbols are the seeds of thoughts from whence understanding arises. **SYMBOLS ARE THE WORKING TOOLS OF THE MYSTIC!**

The Tree is a glyph of the soul of man, the microcosm; and the universe, the macrocosm. The study of one throws light on the other. Here we approach the study of the Book of Man. Through using the Tree, it is possible to reduce to diagrammatic form, the forces and factors in the manifested universe and the soul of man, to correlate them one to another and reveal them spread out as on a map so that the relative positions of each unit can be seen and the relations between them traced. In brief the Tree can be a compendium of science, psychology, philosophy and theology.

The Heavenly Man or Adam Qadmon is the archetypal man, - we all come out of the same basic mould, every individual is a Tree in themselves.

The Trinity of the three supernals is separated from the rest of the Sephiroth by the Abyss, - which normal human consciousness cannot cross. Here are the roots of existence hidden from our eyes.

Qabalistic teaching states that beyond Chesed, individuality ceases to exist.

Regarding this question of the maintaining of one's individuality, from a strictly Martinist point of view - we have here to differentiate between the reintegration of the individual and that of Adam Kadmon. In the first case, the regenerated and reintegrated individual retains in some way his individuality, forged by his experience(s) when in the flesh and sifted while out of the flesh. But it is the sum total of the re-acquired knowledge and wisdom of its "individual" cells during the "living" existence(s) that will one day, enable Adam Kadmon to return to the bosom of the First Cause. On that occasion, however, individualities will be submerged in the One consciousness. However, this One consciousness encompasses, contains and preserves as a whole all its possible fractions, representing the individualities that make up the whole. When we will have reached that stage, it is doubtful whether our puny little individualities will seem important.



Greetings O Unknown and Silent Ones !

HAVE STUDENT'S NOTES "NINE" READY.

As we have seen, the Qabala is the foundation stone of the Western Esoteric Tradition. Originally, the Qabala was considered to be so holy that it was reserved entirely as an oral tradition, that is, it was handed down since Biblical times strictly 'from mouth to ear'. 'Qabala' actually means 'from mouth to ear', however, from the twelfth century some of it was written down and made available through the works of such translators as Picus de Mirandola, Knorr van Rosenrath, Cornelius Agrippa and others. There is no single work or single authority on the Qabala, it is such a vast subject it would take a person several lifetimes to unravel all its mysteries. Nevertheless, as we have already discovered, many of its basic tenets form the backbone of most, (if not all) of the popular religions, even though these religions may not know it.

The entire wisdom of the Qabala can be revealed through the simple, yet unique and marvellous diagram - - - the OTZ CHIM ~~is~~ The Tree of Life. Simple as the symbol looks, it has been described as "The Mighty, All-Embracing Glyph of the Soul of Man and the Universe." Indeed, without this composite symbol it is probable that the Western Tradition would have been completely destroyed. Owing to its simplicity, however, it can be committed easily to memory, and owing to its profundity, a complete and practical philosophy and knowledge of the structure of life, both in its inner and outer aspects, — can be derived. * Pronounced ETZ - Hi - lem

As we proceed in our studies, both individually and collectively, let us keep in mind that there are several ways of illustrating ideas on the Tree. When we study the various ideas that have been expressed we come up against the problems associated with semantics or the use of words. Different people use different words to express the same meaning. We should therefore not fall into the error of adopting a too rigid point of view in the belief that there is only one explanation of things. Our fruitful symbol of the 3-branch Candlestick tells us that there is One Truth coming from different sources. One example of a seeming contrary exists where one school places the Father at Kether, the Son or Logos at Chokmah and renders Binah as "understanding intelligence or spirit, sometimes called Immah, the Mother or Queen." Another school places the Father at Chokmah, the Mother at Binah and the Son at Tiphareth, (No. 6).

As seekers of truth, let us avail ourselves of the vast body of knowledge which is our heritage and, along with our individual meditations, shape our own realisations. As we shall see, there is yet another representation of the Trinity: Father at 1, Son at 6, and Holy Spirit at 9. One of the problems that face members of exoteric religion is understanding the nature of God. God is held as being One, but at the same time he is described as three.

Although the unity of God is most strongly emphasized in the Old Testament, there are passages wherein God speaks of Himself in the plural. In Genesis I, 26 God said "Let Us make man in our image." This undoubtedly refers to the Supernals as illustrated on the Tree of Life and the Church Fathers said they refer to the Christian Trinity. In Genesis 3:22, speaking of Adam, God says he "is become as one of Us." In Isaiah 6:8 the Lord speaks of himself as both singular and plural, saying: "Whom shall I send and who shall go for Us?" In Genesis 18 the Lord appears to Abraham in the form of three men and Abraham hastens to his wife Sara and asks her to prepare three measures of flour. Elsewhere they are spoken of as the One Lord. In the early Christian Church these three were taken to be symbols of the Holy Trinity.

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The number three is often used in the Old Testament to signify completeness. For example three men were cast into the fiery furnace and survived; the three sons of Noah peopled the world after the flood; Jonas was in the great fish three days, etc...There are quite a number of other examples illustrating the idea of completeness through the number three in the Old Testament.

In the New Testament three is the most important number. Soon after his birth Jesus was visited by three Wise Men who brought three gifts; at his baptism the Holy Trinity was represented by himself, by the Father in a voice from heaven and the Holy Ghost descending in the form of a dove. At the Transfiguration Jesus took three apostles; the three great virtues are named: faith, hope and charity; Jesus prayed thrice in the garden; referring to the resurrection Jesus said the temple could be destroyed and rebuilt in three days...etc. In the Epistles of St. John (I John vrs 7) it says there are three that give testimony in heaven, the Father, the Word or Son and the Holy Spirit and these three are One.

The Moslem Religion (Islam) rejects the doctrine of the Trinity. The Koran says that God cannot be the third of three. Nevertheless, Moslem theology has three symbols connected with God. The first thing created by God or that co-existed with Him, it was said, was qulam, the pen which recorded all the things to be created. Next came the tablet or scroll called luh which recorded all the decrees of God. Finally there was the 'arsh or throne of God. To the philosophers the Pen represented the Prime Intellect or First Reason, the tablet or scroll the Second Reason and the throne the Third Reason. Some Moslem theologians refer to three divine entities: God; the light of God and the light of the Prophet. The Sufis who are Islamic mystics say there are three aids to devotion: attraction; the path; and ascent to divine things.

The Egyptian trinity comprised Osiris, Isis and Horus. The Babylonian genealogy commenced first with Apsu, Tiamat and Mommu. These were later replaced with Anu, Enlil, and Ea. The mysterious Hittites who occupied much of Asia Minor about 2000 B.C. to 1190 B.C. seem to have had a mythology very similar to the Babylonians for they had a sacred triad of chief gods whose names have been given as Anu, Alalu and Ea.

The Zoroastrian religion emphasized Zervan Akarana, Mithra and Ahura Mazda or Ormuzd.

In the Hindu religion there is Brahma, Vishnu and Shiva. The Buddhist have Buddha, Dharma and Sangha. Buddha signifies initiation to the highest grade. (The historical Buddha is only one of many Buddhas). Dharma is the central moral code of the Universe. Sangha is the bond of religion itself - God as love.

The supreme triad or Trinity of the Taoists are called the Three Pure Ones. They are: Shang-ti or Yu-ti, August Supreme Emperor of Jade; Yu-Huang, Saviour of the World; and Wan-chang.

The Kelts had Teutates, Hesus (or Esus) and Tharamis. The Druids, who were the priests, law-givers and initiated teachers of the Keltic people believed in three forms of God and have so many triads that we cannot include them here. However, they represented the gods by the symbolism of the vegetable kingdom; the chief triad seems to have been oak, mistletoe and apple. Later the mistletoe became the symbol of the Messiah. It was called the Branch, an Old Testament title for the Messiah.

In Christian Angelology the number three is prominent in the tradition of angels passed down from Dionysius, the Aeropagite. They are classified in three circles

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and each of the circles in three orders:

The first circle consists of Counsellors and is divided into Seraphim, Cherubim and Thrones. The second circle called Governors consists of Dominations, Virtues and Powers. The third circle consists of Ministers. These include Principalities, Archangels and Angels.

Although it would be easy to add many other triads, major and minor, the foregoing should serve well enough to show how the idea of a threefold aspect of God has persisted and still does persist today. In A.D. 325 the dogma of the Divinity of Christ was upheld at the first Oecumenical Council at Nicaea and at the Second Oecumenical Council at Constantinople in 381 A.D. the Divinity of the Holy Spirit was upheld. The dogma of the Holy Trinity has seldom been questioned, even among Protestants. Unfortunately the esoteric meaning of the Trinity is not generally known and the exoteric or outer meaning has prevented certain persons of perception from considering it seriously.

Among the philosophers Plato refers to the Divine Triad as Theos (God), Logos (Word), and Psyche (Soul). Elsewhere he writes of Goodness, Truth and Beauty. Aristotle distinguished between rational soul, peculiar to man, the animal soul possessed by man and animals and the vegetative soul by man, animals and plants. St. Paul also had a threefold division of man: pneuma (spirit), psyche (soul) and soma (body). The threefold classification has been advanced by as varied thinkers as Kant and Swedenborg. Among the depth psychologists Freud had the threefold divisions of the Unconscious: super-ego, ego and id, whilst Jung spoke of anima, ego and persona.

Turning now to the sciences, we find modern natural science speaking of three basic physical entities: space, time and energy. Matter, which is now regarded as a form of energy, exists in the three forms of solid, liquid and gas. Time appears to us as past, present and future. In alchemy there were the three principles salt, sulphur and mercury. Our work as Associates has also unfold many other groups of three.

It now behoves us to consider the Supernal Triangle of the Tree of Life, namely the Trinity of the First, Second and Third Sephiroth. These are named KETHER or Crown; CHOKMAH or Wisdom; and BINAH or Understanding. Sometimes Binah is rendered as Intelligence. The first thing to be noted is that Kether is a Unity on its own. There is NO DUALITY in Kether. The first appearance of duality occurs with the emanation of Chokmah and Binah, -- rather analogous to a pendulum being suspended at Kether and able to swing to Chokmah and then to Binah. The second and third Sephiroth are therefore the first semblance of vibration or swing between opposites, or again, they remind us of the Divine Word sounding forth. Hence we may use this remarkable mnemonic pattern to represent to us the World of God, placing Kether primarily in the Realm of the Archetype, with the other two highest Sephiroth in the Realm of Creation. This will help us to compare the usual three worlds of Martinism with the four of the Qabala.

After the first three Sephiroth we have six more, which we find representing the six "Days" of Creation and which we can visualise in the World of Orbs of Martinism, or in the Realm of Ietzirah or Form in the Qabala. This also gives us the Book of Nature with its special application of the opposites. Lastly, we have the tenth Sephira which we understand best in the Realm of ASSIAH or action, that is, the Martinist World of Man. Thus: Man sums up the whole of Creation from the foot of the Tree of Life. Number 10 reduces to 1 and Man's Path leads back to the One. We shall return to this subject and examine the Sephiroth in turn with their correspondences. For the present, let us have something to meditate on.

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The Tree of Life is also used as a framework for "crucifying" the Divine Man. The Divine Man, ADAM QADMON or Archetypal Man, is regarded as having his head and shoulders in the Supernal Trinity. This gives us a picture of Unity in the Mind, with Duality on the two sides of His Body, the Body of the Collectivity of Mankind. His feet are on Earth at the Tenth Sephira. The Sephiroth on the two sides of Him are in two columns, like the Pillars of the Temple. — The first, sixth, ninth and tenth Sephiroth are in positions of Equilibrium, thus forming the White Pillar or Path of Return. Think about this. Also, the first three Sephiroth provide the individual man or woman with a symbol of thought processes.

In our Mystic Degree we learned how duality needed a process where all Action was performed by something or someone ON something or some one. We said that Music resulted from player and instrument, this breaks up the stages in a time sequence. Thus Kether, also named the Ancient of Days because it was before time became relative, — exists as Crown to the Highest Wisdom which in turn is applied to the Highest Intellegence. This is a Macrocosmic application.

In our own case, suppose we observe an object which we firmly regard as not being a part of ourselves. — If we make full use of the exercise taught a year ago for maintaining Single Awareness, we can now note carefully how our consciousness shifts alternately from "self" to "object" and back again rapidly. This shift is usually so rapid that it is almost imperceptible, however, we can now observe how this gives us the idea of "space" between "self" and "object". Likewise, we can appreciate the time interval between the awareness of the object and the linking of it with "self". IF, HOWEVER, WE CAN KEEP OUR SINGLE AWARENESS ON THE OBJECT, WE SHALL HAVE THE SHATTERING EXPERIENCE OF IDENTIFYING SELF WITH OBJECT. Time will "stand still". Space will disappear. A minor mystical union will have taken place. This experience is the start of the journey on the central Path of Return. It is worth bearing in mind that no amount of reading will get us there — nor can anyone do it for us!!! God helps those who help themselves; Masters can only point the way.

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Interrogate members on

Questions 1 - 5.

HAND OUT NOTES FOR STUDENTS "NINE"

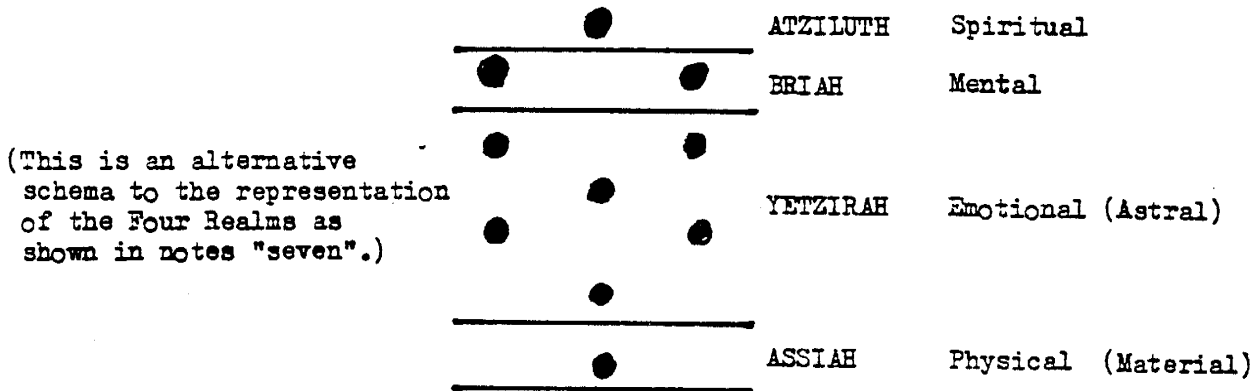


The 10 Sephiroth, when combined with the 22 Hebrew letters, form what is known as the Tree Of Life, which constitutes the framework of Adam Kadmon, the Heavenly Adam, similar in anatomy to his human counterpart, - the earthly Adam.

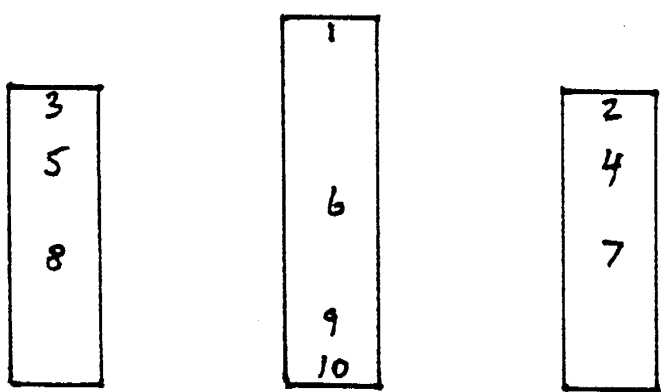
Man is a combination of three spheres of force, the intellectual (Kether, Chokmah, Binah); the moral (Chesed, Geburah, Tiphareth); and the astral (Netzach, Hod, Yesod). His soul is also threefold with the Neshamah grade in the first triangle, the Ruach in the second, and the Nephesh in the third.

The tenth Sephirah, Malkuth, is the last or bottom of the Tree. This Sephirah represents the completion of the scheme formed in Kether. Here involution ends and evolution begins. From Malkuth it is possible to ascend towards Heaven (Kether) or descend into the Qliphoth (Hell). Malkuth is the end result of the life process, the Fallen Sephirah, - dense solidification. It is the world of Assiah and the center of experience. In Malkuth high aspirations can develop and mature, or be destroyed. Avarice and inertia are the vices in Malkuth; it is the world of temptations and corruptible riches. Karma, good and bad, is accrued in this sphere of consciousness.

Corresponding to man, the Tree of Life is divided horizontally into four planes:



and divided vertically into three trunks:



The Central Pillar is known as Harmony, or Mildness, the Pillar of Equilibrium, consisting of Kether, Tiphareth, Yesod and Malkuth, it is the Tree of Life as mentioned in Genesis. The right hand pillar, that of Chokmah, Chesed and Netzach is active, male, positive and is called the Pillar of Mercy; that of Binah, Geburah and Hod is passive, female and negative and is called the Pillar of Justice. These two "outside" Pillars constitute the Tree of Knowledge of Good and Evil, because they are made up of unbalanced forces which can only find equilibrium in the central trunk or Pillar. The balancing of the two outside Pillars constitutes the Great Work of the Qabala.

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The duality in man is hidden in the words "Let us make man in our image", that is, in light; "after our likeness", that is, in darkness, which is the garment of light. Between the opposites of Good and Evil is placed the free will of man, which establishes harmony between them and by which man exercises the divine power of judgement. Man, as we have already noted, is, therefore, a living representative of the Tree of Life, or conversely, the Tree of Life is a pictorial representation of Man. In man, good and evil represent the Pillars of Mercy and Severity (or Justice), whilst free will represents the Central Pillar of Equilibrium.

Regarding the Four Realms: From Genesis - "Let there be Light" refers to the Atziluthic Realm; "Elohim saw the Light that it was good" refers to the Briatic Realm; "Elohim divided the Light from the Darkness" refers to the Yetziratic Realm; "Elohim called the Light Day, and the darkness he called Night" refers to Assiatic Realm. The whole process of creation is the evolution of Light:

- from an absolute quality to a tangible quality;
- from what is incomprehensible to what is comprehensible;
- from what is from God and beyond man to what is of God and within man;
- all and everything is Light in varying forms of density or purity.

From Light we come and unto Light we go. The great Qabalistic secret is the transmutation of Darkness; light in its material form into illuminism, that is, Light in its spiritual form.

SUCH IS THE GRAND TELESMA OF THE WORLD!

Duality begins in Briah, there we have the dual forces: Archangels and Archdevils. In Yetzirah we have the Hosts of Angels and the Cohorts of Demons. (See Notes 13 & 14).

Duality in Assiah is the vice and virtue of each Sefirah but particularly Malkuth, the last Sefirah on the upright Tree and the first on the Qliphotic, -it is one and both. In other words the Tree of the Qliphoth is upside down. From Malkuth one can ascend towards Heaven or descend into Hell. Sephiroth 1 - 7 on the Qliphotic Tree are the Seven Hells. Should a person go down into the Qliphoth and cross the Qliphotic Abyss - there is no return and the ultimate end is total annihilation.

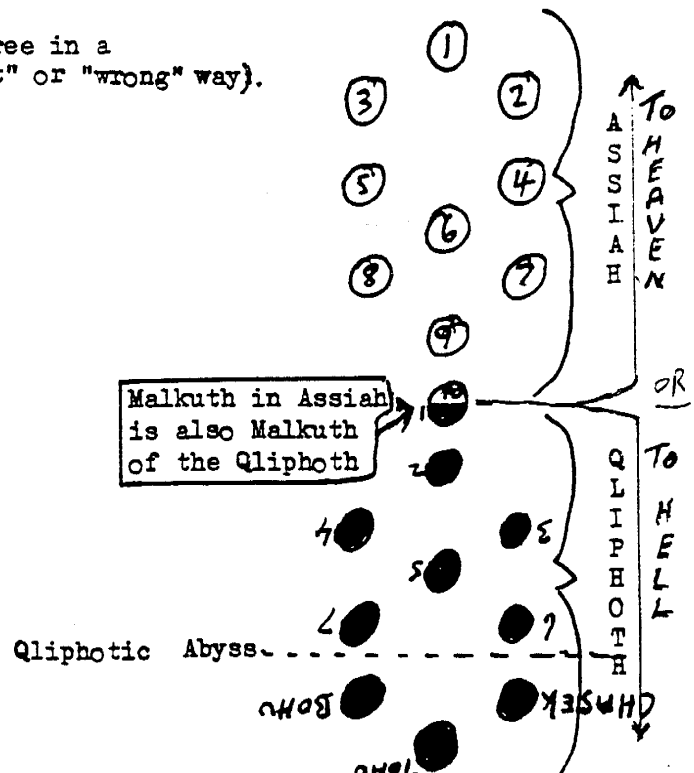
The Christian Trinity can be depicted on the Tree in a variety of ways: (There is no absolutely "right" or "wrong" way).

Father	Son	Holy Spirit
(a) 1	2	3
(b) 2	3**	6
(c) 1	6	9

A dogmatic position should not be taken. Meditation and study will open the Book for each student.

What ideas do YOU have?

- ** Better terminology here would be:
- "Father" (2)
- "Mother" (3)
- "Son" (6)



General Attributions of the Major Paths of Wisdom			
Sephira	Vice/Virtue	Image	General
KETHER	Attainment	An ancient bearded king, in profile	Kether is also known as <i>Primum Mobile</i> or <i>First Swirlings</i> . It represents the beginning of things, and also the final ending of things; for this Sephira symbolizes that form of the Creator that is Alpha and Omega, the beginning and the ending. It indicates all first principles.
CHOKMAH	Devotion	Any father figure	To Chokmah is attributed the mundane Chakra The Zodiac, and the Sephira is sometimes called The Father. The Sephira as a whole can be regarded as a source of energy, and in particular masculine, life-giving energy. Its choir of Angels, Wheels, indicates the aspect of this Sephira which puts things in motion.
BINAH	Silence/Avarice	Any mother figure	To Binah is attributed the planet Saturn, which pertains to form, restriction and limitation. This Sephira is sometimes called The Great Mother, and it represents the feminine form-making principles as Chokmah represents the masculine force principles. This is the Sephira of birth, and consequently also of death.
D'AATH	Apathy or Inertia/ Detachment	(D'aath the "invisible Sephirah" is not usually shown on the Tree.)	D'aath is the Sephira of abstractions and absolute justice. It is to some extent associated with intuition; but revelation and inspiration are better words for this aspect of the Sephira. D'aath in its purest form has no symbolism at all, and there is consequently no magical image for this Sephira.
CHESED	Obedience/Cowardice and Pride, Hypocrisy, Gluttony and Tyranny	A mighty crowned and throned King	To Chesed is attributed the Planet Jupiter, and consequently it has to do with abundance, growth, organization and prosperity. Its virtue indicates co-operation with the codes of society. The Sephira is also connected with learning, and just law
GEBURAH	Energy and Courage/ Cruelty and Destruction	A mighty warrior in his chariot, crowned and armed	To Geburah is attributed the planet Mars, indicating action, initiative, critical judgement, energy and haste. Martial and surgical matters particularly fall under the dominance of this Sephira. The Sephira has the reputation of representing conflict and violence, but this is not really so — although it does govern change, and the overturning of the old for the new.
TIPARETH	Devotion/Pride and Vain- glory	A King, or a child, or a sacrificed god	To Tipareth is attributed The Sun, which is the centre of the solar system and the giver of all life. As you will recall, Tipareth is the centre of the Tree, and is the harmonizer of all manifestation. Under this Sephira fall all matters of healing, life, abundance and success, and this Sephira is the Christ Centre.
NETSACH	Unselfishness/Lust and Unchastity	A beautiful naked woman	Venus is the planet attributed to Netsach, and this is the sphere of right relationships. Under its dominance fall the emotions and the arts.
HOD	Truthfulness/Falsehood and Dishonesty	An androgyne	Mercury is the planet attributed to the Sephira, and under it come books, learning, communication, trade, commerce and the exchange of goods and ideas. Included in this list should be travel and contracts, the art of magic and thought in general.
YESOD	Independence/Idleness	A beautiful naked man	To Yesod is attributed The Moon, and so it has to do with rhythm, organic growth, fluctuation, tides and cyclic change. It also covers the subconscious, psychic and etheric, and biological functions of life.
MALKUTH	Discrimination/Avarice and Inertia	A young woman, crowned and throned	Malkuth is the centre for earth and material things. It is closely associated with Kether, of which it should be the material expression.